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**The Contribution of Ahmed Deedat to Translation Process in  
General and Religious Translation in Particular**

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والترجمة الدينية بشكل خاص**

**A Thesis submitted to the College of Graduate Studies for the Award of  
Ph.D Degree in Translation**

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## **DEDICATION**

**To my Mother whose love and prayers are leading me  
in life.**

**To my father whose encouragement and support have  
made me strong.**

**To my wife, with love and knowledge has stood by my  
side.**

**To my children, with their love and prayers I can nose  
my way in life.**

**To my unsung heroes.**

**To them all, I dedicate this work.**

## **Abstract**

The field of criticism and examination of the translated versions of the holy Quran and other religious texts has emerged recently. It has become an attractive hub that aims to examine religious texts, detect challenges, rectify errors, and explore translation methods, styles and techniques in order to come out with the best ways for the translation of the glorious Quran. The aim of the study is to identify the contribution of Ahmed Deedat to translation process in general and religious translation in particular. This aim is accomplished through the examination and analysis of all the books of Ahmed Deedat and the exploration of the translation's methods, models, styles and strategies that Deedat handled in his writings such as the theory of equivalence and transliteration strategy. For the purposes of the study, the researcher has adopted the descriptive approach which is conducive to the analytical nature of the study. The researcher opts for eclecticism, instead of confining to a particular rigid model or approach, which is a combination of text-analysis translation-oriented approaches of De Beaugrande and Dressler Model (1981) Nida's (1964) the theory of equivalence), Newmarks (1988) Transliteration strategy, Halliday (1994), Beekman and Callow's (1974). The study has revealed that the Quranic verses which Deedat cited in his books were translated in an old version of English language. It has also revealed that Deedat introduced huge religious vocabulary in his writings. He applied the theory of equivalence and in few cases, he applied the transliteration strategy but with equivalence. The study recommends that the Holy Quran should be translated in a modern version of English or any other

language and the theory of equivalence should be applied in writings and transliteration should be shunned.

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# Chapter One

## 1:1 Introduction

Translation is a very old human activity, whenever there are two persons with two different languages and they need to communicate with each other, translation is strongly required. Therefore, interest to communicate with the others is a major reason for demanding translation. Historians have failed in defining an exact date for the beginning of translation process but it is strongly believed that it is a very old activity.

The first traces of translation go back to the year 3000 B.C during the era of old Egyptian Kingdom, where two books were found in two different languages in the First Cataract Elephantine area. The Romans took some features of Greek culture in 300 A.D. Toletela school in Spain (Andalusia) displayed Arab translations for Greek philosophy.

The importance of translation has increased day by day. It has become a tool for communication, knowledge and experiences exchange. Moreover, world major religions, intellectual doctrines, scientific breakthroughs, notable cultures and civilizations would not prevail without translation process. In addition, renaissance period in Europe would not come true without translation tool.

It goes without saying that the 20<sup>th</sup> century and 21<sup>st</sup> century are the centuries of communication, advanced technology, space explorations and translation. There is no doubt that translation is behind any human advance. Translation methods, techniques and schools have been developed in order to meet the accelerating demand for both written and oral translation.

Translation has become a science that has rules, standards and methodology. It is also considered an art because it requires special talents and human

touches. The significance of translation increases day by day. It has become a hub of research and studies. Many scholars, world-wide, have conducted research and studies on translation concepts, techniques, problems and schools. It has become a science on demand.

Due to the importance of translation and the role it plays, many universities across the globe, have adopted translation teaching and learning as graduate and undergraduate courses. The increasing demands for translation as well as the interests of students in learning translation are the key factors behind the adoption of translation teaching and learning by so many universities, institutes and academies.

Religious translation has started simultaneously with divine revelations. Due to the universal nature of divine religions, prophets and their disciples and companions began disseminating the message of God to mankind in their different languages. These massive interests in propagating and disseminating divine religions have utilized translation in every sense of the word. Moreover, competition between religions, mainly Islam and Christianity in terms of dissemination, has required translation process to serve that enterprise.

Therefore, translation was taken into considerations of prophets, missionaries and those who looked for the right religion. Undoubtedly, religious translations have played a great role in the propagation and dissemination of divine religions and intellectual doctrines. Many scholars have specialized in translating religious texts in order to help spreading their religions and thoughts.

Since translation has become an essential tool for missionaries, schools were opened to teach religious translation and consequently assist in propagation activities. Thousands of motivated and enthusiastic students attended those

schools in favor of becoming translators and interpreters. Their mission was regarded a sacred one and a tremendous privilege and honor.

Islam was not an exception, since the dawn of Islam broke, prophet Mohamed and his followers commenced propagating Islam the new righteous religion in the Arabian Peninsula. Translation was not required during the first milestone of propagation but prophet Mohamed decided to write letters to the king of Egypt, king of Persia, Negus of Abyssinia and the Cesar of Rome in order to ask them to hold the new righteous religion. Of course the question is in which language the letters were written. Either way, translation was involved for the first time.

When the Islamic state began to expand during the era of Ommiad and Abbasid caliphates, translation was greatly required. There is no doubt that Muslim missionaries used translation to convince those nations to convert into Islam. Then the need to translate the holy Quran rose badly.

The era of Abbasid caliphate was regarded as the golden age of religious translation. Haroon Elrasheed founded “Beit Elhekma” as a particular place for translation activities. Beit Elhekma witnessed the translation of hundreds of books in different fields of knowledge including religious books and the holy Quran for the first time into various old languages such as Persian, Syriac Turkish, Greek, old Chinese, Malaya, old Indian and many other languages. One of the main reasons for that massive production was the encouragement of caliphs particularly Elmamoon who used pay translators the weight of their books in gold.

The translators focused particularly on Greek philosophy, Indian science and Persian literature (al-Qāsimī, 2006). During Baghdad’s golden era there was no censorship and the Arab scholars and rulers welcomed the flow of information coming from India, China, the Christians, Jews and Pagans. The

Beit Elhekma employed a diverse team of Christian and Muslim translators to translate books from around the world (Winternitz & Jha 1985, p.333).

The leading personality of this era was Hunein Ibn Ishaag (810-877 AD). His main contribution to the field of translation was the abandonment of the literal translation associated with Yohanna Ibn Elbatreeg (circa 798-806 AD) and Ibn Naima Elhimsi (in the first part of the 9th century). Instead, Hunein focused on making the sense of Greek writers comprehensible to the Arab readership (Baker & Saldanha, 1997, pp.320-321). He and his colleagues translated the entire Alexandria Medical curriculum into Arabic. The House of Wisdom' restored the continuity of human knowledge by learning and translating from the ancient period. Without the transfer of ancient knowledge during the Dark Ages of medieval Europe, the Renaissance would not have occurred. (al-Qāsimī, 2006).

Many interested scholars started examining those translated versions of holy Quran. They came out with many observations and remarks. They managed to sort out the challenges and difficulties that encountered translators in translating the holy Quran and Islamic teachings. Examples of these challenges and difficulties are lack of equivalence, inaccuracy due to cultural differences, confusions of meanings due to various interpretations of the Quran verses, the challenge of conveying the righteous meanings of the holy verses, etc.

This field of criticism and examination of the translated versions of the holy Quran has become an alluring stream that aims to analyze the translated religious texts, spot challenges, correct errors and produce the best ways of translation of the holy Quran and other forms of religious texts. The purpose is clear which is to boost the efforts of propagation and dissemination of

Islam worldwide and make sure that the message of Allah is delivered to man-kind.

One of the most notable translated versions of the glorious Quran is the one translated by the late sheikh Abdullah Yusuf Ali(1872-1953) who was a British-Indian barrister and scholar. He wrote number of books about Islam and whose translation of the holy Quran into English is one of the most widely known and used in the English-speaking world. It is characterized by accuracy, high level language and transliteration. This version was adopted by most of the contemporary Islamic missionaries, scholars and researcher. Among those who adopted this version was Sheikh Ahmed Hussein Deedat. Ahmed Deedat (1918-2009) was a south-African writer and public speaker of Indian descent. He was best known as a Muslim missionary who held numerous inter-religious public debates with evangelical Christians as well as videos lectures on Islam, Christianity and the Bible. Deedat established the international propagation centre (IPC), an international Islamic missionary organization and wrote several widely distributed booklets on Islam and Christianity. He was awarded the king Faisal international prize in 1986 for his fifty years of missionary work. He wrote and lectured in English.

## **1.2 Statement of the Problem**

The world major religions would not have prevailed all over the world without the translation medium. Islam in particular is found in every corner of the globe. It is regarded as the fastest growing religion in the world. Many translators, interpreters, Muslim missionaries, and scholars are behind this outstanding success and phenomenal prevalence. Due to these collective efforts, thousands of people around the world convert into Islam on daily

basis. As a matter of fact, these efforts of propagation started earlier in history during the first rise of the Islamic religion in the Arabian Peninsula. Nevertheless, the Abbasid caliphate is regarded as the golden age of the Islamic civilization. This era witnessed the first translation version of the glorious Quran and number of books that contained some of the Islamic teachings and creed. Furthermore, it witnessed the widest prevalence of the Islamic religion. However, the field of criticism and examination of the translated versions of the holy Quran and other religious texts has emerged recently. It has become an attractive hub that aims to examine religious texts, detect challenges, rectify errors, explore translation methods, styles and techniques in order to come out with the best ways for the translation of the glorious Quran and the other forms of religious texts.

The researcher aims to examine all the books of Ahmed Deedat in order to investigate the kinds of translated verses of Quran and Hadiths that he used. In addition, the researcher will explore all the translation methods, styles and techniques that Deedat handled in his writings and how he established Islamic and religious terminology. Moreover, the researcher will identify the contribution of Ahmed Deedat to translation process in general and religious translation in particular.

### **1.3 Significance of the Study**

The significance of this study stems up from the importance of religious translations which have played a key role in the propagation and promulgation of divine religions and creeds. Missionaries and interested scholars utilized the translation tool in this respect and managed to spread their religions and intellectual doctrines worldwide. Their purpose was noble

and sacred. However, there are various problems and difficulties that face translators and interpreters during the process of translation and interpreting of religious texts. There is no doubt that these problems and difficulties impede missionaries and propagation work. In other words, there is difficulty in conveying the righteous meanings of the glorious Quran and depicting its beautiful metaphors, similes and eloquence. The above mentioned elements constitute the eloquent and scientific miracle of the holy Quran. Therefore, many scholars and translators reject the term “translation of the holy Quran” and instead they use the term “translation of the meanings of the holy Quran”. Because they believe that the aesthetic values of the glorious Quran such as metaphors, similes and other aesthetic pictures cannot be translated. Consequently, many interested scholars and translators have absorbed themselves in spotting the problems and working out the solutions. The researcher will spot these problems and challenges through exploring the writings of Ahmed Deedat and identify his entire contribution to translation process. The purpose of the study is to facilitate and boost the efforts of Muslim missionaries and scholars in delivering the message of Allah to mankind. The researcher believes that this study will be very useful for translators, interpreters, missionaries, scholars and translation students. The researcher himself will enrich his knowledge and competence through the exploration of translation problems, challenges, methods, styles and techniques.

## **1.4 Objectives of the Study**

This study intends to achieve the following objectives:

1. To find out to what extent Ahmed Deedat cited archaic translated verses of the holy Quran in his writings.
2. To find out to what extent Deedat has introduced Islamic and religious terminology.
3. To find out to what extent Deedat applied the transliteration technique for some Islamic terms that do not have appropriate equivalents in English language.
4. To find out to what extent Deedat applied the theory of equivalence in his writings.

## **1:5 Questions of the Study**

The study sets out to answer the following questions:

1. To find out to what extent did Ahmed Deedat use archaic translated verses of the holy Quran in his writings?
2. To find out to what extent did Deedat introduce Islamic and religious terminology?
3. How did Deedat apply the transliteration technique for some Islamic terms that do not have appropriate equivalents in English language?
4. How did Deedat apply the theory of equivalence in his writings?

## **1:6 Hypotheses of the Study**

The study sets out to test the following hypotheses:

1. The verses of Quran which Ahmed Deedat cited in his writings are translated into an old version of English language.



2. Deedat introduced Islamic and religious terminology.
3. Deedat applied the transliteration technique for some Islamic terms that do not have appropriate equivalents in English language.
4. Deedat applied the theory of equivalence in his writings.

## **1.7 Parameters of the Study**

From the title of the study, it is clear that the study is concerned with analyzing and examining the writings of Ahmed Deedat. Thus it is limited to exploring the translation's methods, techniques and styles in Deedat's works as well as identifying his contribution to translation process in general and religious translation in particular.

Throughout this study, the following books of Ahmed Deedat will be examined and analyzed: *Al-Quran the Miracle of Miracles (1991)* *The God That Never Was (1983)* *Muhummed the Natural Successor to Chris (1979)* *the Crucifixion or Cruci-fiction (1984)* *People of the Book (1987)* *Is the Bible God's Word?(1980)*, *Combat Kit (1994)* *Who moved the Stone(1977)* *What the Bible Says about Muhummed (1970)* *Muhummed the Greatest (1978)* and *The Choice Islam and Christianity Volume 1, Volume 2 and Volume 3 (1993)*( in which Deedat merged all his books) Ahmed Deedat dedicated most of his lifetime for the missionary work; therefore, the time limits of this study will be from the first of July 1918 to the eighth of august 2005 which was the time he lived.

## **8:1 Methodology of the Research:**

The researcher is going to adopt the descriptive approach to tackle this study. The descriptive approach is very conducive when there is content

analysis. The descriptive approach is the method which deals with a phenomenon or an event or a cause existing at present, from which the researcher can gather information to answer the questions of the research, without any interference from the researcher. The descriptive approach is regarded as one of the simplest scientific approaches adopted. (Abu Hatab etal, 1991:112)

The descriptive method concerns itself with collection of data and facts and their classification, analysis and interpretation, so as to project its bearing and identify it qualitatively to achieve ultimate results. (Shafeeq, 1996:108). This method is employed to prove certain hypotheses to facilitate answering specific questions, concerning current phenomena and existing events at present, for which data are collected during the study. (Aga etal, 1999:73 ).

## **Chapter Two**

### **Literature Review and Previous Studies**

#### **2.1. Literature Review**

The literature review is intended to cover the following domains: translation's definitions, methods, kinds, forms, problems and Quran translation.

##### **2.1.1 Definitions of Translation:**

Translation is a dialogue between different civilizations and cultures. This dialogue embraces all aspects of knowledge and fields of sciences. Translation is used as a tool to express human will, moreover, it is a weapon of men to develop, compete and prevail. Hence, translation is a social activity as well as a social tool that aims to react with new things that come up in sciences, arts and humanities. (Jalal, 2004:62-63)

Generally Translation is used to refer to all the series of things and methods that are utilized to transfer the meanings of the source language into the target language, by means of using equivalent words in Arabic language, or by creating new words for which no equivalent was available, or by writing foreign words in Arabic letters, as well as changing foreign words to suit phonological, morphological and orthographic of the Arabic language (Ghazala, 1995:1) In other words "Translation is the process of replacing an original text, known as the source text, with a substitute one, known as the target text". (House, 2009:4) The literal linguistic meaning of translation in Arabic language is to explain and interpret for better understanding. (Najeeb, 2001:7)

Translation is also defined as an operation performed on languages; therefore, it is a process of substituting a text in one language into another. Obviously, a translation theory is a general linguistic theory. It can simply be defined as a replacement of source language text by equivalent target language text. (Catford, 1965:20)

Translation is the process of conveying the beauty, grace, flavour and the exact meanings of the original text into another language. A translator is both reader and writer; therefore, translation is the subjective reading of a translator who reflects his own understanding of the original text into the translated text. (Gill, 2009:2) Nida and Taber (1969:12) define translation as a reproduction in the receptor language of the closest natural equivalents of the source language message, first in terms of meaning and secondly in terms of style. This is a simple definition but it entails careful evaluation of several contradictory elements.

Translation is an effort of looking for the equivalent meanings of a text into another language. Meaning is emphasized since it is the main object to be transferred from the source language text into the target language text. In this case, the source language text consists of units of meanings in form of words, sentences and styles. (Nugroh, 2006:1) Translation is a change of languages, i.e. to change written or spoken words into another language. (Long Man Dictionary of contemporary language)

However, translation is a profession in which translators attempt to transfer a text or a message in one language to another. Each time translation is performed, some features of the meanings of the original text are lost. That is to say the meanings of the source language text will never be complete in translation process because translation creates an atmosphere of tension. (Newmark, 1981: 20)

“It is the task of translators to release in his own language that pure language which is under the spell of another to liberate the language imprisoned in a work in his recreation of that work. For the sake of pure language, he breaks through in his recreation of that work” (Benjamin, 1923:1) “A translator according to Benjamin, works like an archeologist putting together the fragments of a vessel in order to restore it to its original shape, he has to reassemble it in such a way to incorporate the mode of significance of the original” (Bassnet, 1992:6)

After reviewing and examining the varied definitions of translation listed above as well as protracted discussions and research, researcher has found out that there are two schools of thought in translation studies. The first school embraces the linguistic theory of translation. In other words, the followers of this school are certain that every given text contains linguistic aspects such as: morphology, grammar, phonology, semantics etc. Therefore, they deem translation as a process of finding an equivalent for the source language text into the target language, provided that these linguistic aspects to be taken into account during the process of translation. The prominent figures of this school are: Catford, Nida, Taber, Mona Baker, Susan Bassnet and others.

The second school disciples deem translation as a cultural activity because any given text involves cultural aspects such as: beliefs, ideas, views, concepts, experiences, knowledge, emotions, habits, customs etc. Therefore, they consider translation as a medium of communication among cultures and civilization as well as a means of exchanging knowledge and experiences. Their definitions of translation stress on rendering the meanings of the source language text into the target language text provided that the beauty, flavour and grace of the original text to be converted into the target language

text. The prominent figures of this school are: Gideon , Beekman, Callow, Gil, Anderman, Rogers and most of Arab translators and scholars.

From what have been mentioned above, the researcher may conclude that translation is both linguistic act and cultural act since any given text contains both linguistic aspects and cultural aspects. Consequently, the researcher may define translation as a process of finding an equivalent for the SL text into the target language, provided that the exact meanings and the aesthetic values of the original text to be rendered into the target language without any addition, omission or extravagance.

### **2.1.2. Translation Methods:**

Translation methods are the ways and strategies we follow when we translate. (Ghazala, 1995:3). The methods or strategies of translation are:

#### **a. Word-for- word:**

This strategy adopts translating word by word. This method produces awkward translation because it does not consider the target language properly. (Abdelghany, 1986:38).

This method preserves the order of the source language words and words are translated by their most common meanings noting that each word of the SL has an equivalent in the target language. The main use of this strategy is either to understand the mechanics of the source language or to construe a difficult text as pre-translation process. (Newmark, 1988:45). However, the translated text will be confused, awkward and unclear. This method of translation is found in the works of beginners and sometimes in the works of professional translators. (Najeeb, 2001:17)

#### **b. Literal Translation of meaning:**

This strategy of translation is keen on conveying the exact meanings of the source language text into the target language text; therefore, it is also called **direct or close translation**. It is the one of the best strategies of translation because it gives the meanings in context.(Ghazala, 1995:9) This method takes into consideration the target language grammar, word order, metaphors, aesthetic values and special uses of language. (Newmark, 1988:47)

Literal translation of meaning is a translation for a whole sentence and not word-for- word. It considers the structure and equivalence of the target language. It is used in the translation of laws, regulations, international agreements, conventions, media and languages. (Najeeb, 2001:18) Literal translation lies between word-for- word and free translations. It starts word-for- word translation but makes changes in consistency with the target language grammar. These changes may make it group-group or clause-clause translation. (Catford, 1965:25)

### **c. Free Translation:**

Like literal translation of meaning, free translation is a well recognized method of translation since antiquity. It is renowned for conveying the spirit or the general ideas of the text regardless of the words and phrases. (Newmark, 1988:45) Free translation means to translate freely without any restrictions. That is to say a translator is not bound with the form of the text, context or the literal meanings of words and phrases. He or she are not committed to translate every word, they go beyond the form of the text and merely convey the spirit of the message. A translator in this method translates what he understands and not what he likes. (Ghazala, 1995:12)

Free translation is characterized by lexical adaptation to the requirements of the target language collocations or idioms. It is interchangeable with the

source language text where the addressee is requested to ignore triviality. (Catford, 1965:26) In this method of translation, translators are committed to the main ideas of the original text but they can add a lot to make the target text beautiful and rich with aesthetic values, metaphors, similes etc. This strategy is used in the translations of poetry and literature generally. (Najeeb, 2001:18)

The above mentioned methods, particularly the literal translation of meaning and the free translation methods are regarded as the most established strategies of translation since antiquity. (Ghazala, 1995:11) However, in 1988 Newmark released his marvel “A textbook of translation” in which he added more five controversial methods of translation, namely, **faithful translation method** which attempts to transfer the exact meanings of the source language text within the restrictions of the target language grammatical structure. The second method is the **semantic translation method** which differs from the faithful translation method only in terms of considering the aesthetic values of the source language text. The third method or strategy is the **adaptation translation method**: it is mainly used in the translations of poetry, comic plays and literary works in general. Newmark regarded it as the freest form of his new methods. The fourth method that he presented for the first time is the **idiomatic translation method** which is concerned with giving the spirit of the source language text but deforming the meaning by adopting colloquialism and idioms. The fifth and the last method is the **communicative translation method** which attempts to reproduce the precise contextual meaning of the original text in a manner that makes the content and the form acceptable and comprehensible to the target language readers. In his comments on his new five methods of



translation, Newmark nominated the semantic and the communicative methods as the best ones in use. (Newmark, 1988:46-47)

### **2.1.3. Main Forms of Translation:**

It is taken for granted that main forms or kinds of translation are **oral and written translations** since the beginning of translation activity which is indefinite. This undisputed fact has remained for generations and indefinite centuries. (Newmark, 1981:1) The ancient Greeks, old Egyptians, Arabs and other nations practiced only these two forms of translations. (Goodin, 2014:1) After the invention of computers and modern technologies in twentieth century, two new forms of translation have come to existence which is machine translation and audiovisual translation. (Cintas, 1999:7). Based on what mentioned above, the four main forms of translation are:

#### **a. Written Translation**

The distinction between written translation and interpreting is absolutely necessary because they are very different activities. In written translation, the author of the source language text and the readership of the target language are not present so no overt interaction or direct feedback can take place. On the other hand, in interpreting both the authors and the audience are present, therefore, interaction and feedback may occur. (House, 2005:9)

#### **b. Oral Translation**

There are two modes of oral translation: **interpreting “simultaneous translation” and consecutive translation**. Simultaneous translation occurs while the speaker is speaking but consecutive translation occurs when the speaker finishes whole or some part of his speech, allowing the interpreter to deliver interpreting. In the other hand, simultaneous translation requires

special apparatus and sound systems in order to be carried out. (House,2005:8)

Simultaneous translation was not possible until the first half of the 20<sup>th</sup> century when suitable equipment were invented and particular constellation were created by Nuremberg war trials of 1947. Both technology and equipment became increasingly sophisticated over the years. As a result of advanced technology, new fields of simultaneous interpreting became possible such as media interpreting and video conferencing. (Hornby, 2006:117-118)

### **c. Machine Translation**

The term machine translation is commonly abbreviated MT, is historical and ploysemous. It goes back to pre-computers times with occasional engineering attempts aimed to develop mechanical translating devices. Therefore, machine translation was called **mechanical translation** but this term is not used any more. (Hutchins, 1986; 1995) An earlier synonym, ‘mechanical translation’, is not used any longer, but ‘machine translation’ remains in common use, even if ‘computer translation’ would be more specific, and ‘algorithmic translation’ more precise, since it is algorithms running on computers that control the translation process – or its equivalent. In opposition to this, with humans in control, in MT jargon we speak of ‘human translation’. We thus have a fundamental polarity: “man translates” vs. “machine, i.e. computer translates” – with, in practice, mixed-modes between these extremes. Machine translation with human participation – also dubbed ‘interactive’ when it takes place during the translation process proper – is known as ‘**human-assisted machine translation**’ (HAMT); and human translation with computer support, nowadays the rule, is known as ‘machine-assisted human translation’ (MAHT) or, more commonly and

briefly, ‘**computer-assisted translation**’ (CAT).(Weber, 2003:1-2)  
**Automatic translation** is an autonomous process, i. e. translation is executed without direct human intervention or assistance ( ‘unassisted MT’). Indirect human assistance, on the contrary, such as selecting and preparing input documents, or updating lexical resources used by the system, is the rule. (Sager, 1993:7)

#### **d. Audiovisual Translation:**

Like machine translation, audiovisual translation is regarded as the newest form of translation which has come to existence as a fruit of modern technology and revolution in the field of silver screen, television, theatre, projection and filming industry in general. (Anderman and Rogers, 2003:195)

(Cintas, Diaz, 1999: 7, 31, 40) stated the three main modes of audiovisual translation techniques, which are:

**1. Dubbing** which involves replacing the original soundtrack containing the actors’ dialogue with the target language recording that produce the original message, while at the same time ensuring that the target language sounds and actors’ lips movements are more or less synchronized.

**2. Voice-over:** Involves reducing the volume of the original soundtrack completely or to a minimal auditory level in order to ensure that the translation which is superimposed on the original soundtrack can be easily heard. It is common practice to allow a few seconds of the original speech before reducing the volume and super imposing the translation. The reading of the translation finishes a few seconds before the end of the original speech, allowing the audience to listen to the voice of the person on the screen at a normal volume once again.

**3. Subtitling:** It involves displaying written translated text in form of strips usually at the bottom of the screen, giving an account of the actors' dialogue and other linguistic information which form a part of the visual image (letters, graffiti, and captions) or (songs). Adopting one mode (dubbing or subtitling) depends on audience preference, economic policies and the extent of literacy.

#### **2.1.4. Translation Theories:**

Discussions about the theories of translation are often concerned with distinction between literary and non-literary texts, between prose and poetry or technical articles on Physics and commercial correspondences. But in order to understand the nature of translation, the focus should not be on different types of discourse but on the processes and procedures involved in any and all kinds of inter-lingual communication. (Bell, 1987:10)

The question whether translation theory is a universal one or not, is examined through contrastive etymological analysis of the meaning of the word "translation" in various languages, mostly non-Indo European. Those languages seem to give different emphases to three central semantic-semiotic aspects: difference, similarity and mediation. Perhaps translation is a cluster concept. (Chestreman, 2005:1). Bell, Roger (1989:4) argues that translation theory must explain what translation is, how it works and how it fits into human communication and human community. It must be open for all scholars' contributions that aim to develop it (translation theory).

Nida, Eugene (1991:21-28) highlights four disciplines and perspectives which he deems that they constitute translation theories. The first is the philological perspective with the huge heritage of Greek contribution in translation and their focus on its faithfulness. The second perspective is

linguistics which sees translation as inter-lingual communication. The third perspective is communication and that translation contains the elements of communication namely source, message, receptor, feedback, noise, setting and medium. The fourth perspective is Socio-semiotics on translation is the multiplicity of codes involved in any act of verbal communication.

### **a. The Linguistic Theory of Translation:**

Translation is an operation performed on languages. Since translation theory is concerned with the relations between languages, it is consequently a branch of comparative linguistics. Therefore, translation equivalences may be set up and translation can be performed between any two languages or dialects. (Catford, 1965:20)

In this respect, Newmark (1981:5-6) states clearly that translation theory is derived from comparative linguistics. Within linguistics, it belongs to semantics and that is why translation has semantic features without connotations. Since semantics is a cognitive subject, all questions of semantics relate to translation theory. Moreover, Socio-linguistics, socio-semantics, semiotics- the science of signs and philosophy, all these disciplines have bearing on translation. All these disciplines are essential factors in translation theory. Furthermore, translation is not only interdisciplinary study but also a function of the above mentioned disciplines. For Newmark, translation is merely a craft that deals with converting a text in one language into another language.

One recent trend in Translation Studies has been the search for what several scholars have called translation universals. Other scholars have preferred to use labels such as regularities, patterns, general tendencies or translation

laws. All these terms refer to the underlying intuition that translations seem to share certain linguistic features regardless of the language pairs or text types concerned. (Mauranen and Kujamaki, 2004:12)

### **b. The Theory of Equivalence:**

Equivalence is defined in the Collins Dictionary of the English Language (1991: 526) as the state of being “equal or interchangeable in value, quantity, significance, etc.” or “having the same or a similar effect or meaning”. Similarly, Webster’s Ninth New Collegiate Dictionary (1991: 421) defines the concept as the state of being “equal in force, amount or value” or “like in signification or import”. It becomes immediately clear, when considering these two definitions, that there are three main components to both: a pair (at least) between which the relationship exists, a concept of likeness/sameness/ similarity/equality, and a set of qualities. Thus, equivalence is defined as a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of a number of potential qualities. Furthermore, each of the three components outlined here can be the focus of a discussion of the equivalence relationship. In translation practice, the concept of equivalence carries the meanings of the literal definition of the term. Therefore, Most of the definitions of translation focus on finding equivalents for the source language texts into the target language (Halverson, 2006:2-3). A translator must strive for equivalence rather than identity. In a sense this is just another way of emphasizing the reproduction of the message rather than the conservation of the form of utterance. The best translation does not sound like a translation. (Nida & Taber, 1969:10)

In this respect, Catford (1965:21) states clearly that the central problem of translation practice is that of finding TL translations ‘equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence. However, House (2005:29) sees the notion of equivalence as a simple one, for him translation is a process of replacing a text in one language with a text in another language. The first text remains original and independent but the second one is merely a version of the original text in a different language. The two texts are equivalent and having particular things in common but they are not identical. House believes that equivalence in translation does not mean identity or reversibility because there is no one-to-one relationship between the source language text and the target language one.

### **c. The Cultural Approach:**

Oxford Dictionary (**year**) defines culture as the customs and beliefs, art, way of life and social organization of a particular country or a group of people. Culture is the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression. (Newmark, 1988:94).

The translation of general values or ideas shared by a community as to what is right and wrong, adequate and inadequate into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted. (Toury, 1995:55) Gideon Toury points out that translation involves not only two languages but also two cultures. He was the first one to introduce the cultural theory of translation which he called the concept of norms. He adopted his theory as a basis of translation and he proposed an analysis in which translation is understood as a product of cultural transference. (Pardo,

2013:14) The cultural approach is based on the view that language is culture and the aim of translation is to describe and explain the world-view of one community, people, art, ideas, concepts and ways of life to another. (Alsowaidi, 2011:36)

However, House (2005:11-12) strongly disagrees and argues that translation is both a linguistic act and a cultural act, an act of communication across cultures. Culture and language go together and they cannot be apart. Any given text contains both linguistic aspects and cultural features.

### **2.1.5. Translation Problems:**

Ghazala (1995:17-320) released his marvel “Translation as Problems and Solutions”. He dedicated this book for the inventory of translation problems and difficulties. He defined translation problems as any difficulties that encounter translators and compel them stop translating for further consideration, checking or consulting dictionaries and references. A translation problem is anything that hinders the transference of meanings and stylistic effects. Grammar, words, styles and sounds may pose a problem in translation. Hence, the translation problems can be labeled as **grammatical, lexical, phonological and stylistic problems.**

**Grammatical problems** occur when the source language and the target language are extremely different (Example: English and Arabic belong to different linguistic groups- German and Semiotic). There are distinct differences between Arabic and English regarding various grammatical aspects such as word order, structures, tenses, prepositions and parts of speech. **Lexical Problems** occur when a word, phrase or expression is not clearly understood or not found in standard dictionaries. For example: synonyms (words that have the same or similar meanings) pose problems concerning the differences between the levels of closeness and absolute



identification. In addition, ploysemous words (words that have more than one meaning) may cause problem in terms of choosing the right meaning especially when a suitable context or situation is not available. Moreover, monosemy, collocations, idioms, proverbs metaphors pose tremendous challenges in translation, particularly when the source language and the target language are extremely different. Idioms, proverbs and metaphors are very challenging to translate when there is no appropriate equivalent available in the target language. In this case translators have to merely paraphrase the meanings but this is not a desirable action.(ibids)

**Phonological Problems** are attributed to the sounds and their effect on the meaning and beauty of the language especially in poetry and texts that contain rhythmical language. Translators should consider the following phonological aspects: rhythm, rhyme, alliteration, assonance and consonance in order to be able to convey the aesthetic values of the original text into the target language. The importance of these aesthetic functions of the language lies in its fulfillment of the intended meaning and the purpose of entertainment. **Stylistic Problems:** Style or discourse has become a very significant issue in translation and linguistic studies because it is quite relevant to the meaning. Any change in styles will change the intended meanings; therefore, translators are to consider not only the meaning but also the styles of the original text. All the latest studies show that styles are crucial parts of the meaning. For instance translators must consider the following stylistic aspects: formality and informality, (translators have to convert a formal text into a formal equivalent text and vice versa) fronting, parallelism, ambiguity, symbolism, (in terms of ambiguity and symbolism translators are recommended to convey them exactly without any kind of clarification or explanation.) short sentences, long sentences, passive,

repetition, redundancy and irony. Translators are required to transfer all the above mentioned stylistic aspects into the translated version without any change, alteration or extravagance. This great interest in styles is a call for a revolution against the carelessness of many translators towards styles in translation process.(ibids)

**The problem of non-equivalence** is a very critical one and it poses difficulties in translation. Non- equivalence at word level means that the target language has no direct equivalent for a word in the source language text. Different types of non-equivalence require different strategies to deal with. The nature of non-equivalence, the context and the purpose of translation will rule out some strategies and favour others. (Baker, 1992:17-20). One of the most difficult things in translation is that translators are required to achieve “**equivalent effect**” or as Nida calls it **dynamic equivalent**. Effective equivalent means to reproduce the same effect which the source language text had on its readership, on the readers of the target language text. When the source language and the target language are similar, the achievement of the effective equivalent will be possible but when they are completely different, it will be very difficult to achieve.(Newmark, 1988:48). Whenever there is a cultural gap or distance between the source language and the target language, there will be **cultural problems**. They cause difficulty in translation particularly when there is no equivalent for the cultural concept in the target language. (Ibid:9 4)

Mona Baker (1992:31) suggests a strategy for cultural problems which she calls: translation by **cultural substitution**. This strategy involves replacing a culture-specific item which does not have an exact equivalent with a suitable equivalent which does not have the same meaning but it has a

similar impact on the target language readers. This strategy will provide the target readership with a familiar concept which they understand.

However, Newmark (1988:81-91) preceded Mona Baker in this respect and provided some strategies to deal with non- equivalence and non-cultural equivalence: the first strategy is **transference** which is to transfer the SL word to the TL text. (Transliteration, loan word, transcription). This strategy is followed by the second strategy which is **naturalization** that involves making the transliterated word fit the pronunciation and morphology of the TL. The third strategy is **cultural equivalent** which is a process of giving an approximate equivalent to the cultural word of the SL text. The fourth strategy also deals with non- cultural equivalence by **deculturalising cultural words**. The fifth strategy is **descriptive equivalent** which means the translator simply explains the meaning of SL word into the TL text. The sixth strategy is **synonym** which means using a near TL equivalent where an exact equivalent is not available. The seventh strategy is **through translation** which means giving a literal translation for the SL phrase or compound. The eighth strategy is **shift or transposition** which means to make a change in the TL grammar by changing a singular into plural or an adjective into a noun. The ninth strategy is **modulation** which means to negate verbs, nouns or adjectives to give the opposite meanings for particular reservations. The tenth strategy is **recognized translation** which means using recognized terms as equivalents for the SL terms. The eleventh strategy is **translation label** which means to put new terms between inverted commas. The twelfth strategy is **compensation** which deals with compensating loss of meaning, sound-effect, metaphor and pragmatic effect in one part of text in another part. The thirteenth strategy is **paraphrasing** which means explaining the segment of a text. (Ibid).

### **2.1.6 Translatability vs. Untranslatability**

The term ‘untranslatability’ is used along with its opposite to discuss the extent to which individual lexical items, phrases or even entire texts can be translated from one language to another. The question ‘is translation possible?’ has been repeatedly debated among philosophers, linguists as well as translation theorists. Shuttleworth & Cowie (2007) pointed out that the discussion of translatability and untranslatability has arisen from the tension between two basic arguments. The first lies in the fact that different languages do not “mesh together” in so far as grammar, vocabulary and metaphor etc. is concerned. The second is that, in spite of the difference between languages, translation between languages still occurs, often with a high degree of success. (Elsowedi, 2011, p. 32)

Some scholars believed that virtually everything is translatable. Newmark (1988, p.17), for instance, argued that the ‘untranslatable’ can be translated indirectly by transferring the source item and explaining it, if no parallel item can be found in the TL and no compensatory effect can be produced within the same paragraph. Hence every variety of meaning in a SL text can be translated either directly or indirectly into a TL, and therefore everything is translatable.

Catford (1965) distinguished between two kinds of untranslatability: linguistic and cultural. The former is concerned with the non-availability of a lexical or syntactic substitute in the TL for a SL item. The latter, on the other hand, stems from the absence in the TL of a relevant situational feature of the ST. Ping (1999) differentiated between three types of untranslatability: referential, pragmatic and intralingual. Referential untranslatability occurs when a referential element in the source message is not known or readily comparable to a particular item in the TL. Pragmatic

untranslatability occurs when some pragmatic meaning encoded in a source item is not encoded likewise in a functionally comparable unit in the TL. Intralingual untranslatability refers to any situation in which the source expression is apparently not transferable due to some communicatively foregrounded linguistic peculiarity it contains.

A quite distinctive opinion of translatability and untranslatability is provided by Benjamin (1968, p.71), who suggested that “the translatability of a text rests ultimately with the intrinsic value of the text”. Benjamin claimed, that “a text is untranslatable just because it has not been successfully translated” cannot be asserted. The question is whether there is anything in it that is worth translating. If there is, the work will, despite its present untranslatability, be translatable some day in the future. Benjamin’s view of “**future translatability**” throws light on the problem from a different angle. After all, translation means communication; the need for communicating a message hinges upon the relevance or worth of the message.

In fact, the translator may face these kinds of untranslatability while translating a literary text, let alone a religious text. The words of the Quran are the words of God and their inimitability may defy facile translation. This is why the translations of the Quran, as Dundes (2003, p.9) observed “are deemed to be somewhat spurious and not considered reliable for purposes of analysis”. Irving (1985) mentioned the Quranic connectives as one of the first problems the Quran translator encounters. He is of the opinion that the Quran can be considered untranslatable, because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting it; it is a living document.

### **2.1.7. Quran the Living Miracle:**

The Quran is the Holy Scripture of Muslims; the term 'Quran means the speech of God revealed to Prophet Mohammed by the Angel Gabriel, in the early seventh century (610 AD). The word Quran is derived from the Arabic root word '*qaraa*' meaning 'to recite' or 'to read,' which was the first word addressed to the Prophet of Islam. The Holy Book of Islam was revealed in intervals over a period of twenty three years. The revelations were transmitted orally or written down by different scribes. The Holy Text of Islam was revealed in Arabic, the language of the people who lived in the Arabian Peninsula. However, its literary form does not adhere to any of the rules known to Arabic poetry and prose as it combines both metrical and non-metrical composition. Muslims consider the Quran language as the highest level of Arabic speech; it is viewed as a divine, eternal and inimitable linguistic miracle (Abdul-Raof, 2001: 37, Cited in Hassen, 2012). In this regard, in the course of a public lecture delivered in 1930 on classical Arabic prose, the influential Egyptian litterateur Taha Hussein said:

*“But you know that Quran is not prose and that it is not verse either. It is rather Quran and it cannot be called any name this. It is not verse and that is clear; for it does not bind itself by the bonds of verse. It is not prose for it is bound by bonds peculiar to itself, not found elsewhere; some of those bonds are related to the endings of its verse and some to that musical sounds which is all its own. It is therefore neither verse nor prose but it is a book whose verses have been perfected then expounded, from One who is Wise, All-Aware. We cannot, therefore, say it is prose and their text says it is not*

*verse. It has been one of a kind, and nothing like it has ever preceded or followed it". (Quoted in Boullata,2000:ix)*

Taha Hussein highlights the uniqueness of Quran which is neither prose nor verse. Therefore, the uniqueness which is ascribed is based on two things: first its literary structures and second its divine provenance. In regard to the literary structures by which the Quran binds itself are the rhyming and assonants ends of verses as well as the peculiar musical sounds of its wording. (Boullata, 2000:ix)

This inimitability or miracle is boosted by verses in the Holy Book itself, such as verses 2:23 and 17:88, in which a challenge is posed to mankind to attempt to bring forth a text that can match its majestic and eloquent style. Because of its unique literary form, the language of the Quran has been adduced as one of its "strongest claims to truth and to authenticity as a divine revelation. Many non-Muslim scholars such as Neal Robinson, H.A.R Gibb and A.J Arberry have testified to the Quran's unique form and literary excellence. Others have been more critical about the origins and the quality of the Quran's language.(Hassen, 2012:12)

Noldeke and Schwally, for instance, described the Holy Book as the work of a "mediocre stylist". Gerd-R. Puin, a specialist in Arabic calligraphy and Quran paleography has questioned the Quran's claims of miraculous eloquence. In his view the Sacred Text is enigmatic, unclear and incomprehensible. ( Boullata, 2000: 255).

In response to such criticism, Murata and Chittick (1995: xiv-xix) have argued that there is enough evidence provided by Islamic civilization itself, by philosophers, theologians, and poets who have commented on the text, to attest that the problem of incomprehensibility lies on the side of the reader, not the Holy Book.

However, Murata and Chittick (1995: xiv-xix) admit that for non-Arabic native speakers, the Quran is an extremely difficult text to appreciate, particularly in rendition. Even for those who have spent years studying the Arabic language, the Quran may seem a disorderly, inaccurate, and illogical text. They affirm, however, that the Quran is one of the most perfect texts ever penned on paper. Since it is quite perfect, it does not follow people expectations.

The Holy Quran, like the Bible, is an acknowledged literary masterpiece. Its linguistic and aesthetic vivacity with an amalgam of religious beliefs, moral values, religious social orthodoxy and historical backgrounds pose a great challenge to any translator and make the task overwhelmingly arduous, if not unattainable. (Elsowaidi, 2011: iii) The transfer of religious texts from one language to another involves, among other things, the scientific study of language, including phonology, morphology, lexis, and semantics. Most of the translators of religious texts are not native speakers of the receptor language, so they may find some difficulties in determining the intricacies and ambiguities of the receptor language structures and senses. (Elewa, 2014:33)

In terms of content, the Quran deals with both universal matters and with temporal and specific historical incidents. Early Muslim scholars divided the Quran into two types of chapters: "Meccan" (revealed in the city of Mecca) and "Medinan" (revealed in the city of Medina). These designations carry, however, more than just a geographical indication of the revelation. Meccan chapters are considered to deal mostly with matters of faith, such as the fundamentals of Islamic dogma and the principles of ethics, monotheism and religious practice, as they were revealed in the beginning of Mohammed's Prophecy. The Medinan chapters, revealed after the creation of the first



Muslim community, deal mostly with the legal, political, and social organization of the Muslim society. (Hassen, 2012:8)

In order to appreciate the meaning of the Quran, Muslim scholars, interpreters and translators often rely on the Sunnah and exegesis. Both supporting disciplines were developed after the Prophet's death in order to set up guidelines on how to interpret the Quran. The Sunnah consists of various narratives about the Prophet Mohammed's life and of statements attributed to him (Hadith), which were transmitted orally through many Muslim figures, before being finally written down mostly by Muslim scholars. The exegesis according to Abdul-Raof could be divided into six main categories of exegesis: Linguistic Exegesis, which is concerned with the grammar, syntactic analysis, semantics and rhetoric of the Quran. Philosophical and Rationalistic Exegesis is concerned with explaining and refuting philosophers' views and arguments on religious matters. Historical Exegesis deals with Quranic parables and the history of nations and people mentioned in the Quran. Inter-textual Exegesis attempts to interpret the Quran through the Quran or Hadith. Jurisprudence exegesis studies jurisprudence matters and the different views of Muslim theologians. And finally, Independent Judgment Exegesis which supports interpretation of the Quran based on one's own judgment and personal point of view (Abdul-Raof, 2001:175, Cited in Hassen: 2012). As a source text the Quran presents various challenges of translation, not only because of its multilayered and complex language, but also because of its divine origin. Unlike Modern Arabic, which has evolved and adapted over time, Quranic Arabic has remained a fixed language; its archaic, classic and static nature makes the Holy Book a difficult text to read or translate even for native Arabic

speakers. Moreover, the Quranic use of Arabic words, concepts and meanings is unique and specific to its context and internal structure. (Hassen, 2012:9) As Izutsu (1964: 12) pointed out, the concepts and words in the Quran are closely interdependent and derive their concrete meaning from the conceptual system at work in the book itself; they cannot therefore be taken separately and considered in themselves apart from the general structure, or Gestalt...into which they have been integrated. This is mainly why many Muslim scholars, such as Alsuyuti, the author of a book titled “The Causes of the Revelations”, has stressed that the Quran cannot be read in isolation. He tells us that it is impossible to appreciate a verse without knowing the story and the causes that led to its revelation. In other words, it is impossible to read or translate the language of the Quran without considering its socio-cultural and historical context and understanding of the causes of revelation. Finally, because of the Quran's divine origins, its translation poses questions of authority, legitimacy and translatability. Such questions continue to be the centre of debate, even though the Holy Text has been translated into almost all languages of the world.

### **2.1.7. Distinctive Features of Religious texts:**

Religious texts foster a language variety in all aspects. There is unique phonological identity, graph logical identity, grammatical identity, lexical identity and semantic identity. (Crystal, 1964: 371) According to Crystal, linguistic features of religious texts can be classified as follows:

#### **a. Phonological aspects:**

One of the distinctive features of religious texts is the use of sound devices to make the content easy to recite, memorize and quote. These features are: alliteration, assonance, rhythm and rhyme scheme. (Ibid)

## **b. Archaic morphological aspects:**

Archaic morphological features are quite evident in divine books and religious texts, particularly the Gospel. For instance, the archaic suffixes (th) or (eth) replace the third person suffix (s). Also the suffix-e (st) is added to form the present second person singular of regular verbs and (en) added is added to form plural. Interestingly, forms like seeth, showeth, shouldst, brethren, etc are used frequently. Archaic forms of pronouns and auxiliary verbs are common too: thee, thou, thine, ye, art, wilt, etc. ( Elewa, 2014:26) This archaic style was adopted by some translators of holy Quran in order to make their translations sound like “scripture” to an English speaking audience. However, most of contemporary readers find this archaic style odd and outdated. (Elewa, 2014:26).

## **c. Lexical aspects:**

Religious texts use specialized lexical items that carry certain connotations and meanings which are peculiar to religious discourse such as Islam, Christianity, Judaism, faith, fidelity, alms giving, prophet, pilgrimage, paradise, hell-fire. Names, attributes and pronouns that refer to God: Almighty, Allah, The Merciful, The Wise, He, Him, His, etc. In religious texts, phrases are repeated frequently to give a cohesive function, among others. This repetition may colour the text and give it momentum, rhythm and emphasis. (Crystal, 1964:154-155)

## **d. Syntactic aspects:**

Syntactic features are also important to be considered in translation process as they may differ from other discourses and they are common in religious texts. The first syntactic feature is **capitalization** which is widely used in translated religious texts. For instance, all the names, attributes and pronouns

that refer to God are to be capitalized: Allah, Almighty, The Wise, He, Him, His, etc. The second syntactic feature is **imperative** which is used for giving divine instructions, advice and preaching. The third syntactic feature is **supplication** which means to request God humbly or address Him gently and politely: O God, May Allah help us. (Greenbaum, 1996:50)

In conclusion, the researcher could say the linguistic features of religious text must be considered during the translation process and retained in the target language texts, because they constitute a major part of the meaning and the peculiarity of the religious texts.

### **2.1.8. Historical Background of Quran Translations:**

The translation of the holy Quran faced a fierce opposition throughout the Islamic history. The cons included notable Muslim scholars such as Ibn Taimia and Shatby who based their arguments on the impossibility of translating the content and the form of the holy Quran without distorting its meanings and its miraculous form. They believed that Quran is light and light cannot be translated. Another concern was that a translation may replace the original text and thus increase the divisions among the Muslim nation. (Abdelghany, 1986:166)

The controversy over the translatability of the sacred text continued to divide Muslim scholars between pros and cons and reached its peak in 1925 in Egypt. Some Azhar notable scholars expressed their rejection to the translation of the holy Quran and called for banning it. The pros of the translation of the holy text included notable and influential Azhar scholars who based their arguments on translating the meanings of the holy Quran considering the necessity of disseminating the Islamic teachings and dogma all over the world. Finally the pros won the debate and now the meanings of

the holy Quran are translated to almost all the languages of the world. (Abdelghany, 1986:166-167)

The first translation of the Qur'an was performed by Salman the Persian, who translated Surah al-Fatihah into the Persian language during the early 7th century. According to Islamic tradition contained in the hadith, Emperor Negus of Abyssinia and Byzantine Emperor Heraclius received letters from Muhammad containing verses from the Qur'an. However, during Muhammad's lifetime, no passage from the Qur'an was ever translated into these languages nor any other. The second known translation was into Greek and was used by Nicetas Byzantium, a scholar from Constantinople, in his 'Refutation of Quran' written between 855 and 870. However, we know nothing about who and for what purpose had made this translation. It is however very probable that it was a complete translation. The first fully attested complete translations of the Quran were done between the 10th and 12th centuries in Persian language during the Abbasid Caliphate. The Samanid king, Mansur I (961–976), ordered a group of scholars from Khorasan to translate the Exegesis of al-Tabari, originally in Arabic, into Persian. Later in the 11th century, one of the students of Abu Mansur Abdullah al-Ansari wrote a complete exegesis of the Quran in Persian. In the 12th century, Abu Hafs Omar al-Nasafi translated the Quran into Persian. The manuscripts of all three books have survived and have been published many times. (Www. Wikipedia.com.)

The earliest known translation of the Qur'an into the English Language was The Alcoran of Mahomet in 1649 by Alexander Ross, chaplain to King Charles I. This, however, was a translation of the French translation

L'Alcoran de Mahomet by the Sieur du Ryer, Lord of Malezair. L'Alcoran de **Mahomet**. This translation was meant to discredit Islam and distort its authenticity. The next major English translation of note was by John Rodwell, Rector of St. Ethelburga, London, released in 1861, entitled “The Koran”. It was soon followed in 1880 with a two-volume edition by E.H. Palmer, a Cambridge scholar, who was entrusted with the preparation of the new translation for Max Muller's Sacred Books of the East series. (Hosni, 1990:94-96)

The 20<sup>th</sup> century witnessed various translations ranging from mediocre to commendable, the first one was “The Qur'an” (1910) by Mirza Abul Fazl, Arabic Text and English Translation Arranged Chronologically with an Abstract . Mirza Abul Fazl (1865–1956), was a native of Allahabad, India. He was the first Muslim to present a translation of the Qur'an in English along with the original Arabic text. (AbdulRaof, 2001:21)

“The Meanings of the Glorious Qur'an” ( 1930) by Muhammad Marmaduke Pickthall who is an English convert to Islam penned this translation at the behest of the Emir of Hyderabad while on a sojourn in India. Pickthall's widely printed translation was regarded as "an important milestone in the long course of Quranic interpretation" by later esteemed Qur'an translator A.J. Arberry, who also noted a few problems with Pickthall's verse numbering, which deviated in places from what had by then become the standard Arabic edition by Gustav Fluegel.(Ibid)

“The Holy Qur'an: Translation and Commentary” (1934) is translated by Abdullah Yusuf Ali. This translation is widely used in many English-speaking countries and was the most popular translation before the “Interpretation of the Meanings of the Noble Qur'an” was published in 1999.

“Interpretation of the Meanings of the Noble Qur'an” (1999) by Darussalam (first published 1977) is translated by Dr. Muhammad Muhsin Khan and the Moroccan Salafi scholar Muhammad Taqi-ud-Din al-Hilali. This translation is among the most widely read translations in the world, primarily because it is the officially promoted translation of the Saudi Government. This translation of Taqi-ud Din was fully funded by Saudi Arabia government in order to replace the translation of Abdullah Yusuf Ali which has been regarded as an archaic and classic one. (Hassen,2012:13-14)

### **2.1.9. A Brief Biography of Ahmed Deedat:**

In the Muslim world and many parts of the globe, South Africa is known not only for Nelson Mandela but also for Muslim scholar Sheikh Ahmed Deedat, famous for his passionate and witty inter-religious public debates. Deedat was born in India’s Gujarat province in 1918. His father, a tailor, immigrated to South Africa soon after. In 1927, Deedat joined him in the city of Durban, on the east coast of South Africa. The young Deedat excelled at school, but poverty forced him to leave and start work when he was 16. It was as a furniture salesman that Deedat encountered missionaries sent to convert non-Christians and where he began to think about comparative religions. Deedat delivered his first public lecture in 1942 at the Avalon Cinema in Durban. His topic was Muhammad: Messenger of Peace. (Aljazera)

Over the next four decades, Deedat immersed himself in studying and memorizing the Bible and Quran, conducting lectures and public debates over the world. He wrote more than 20 books, now published in numerous languages. Among Deedat's close friends were Goolam Hoosein Vanker

and Taahir Rasool, whom many refer to as "unsung heroes" of Deedat's career. They formed a study circle to look at the teachings of the Quran, and in 1956 Deedat and Vanker set up the IPC, international propagation centre as a platform of Islamic evangelism in Durban. (Wiki)

Deedat dedicated his missionary career for addressing Christians and evangelists asking them explicitly and implicitly to convert into Islam the true religion. In this endeavour, he sought arguments and premises from the Bible itself. Therefore, Deedat is considered by many to be more a scholar of the Bible than the Quran. He was the first Muslim missionary chose to specialize in one stream of propagation which was comparative religion. (Www. Islamreligion.com)

In the 1970s and 1980s, Deedat became an enormously popular figure across the Muslim world, known for using the Bible in order to attack the legitimacy of Christianity. Defining his specialty as "comparative religion," Deedat borrowed from Biblical hermeneutics and secular criticism to attack the idea that the Bible is a work of revelation. The polemical nature of his critique, coming during the emergence of Christian televangelists in the 1970s, promulgated him to enormous fame in the Muslim world. He came to be seen as the Muslim "response" to the massive rise of evangelical Christianity and a media presence to rival Christian preachers. To that end, Deedat's mimicking of evangelism and secular debate was not confined to rhetorical styles: he also mimicked the infrastructure of missionary evangelism by circulating pamphlets and audio- and videocassettes of public lecture tours and by appearing on television in Muslim countries. By presenting lectures in public spaces such as town halls and staging debates



with famous Christian preachers, he also mimicked the rationalist, secular modes of the public sphere. (Larkin, 2008:102-103)

He wrote about 18 books with funding from the Gulf States, Deedat published and mass-produced over one dozen palm-sized booklets focusing on his numerous lectures, as well as most of his debates in fact; focus on and around these same themes. Often the same theme has several video lectures to its credit, having been delivered at different times and different places. The most popular ones are: Mohammed the Greatest, The Choice: Islam and Christianity Volumes 1, 2, 3. The God That never Was, Muhammad the Natural Successor to the Christ, Conflict or Conciliation, Crucifixion or Cruci-fiction, Is the Bible the Word of God? The Christ in Islam, Was Jesus Crucified? The Books written by Imam Deedat (May Allah's mercy be upon him) are so convincing and accurate that any average Christian read them would face the truth. As for the believers, these books will make the faith stronger and increase literacy and resolve. Imam Ahmed Deedat was one of the best Da'ee of modern times. He won every debate he faced by the will of Allah and several thousand converted to Islam as a result of his efforts. (Abdulmajeed, 2018, Archive.org)

Deedat's style in evangelical work is of a particular kind. He has little to say about the Sufism or Shi'ism, for instance, and makes no particular demand for establishing an Islamic state. Rather his entire effort is directed at undermining and refuting Christian evangelism and arming Muslims against Christian attacks. His fame is thus based not on the mastery of Islamic sciences but on his thoroughgoing knowledge of the Bible. As one Nigerian characterized him, Deedat "opened the eyes of millions of Muslims in the

fine art of inter-religious dialogue. His knowledge of English, his skill at debating, and his mastery of other scriptures endeared him to the millions who have seen his videos or read his tracts, millions of which are sent free of charge all over the world. ... Deedat's source of authority, then, is an unusual one, drawing on the mastery of Christian rather than Muslim texts and his skill at English rather than Arabic. (Larkin, 2008:106)

His achievements were beyond imagination, several thousand people have come into the fold of Islam through Allah's Grace and as a result of these efforts. In a fitting tribute to this achievement, he was awarded the King Faisal International award in 1986, a prestigious recognition of the value of his Dawah efforts in the world of Islam. Furthermore, many young Muslim missionaries have adopted his unique style in preaching, debating and comparative religion in general. ([IPC.com](http://IPC.com))

Ahmed Deedat was unquestionably one of the most publicly visible Muslim religious figures in South Africa in the second half of the twentieth-century. There is no doubt that this self taught man of broad smiles, waving arms, steely stamina, piles of books, a mind of dogmatic certitude and ready answers, had a profound impact on many in the Muslim world as well as Christians who were forced to re-examine their texts and their understanding of the Bible. Notwithstanding the controversies that occurred in his public and private life, Deedat always gave the impression that he was at peace with himself and his God as far as his mission was concerned. (Vaheed, 2013:274)

Deedat debated renowned Christian figures such as John Gilchrist, Josh McDowell, Annis Shorrosh, Jimmy Swaggart and many others. He even dared

the Pop John II into a public debate in the Vatican Square but the Pop did not accept. However, the debate with Swaggart in November 1986 at the University of Louisiana in the USA on the ‘Authenticity of the Bible’ is considered Deedat’s greatest. A recording of this tape was a best-seller throughout the Muslim world. It catapulted Deedat into the international limelight and attracted millions in funding from the Middle East. Deedat told a reporter that he knew “the bible better than anybody” and was not afraid of Christians who are “like putty in my hands...” Deedat’s knowledge of the Bible and polemical debating style made him a formidable opponent. Deedat, president of the Islamic Propagation Centre International, icon of millions in the Muslim world, and loathed by many because of his polemics, passed away on 2 August 2005 after being bedridden for almost a decade through a stroke that paralyzed him completely in 1996. (Vaheed,2005:1-5).

## **2.2. Previous Studies:**

### **2.2.1. Introduction:**

There are no plethora of studies concerning the analysis and criticism of Quran translations and no studies at all concerning the works of Sheikh Ahmed Deedat from a translation perspective. However, there are few attempts in the field of Quran translations which the researcher deems useful for the purposes of this research.

1. Hassen (2012)the aim of this research is to study four English translations of the Quran by women: *The Quran, Arabic Text with Corresponding English Meaning* (1995) by Umm Muhammad, *The Light of Dawn* (1999) by Camille Adams Helminski, *The Holy Quran: Translation with Commentary* (2006) by Taheereh Saffarzadeh and *The Sublime Quran* (2007) by Laleh

Bakhtiar, in order to determine whether these women translators are challenging or reproducing patriarchal gender hierarchies through their renditions of the Sacred Text of Islam. An important second thread is to investigate the assumption that a translator's feminine gender automatically results or leads *into* a woman-centered or feminist reading of the source text. Considering that scholars working on gender and translation have focused on various elements of the translation process, in this study, the research questions revolve around four main areas, namely (1) the role of pretexts, (2) the extent of interventions in the Sacred Text (3) linguistic choices, and finally (4) interpretation of gender-related terms. In order to address these questions, the researcher adopts a critical and comparative analysis between the four individual English translations of the Quran by women, the original Arabic text and, occasionally, other English versions translated by men. The main findings reveal that there is a deep divide between translations produced by women translators living in Muslim majority countries and those living in the United States.

Finally, this research suggests that the study of women's role as translators of religious texts in different cultural, social and religious settings could help produce a more nuanced and critical view of the impact of the translator's gender on his/her work.

2. Alsowaidy (2011) the study aims at examining the problems that Quran translators encounter while translating near-synonyms from Arabic into English. It is based on the translations of two professional translators namely, Yusuf Ali and T.B. Irving. In short, the study sets out to identify the problematic areas in the translated Quranic texts at the lexical and textual levels with a view to determining what makes one translation better than the other, or what brings one translation closer to the original text than the other.

The researcher opts for eclecticism, instead of confining to a particular rigid model or approach, which is a combination of text-analysis translation-oriented approaches of De Beaugrande & Dressler (1981); Neubert & Shreve (1992); Halliday (1994) and Hatim & Mason (1990).

The study concludes that the Quran translator, compared to other literary genres, faces many difficulties in translating the Quran ST message. The selected translations of the Holy Quran have failed to measure up to the depth of the Quranic message, its originality and the connotative shades of meanings of the original expression. The study attributes these problems to contextual, socio-cultural, theological and historical factors which create differences that lead to gaps or absence of lexicalization in the TT. The conclusion of the study which contains recommendations based on experience may prove helpful to the future novice and professional translators to improve the quality of translation in general and religious translation in particular.

The study is a contribution towards a greater understanding of the subtle differences between the near-synonymous pairs in their Quranic context through Arabic-English translation. It is a novel addition to the world of religious translation, Quran translation, *ḥadīth* and *fiqh* in English. It also contributes to some extent to modern exegeses of the Quran. It is hoped that the work will encourage further studies in the field of translation to employ a context-based linguistic approach to translating different genres and sacred texts in particular, integrating insights from applicable translation and linguistic approaches.

3. Elmallah (2008) this work deals with Arabic -English translational crossover viewed from a Linguistic /Cultural perspective, with special reference to the major principles involved in translating the metaphorical

language of the Quran. It provides an analytical critique of the some selected English translations of the Original Quran. This research tries to demonstrate (1) whether the cultural convergence of English and Arabic, due to globalization, is leading, over time, to any further linguistic intermingling. This type of analysis is based chronologically on temporal constraints and, as a consequence, on whether they negatively or positively influence the quality of the final product of the translated text, and (2) whether the cultural backgrounds of translators, in terms of their native languages, religion and place of origin/residence have any influence on the quality of their translational works. This study is based on a comparative model contrasting one original text with different translations in order firstly, to discover the correlations between the two languages /cultures involved, and secondly, to find out the differences between translations produced at different periods of time and by translators belonging to different cultures to attempt to answer the question. A framework similar to the one suggested by Chesterman (2000: 49) will be applied. He confirms the need for an overall theoretical framework that covers such categories as inter -textual, socio- cultural and ethical norms of the translation profession.

This study proves to a large extent how different translators belonging to different periods of time vary in their linguistic treatment of the metaphorical expressions of the original text of the Quran and still presents some valid results regarding the two main focuses of the chapter, namely chronological and metaphorical aspects. Contrary to what was initially expected, the chronological analysis has also produced some supplementary distinctions regarding the cultural backgrounds of the translators as `attitudinal component exhibits a range of ideational, interpersonal and contextual values. To sum up, translations that are carried out on an

individual basis are usually open to criticism. For example, some have criticized Dawood's translation for "inaccuracies ". In an earlier edition, the phrase "Children of Adam" was wrongly printed "Children of Allah" owing to an oversight by the printer's proof -reader.

The study recommends that the translation of the Quran to be undertaken as a collective work carried out by a team of translators from different backgrounds so as to avoid any individual translator's flaws or personal cultural influence being reflected in the work. The hope and ambition of this study is to make a modest beginning toward providing the uninitiated reader with the opportunity to develop a familiarity with the spirit of the Quran in order to share its ideas and values and to begin to think about it differently.

4. Lahmami (2016) the aim of this research is to show the importance of *exegesis* as a context for the translation of the Quran, in particular regarding the Muslim belief in God and His Prophet. Fifteen translations of the Quran from different religious and sectarian backgrounds have been selected for analysis in this thesis.

After presenting some of the principles of *exegesis*, this thesis puts forward a critical analysis of these fifteen translations of the Quran with regards to the Muslim belief in God and His Prophet Mohamed. Thereafter, the Arabic language and scholarly reasoning through researched deduction are considered.

This thesis has found out that *exegesis* is used as a context for the translation of the Quran by many translators. Some translators of the Quran relied solely on the language and their opinions while others relied on their chosen *exegesis*. Differences have clearly occurred in the fifteen translations chosen from different backgrounds. Furthermore, different *exegesis* books that were referred to by the translators also showed clear differences between

mainstream and non-mainstream *exegesis* regarding the Muslim belief in God and His Prophet Mohamed.

This research suggests that the Arabic language is an important tool should be used to understand the Quran. However, there are words that have more than one meaning in different contexts and therefore translations would differ considerably if left to just the language alone.. The research also suggests an examination of the different sectarian and religious translations.

5. Habashna (2003) this research studies the translation of the meaning of the holy Quran by Abdullah Yusuf Ali. The researcher adopts the descriptive approach for the purposes of this study. The findings of this paper are that Abdullah Yusuf Ali has made terrible errors that contradict with the established fundamentals of Islamic teachings and dogma. It also reveals that those errors are due to his ignorance of Arabic Language as well as Islamic exegesis. Therefore, it recommends the omission of all those controversial interpretations and comments.

6. Elgindy (2013) the main objective of this thesis is to develop a sociological model for the study of translations of Islamic political discourse, based on the work of Pierre Bourdieu. The basic assumptions of Bourdieu's sociological theory are adapted to formulate a methodology for the study of translations of Hassan al-Banna's *Towards the Light*, and Sayyid Qutb's *Social Justice in Islam* into English.

Bourdieu's key concepts of *field*, *habitus*, *capital*, and *doxa*, are used to both describe and interpret the activity in this field. They are also used to provide a sociological insight into the production and consumption of translation, as well as the translational agency within this field.

The primary contribution of this thesis has been to understand the translations of Islamic political discourse as a socially situated activity.



Bourdieu's sociology enabled us to understand that translation in general, and translation of political Islam in particular, was no longer thought of as a linguistic activity carried out in isolation, but as the product of a broader cultural context that encompassed plural social factors and forces. Translation was thus no longer seen as just a linguistic transference of texts, but as a strategy that links up two cultures that might have unequal power relationship. It also showed that translation is produced in a field amongst fields that interact and influence one another. The thesis also highlighted the fact that the Anglo-American culture's knowledge about Islam and Muslims is mediated, and translation is at the heart of the representations of the religious.

The study recommends that case studies could be conducted to further investigate the dynamics of power relations between the field of translating political Islam and surrounding fields of cultural production, and to examine both; the influence of the field of power in detail, and the influence of publishers and the constraints they may apply on translators in this context. It also recommends the exploration of the *habitus* and trajectory of translation agents, both individuals and organizations, and explores their different political allegiances.

7. Elkhateeb (2011) this study examines all the translations of holy Quran from 1649-2000 by Muslim and non-Muslims translators. The researcher adopts the historical and descriptive approaches for the purposes of this study. The research reveals that the translation of holy Quran into European languages was delayed until the twelve century as a result of the enmity between Islam and European countries. Furthermore, it reveals that all the first translations were full of terrible mistakes and false facts about Islam and Islamic dogma because the purpose of those translations was to distort

Islam in the eyes of European readership. Translations by Muslim translators have started to be published in the twentieth century; the first one was by Mirza an Indian scholar. The study suggests the eradication of all the biased translations of the holy Quran.

8. Sideeg (2016) this research article aims to explore the variations in translating invisible meanings in the Quran. The article critically examines a sample of seven verses across seventy versions of the Quran in English. It attempts to read the variations in translating the salient meanings in these verses in the light of the pragmatics of the Quran and the ideology and culture of the translator(s). For collection and analysis of relevant data, the article employs a fixed mixed methods design where a quantitative strand is embedded within a dominant qualitative framework that allows for critical and interpretive readings of the texts explored. Ironically, a key finding of this article points to the fact that invisible meanings in the verses sampled are often preserved and better conveyed through essentially literal translation that retains source language (SL) text's lexis and structures as far as the process of translation allows that. Measures of relationship between categorical variables show significant correlations between proper explication of invisible meanings and essentially literal translation. As well, critical analysis shows that ideological readings are among the major factors that eclipse latent Quranic meanings in translation.

9. Elliott (1979) the present thesis examines the career of the Andalusian mystic and politician, Ibn Qasi, as a politician and as a Sufi dwelling particularly on his role as a revolutionary figure in the Almoravid period of Islamic Spain. The researcher adopts the historical and descriptive methods for the purposes of this thesis.

The study shows that the career of Ibn Qasi corresponds exactly to this period of confrontation between the Almoravids and the Almohads. Ibn Qasi lived during the final decadence of Islamic Spain; this fact alone helps to explain his political failure. Paradoxically circumstances seem to have forced Ibn Qasi into the role of political leader. This same decadence had also facilitated his rise. The mystical life of Ibn Qasi was destined to flourish into something much greater; he was the last important Andalusian Sufi before the appearance of the Sayk al-Akbar, Ibn al-'Arabi of Murcia. So the mystical legacy of Ibn Qasi is primarily associated with the influence of Ibn al-'Arabi. In a very real sense, Ibn al-'Arabi rescued Islamic mysticism from the political disintegration of the West. There are also indications that Ibn Qasi's family fled to North Africa and there managed to disseminate his doctrines, which may have found acceptance in the popularized Sufism of Abu Madyan.

10. Vaheed (2009) this paper studies the influence and relationship of Ahmed Deedat in the Cape with both Muslim and Christian communities. The researcher finds out that Deedat relationship with Christian communities is not well due to his polemics and debates. Ironically, his influence in the Muslim community declines due to his fundamental beliefs which are not welcomed in South Africa. Furthermore, Ahmed Deedat seems to focus on the international limelight rather than the internal stage. However, his recordings have remained popular in the Cape and even appear to be increasing in popularity in the post-9/11 world.

11. Sadouni (2013) this paper examines the thoughts and activities of Ahmed Deedat and their political character. Although Deedat is a relevant actor in Muslim politics, the study finds out that he has not been thoroughly studied in the area of Muslim proselytism. It also reveals that the political

activities of Deedat are inscribed in his polemics and debates in public platforms and media. Moreover, Deedat has managed to internationalize his ideology and many Muslim young preachers adopted his style of proselytism such as Zakir Naik. This paper provides a better comprehension concerning the internationalization and transformation of Islamic polemics.

### **2.2.2. Conclusion.**

The researcher divides this chapter into three main parts. The first part is the literature review which covers the major domains of translation, namely translation's definitions, methods, kinds, forms, schools of thoughts problems and suggested solutions, new trends and concerns of current translation studies. The second part of this chapter deals with issues relating to Quran translation's history, challenges, problems and suggested solutions as well as depicts issues of religious translation in general. The researcher's focus on religious translation is due to the nature and area of the study. The third part of this chapter demonstrates some previous studies that are relevant to the purposes of this research. Most of the previous studies are concerned with religious translation in general and Islamic translation in particular. Some of the previous studies shed light on Ahmed Deedat's life, style, activities, concerns, achievements, successes and failures.

After thorough investigation and accurate research, the researcher can state that there is no single study that deals with the contribution of Ahmed Deedat to translation process in general and religious translation in particular. Therefore, the area of this study remains virgin and the researcher is the first one to tap it.

## **Chapter Three**

### **Methodology and Analytical Frame**

#### **3.0 Overview**

This chapter discusses the methods used in this study as well as the models and paradigms of religious translation which will be applied. The researcher clarifies the research design, states its relevance to the study, and describes data gathering tools, data analysis and the scope and limitations of the study. The chapter identifies the corpus of the study and gives information about the structure of the Quran in general and the selected works of Ahmed Deedat in particular. Furthermore, the corpus provides an overview of the frequency of the contribution of Deedat under investigation in this study.

#### **3.1 Methods of the Study**

The distinction between quantitative and qualitative research is well-known in research methodology. Quantitative research according to Dörnyei (2007, p.24), “involves data collection procedures that result primarily in numerical data which is then analyzed primarily by statistical methods”. Qualitative research, on the other hand, “involves data collection procedures that result primarily in open-ended, non-numerical data which is then analyzed by non-statistical methods”(Dörnyei, 2007, p.24). In the field of Applied Linguistics, quantitative methods are more frequently used than qualitative methods. In a survey conducted by Lazaraton (2005, pp.31-32) which included 524 empirical studies published in four journals between 1991 and 2001, it was found that quantitative methods dominate qualitative and mixed methods. While 86% of the studies were found to be quantitative, only 13% were qualitative and 1% mixed methods. The common use of quantitative research may be attributed to the fact that quantitative methods are relatively

easy to describe and the principles of the approach are a matter of consensus among its practitioners. The qualitative approach, on the contrary, “is difficult to define clearly. It has no theory or paradigm that is distinctly its own.... Nor does qualitative research have a distinct set of methods or practices that are entirely its own.” (Denzin & Lincoln, 2005, p6-7)

However, the use of quantitative methods is not always practical and to resort to interpretive descriptive methods becomes unavoidable. The present study is an instance of a qualitative-oriented methodological approach. The paradigm is chosen for its interpretive nature which suits the scope and nature of the study. To examine the problems involved in the analysis of Deedat works qualitative paradigm is more relevant than the quantitative one. It helps the researcher to reach accurate judgments regarding the contribution of Ahmed Deedat to translation process under investigation.

A qualitative research in translation studies may follow one or more translation models. William & Chesterman (2002, p.49) pointed out that there are three basic types of models that are widely used in translation studies: comparative, process and causal. The comparative model as the title implies compares the ST with the TT. It is product-oriented and it focuses on some kind of equivalence relation. The process model is mainly concerned with translation as a process and with what happens in the black box of the translator while translating. The causal model, on the other hand, tries to determine why “the translation looks the way it does, or what effects it causes.” (William & Chesterman, 2002, p53)

Chesterman (2005, p.191) put it clearly that:

The causal model does not ignore other models but incorporates them and thus complements them. The causal model is the widest of the three, and in fact incorporates the other two, but it is seldom made explicit. Several

approaches in translation studies are more or less implicitly causal: skopos theory, relevance theory, polysystem theory, and critical cultural studies, think-aloud protocol studies and the whole of the perspective tradition. An explicit causal model can show how these different approaches are related. It can also highlight the importance of making and testing explicit hypotheses of various kinds. The researcher argues that a causal model of translation also has obvious applications in translation training.

The present study follows the causal model of translation as it attempts to make statements about causes and effects. It responds to questions such as why do the translators of the Quran translate the holy Quran the way they do? How do the translations affect the meaning and textuality of the Quranic text? In this sense, the study is not only concerned with what are the causes and effects of a particular Quranic translation but also the linguistic textual features of such a translation.

### **3.2 Models of Religious Translation**

In addition to the methods discussed above, this chapter deals with the analytical framework of the study. It discusses basic theoretical models that can be partially utilized in analyzing Deedat's writings. Of these models, Nida's (1964) dynamic equivalence and the theory of equivalence, Newmark's (1988) transliteration technique, relevance theory as well as Beekman & Callow's (1974) historical vs. dynamic fidelity are reviewed.

#### **3.2.1 Nida's (1964) Model of Bible Translation (the theory of equivalence)**

Nida's (1964) *Towards a Science of Translating* is considered a major turning point for providing a scientific theory of religious translation in general and Bible translation in particular. Following the prevailing code–

model of communication, he made two fundamental assumptions: (a) “any message can be communicated to any audience in any language provided that the most effective form of expression is found; (b) humans share a core of universal experience which makes such communication possible” (Smith 2007). Based on the latest linguistic advances to translation theory, he opted for an idiomatic rather than a literal translation of the Bible. Based on the principle of equivalent effect of Rieu & Phillips (1954), Nida (1964) stressed the importance of dynamic equivalence in Bible translation. According to Nida (1964, p.156), two types of translational equivalence take place. The first is the formal equivalence which “focuses attention on the message itself, in both form and content....”. On the other hand, a translator who opts for dynamic equivalence in translation “is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship...”. In other words, a dynamically equivalent translation, according to Nida (1964, pp.159- 160) aims at completing naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message.

The translator can substitute (TL) items “which are more culturally appropriate for obscure (ST) items making linguistically implicit (ST) information explicit and building in a certain amount of REDUNDANCY to aid comprehension” (Nida, 1964, p.131). The translator does not attempt to “match the receptor-language message with the source-language message”; he/she rather attempts to “relate the receptor modes of behavior relevant within the context of his own culture” (Nida, 1964, p.159). An example of dynamic equivalence is Nida’s well-known translation of the Biblical phrase



“Lamb of God”, which has been dynamically translated into an Eskimo language as “seal of God” for those who are not acquainted with (lamb); (pig-herder) is substituted for (shepherd) for those who are not acquainted with (sheep) (Nida and Reyburn, 1981, p.1). Nida and Taber argued that a “high degree” of equivalence of response is needed for the translation to achieve its purpose, although they pointed out that this response can never be “identical with that elicited by the original” (1969/1982, p.24). However, dynamic equivalence according to them should not be adopted in all contexts. Only linguistically implicit elements in the ST- rather than any additional contextual information which may be necessary to a new audience-may legitimately be made explicit in the TT (Shuttleworth & Cowei, 2007, p.47). In so far as the translation process is concerned, Nida & Taber (1969) made it clear that translation is a three-stage process: analysis, transfer and restructuring.

(i) Analysis: at this stage the text is analyzed into what Nida called “kernel sentences” which refer to “the basic structural elements out of which the language builds its elaborate surface structure” (Nida & Taber, 1969, p. 39).

(ii) Transfer: it is concerned with “adjustments necessary in a dynamic equivalence translation, such as who should make the translation, semantic adjustments, idioms, grammatical adjustments, and the emotional impact of the translation” (Doty, 2007, p.47).

(iii) Restructuring: at this stage of the translation process the material transferred to the receptor language is adjusted to the requirement of the language it is transferred to, so that it would be acceptable. Factors such as language register, oral versus written style, dialects, and even discourse structure are considered at this stage.

The translation will be considered as appropriate as far as it equally affects the target audience (TA) as the original affects the source audience (SA). This is why the translator should work out the different aspects of the source context, try to translate the context and modify the TT accordingly. Nida & Taber observed that “contextual consistency should be given greater preference than verbal consistency”. Words cannot be translated without regard for the context in which they occur (1969/1982, p.15).

However, Nida himself acknowledged that it is not always possible that the translated text affects the TA in the same way the original text affected its audience. He argued that “the total impact of a translation may be reasonably close to the original, but there can be no identity in detail” (1964, p.156). In a later publication and to avoid the misinterpretation of the term by other researchers, Nida & Reyburn (1981) coined the term functional equivalence instead of dynamic equivalence. They justified the shift of their paradigm stating:

One conspicuous difference in terminology in this volume in contrast with *Theory and Practice of Translation* and *Towards a Science of Translating* is the use of the expression “functional equivalence” rather than “dynamic equivalence.” The substitution of “functional equivalence” is not designed to suggest anything essentially different from what was earlier designated by the phrase, “dynamic equivalence.” Unfortunately, the expression “dynamic equivalence” has often been misunderstood as referring to anything which might have special impact and appeal for receptors. Some Bible translators have seriously violated the principle of dynamic equivalence as described in *Theory and Practice of Translation* and *Towards a Science of Translating*. It is hoped, therefore, that the use of the expression “functional equivalence”

may serve to highlight the communicative functions of translating and to avoid misunderstanding (De Waard & Nida, 1986, pvii-viii).

Nida's functional or dynamic model of Bible translation is important for the translation of the meanings of the Quran because of its focus on the context and communicative effect. It is an accepted fact that the effect of the translated text on the TA will never match the effect of the original on the SA for the simple reason that the Divine effect cannot be challenged. It would be helpful if the translator tries to translate the words of God in such a way that the translation looks straightforward and easily comprehensible. The present study takes the criterion of equivalence effect into account when considering the writings of Ahmed Deedat under investigation. It adopts some of Nida's insights, for example, the dynamism of the ST expressions and compares them to their TT equivalents. Examining the contribution of Deedat for the study does not confine itself to a particular model or approach but applies what is relevant and useful for the religious translator.

### **3.2.2. Beekman and Callow's (1974) Model**

Beekman & Callow (1974, pp.33-34) tackled the notion of fidelity in translation, which is considerably significant in translating a sacred text. It does not only focus on meaning but also on the features of linguistic form. For them, a faithful translation is one which transfers the meaning and dynamics of the original text. They pointed out that to translate faithfully involves knowing what the scripture mean. That is to say, a faithful translation should convey to the reader and hearer the information that the original text conveyed to its readers or hearers. At the same time, it makes natural use of the linguistic structures of the original and it should be understood with ease by the recipients of the translation. In brief, the question of fidelity, according to Beekman & Callow (1974, p.34), answers

two questions: “(1) Does the translation communicate the same meaning as the original? (2) Does it communicate the meaning as clearly and as idiomatically as the original?” Beekman & Callow (1974) paid special attention to two types of fidelity while translating scriptures. The first is fidelity to the meaning of the original or what they called exegetic fidelity. A translator should be able to exegete the text if he/she is to preserve the meaning of the original. Exegesis is defined by Toussaint (1966) in (Beekman & Callow, 1974, pp.34-35) as “a critical study of the Bible according to hermeneutical principles with the immediate purpose of interpreting the text...” Fidelity to historical reference is another aspect of fidelity to the meaning of the original text. As Christianity is deeply rooted in history, the historicity of the message should be rendered carefully without any distortion. Beekman & Callow (1974, p.35) adopted the strategy of not transplanting historical narratives into a target setting. What is applicable to Christianity is also applicable to Islam. Thus, “objects, places, persons, animals, customs, beliefs or activities which are part of a historical statement must be translated in such a way that the same information is communicated by the translation as by the original statement” 1974, p.35).

A translator of a holy text, as Beekman & Callow (1974, p.36) argued, should not undermine fidelity to didactic references. The Bible “is replete with commands, illustrations, parables, and similitude, all of which have a didactic function which in a faithful translation must be preserved.” However, the tension between didactic and historical fidelity is sometimes unavoidable. Some cultural items for instance have both historical and didactic nuances. Any attempt to be faithful to both functions will be at the cost of the dynamics of the original. The translator will find himself in a dilemma. To keep the unfamiliar items used by an author in an illustration

may obscure the teaching. On the other hand, to substitute known items of the RL (receptor language) culture may misrepresent the cultural setting of the original documents (Beekman & Callow, 1974, p.36).

A third type of fidelity that needs to be considered while translating the scripture is the “dynamic fidelity”, which refers to the naturalness of the linguistic structures of the TT and the ease with which the readers can understand the translated message (Beekman & Callow, 1974, p.39). Thus, for some religious texts to be translated according to Beekman & Callow (1974), “historical fidelity” as well as “exegetic fidelity” should be given priority over the impact of the message on different audiences. The strategies of historical fidelity and didactic fidelity should be adopted while translating religious texts in general the Holy Quran in particular. It is customary to say that languages differ in their lexical structures and although “there is an extensive core of shared concepts between languages”, on the other hand “total matching cannot be assumed” (Beekman & Callow, 1974, p.175). A good translation therefore handles equivalence at the literal and non-literal levels according to the requirements of the TT.

In so far as synonymy is concerned, the original language may have several synonyms whereas the receptor language may have an equal number of synonyms, fewer, more, or even none at all. Beekman & Callow (1974, p.181) cited the terms such as *trespass*, *unrighteousness*, *lawlessness*, *bad*, *evil* and *offend*, which can be used as synonyms for *sin* in certain contexts. If the TL has only one way to express the concept of sin, the translator is forced to use it in all other contexts. When the translator comes across several near-synonyms in the original, he/she should refer to some reliable reference works and examine the generic and specifying components of meaning. The generic component refers to the component of meaning shared

by each member of the semantic text. The specifying components refer to the distinctive or contrastive components associated with each member of a semantic set. In some cases, incidental or supplementary components of meaning may also be considered. A particular area of synonymy which poses special difficulty to the translator is that of “doublet” or “rhetorical parallelism” where two or more near-synonyms are used together. This linguistic device is commonly used in Arabic for explanatory, emphatic and stylistic purposes. To translate those doublets, Beekman & Callow (1974, p.182) argued:

The meaning of the doublet is to be preserved faithfully, even if the form cannot be. In fact, the translator should use a doublet form only in those ways and contexts in which it is naturally used in the TL. In practice, this means that a synonymous doublet is often handled by one of the equivalent forms....In the case of generic-specific doublets there is the choice of using both terms or of using just the term which is in focus in the context which is usually the specific one.

Beekman and Callow’s approach, although based, to a great extent, on Nida’s formal vs. dynamic equivalence model mentioned earlier, provides useful insights for the present study. While translating near-synonyms in the Qur’ān, the issue of fidelity cannot be ignored. The translator has to try his/her best to remain faithful to the historical and cultural elements of the original and sacred text even if annotations are needed and they may hamper the naturalness of the translated text. It is an accepted fact that the translator, however skilful, cannot produce a translation which is as natural to the TA as the original is to the SA. While translating the Quran, an exegetic translation is, therefore, unavoidable. Therefore, this approach will be quite useful for the present study.

### **3.1.3 Gutt's (1991) Relevance Theory**

When an addresser makes an utterance, he/she intends to transmit some kind of information. The linguistic properties of the speaker's utterance enable the addressee to infer the intention of the speaker and to form semantic representations in the mind. The relevance theory of Sperber & Wilson (1986) is mainly interested in the description of how communication takes place and how linguistic expressions acquire their meaning in context. According to the relevance theory, Fawcett (1997, p.135) observed that text "does not mean the co-text or the situation. It is rather a set of assumptions that the listener has about the world. This set is potentially enormous, including absolutely everything the hearer can see, feel, remember, etc. A context, therefore, is a cognitive concept that refers to the part of cognitive environment employed in the interpretation of a text. Gutt (1991) claimed that this theory provides the much needed framework for understanding translation. The basic tenet of this theory lies in the assumption that if communication is solely a matter of encoding and decoding messages as the code model of communication claimed, then, any message can be communicated to any audience. Communication is highly context dependent, and thus, it is not always possible to convey any message to any audience just by finding the best way of encoding it. Gutt objected to the meaning-based approaches to translation of Nida (1964), Nida & Taber (1969), Beekman & Callow (1974), because they do not pay attention to the context-based nature of communication properly. The translator seeks to produce a successful translation which should attempt to convey the contextually derived implications of the original to the target readers.

Three basic distinctions in relevance theory are of special interest to translation. The first is the descriptive use vs. interpretive resemblance.

According to Gutt (1991), a translation can be an instance of interpretive resemblance if it is related in some cases to the original. If a translation, on the contrary, is independent and the addressee does not know there was an original, it is a case of descriptive use.

Another important dichotomy in relevance theory is that of primary and secondary communication situations. A primary communication situation includes three factors which the addressee needs to understand to grasp the addressor's informative intention: the speaker's utterance, the activation of the correct set of contextual assumptions and properly functioning capacity to make inferences from these two things obtained (Fawcett, 1997, p.136). A secondary communication situation takes place when an addressee or text-receiver "may fail to activate the contextual assumptions intended by the communicator. (Fawcett, 1997, p.136). The latter situation is very common while translating between distant cultures such as Arabic and English.

Gutt (1991, p.122) introduced two types of translation with a "desire to distinguish between translations when the translator is free to elaborate or summarize and those when he has to somehow stick to the explicit contents of the original". In direct translation, the translator tries to remain faithful to the content and the form of the original as far as possible. It is only by use of the originally intended contextual information, this goal can be achieved.

Concerning the linguistic differences, Gutt (1991, p.6) pointed out that what matters for the achievement of interpretive resemblance is not so much the sharing of the concrete linguistic features as the possibility of replicating in the receptor language the more abstract communicative clues provided by the original. As Shuttleworth & Cowie (2007, p.41) pointed out, "the notion of the original context-which is conceived in terms of the explicit and



implicit information which is available to the original audience-is vital”, since translation is viewed in terms of the “interaction of context, stimulus and interpretation”(Gutt, 1991, p.188), and the new audience bears the responsibility of compensating for changes in the contextual information available. Translators who use this mode of translation do not prefer to use explanatory insertion in the translated text, but rather use footnotes, end notes and glossaries to help the readers understand the original text properly.

Indirect translation, on the other hand, is based on the assumption that the whole meaning of the original cannot be conveyed across contextual chasms. The translator does not seek to convey all the nuances and assumptions of the original but only those relevant assumptions to the receptor audience. Fawcett (1997, p.138) described this kind of translation as a flexible context-sensitive concept of translation which allows for very different types of TTs to be called translation. The translation of the Quran becomes easier if the context is very clear. Communication cannot be successful unless the contextual effect is obvious. To familiarize the reader with the real context and to keep the content of the original, several devices such as glossaries, footnotes, book introductions, etc., can be used to bridge any relevance gap. Unlike Nida’s functional equivalence and Beekman & Callow’s idiomatic translation, this model discourages cultural domestications or adjustments and emphasizes the urgent need to educate the readers as to the cultural background of the Bible so that they can understand the message when they read it.

Almost all the models share one common feature, that is, the focus on context as a corner stone in the process of translation. The context, whether linguistic or extra linguistic, should be considered while translating a

sensitive text such as the Quran or the Bible. Therefore, the notion of context is very crucial to the field of translation. Translators do not merely render isolated words, but a stretch of discourse with a linguistic, situational and cultural context. Insights from Gutt's relevance theory as well as Halliday's SFG are used to consider the contexts in which the Deedat's writings under investigation are used in the original with a view to producing a faithful translation that keeps, to a great extent, the contextual information of the original. For pairs in which the contextual considerations are hard to be retained in the translated text, Nida's dynamic or functional equivalence can be used to successfully negotiate the impasse. A translator of the holy Quran is likely to encounter some lexical items which are deeply rooted in culture and history, so transplanting them into the TL may lead to a certain kind of loss. To avoid such loss or distortion, both exegetic and historical fidelity of those Quranic and religious terms should be considered and thus they must be translated in such a way that the same information is communicated by the translation as the original statement. Besides, considering what Beekman & Callow (1974) called the generic component and specifying components of meanings can be useful in translating the holy Quran. In the same vein, Gutt's model of direct translation which "purports to interpretively resemble the original completely in the context investigated for the original" (1991, p.88) is also very useful for the present study. To render the contextual information and the subtle nuances of meanings of the holy Quran, the use of devices such as introductions, endnotes, footnotes or glossaries is inevitable if a translator aims to equip the TA with a full understanding of the original text.

As text is the locus and the basic unit of translation assessment as systematists believe, Halliday's SFG -based translation approach as Hatim

& Mason (1990) are used to evaluate the irrelevance of textual aspects in the works of Ahmed Deedat (if any).

### **3.2.4 Halliday's Sociosemiotics Approach**

Halliday's sociosemiotics approach or Systemic Functional Grammar (SFG) as it is commonly known is a social approach that views language as a meaning-making resource. Language, according to SFG, consists of several strata. These strata are: context, which include context of situation, context of culture, discourse, semantics, lexico-grammar and phonology/graphology. The context, which is an extra-linguistic stratum, is realized in the content level of language and the content is realized in the expression level. (All the levels except the context level are systems within language.) Semantics: Resource for meaning. This level is the gateway to the linguistic system; for instance, it enables us to act by means of meaning, i.e. by adopting semantic strategies, and it enables us to reflect on the world by turning it into meaning, i.e. by semanticizing it.

The strata role of semantics is thus that of an interface—an interface between systems that lie outside language and systems at the stratum of lexico-grammar. Since meaning is interpreted as a resource, it is a functional/rhetorical/communicative phenomenon rather than a formal/philosophical one and this is reflected in two ways in the conception of semantics: (i) it is multifunctional: it is not concerned only with representational meaning; and (ii) it is a semantics of text (discourse), not only of propositions. The latter follows from the observation that text (rather than words or sentences) is the process of communication.

Lexicogrammar: Resource for wording meanings, i.e. for realizing (expressing) them by means of structures and 'words' (more strictly, grammatical and lexical items), or wordings. Lexicogrammar includes lexis

(vocabulary) as well as grammar in one unified system; lexis is interpreted as the most specific (delicate) part of grammar. Grammar includes morphology as well as syntax; the two are not stratally distinct (Matthiessen, 1995, p. 5).

According to Halliday (1994, p.35) a distinctive meaning is construed through three strands of meaning referred to in SFG as metafunctions. These metafunctions are ideational, interpersonal and textual meta-functions. Ideational meaning represents our experience of the world. Interpersonal meaning is concerned with the relationship between the speaker and the listener and personal attitude. Textual meaning expresses how the ideational and interpersonal meanings are organized into a coherent linear whole as a flow of information (Kim, 2007, p.6).

Each metafunction is realized through a particular system. The ideational metafunction is realized through transitivity, the interpersonal metafunction is realized through mood and the textual metafunction through theme. They are also related to the three situational aspects of register: field, tenor and mode respectively. In brief, SFG emphasizes the relationship between a text, context, and the social structure. Language is a system of signs with some social functions. Grammar or linguistic forms are means to an end rather than an end in themselves (i.e., they are means to realize meanings). It is worth mentioning that SFG inspired several meaning-as-use taxonomies.

This model can be useful to the present study for the significance it gives to context in its wider meaning, that is, the context of situation and in its narrower meaning, that is, the co-text). This resolves ambiguity and helps translators better understand not only lexical, syntactical, and structural meaning, but also the difference between referential and associative meaning

(Hu, 2000, p.4).It can be used to account for the extent to which the translation of near-synonyms in the Quran contributes to the textuality of the discourse structure. This can be done through the investigation of coherence and cohesion of the translated passages. The analysis of the holy Quran from a contextual, semantic (pragmatic) and lexico-grammatical point of view will ultimately help the translator produce a faithful translation that maintains to a great extent the spirit of the original.

This sociosemiotic approach is widely used in translation studies by House (1977;1997); Hatim & Mason (1990; 1997), Bell (1991), Baker (1992) Munday (1997; 2001), Trosborg (2002), Hervey & Higgins (1992) and many others. House, for example, is one of those translation scholars who employed Halliday's SFG in translation studies. Her model is based on the concept of register analysis. Her later "revisited" model (1997) as Munday (2001, p.92) indicated, "incorporates some of her earlier categories into an openly Hallidayan register analysis of field, tenor and mode". Baker (1992) is another scholar who applied Halliday's SFG in her handling of the textual function, especially "thematic structure and cohesion and the incorporation of the pragmatic level" (Munday, 2001, p.95). In addition, Bell (1991) explained the issue of transitivity and translation within the theoretical framework of SFL. Trosborg (2002) introduced the theoretical concepts of textual analysis: the extra-textual features which are composed of the situational aspects and the genre. The components of the intra-textual features are the ideational function, the interpersonal function and the textual function that are all based on Halliday's SFG.

### **3.2.5 Hatim and Mason's (1990) Model of Translation**

Hatim and Mason (1990) are great advocates of the Hallidayan model of linguistics to translation studies in their prominent works: *Discourse and Translator* (1990), *The Translator as Communicator* (1997) and *Communication across Cultures* (1997). For them, “translation is a communicative process which takes place within a social context” (1990, p.3). In their 1990 model they argued that meaning is established through the interplay of three independent contextual factors or dimensions: the communicative, pragmatic and semiotic. The communicative dimension deals with language variation. Hatim & Mason (1990) established a framework for the description of language variation in which the user-oriented and use-oriented dimensions interact. The user-related varieties include geographical, temporal, social standard dialects and idiolects. Use related variation is known as register, which is concerned with variables such as field, mode and tenor of discourse. The pragmatic dimension is mainly concerned with the intentionality of text. It aims to find out the equivalence not only of the propositional content but also of the illocutionary force. Factors such as speech acts (Austin, 1962; Searle, 1969) and implicatures (Grice’s maxims) are dealt with in this dimension. Finally, the semiotic dimension is concerned with the study of signs. It classifies and structures signs along the line of genre, discourse and text-type. It also tackles semiotic components of context such as inter-textuality, allusion and the like.

#### **4.2.6 De Beaugrande and Dressler’s (1981) Approach to Text**

De Beaugrande & Dressler (1981/1980) have developed their own theory of the science of text. They identified what makes the text a unified meaningful whole rather than a mere string of unrelated words and sentences. According

to their work *Introduction to Text Linguistics* (1981) a text cannot be considered a text unless it meets the seven standards of textuality: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. They believed that the standards of textuality make text analysis applicable to a wide variety of areas of practical concern: the textuality of the text depends on the communicative features it contains. The first two principles of textual communication – cohesion and coherence, are text-centered. Cohesion has to be postulated/assumed within two perspectives, that is, a text may attain cohesiveness by means of sequential connectivity between elements within phrases, clauses and sentences; it may also achieve it through connectivity within stretches of text of longer range. These two perspectives, according to them, are closely related to each other, “each occurrence is instrumental in ACCESSING at least some other occurrences”(De Beaugrande & Dressler, 1981, p.48). This assumption is the core of the concept of cohesion and the two perspectives to the mechanisms by which it is elaborated.

Unlike cohesion, coherence is concerned with what lies beyond the surface text, that is, it looks at the internal textual world. De Beaugrande & Dressler (1981) held the discussion of this concept from a suitable psychological and philosophical viewpoint. They stated that coherence goes beyond the text boundary, because by its definition, it refers to cognitive aspects linked with texts by means of concepts and relations. They stated:

Coherence [...] concerns the ways in which the components of the TEXTUAL WORLD, *i.e.* the configuration of CONCEPTS and RELATIONS which *underlie* the surface text, are mutually *accessible* and *relevant*. A CONCEPT is definable as a configuration of knowledge (cognitive content) which can be recovered or activated with more or less

unity and consistency in the mind. RELATIONS and the LINKS between concepts which appear together in a textual world: each link would bear a designation of the concept it connects to (De Beaugrande & Dressler, 1981, p.3).

Intentionality and acceptability connect with the attitude of the text users: the producer and the receiver respectively throughout the process of actualizing the text. Intentionality includes the text producer's attitude that the presented configuration is to be considered not only as a cohesive and coherent entity but also as manifesting relevance to the "plans" and "goals" of the producer (De Beaugrande & Dressler, 1981). According to De Beaugrande & Dressler:

A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction. These attitudes involve some tolerance toward disturbances of cohesion or coherence, as long as the purposeful nature of the communication is upheld. The production and reception of texts function as discourse actions relevant to some plan or goal. Acceptability subsumes the text receiver's attitude to regard the existing configuration as a cohesive and coherent entity having some relevance to the receiver, e.g. "to acquire knowledge or provide co-operation in a plan" (De Beaugrande & Dressler, 1981, p.3). This attitude is affected by some factors such as text-type, cultural or social background and the desire of goals.

The last standard is intertextuality which refers to the ways in which the text presupposes knowledge of other texts. According to De Beaugrande (1980, p.20), intertextuality is the major factor in the establishment of text types, where expectations are formed for whole classes of language occurrences.



### **3.2.7 Neubert and Shreve's (1992) Text Linguistic Approach to Translation**

This is a further development to the traditional linguistic model which puts emphasis on the lexical and sentential level. It “differs from the linguistic model in its broader, text based conception of meaning and its more realistic formulation of the notion of translation equivalence.” (Neubert & Shreve, 1992, p.24) It situates “equivalence at the textual and communicative level, not at the sentential and lexical level” (Neubert & Shreve, 1992, p.24). According to Neubert & Shreve, translation begins from a text linguistics approach, which identifies the integration of isolated words and sentences, that is, meaning is not restricted to isolated words and sentences. They added that “translations are texts” and that “the process of translation is primarily textual process”. The arguments they presented for each model of translation that they outlined has some relevance to the integrated theory. Furthermore, text linguistics offers “the integrity concept”, the text as a system of systems opposite to an isolated, fixed sampling of language. Text linguistics holds that translation is the “pragmatic function of the source text” that is transferred (Neubert & Shreve, 1992, p.23). This leads to the issue of equivalence and their advocate of communicative equivalence.

From the text linguistics point of view, the process of translation does involve the “communicative value of the source text that is transferred” (Neubert & Shreve 1992, p.24). This term as they advocated, refers to the “communicative contextualization of words and meanings in discourse. Neubert & Shreve (1992) further discussed the seven textuality standards (cohesion, coherence, intentionality, acceptability, situationality,

informativity and intertextuality) in details that combine to produce the textness of the whole text. It is this universal strategy that helps in the production of possible as well as faithful translation.

The researcher depends on these textuality standards discussed by Neubert & Sherve (1992) with adaptation, modification and combinations of other models to serve the sacred nature of the original text.

### **3.2.8 Transference and Transliteration Model**

Transference (loan word, transcription) is the process of transferring a SL word to a TL text as a translation procedure. It is the same as Catford's transference, and includes transliteration, which relates to the conversion of different alphabets: e.g. Russian (Cyrillic), Greek, Arabic, Chinese, etc- into English, The word then becomes a 'loan word'. Some authorities deny that this is a translation procedure, but no other term is appropriate if a translator decides to use an SL word for his text, say for English and the relevant language. Transference takes place when a translator does not find an appropriate equivalent for SL word into the TL. Then he or she decides to insert the SL word into the TL as a procedure and as a solution to the lack of equivalent. (Newmark, 1988, p. 81)

Transference is usually followed by naturalization process which means adapting the SL word first to the normal pronunciation and then to the morphology of the target language. (Newmark, 1988, p. 83)

The researcher believes that transference and transliteration occur when the SL and the TL are quite distant in terms of culture and language roots. In religious translations, particularly the translation of Quran, translators often tend to apply transliteration when they deem that the target language does not have appropriate equivalents for the words and concepts stated in the

holy text. Words like *salah*, *zakat*, *haj*, *saum* etc are usually transliterated into the target languages although some equivalents can be found in those languages.

Newmark (1988), Mona Baker (1992) and Nida (1969) deem transference as severe intrusion and distortion to the target language that must be avoided. They believe that there are other techniques can be applied such as the dynamic equivalence, paraphrasing and foot-notes rather than merely transliterating SL words into the TL. For the purposes of this study, the researcher is going to investigate whether Ahmed Deedat had applied transference (transliteration) in his writings or not.

### **3.2.9 The Cultural Approach and Cultural Equivalence in Translation:**

Oxford Dictionary defines culture as the customs and beliefs, art, way of life and social organization of a particular country or a group of people. Culture is the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression. (Newmark, 1988:94).

The translation of general values or ideas shared by a community as to what is right and wrong, adequate and inadequate into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted. (Toury, 1995:55) Gideon, Toury points out that translation involves not only two languages but also two cultures. He was the first one to introduce the cultural theory of translation which he called the concept of norms. He adopted his theory as a basis of translation and he proposed an analysis in

which translation is understood as a product of cultural transference. (Pardo, 2013:14) The cultural approach is based on the view that language is culture and the aim of translation is to describe and explain the world-view of one community, people, art, ideas, concepts and ways of life to another. (Alsowaidi, 2011:36)

However, House (2005:11-12) strongly disagrees and argues that translation is both a linguistic act and a cultural act, an act of communication across cultures. Culture and language go together and they cannot be apart. Any given text contains both linguistic aspects and cultural features.

**Cultural differences** between the source language and the target language often pose what is known as non-equivalence which creates problems and difficulties in translation. Non-equivalence at word level means that the target language has no direct equivalent for a word in the source language text. Different types of non-equivalence require different strategies to deal with. The nature of non-equivalence, the context and the purpose of translation will rule out some strategies and favour others. (Baker, 1992:17-20). One of the most difficult things in translation is that translators are required to achieve “**equivalent effect**” or as Nida calls it **dynamic equivalent**. Effective equivalent means to reproduce the same effect which the source language text had on its readership, on the readers of the target language text. When the source language and the target language are similar, the achievement of the effective equivalent will be possible but when they are completely different, it will be very difficult to achieve.(Newmark, 1988:48). Whenever there is a cultural gap or distance between the source language and the target language, there will be **cultural problems**. They

cause difficulty in translation particularly when there is no equivalent for the cultural concept in the target language. (Ibid:94)

Mona Baker (1992:31) suggests a strategy for cultural problems which she calls: translation by cultural substitution. This strategy involves replacing a culture-specific item which does not have an exact equivalent with a suitable equivalent which does not have the same meaning but it has a similar impact on the target language readers. This strategy will provide the target readership with a familiar concept which they understand.

However, Newmark (1988:81-91) preceded Mona Baker in this respect and provided some strategies to deal with non- equivalence and non-cultural equivalence: the first strategy is **transference** which is to transfer the SL word to the TL text. (Transliteration, loan word, transcription). This strategy is followed by the second strategy which is **naturalization** that involves making the transliterated word fit the pronunciation and morphology of the TL. The third strategy is **cultural equivalent** which is a process of giving an approximate equivalent to the cultural word of the SL text. The fourth strategy also deals with non- cultural equivalence by **deculturalising cultural words**. The fifth strategy is **descriptive equivalent** which means the translator simply explains the meaning of SL word into the TL text. The sixth strategy is **synonym** which means using a near TL equivalent where an exact equivalent is not available. The seventh strategy is **through translation** which means giving a literal translation for the SL phrase or compound. The eighth strategy is **shift or transposition** which means to make a change in the TL grammar by changing a singular into plural or an adjective into a noun. The ninth strategy is **modulation** which means to negate verbs, nouns or adjectives to give the opposite meanings for particular reservations. The tenth strategy is **recognized translation** which

means using recognized terms as equivalents for the SL terms. The eleventh strategy is **translation label** which means to put new terms between inverted commas. The twelfth strategy is **compensation** which deals with compensating loss of meaning, sound-effect, metaphor and pragmatic effect in one part of text in another part. The thirteenth strategy is **paraphrasing** which means explaining the segment of a text. (Ibid)

The researcher will make use of the cultural approach and the cultural equivalence in this study by showing the problems that it creates as well as showing how Ahmed Deedat tackled this crucial issue in his writings.

### **3.3 A Suggested Outline Approach to the Analysis of Ahmed Deedat's writings**

The researcher prefers an eclectic approach drawing on a number of linguistic and translation models as stated above. These models have several procedures that can serve as a "toolkit" approach for the assessment of Deedat's works; the proposed approach includes a toolkit of categories through which Deedat's writings can be analyzed in a systematic attempt to produce a faithful assessment to the contribution of Ahmed Deedat to translation process in general and religious translation in particular. The approach takes into account three criteria related to the source Quranic text and the writings of Ahmed Deedat under investigation.

It is impractical if not impossible to apply all of the suggested ideas and notions presented by linguists and translation theorists in this chapter. Instead, the study does not rigidly stick to a single paradigm or theory but selects the most applicable elements or insights from each model that is relevant to the present study. The analysis of the textuality standards is mainly based on De Beugrande & Dressler (1981) as well as Neubert &

Shreve's (1992) approaches to the text. The study employs the Hallidayian model of context and the significance of both context of situation and context of culture in its wider scale (original context) and how it will be rendered through the process of translation. The context is important in investigating, for example, cohesion and coherence on the basis of Halliday's insights. The study has also focused on the relevance of Beekman & Callow's historical and exegetic fidelity to the ST which is fundamental and central to the Holy Quran translation. The study also investigates the problems of denotative and connotative shades of meaning, focusing on Nida's dynamic equivalence and Gutt's context-based nature of communication as mentioned above.

### **3.3.1 Data Gathering Tools**

The present study makes use of qualitative content analysis for gathering data. Krippendorff (2004, p.18) defined this technique as "... making replicable and valid inferences for texts (or other meaningful matters) to the context of their use.... It provides new insights, increases a researcher understanding of particular phenomena, or informs practical actions". Content analysis is a flexible method to analyze text data (Cavangah, 1997; Hsieh & Shannon, 2005). It describes a series of analytic approaches ranging from impressionistic, intuitive, interpretive analyses to systematic and strict textual analyses (Rosengren, 1981). Qualitative content analysis has been profoundly used by researchers of Quran and Hadith studies. Therefore, the researcher will apply it on the writings of Ahmed Deedat.

### **3.3.2 Design and Procedures**

When analyzing the writings of Ahmed Deedat, the researcher follows the following procedures:

1. The researcher has access to Ahmed Deedat works in hard copies and soft copies, besides they are readily available on the internet.
2. Sorting out all the Quranic verses cited in Deedat's works under investigation, different books and examining them and decide whether they are translated in an old version of English language or not.
3. The researcher will examine the religious and Islamic vocabulary in Deedat's books and booklets, sort them out and decide to what extent Deedat had created Islamic terminology of his own (**in contexts**) (if any).
4. The researcher will explore all the translation techniques used in Deedat's books and booklets, see if Deedat had applied transliteration technique or not and present all the examples **in contexts** (if any).
5. The researcher will survey all the written works of Ahmed Deedat, make sure if Deedat had made use of the theory of equivalence in his writings or not and will highlight all the examples **in contexts** (if any).
6. The researcher will analyze the translation of Yusuf Ali through analyzing some of its verses enshrined in Deedat's works and judge it.
7. Depending on different translation models, theories, approaches and views of different linguists and translation scholars for the analysis of Ahmed Deedat's works.

### **3.3.3 Limitations of the Study**

From the title of the study, it is clear that the study is concerned with analyzing and examining the writings of Ahmed Deedat. Thus it is limited to exploring the translation's methods, techniques and styles in Deedat's works as well as identifying his contribution to translation process in general and religious translation in particular.

Throughout this study, the following books of Ahmed Deedat will be examined and analyzed: *Al-Quran the Miracle of Miracles (1991)* *The God*



*That Never Was (1983) Muhammed the Natural Successor to Christ (1979) the Crucifixion or Cruci-fiction (1984) People of the Book (1987) Is the Bible God's Word?(1980), Combat Kit (1994) Who moved the Stone(1977) What the Bible Says about Muhammed (1970) Muhammed the Greatest (1978) and The Choice Islam and Christianity Volume 1, Volume 2 and Volume 3 (1993)( in which Deedat merged all his books)* Ahmed Deedat dedicated most of his lifetime for the missionary work; therefore, the time limits of this study will be from the first of July 1918 to the eighth of August 2005 which is the time he lived.

### **3.3.4 Conclusion**

The chapter has dealt with the methods used in the study. It has given an idea of the two dominant types of research methodology, namely, qualitative and quantitative research. It has also stated why qualitative research is more suitable for the analysis of the data of this study. The qualitative content analysis for Ahmed Deedat work is based on the causal model of translation which “incorporates the comparative as well as the process models” as Chesterman (2005, p.191) stated.

The chapter has also surveyed the theoretical linguistic and translation models that serve to set up the eclectic approach which will be used in the analysis of the data. It has examined Halliday's SFG which is solely a theory of meaning as well as Hatim and Mason's sociometric approach to translation which is mainly based on Halliday's SFG.

The chapter has also dealt with meaning-based models of translation represented by Nida's dynamic equivalence and Beekman & Callow's faithful translation. The two models are relevant to the context of the Bible and thus their theoretical implications can be pivotal to the context of the

Holy Quran which shares the characteristics of sacredness with the Bible. The chapter has also pointed out the contributions of Gutt's direct translation of the Bible and how it can be applied to the translation of the Quran. The researcher has never ignored the significance of the cultural approach and he has covered all the solutions of cultural problems in translation worked out by Newmark and Mona Baker. The chapter presents a suggested approach based on the eclecticism of the models stated above.

The chapter states clearly and in details the data gathering tool, the design and the procedures and the scope and limitations of the study.

## Chapter Four

### Data Analysis and Results discussions

#### 4.0 Introduction

In this chapter, the research data and hypotheses will be fully analyzed and discussed as well as the results. Furthermore, the researcher will present all the examples from the writings of Deedat (**in context**) in regard to each hypothesis in order to tackle the research problem and the analyzed data will be displayed in the appendices as a whole.

#### 4.1. Analysis and Discussions of the hypotheses.

The researcher tends to prove his ideas about assessing the contribution of Ahmed Deedat to translation process in general and religious translation in particular. In order to accomplish this end, the researcher will discuss the hypotheses by illustrating all the examples within the context of translation models and methods.

#### 4.1.1 Analyzing the Quranic translated verses that are cited in Deedat's writings: *Ahmed Deedat had cited archaic translated verses in his books.*

This is the first hypothesis of the study (Appendix A). Ahmed Deedat had cited thousands of Quranic translated verses in his writings. These citations are crucial to any preacher, missionary or proselytist so as to prove a point, supports an argument, and gives a pretension or an evidence for something. Deedat was not an exception, he was known for being an argumentative person who had never lost a debate or an argument. Therefore, he was quite keen to give evidences from the holy Quran, Hadith and even the Bible to support his claims.

The researcher has studied all the books of Ahmed Deedat and come out with the following examples regarding the first hypothesis:

### **A. Classic Structure Examples:**

*And most certainly thou (O Muhammed)*

*art of most sublime and exalted character. 68:4*

*(Deedat, 1978, P1)*

This is a sheer example that proves Ahmed Deedat had cited archaic translated verses in his writings. Let us have a closer look at it, we find the pronoun (**thou**) which means (**you**) a very archaic one that is no longer in use in current English language. Also the verb to be (**art**) which means (**are**) has died out a long time ago. The above mentioned translated verse can be regarded as absolute archaic one in regard to grammar, style It alone the entire structure.

*(The prophet) frowned and turned away.*

*Because there came to him the blind man (interrupting)*

*But what could tell thee that perchance he might  
grow (in spiritual understanding)?*

*Or that he might receive admonition and the teaching might profit him?  
80:1-4(Deedat, 1978, p22-23)*

From the first glance, these verses seem to be written in the language of today but the usage of the pronoun (**thee**) could be considered as an obsolete one. Hence, these verses can be regarded as archaic ones due to the usage of the pronoun (**thee**) and the classic structure of the sentences.

*And have we not raised high the esteem*

*(in which) thou (art held) 94:4(Deedat,1978,p15)*

This verse is another example of using classic pronouns that are no longer in use. Therefore, the above illustrated verse is translated into an old version of English language in terms of grammar, style and the structure in general as shown above.

*And we sent thee not (O Muhummed)*

*but as mercy unto(all) the worlds. 21:107*

*(Deedat, 197 8, p39)*

In the above mentioned verse, old patterns of pronouns are used (**thee**) as well as the preposition (**unto**). Consequently, the verse can be regarded archaic in terms of grammar, vocabulary, style let alone the entire structure of the verse.

*We have not sent thee (O Muhummed)*

*but to the whole mankind,*

*as a giver of glad tidings and as a warner,*

*but most of mankind still do not know. 34:28*

*(Deedat, 1978, p54)*

This is another example of sheer usage of archaic pronoun (**thee**). Hence the verse could be deemed archaic in respect of grammar and the whole structure of the verse.

*O thou wrapped up (in a mantle)*

*0 Arise and deliver thy warning 0*

*And thy Lord do thou magnify 0*

*And thy garment keep free from stain!0*

*And all abomination shun 0*

*Nor expect in giving any increase (for thyself)!*

*0 But for thy Lord's (cause)*

*be patient and constant. 74:1-7*

*(Deedat, 1978, p56-57)*

The pronouns **thou**, **thy** and **thyself** are explicit examples of old pronouns that ordinary young generations cannot identify. Hence the verses are translated in an old version of English language in regard to grammar, and structure.

*And behold Allah will say: O Jesus the son of Mary!*

*Didst thou say unto men,*

*take me and my mother for two gods beside Allah?*

*He will say: Glory to thee!*

*Never could I say what I had no right (to say).*

*Had I said such a thing, Thou wouldst indeed have known it.*

*Thou knowest what is in my heart,*

*Thou I know what is in Thine.*

*For Thou knowest in full all that is hidden.*

*Never said I to them aught except what*

*Thou didst command me to say, to wit,*

*worship Allah my Lord and your Lord;*

*and I was a witness over them whilst I dwelt among them;*

*when Thou didst take me up Thou wast the watcher over them,*

*and Thou art a witness to all things.*

*If Thou dost punish them , they are Thy servant:*

*If Thou dost forgive them, Thou art the Exalted in power,*

*the Wise.5:116-118. (Deedat, 1983, p12-13)*

The verses listed above are stark examples of absolutely archaic verses in every sense of the word. On the level of pronouns, they contain a variety of archaic pronouns that are no longer in use. Such as the underlined ones: **Thou, Thee, Thine**. On the level of auxiliary verbs and auxiliaries, they also contain old versions of auxiliaries and auxiliary verbs such as the underlined ones: **wouldst, dost, didst, art, wast**. On every level these verses are absolutely archaic. As shown above, the researcher can say the verses are translated in an old version of English of English language in respect of grammar and structure.

*(Moses) said: “O my Lord expand for me my breast;*

*make my task easy for me;*

*and remove the impediment from my tongue;*

*So that they understand what I have to say;*

*And give me a minister from my family,*

*Aaron my brother;*

*Add to my strength through him;*

*and make him share my task;*

*That we may celebrate thy praise without stint,*

*And remember thee without stint;*

*for thou art He that (ever) regardeth us.*

*(God) said: Granted is thy prayer,*

*O Moses! 20: 25-36(Deedat,1979,p4)*

The above mentioned verses start with using modern pronouns (**my, me, they, him and we**) but out of a sudden, archaic pronouns emerge (**thee, thou and thy**). The declension “**th**” is an evidence of archaic grammar as well as “**Granted is thy prayer**” in modern grammar, the object precedes the verb in passive form but in this example the verb precedes the object which is an archaic grammar. Hence the verses could be deemed archaic in terms of grammar and structure.

*And mention in the book, the story of Mary,*

*when she withdrew from her people to a place in the east.*

*And she placed a screen to screen herself from them;*



*Then We sent unto her Our Spirit*

*that appeared to her as a man in all respects.*

*She said: I take refuge in the All-Merciful from you if you fear Allah.*

*He said: I am but a messenger from your Lord*

*to announce to you the gift of a holy son. She said:*

*how can I have a son seeing that no man has touched me*

*and I am not unchaste? H e said: even so your Lord has said:*

*Easy is that for Me and that We may appoint him a sign unto men*

*and a mercy from Us, it is a thing decreed.*

*So she conceived him and withdrew with him to*

*a distant place. 19:16-22 (Deedat, 1978,p62)*

These verses represent clear evidence that the translated verses which Ahmed Deedat has cited include both archaic and modern pronouns side by side. The pronouns (**she, herself, them, we, I, am, your, me, us, it, him**) are all included in the above cited verses. However, the verses can be regarded archaic due to the structure.

*O sister of Aaron!*

*Thy father was not a man of evil*

*nor thy mother a woman unchaste. 19:28*

*(Deedat, 197, p63)*

This is another example of using old pronouns (**thy**) as well as archaic grammar when the adjective (**unchaste**) comes after the noun (**woman**). Hence the verse could be regarded archaic in terms of grammar, style and the structure.

*O people of the book!*

*Do not go extreme in your religion;*

*nor say of Allah anything but the truth. Verily,*

*Christ, Jesus, the son of Mary was no more of a messenger of Allah*

*and His word which He bestowed upon Mary.*

*And a Spirit proceeding from Him;*

*so believe in Allah and His messengers.*

*Say not trinity; desist better for you;*

*For your Allah is one God; Glory be to Him;*

*(far exalted is He) above having a son.*

*To Him belongs all things in the heavens and the earth.*

*And enough is Allah as Disposer of affairs.*

*4:171(Deedat, 1979, p67)*

These verses demonstrate that both old and modern pronouns are used in the archaic translated verses which are cited in the works of Ahmed Deedat. The pronouns which are used in the above mentioned verses are: (**his, you, he,**

him and your) which are modern pronouns. However, the verses can be deemed archaic due to the archaic structure and the style.

*Say: "O people of the book!*

*Come to common terms as between us and you:*

*that we worship none but God;*

*that we associate no partners with him;*

*that we erect not from ourselves,*

*lords and patrons other than God;*

*If then they turn back, say ye: bear witness*

*that we (at least) are Muslims*

*(bowing to God's will) 3:64 (Deedat, 1978, p55)*

This example shows clearly that structures of the translated verses cited in Deedat's writings are absolutely archaic. The second line shows strange usage of (as). In the fifth line, we find the phrase (erect not) in which the negation comes after the verb; this is something unusual in current grammar. However, this verse in particular can be deemed as archaic in respect of grammar and structure.

*Such was Jesus the son of Mary:*

*It is a statement of truth, about*

*which they (vainly) dispute.*

*It is not befitting to (the majesty) of Allah*

*(God) that He should beget a son. Glory*

*be to Him! When He determines a matter,*

*He only says to it be and it is.*

*Verily, Allah is my Lord and my Lord:*

*Him therefore serve ye: this is a way that straight.*

***19:34-36 (Deedat, 1983, p19)***

The verses start very well and look like a comprehensible verses translated in a very modern version of English language. But out of a sudden the archaic structures emerge as underlined above. The sentence “Him therefore serve ye” starts strangely with the object (Him). In a modern sentence it should be (Therefore, serve Him). The sentence “this is a way that straight” we find the adjective (straight) comes after the subject. In a modern language of today it should be as follows: (this is a straight way). Therefore, the verses are translated in an old version of English language in terms of grammar and structure.

***And they said (in boast):***

***“we killed Christ Jesus the son of Mary,  
the apostle of God”: But they killed him not,  
nor crucified him but it was made to appear to them so,  
and those who differ therein are full of doubts,  
with no (certain) knowledge, but they follow only conjecture,  
for a surety they killed him not. 4:157 (Deedat, 1984, p3)***

There is tendency in modern grammar that negations come before the verbs but in classic grammar, as we see in the underlined examples above, negations come after the verbs. This indicates that the above verses are translated into an old version of English language in regard to grammar and structure.

***The Roman Empire has been defeated  
in a land close by;***

*But they (even) after (this) defeat of theirs,  
will soon be victorious; within a few years.  
With God is the decision, in the past and the future;  
On that day shall the believers rejoice.  
30:2-4(Deedat,1979,56)*

A subject in English grammar comes first usually, and then comes a verb followed by an object or an adverb. But in the last line of the verses, the subject (believers) between the auxiliary verb (**shall**) and the verb (**rejoice**). This grammatical feature is peculiar to classic grammar. Hence the verses are archaic in terms of grammar and structure.

*Nay, this is a glorious Quran,  
(inscribed) in a tablet preserved.  
85:21-22(Deddat, 1991, p58)*

In contemporary grammar, an adjective describes a noun and it precedes it in a normal sequence. In the underlined verse, we see the noun precedes the adjective. Therefore, it can be deemed as a sheer example of classic grammar. Therefore, the verses are deemed archaic in regard to grammar let alone the structure.

### **B. Archaic Vocabulary:**

The translated verses in Ahmed Deedat works contain a lot of archaic vocabulary that are no longer in use of today's English language. The researcher has managed to verify and sort out all the verses which contain old vocabulary. The following are sheer examples:

*Has the story of Moses reached you?*

*Behold he saw a fire!*

*So he said to his family “tarry ye; I perceive a fire;*

*perhaps I can bring you some burning brand therefrom,*

*or find some guidance at the fire.*

*But when he came to the fire, a voice was heard:*

*O Moses verily I am thy lord! Therefore,*

*in (My presence) put off thy shoes:*

*thou art in the sacred valley of Tuwa.*

*20:9-12(Deedat, 1991, p45)*

These holy verses contain archaic vocabulary which meanings are not used in today's English. The underlined word (**reach**) is not used in its today's meaning. The true meaning of this word in this context is (**heard**). The word (reach) is not used in today's English to give the meaning (**heard**). What applies on the word (**reach**) also applies on the underlined word (**brand**) which in this context means (**log**). The underlined word (**therefrom**) is not used in current English, instead the phrase (**wherefrom**) or there from is used. In addition, the word **tarry** means **wait** in current English. The archaic pronouns such as: **thy**, **thou** and the verb to be **art** is also used in the above mentioned verses. Therefore, the above listed verses are archaic in terms of vocabulary, grammar, style and structure.

*They ask thee concerning wine and gambling.*

*Say: in them is great sin and some profit for men;*

*but thy sin is greater than the profit.*

*And they ask thee how much they are to spend*

*(in charity); Say what is beyond your needs.*

*Thus doth Allah make clear to you His signs:*

*in order that ye may reflect.*

*2:219(Deedat, 1991, p47)*

The underlined word **thy** equals the pronoun (**their**) in current English grammar. While the underlined auxiliary verb **doth** equals **does** in today's English grammar. The underlined word **ye** equals the pronoun **you**. Therefore, the listed above verse is archaic in terms of vocabulary and grammar.

*And they ask thee (O Muhammed what they should spend (in charity)).*

*Say: whatever ye spend that is good,*

*is for parents and kindred and orphans*

*and those in want and for wayfarers.*

*And whatever ye do Allah knoweth it well.*

*2:215(Deedat, 1991, p50)*

In this verse the word **kindred** is an old word that is not used in current English. The word **relative** has replaced it in current English. The underlined verb **knoweth** which ends with the declension “**th**” in present simple form, this declension is an archaic grammatical feature that is no longer used. The declension “s” equals the declension “**th**” in the grammar of today. Therefore, the above highlighted verse is an old one in regard to vocabulary, grammar and style.

*Say: He is God, the One and Only.*

*God the Eternal, Absolute.*

*He begetteth not, nor is He begotten.*

*And there is non like unto Him*

*112:1-4(Deedat, 1991, p54)*

In the above surah (chapter) , the word **beget** is an old word that is not in use any more. The phrase to **give birth** to or **to have a child** equals it in current English. The preposition (**unto**) is no longer in use in current English language. Consequently, the above illustrated verses are in old version of English language in terms of vocabulary, Grammar, style and structure.

*And when they listen to the revelation*

*received by the messenger (Muhummed),*

*thou wilt see their eyes overflowing with tears,*

*for they recognize the truth. 5:86 (Deedat, 1987, p6)*



This verse seems to be translated in a very modern language but the usage of **thou** which means **you** in today's language and the usage of **wilt** which equals **will** in current English grammar, make it an old version of English language. Therefore, the highlighted verse is archaic in terms of grammar and style.

*His throne doth extend over the heavens*

*He feeleth no fatigue in guarding and preserving them,*

*for He is the most High, the Supreme*

*(in glory). 2:225(Deedat, 1994, p67)*

The verbs in classic grammar are characterized by declensions at the end of the verb. The declension “**th**” was used to end verbs in present simple form as (**doth**) which equals (**does**) and (**feelth**) which equals (**feels**) in the contemporary grammar. This grammatical feature makes the above verse an archaic translated one in regard to grammar and style.

*Say: produce your proof if ye but speak the truth.*

*2:111(Deedat, 1983, p5)*

The verb **produce**, in the above mentioned verse was used to give a meaning that has died out a long time ago. In current English the verb **produce** means to **generate** and to **make**. Instead we say: to give proof or deliver or provide a proof. As shown above, the researcher could say this verse is translated in an old version of English language in regard to vocabulary, grammar and style.

*And have we not raised high the esteem*

*(in which) thou (art held) 94:4(Deedat,1978, p1)*

The use of archaic pronouns (**thou**) and the verb to be (**art**) and the style has made the translated verse archaic in respect of grammar and style let alone the structure.

*(The prophet) frowned and turned away.*

*Because there came to him the blind man*

*(interrupting) But what could tell thee*

*that perchance he might grow*

*(in spiritual understanding)?*

*Or that he might receive admonition*

*and the teaching might profit him?*

*80:1-4(Deedat, 1978, p22-23)*

The underlined word **perchance** is a classic word that is no longer used in contemporary English. It was used to mean maybe or probable in current English. The underlined word **profit** was used to have a meaning that the word no longer gives. In the English of today, **profit** means **gain**. However, in the context of the verse it means useful, a meaning that it no longer bears. The underlined pronoun (**thee**) is no longer in use in current grammar, therefore, the highlighted verses are deemed archaic in respect of vocabulary, grammar and style.

*O thou wrapped up (in a mantle)*

*0 Arise and deliver thy warning*

*0 And thy Lord do thou magnify*

*0 And thy garment keep free from stain!*

*0 And all abomination shun*

*0 Nor expect in giving any increase (for thysel)!*

*0 But for thy Lord's (cause) be patient and constant.*

*74:1-7(Deedat, 1978, p56-57)*

The underlined words (**thy, thou, thyself and shun**) are certainly not in use in contemporary English. The word shun in particular is an old-fashioned word that is rarely used in every day English. It equals the words abstain, refrain and the phrasal verb give up. The usage of (**thy, thou, thyself and shun**) makes the above illustrated verses archaic ones in terms of grammar and vocabulary.

*Seest thou not how thy Lord dealt*

*with the companions of the elephant?*

*Did He not make their treacherous plan go astray?*

*And He sent against them flights of birds,*

*Striking them with stones of baked clay.*

*Then did He make them like an empty field of stalks and straw,*

*(of which the corn) has been eaten up.*

*105:1-5(Deedat, 1979, p3)*

Only the first line of the elephant surah (chapter) that makes the entire surah look like an old version of English language. The underlined word (**seest**) was used to be the past form of (**see**) in classic grammar in which the past form usually ended with “**t**”, the same rule applies on the verb (**dealt**). The underlined word (**thou**) is also not an exception. Therefore, the verses illustrated above are translated in an old version of English language in regard to grammar, style let alone the entire structure.

*Behold the Angels said:*

*O Mary God giveth thee glad tidings of a word from Him;*

*his name will be Christ, Jesus,*

*the son of Mary, held in honour in this world*

*and the hereafter and of the company of those nearest to God.*

*3:45(Deedat, 1978, p28)*

The underlined word (**giveth**) is the present simple form in classic grammar. It equals (**gives**) in current grammar. The present simple form in classic grammar was used to be ended with the declension “**th**”. The underlined pronoun (**thee**) equals the pronoun (**you**) in current grammar. The usage of these two words has made the verse be deemed as an archaically translated verse in respect of Grammar, vocabulary and style.

*Verily, He who*

*(God Almighty) ordained the Quran for thee;*

*(He) will bring thee back to the Place of Return.*

*28:85(Deedat, 1979, p55)*

The underlined word (verily) is an old word that is no longer in use. It equals the words **certainly, surely, undoubtedly** in today's English. The pronoun **thee** equals the pronoun **you** in current grammar. Hence the verse under examination is translated in an old version of English language in regard to grammar and vocabulary.

*O sister of Aaron!*

*Thy father was not a man of evil*

*nor thy mother a woman unchaste*

*19:28 (Deedat, 1979, p63)*

The word unchaste died out a long time ago; it equals the words **prostitute, whore and slot** in current English. Therefore, the usage of **thee** and the word **unchaste** has made the verse extremely archaic in terms of vocabulary and grammar

*And thou (O Muhammed)*

*was not able to recite a book before this*

*(book came), nor art thou (able) to transcribe it*

*with thy right hand: bIn that case,*

*indeed would the talkers of vanities have doubted.*

*29:48(Deedat, 1991, p10)*

From the first glance, this verse is absolutely a classic one because it includes old-fashioned vocabulary such as **thou, art and thy**. Therefore, the listed above verse is translated in an old version of English language in terms of grammar, vocabulary let alone the style.

*Read! In the name of thy Lord and Cherisher,*

*who created- Created man out of a (mere) clot*

*of congealed blood:*

*Proclaim and thy Lord is most Bountiful.*

*He who taught (the use) of the pen.*

*Taught man which he knew not.*

*96:1-5(Deedat, 1991, p35)*

In the above illustrated verse, the word **bountiful** is certainly out of use in today's English. It equals the word **generous** in modern English. The use of **thy, bountiful** and the archaic **structure** of the verses has made them look very old version of English language in regard to grammar, vocabulary let alone the style.

After this thorough survey, examining and analysis, the researcher can say that most of the translated verses cited in Ahmed Deedat's works are archaic in terms of grammar, vocabulary style let alone the structure. However, there

are few verses which can be deemed as modern ones in terms of grammar, vocabulary, style and structure. The following verses are good examples to examine:

*Let there be no compulsion in religion;*

*for truth stands out distinct from error.*

*2:256(Deedat, 1978, p30)*

The above illustrated verse is free from any classic vocabulary, grammar or structure.

*It is He (God Almighty)*

*Who has sent His messenger*

*(Muhummed) with guidance*

*and the religion of truth*

*that he may make it prevail over all religions*

*and enough is God for a witness. 48:28(Deedat, 1978, p35)*

The above illustrated verses are translated in today's English in terms of vocabulary, grammar and structure.

*If you turn back (from the bath),*

*He will substitute in your stead another people;*

*then they would not be like you.*

*47:38(Deedat, 1978, p11)*

By all standards, the above verse is translated in current English language in regards to vocabulary, grammar and structure.

*Marry women of your choice,*

*two or three or four;*

*But if you fear that you will not*

*be able to deal justly (with them)*

*then marry only one. 4:3(Deedat, 1979, p49)*

The researcher may proclaim that most of the translated verses which are cited by Ahmed Deedat are translated in an old version of English language but the verse illustrated above proves that there are few verses translated in a modern version of English language in terms of vocabulary, grammar, style and structure.

*Glory be to Him (God Almighty)*

*who created in pairs all things*

*that which the earth produces*

*(the vegetable kingdom)*

*as well as their own (human) kind*

*(the animal kingdom) and (other)*

*things of which they have no knowledge*

*(like physics). 36:36(Deedat, 1991, p22)*



It is another example of a verse translated in a modern English language in regard to vocabulary, grammar and style.

*Say: I am but a man like yourselves,*

*(but) inspiration has come to me,*

*that your God is One. 18:110 (Deedat, 1991, p36)*

This is another example of a verse which translated in contemporary English although the structure of the verse seems a bit strange. However, it can be deemed to be translated in current English in terms of vocabulary, grammar and style.

*Deaf, dumb and blind, they will not return*

*(to the path). 2:18 (Deedat, 1980, p3)*

It is another fluently translated verse which seems to be translated in the English of today in regards to vocabulary, grammar and structure.

*And say: The truth has come and*

*falsehood vanished. Surely falsehood*

*is bound to vanish. 17:81 (Deedat, 1983, p1)*

This is another example of a verse that is translated in a modern English language in respect to vocabulary, grammar and structure.

The verses listed above are evident examples of verses which are translated in a modern English language in relation to Vocabulary, grammar and structure and cited by Deedat. These are the final examples of the few verses that are translated into a modern version of English language in respect of

vocabulary, structure, style and phonology. And they are cited by Deedat in his books.

After this thorough examination and analysis of the Quranic verses cited in Deedat's books, the researcher can say that most of the cited verses were translated in a very old version of English language in terms of vocabulary, structure, grammar, phonology and style. Furthermore, only few verses were translated in what could be considered as a modern version of English language. The researcher has classified those verses into three categories: absolutely archaic verses, archaic verses and not archaic verses. Most of the verses (as shown above) lie in the first and the second categories.

The study reveals that Ahmed Deedat had adopted the translation of the Holy Quran by the late Abdullah Yusuf Ali (1934) who was a renowned Islamic scholar and a lawyer.

Deedat stated: (1979, p20-21) ***"I will not apologise nor am I called upon to apologise for reproducing here verbatim (word for word) commentary on the word Ahmed from Abdullah Yusuf Ali's English Translation. But before I do that permit me to pay a fitting tribute to the King Fahad Holy Quran Printing Complex in Almadinah Almunawarah which is turning out millions of the Holy Qurans in many different languages. Their reason for using Yusuf Ali's Translation as a base for their reproduction is summed up in these words: a number of people have in the past ventured to translate the Holy Quran but their works have been private attempts, greatly influenced by their own prejudices. In order to produce a reliable translation free from personal biase, a royal decree (No. 19888, dated 16\81400 AH) was issued by the Custodian of the Two Holy Mosques,***

*King Fahad Ibn Abdul Aziz, that the Translation of the late Ustadh Abdullah Yusuf Ali was consequently chosen for its distinguishing characteristics such as a highly elegant style, a choice of words close to the meanings of the original text, accompanied by scholarly notes and commentaries”*

Deedat stated above the reasons behind his adoption to the Translation of Abdullah Yusuf Ali. However, the researcher believes that there are other hidden reasons behind his adoption. Some translators of the Holy Quran adopted the archaic style in their translation in order to make their versions look like the Holy Scriptures in the eyes of English speaking audience. However, most of the contemporary readers find this archaic style odd and outdated. (Elewah, 2014, p26) The researcher agrees with Elewah. Abdullah Yusuf Ali wanted his translation of the Quran to look like the Bible and it did. Definitely that is why Deedat adopted it because it resembled the Bible which he knew and learnt by heart.

Hassen, Reem (2012, p13-14) mentioned that the Saudi government fully funded the translation of Taqi Udin Alhilali to replace the version of Abdullah Yusuf Ali which has been regarded as an archaic and classic one. The researcher agrees with Hassen and the Saudi government in this respect too.

The study reveals that the translator of those verses (Abdullah Yusuf Ali) followed indirectly the model of Beekman and Callow (1974) regarding faithful translation. He did not only depict the meanings of the Holy Quran but also the dynamics of the Holy Scripture. Nida's (1964) model of equivalence theory is also relatively served.

The study has so far reveals that Deedat did not try to translate the Holy Quran by him-self, though he was quite eligible to such eminent task. He rather adopted an accredited translation with its scholarly notes and commentaries. Nevertheless, he participated in developing Quranic translation in the future.

#### **4.1.2 Analysing the religious vocabulary introduced by Ahmed Deedat and investigating the application of Equivalence Theory: *Ahmed Deedat introduced religious and Islamic terminology and applied the theory of equivalence.***

These are two hypotheses of the study (Appendix c). The Quran has established its own vocabulary, style, structure, phonology and flavour. These elements have made the Quranic miraculous eloquence. Verily, the holy Quran is one of the divine books (The Torah, Bible and the Quran) however, it is deemed as the most unique one in terms of the miraculous eloquence, preserved content and the miraculous science that it holds.

The researcher will quote examples from Ahmed Deedat's writings so as to prove or find out to which extent that Deedat had managed to introduced religious terminology from both the Quran and the Bible. Therefore, the targeted vocabulary will be divided into four categories mainly Quranic, Islamic, Biblical and Christian vocabulary. Secondly the researcher will investigate whether Deedat applied the theory of equivalence or not (a separate hypothesis).

##### **a. The Theory of Equivalence:**

Equivalence is defined in the Collins Dictionary of the English Language (1991: 526) as the state of being "equal or interchangeable in value,

quantity, significance, etc.” or “having the same or a similar effect or meaning”. Similarly, Webster’s Ninth New Collegiate Dictionary (1991: 421) defines the concept as the state of being “equal in force, amount or value” or “like in signification or import”. It becomes immediately clear, when considering these two definitions, that there are three main components to both: a pair (at least) between which the relationship exists, a concept of likeness/sameness/ similarity/equality, and a set of qualities. Thus, equivalence is defined as a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of a number of potential qualities. Furthermore, each of the three components outlined here can be the focus of a discussion of the equivalence relationship. In translation practice, the concept of equivalence carries the meanings of the literal definition of the term. Therefore, Most of the definitions of translation focus on finding equivalents for the source language texts into the target language (Halverson, 2006:2-3). A translator must strive for equivalence rather than identity. In a sense this is just another way of emphasizing the reproduction of the message rather than the conservation of the form of utterance. The best translation does not sound like a translation. (Nida & Taber, 1969:10)

**b. The problem of non-equivalence:**

It is a very critical one and it poses difficulties in translation. Non-equivalence at word level means that the target language has no direct equivalent for a word in the source language text. Different types of non-equivalence require different strategies to deal with. The nature of non-equivalence, the context and the purpose of translation will rule out some

strategies and favour others. (Baker, 1992, 17-20). One of the most difficult things in translation is that translators are required to achieve “**equivalent effect**” or as Nida calls it **dynamic equivalent**. Effective equivalent means to reproduce the same effect which the source language text had on its readership, on the readers of the target language text. When the source language and the target language are similar, the achievement of the effective equivalent will be possible but when they are completely different, it will be very difficult to achieve.(Newmark, 1988:48). Whenever there is a cultural gap or distance between the source language and the target language, there will be **cultural problems**. They cause difficulty in translation particularly when there is no equivalent for the cultural concept in the target language. (Ibid:94)

Ahmed Deedat had specialized in Islamic propagation; he spared no effort in calling Christian to Islam and convincing them that Islam is the final and righteous religion. His missionary tools were debate, lectures and writings. In pursuit of this end, he studied all the Bibles and learned them by heart as well as the holy Quran and Hadiths. Below are examples quoted from his books and booklets:

***The prophet of Islam was the greatest man that ever lived. (Deedat, 1978, p1)***

***Before this, he had presented me with “The Call of Minarete” an expensive book written by Bishop Kenneth Cragg. (Deedat, 1978, p1)***

*I received a phone call from the Muslim community in Dannhauser, a small town in Northern Natal, who were organizing a birthday celebration of the Holy Prophet.*

The underlined words above are of religious nature, but the words Islam and the word Muslim are genuinely Arabic and were transcribed into English without any significant modification in terms of phonology or syntax. Furthermore, Deedat managed to give equivalent to the term “moulid Elnabee Elkareem” a birthday celebration of the Holy Prophet. The theory of equivalence is brilliantly applied.

*What does “a prophet mean”? To most a prophet means any prophet and who would be interested in attending a meeting where just any prophet in the Bible was debated? Job, Joel, Jonah, Ezra, Elisha, Ezikiel are just a few of many mentioned in the Bible. (Deedat, 1978, p3)*

All the underlined words are religious ones. The researcher can note two points here. The first point is that all the underlined words are deemed Christian vocabulary i.e. derived from the Bible. The second point is that Deedat unlike other Islamic scholars used the equivalents of prophets’ names in the Bible. Most of the Islamic jurists tend to apply transcription regarding the names of holy prophets mentioned in the holy Quran when they write in English or translate into English. Therefore, Deedat applied the equivalence theory.

*Normally, it is quite natural for anyone to love, praise, idolize or hero-worship one’s leader, be it a guru, saint or prophet. (Deedat, 1978, p5)*

*However, if I were to reproduce here what great Muslims have said or written about our illustrious Prophet, it could be played down as exaggeration, fancy or idolization by the skeptics and the opponents of Islam. Therefore, allow me to quote unbiased historians, friendly critics and even vowed enemies of that mighty messenger of God Mohamed (pbuh). If the tributes of the non-Muslims do not touch your hearts, then you are in the wrong faith. Opt out of Islam. (Deedat, 1978, p5 and 6)*

*Hart placing the Prophet of Islam as No. 1, has naturally pleased the Muslims. But his choice has shocked the non-Muslims, more specially the Jews and the Christians who consider this as an affront. (Deedat, 1978, p6 and 7)*

All the above underlined words are religious, they can be deemed as both Islamic and Christian vocabulary. Hence, Islam and Christianity were revealed by the same Source, we find a lot of similarities and common terms. Consequently, the theory of equivalence is much easier to be applied due to the similarities.

*Although Jesus was responsible for the main ethical and moral respects of Christianity (in so far as these differed from Judaism), St Paul was the main developer of the Christian theology and its principal proselytizer, and the author of a large portion of the New Testament. Mohamed, however, played the key role in proselytizing the new faith and establishing the religious practices of Islam. (Deedat, 1978, p7)*

The underlined vocabulary is regarded as very important and common religious terms that used by both Islamic and Christian scholars. Many



Islamic jurists get used to transcribe the words “dawa, daia and yadwu instead of adopting the words proselytize, proselytizing and proselytizer”. Ahmed Deedat is one of a few proselytizers who insist on giving equivalent to every Islamic term in English language, a term that is common and apprehended by the English audience and thus the equivalence theory is done,

*Jesus (pbuh) said:*

*If you love me, keep my commandments*

*Whosoever therefore breaks one of these*

*Least commandments, and shall teach*

*Men so, he shall be called the least in*

*the Kingdom of Heaven.*

*(Quoted in Deedat, 1978, p8)*

*He had falsely charged that the Holy Prophet trained pigeons to pick out peas from his ears, so that he could by this trick bluff his people that the Holy Ghost in the shape of a dove was revealing God's Revelation to him which he then had them recorded in his Bible the Quran. Perhaps Grotius was inspired into this fairy-tale from his reading of his own Holy Scriptures. (Deedat, 1978, p19)*

The word Commandments is peculiar to the Bible; however, the tenth Commandments are enshrined in the Holy Quran. The word heaven is a common term for both the Holy Quran and the Bible. The term Holy Scriptures includes all the divine Books i.e. the Torah, the Bible and the

Holy Quran for the Muslims in particular. Moreover, the word Quran is genuinely an Arabic word that was transcribed into English Language. The rest of the underlined words are off course of religious nature.

*It was in the early days of his mission in Makkaah. Muhummed (pbuh) was deeply engrossed in trying to invite the leaders of the pagan Quraish to his teachings. (Deedat, 1978, p22)*

*Whilst in the middle of the conversation with his pagan fellow tribesmen, God Almighty sends Gabriel, the Angel of Revelation with this admonition. (Deedat, 1978, p23)*

*Even the soul of Khadiga, the mother of the Faithful, would look light-heartedly at the ruse. (Deedat, 1978, p24)*

*A man of truth and fidelity. (Deedat, 1978, p25)*

*The Jews hated the Prophet, the Christians hated the Prophet, the Mushriks (the polytheists) hated the Prophet, and the Munafiqeen ( the hypocrites) hated the Prophet. It is the nature of the falsehood to hate the truth, Light eliminates darkness but darkness does not take kindly to light. (Deedat, 1978, p25)*

All the underlined words are religious ones and are deemed both Islamic and Christian terms. Obviously Deedat managed to find equivalents to Islamic terms such as the mother of the Faithful, Mushriks (polytheists) and munafiqeen (hypocrites) when many Islamic scholars merely transliterated them into English. Once more, the theory of equivalence is exquisitely applied.

*And he went on in his talk to defend Muhammed (pbuh) against the false charges, slanders and calumnies of his enemies. (Deedat, 1978, p26)*

*The Arabs immersed in Idol-worship and fetishism. (Deedat, 1978, p32)*

*The enemy, the sceptic, the missionary and their passive camp followers will not stop bleating that Islam was spread at the point of the sword. (Deedat, 1978, p33)*

*Islam will prevail. It is the promise of God and His promise is true. (Deedat, 1978, p35)*

Most of the highlighted terms can be deemed as Islamic terms and Christian ones. Deedat succeeded in finding equivalents to them, therefore, the theory of equivalence is served.

*Ask any theist, polytheist, pantheist or Trinitarian: how many Gods he believes in? He will shudder to say anything other than One. This is the effect of the strict monotheism of Islam. (Deedat, 1978, p36)*

*The Creed of Mohamed is free from the suspicious of ambiguity and the Quran is a glorious testimony to the unity of God. (Deedat, 1978, p36)*

*Muhammad's (pbuh) immediate predecessor advised his disciples. (Deedat, 1978, p40)*

*The Gospel writers are unanimous in recording that Christ lived by the precepts which he preached. (Deedat, 1978, p40)*

*He was simply carrying out the trust that was reposed in him by the lord of creation. (Deedat, 1978, p41)*

Very significant religious terminology is underlined above. All of them are considered both Quranic and Biblical vocabulary and Deedat's deep knowledge of the Bible and the Quran made him master the equivalence theory of translation unconsciously.

*Contrast the alleged forgiveness from the cross with the historical bloodless conquest of Makkah by Muhummed (pbuh) at the head of ten thousands saints (his companions). (Deedat, 1978, p49)*

*But in the hour of his triumph, every evil suffered was forgotten, every injury inflicted was forgiven and a general amnesty was extended to the people of Makkah. (Deedat, 1978, p49)*

Once more, Ahmed Deedat had managed to provide equivalents to some terms which are peculiar to the Islamic vocabulary such as “conquest of Makkah” and “the companions of the Prophet. This indicates the application of the equivalence theory. The rest of the underlined words can be described as both Quranic and Biblical terminology.

*John the Baptist, known throughout the Muslim world as Hazrat as Yahya Alaihis-salaam (peace be upon him) was a contemporary prophet of the Messiah. (Deedat, 1978, p50)*

*Every son of man is “born of women). By this very fact John the Baptist is greater than Moses, David, Solomon, Abraham or Isaiah; non of the Israelite prophets exclude. Who gives John this ascendancy over every other prophet? It could not be any miracle because the Bible records none to his credit. It could not be his teachings because he brought no new laws*

*or regulations. Then what makes him the greatest? Simply because he was the herald, a precursor and a harbinger of the happy news of the coming Messiah. John the Baptist heralded Jesus the Messiah (pbuh). (Deedat, 1978, p51).*

The underlined religious terms are sheer examples of the Biblical terms which are common in Ahmed Deedat writings. The names of the prophets listed above, prove that Deedat was keen on giving equivalents to every religious term rather than mere transliteration. Spontaneously the equivalence theory is done.

*In keeping with his grand commission, Muhummed (pbuh) consistently delivered his message to one and all who would hear, irrespective of race, class or creed. He welcomed them all in the religion of God without any discrimination. (Deedat, 1978, p52)*

*He called his scribes and dictated five letters, one each to the emperor at Constantinople, the king of Egypt, the Negus of Abyssinia, the king of Yemen and the Emperor of Persia. (Deedat, 1978, p53)*

Once more, Deedat applies the theory of equivalence unconsciously and provides equivalents to the Islamic terms highlighted above. Many Islamic scholars used the term ““Revelation writers”” to describe the companions who wrote down the holy Quran but Deedat managed to give a better equivalent which is common in the Bible and Christian writings. The same thing applies on the term “Negus of Abyssinia”

*Allah commanded His Prophet then and He is commanding us now through the first seven verses of sura Muddathir (chapter 74). (Deedat, 1978, p55)*

*But his contentment would arise from the good Pleasure of God. (Deedat, 1978, p56)*

*Rujz or Rijz means abomination and is usually understood to mean Idolatry. (Deedat, 1978, p56)*

*This dogma was twofold the Unity of God and the Immateriality of God. (Deedat, 1978, p60)*

Many Islamic missionaries, proselytizers, jurists and writers insist on using the word “Allah” and rarely use its equivalent in English “God” but Deedat used them both interchangeably. Furthermore, Deedat had succeeded in finding an equivalent to the term “Rijz” as shown above. The word command underlined above is only common in military contexts and situations however, it is also common in old religious texts as well as the Bible. Almost all Islamic writers adopt transcribing suras names into English and Deedat was not an exception. A new trend in religious and Islamic translation field has appeared and it tends give the number of suras instead of the names. For instance: Elfateha is No. 1, Elbagara is No. 2, El-Imran is No. 3, etc. Most of the terms underlined above are Quranic and Islamic ones and are used frequently in Islamic writings. Generically, Deedat applied the equivalence theory.

*It was the 12 of Rabi 1, in the year of the Elephant or in the 29<sup>th</sup> of August 570 of the Christian Era, that Muhammed the praiseworthy was born in the sacred city of Makkah in pagan Arabia. (Deedat, 1979, p2)*

*Acknowledged today by a thousand million Muslims that Jesus Christ was born miraculously without any male intervention; the followers of the Christ created two separate genealogies for a man who had no genealogy. (Deedat, 1979, p3)*

Once more, Deedat introduces Islamic terms into English “the year of the elephant, the meaning of the name Mohammed and the Islamic concept regarding the birth of Jesus Christ” Therefore, the theory of equivalence is marvelously done. The rest of the words are common in both Islamic and Christian texts.

*In a shock survey of Anglican Bishops, in June 1984 it was revealed that 31 of their 39 Bishops thought that the Christ’s miracles, the Virgin Birth and the resurrection might not have happened exactly as described in the Bible. (Deedat, 1979, p5)*

*Anyone with a modicum scriptural knowledge will be able to guess. (Deedat, 1979, p10)*

*Remember Hagar and Sarah the two wives of Abraham (pbuh), the friend of God? The jealousy of Sarah was bequeathed to her children and on to nations and tribe yet unborn. (Deedat, 1979, p10)*

All the underlined terms could be considered Quranic and biblical ones except the first one “Anglican Bishops” which is an extreme Biblical term. The term “the friend of God” is a smart equivalent to “KHaleel Allah” which proves the application of the equivalence theory.

*Perhaps this is not the first time you are reading or might have read about the prophecies in Jewish and Christian scriptures regarding the advent of*

*the last and final messenger of God- Muhammed (pbuh), the mercy unto all mankind. (Deedat, 1979, p13)*

*Remember that in the sixth century of the Christian Era, when Muhammed (pbuh) was chanting God's words which was systematically put into his mouth. (Deedat, 1979, p16)*

As proven, Deedat introduced the highlighted above Islamic and Quranic terms into English language. Furthermore, he has proven his full command of English language by making use of English synonyms. The phrase “chanting God’s words” is an explicit example for mastering the language and applying the theory of equivalence.

*The Messiah was no mealy-mouthed Messenger among the Jews. Like his predecessors Amos and Ezekiel or Isaiah and Jeremiah, he was trenchant in his condemnation of Jewish formalism and hypocrisies. His novel approach and militant preaching had created certain misgivings among the religious hierarchy. The scribes and the Pharisees came to him again and again to test him as to his bona fides. (Deedat, 1979, p18)*

The extensive knowledge of the Old Testament and the New Testament had enabled Deedat to render prophets’ names in his writings as inscribed therein. While other Islamic scholars tend to render prophets’ names in their writings as inscribed in the Holy Quran. This also proves that the theory of equivalence is brilliantly done. The rest of the underlined words are both Christian and Islamic ones.

*The Quran had come to confirm, correct and complete the Divine Revelation or whatever left of it in unworthy hands. (Deedat, 1979, p19)*



*In all his sayings and doings, men of discernment could see the working of God's hand. Yet the sceptics called it sorcery, jugglery and magic. (Deedat, 1979, p22)*

The Divine religions came from One Source; this sameness of source had created great similarities between them. Therefore, most of the religious terminologies are common in Islamic, Jewish and Christian texts. These similarities facilitate the application of the equivalence theory as Deedat did above.

*The most commonly accepted name by the Christendom is the "Comforter" (Deedat, 1979, p23)*

According to (Deedat, 1979, p23), Jesus Christ heralded that a prophet would come after him whose name would be Ahmed as stated in the Holy Quran. The same glad tidings are stated in the Gospel "King James version" but the name of the heralded prophet is the Comforter. That's why Deedat suggested that the equivalent of the Prophet's name "Ahmed" in the Bible is the comforter which means the Helper, the Advocate and Counselor. However, the name of "Ahmed" in Arabic language means "praiseworthy or the praised one".

*The soul does not really die, but when it separates from the body at the time of the death of the body, the soul will get a taste of death. (Deedat, 1979, p29)*

As underlined above, Deedat introduced this Quranic phrase into English, and fulfilled the equivalence theory magnificently. However, the concept of

soul and death is a common one in all religions and beliefs. Therefore, all the underlined words could be regarded as both Quranic and Biblical.

*When he was accused by his own people, the Jews, that he was working in league with Beelzebub (the chief of devils) to work his miracles, Jesus (pbuh) rhetorically questions them as he says “how can Satan cast out Satan” (Deedat, 1979, p33)*

*All Muslims believe in Jesus Christ (pbuh) for what he really was-one of the mightiest Messengers of God and not as God or His son. (Deedat, 1979, p38)*

Very significant religious terms and concepts are listed above and all of them can be regarded as both Biblical and Quranic terms. The last underlined one is off course an extreme Quranic and Islamic term that Deedat managed to apply the equivalence theory by rendering an equivalent for it in English language.

*The Roman Catholics claim that they have the whole truth. (Deedat, 1979, p40)*

The underlined term is an explicit example of a Christian term. Nevertheless, it is a known term in Islamic writings.

*When he was accused by his own people, the Jews, that he was working in league with Beelzebub (the chief of devils) to work his miracles, Jesus (pbuh) rhetorically questions them as he says “how can Satan cast out Satan” (Deedat, 1979, p33)*

*All Muslims believe in Jesus Christ (pbuh) for what he really was-one of the mightiest Messengers of God and not as God or His son. (Deedat, 1979, p38)*

Very significant religious terms and concepts are listed above and all of them can be regarded as both Biblical and Quranic terms. The last underlined one is off course an extreme Quranic and Islamic term that Deedat managed to apply the equivalence theory by rendering an equivalent for it in English language.

*You mock at polygamy which was practiced by the prophets of God as recorded in the holy Bible; you forget that Solomon the wise had a thousand wives and concubines as recorded in the Good Book. Polygamy is a healthy solution to your momentous problems and yet smugly winks at the gratification of unnatural lusts by sodomites and lesbians! What a perversion! (Deedat, 1979, p50)*

The researcher has mentioned earlier that Divine Books came from one source, this sameness of Source created common similarities in terms of vocabulary, precepts and concepts. That is why the above underlined words are common in Islamic, Jewish and Christian religious writings. The term “sodomite” which means homosexual in today’s English is peculiar to Christian Biblical texts. Since Deedat is a scholar of the Bible, he rarely used the term “homosexual” in his writings; he rather used the religious synonym “sodomite”. These similarities have facilitated the application of the equivalence theory as shown above.

*It is universally accepted in Christendom, all Orthodox Christians who believe in what they call the Holy Trinity; that the Father is God, the Son is God and the Holy Ghost is God. (Deedat, 1979, p54)*

*All the three are supposed to be omnipresent and omniscient. (Deedat, 1979, p54)*

All the listed above words are Christian ones, however, the concept of trinity is mentioned in the holy Quran where God casted those who believe in trinity with blasphemy. Therefore, the researcher can say the terms underlined above are peculiar to Christianity but they are known and common in Quranic and Islamic texts. The terms “Omnipresent” and “Omniscient” (Two of the beautiful names or attributes of Allah) are considered as Quranic and Biblical and Deedat managed to apply the equivalence theory by rendering equivalents for them from the Bible.

*The Prophet claimed that the Holy Quran was from God Almighty and that it was revealed to him by inspiration. The proof of its Divine Authorship is its own beauty and nature. (Deedat, 1979, p57)*

*All Muslims believe in Jesus many miracles including those of giving life to the dead by God's leave and healing those born blind and the lepers by God's leave. (Deedat, 1979, p61)*

*The Jewish charge of the illegitimacy of Jesus (pbuh) and the adultery of Mary is referred to here as an insinuation of the Jews, questioning Mary's chastity. (Deedat, 1979, p63)*

*In his book-“Evidence that Demands a Verdict” just to prove that Jesus (pbuh) was not a myth but a historical person, he quotes extensively from the Jewish Talmud without any inhibitions. (Deedat, 1979, p64)*

All the underlined words are quite common in religious texts whether Islamic, Jewish or Christian texts. However, the terms which are associated to Mary and Jesus (pbuh) can only be deemed as Quranic and Biblical ones. As the researcher mentioned earlier, the similarities between the Divine religions in terms of vocabulary, basics, concepts, precepts and common issues, have facilitated the accomplishment of equivalence theory.

*When Jesus Christ (pbuh) began to preach to his people “The Children of Israel, to mend their ways and to refrain from mere legalistic formalism and imbibe the true spirit of the laws and commandments of God, his people demanded miracles from him to prove his bona fides, as recorded in the Christian scriptures. (Deedat, 1991, p2)*

The underlined term “The Children of Israel” is recorded in the holy Quran thirty three times, and many Islamic scholars and translators translated it differently such as “Sons of Israel” “the genealogy of Israel”. Nevertheless, Deedat translated it as shown above and consequently the theory of equivalence is applied.

Such translations faced severe criticism in the Islamic world and when Abdullah Yusuf Ali came with his translation “The Children of Israel” it was extremely accepted by Islamic scholars and translators including Ahmed Deedat.

*The Holy Bible is full of supernatural events accredited to the prophets from their Lord. In reality all those signs and wonders and miracles were act of God. (Deedat, 1991, p3)*

*Moreover, the Divine Author (God Almighty) Himself testifies to the veracity of Mohammed's (pbuh) claim that he could never have composed the content of the Holy Quran; he could not have been its author. (Deedat, 1991, p10)*

Very significant Quranic and Biblical vocabulary introduced by Ahmed Deedat are highlighted above. His full command of English language and Religious Scriptures, i.e. the Bible, the Torah and the Holy Quran enabled him to apply the equivalence theory and enrich his audience with extensive knowledge, vocabulary and deep understanding.

*And men of wisdom and people with literary and spiritual insight, who were honest enough to themselves, recognized and accepted the Holy Quran as a genuine miracle. (Deedat, 1991, p12)*

*It will not be difficult for you to note that these words of the Omnipotent, Omniscient Creator of the Universe were addressed to you men of knowledge in answer to your scepticism today. (Deedat, 1991, p21)*

The underlined terms are genuinely Islamic and Quranic terminology that Deedat managed to apply the theory of equivalence by rendering their equivalents in English language, from the Bible. They are also in use in Christian texts.

*Let them then account for these utterances of Muhummed (pbuh), the mouthpiece of God. Deedat, 1991, p21)*

*These were the signs, the miracles from his Beneficent Lord and Cherisher so as to remove his doubts and strengthen his faith (Deedat, 1991, p23)*

*In the foregoing speech the Maulana had drawn our attention to the Quranic exhortations to ponder on. (Deedat, 1991, p28)*

*The recluse of Hira was yearning for a solution. He was not to retire to his retreat often alone but sometimes. (Deedat, 1991, p33)*

The spotted terms above are all deemed to be true Quranic and Islamic terminology, and Deedat succeeded marvelously in finding their equivalents in English language as well as religious counterparts in the Bible and Christian texts. Therefore, the theory of equivalence is marvelously applied as required.

*Moses (pbuh) was now to put away his mere worldly interests and anything of mere worldly utility, he was having been chosen by the Most High God. (Deedat, 1991, p46)*

*The Prophet Muhammed (pbuh) is also reported to have said: “whatever intoxicants if taken in greater quantity is also forbidden in smaller quantity” (Deedat, 1991, p49)*

The underlined vocabulary is genuinely Quranic and Islamic ones and Deedat, making use of his extensive knowledge of Christianity, the Bible and the language, managed to render equivalents for those terms into English language marvelously. Thus the theory of equivalence is done as it should be.

*There were many superstitions connected with the New Moon, as they are to the present day. We are told to disregard such superstitions. As a measure of time, where lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the pilgrimage are fixed by the appearance of the New Moon. (Deedat, 1991, p50)*

Many people of concern may question that the term “New Moon” is a religious one. The researcher, after intensive research and investigation, can say it is indeed a term of a religious nature. Most of the Islamic festivals such Ramadan fasting, Pilgrimage, the white nights fasting and all other events celebrated by Muslims around the Globe, are fixed by the appearance of the New Moon. Moreover, the Moon itself is regarded as one of the greatest signs in the Universe that are connotative to the existence of God. The rest of the underlined terms can be regarded as both Islamic and Christian ones. Yet the equivalence theory is achieved.

*There were various false charges, insinuations and innuendoes against the mother and the son (Mary and Jesus) which had to be cleared. Hence the story of the annunciation, the Immaculate Conception and the birth of Jesus (pbuh) had to be recorded. (Deedat, 1991, p53)*

*Let us give one more example of the telegraphic communication from the Holy Quran on the subject of the Last Day, the End of Time. (Deedat, 1991, p53)*

Once more, Deedat introduced genuine Biblical and Christian terms in his writing. Nevertheless, these Biblical issues, conceptions and the story of Jesus and his mother (pbut) are stated in the Holy Quran. Hence the terms



can be considered as both Biblical and Quranic ones including the two latter terms. Yet the theory of equivalence is fulfilled.

*The Revelation of God to Muhammed (pbuh), His Chosen Messenger, came from the “Head Computer”, the Reserved Tablet. (Deedat, 1991, p57)*

*The Last and Final Revelation of God, the Holy Quran gives us ninety nine attributes or names called Asma-ulhusna (the most Beautiful Names) are interspersed through the whole Quranic text, like a beautiful necklace of pearls with a magnificent pendant- Allah. (Deedat, 1991, p61)*

All the underlined words are quite interspersed through the all the Divine Books as well as other forms of religious writings. However, the term “The Preserved Tablet” and the term “The Most Beautiful Names of Allah” are regarded as exclusive Quranic terms that Deedat managed to find acceptable equivalents for them in English language. Thus the theory of equivalence is fulfilled smartly.

*One Sunday morning, in King’s kraal, representatives of various denominations of Christianity gathered to arrive at some consensus on the period of widowhood. (Deedat, 1991, p67)*

As the course of the research reveals, Deedat did his best to render equivalents for Islamic and Quranic terms into English language. Most of the terms are likely to be accepted but some of them may raise controversy to some extent. The term “**period of widowhood**” is an exclusive Quranic term which means that a woman whose husband demises must stay at home in isolation from men for a period of four month and ten days. When the researcher describes the term as an exclusive Quranic term that means it is

not enshrined in other Divine Books such as the Bible and the Torah. Obviously, Deedat invented an equivalent for it in English language. Whether his equivalent “period of widowhood” is reasonably correct or not, his endeavour should be respected and appreciated by those who are concerned. As shown above, the theory of equivalence is magnificently applied.

***In the preceding verses, in this Last and Final Testament of God, we were told about the period of waiting after divorce. (Deedat, 1991, p69)***

The course of the research discloses steadily the momentous contribution of Ahmed Deedat to translation process in general and religious translation in particular. In religious arena, the term “The Old Testament” is used as a second title for the Torah, while the term “The New Testament” is used to describe the Bible. Similarly, Deedat described the Holy Quran as the “Last and Final Testament. Furthermore, Deedat endowed us an equivalent of his own invention to an exclusive Quranic term “**iddah**”, he simply paraphrased it as “the period of waiting after divorce”. Therefore, the theory of equivalence is fulfilled.

***It is no less than an inspiration sent down to him by his Benevolent Creator. (Deedat, 1991, p71)***

The underlined words can be regarded as both Christian and Islamic words, bearing in mind that they are greatly common in religious writings. Therefore, Deedat did not scratch his beautiful mind to render equivalents for them in English and apply the equivalence theory.

***Do you remember the Israelite who was found picking up firewood on the Sabbath Day, and Moses had him stoned to death? (Deedat, 1970, p11)***

*When the covenant was ratified between God and Abraham, God grants Abraham another son through Sarah, named Isaac, who was very much the junior to his brother Ishmael. (Deedat, 1970, p15)*

Although the first term “Sabbath Day” is an exclusive one to the Old Testament, it is also enshrined in the Bible and the Holy Quran respectively. Hence it could be deemed as Biblical and Quranic too. The rest of the terms represent common issues, precepts and concerns in all the Divine Books. In addition, the names of the prophets “Isaac and Ishmael” prove that Deedat inscribed the names of the prophets as inscribed in the Bible and not as inscribed in the Holy Quran. Therefore, the theory of equivalence is applied as required.

*Miracle of miracles in the verse 19 of Deuteronomy chapter 18, we have a further fulfillment of the prophecy in Muhammed. (Deedat, 1970, p21)*

*Every chapter of the Holy Quran except the 9<sup>th</sup> begins with the formula: In the Name of God, Most Gracious, Most Merciful. (Deedat, 1970, p21)*

The first term “Deuteronomy” is an exclusive Biblical term but when the Bible was translated into Arabic, it became understood in Arabic as well as the Islamic writings, particularly in the field of comparative studies of religions. Similarly, the phrase “In the Name of God, the Most Gracious, the Most Merciful” is by all standards peculiar to the Holy Quran where every chapter is opened with it. The equivalent above is agreed in the Islamic world but there is controversy about adopting the term Allah or God. As shown above the theory of equivalence is smartly applied.

*But because He is our Lord and Cherisher, our Sustainer and Evolver, Worthy of all praise, prayer and devotion. (Deedat, 1970, p28)*

*Islam does not recognize Priesthood. (Deedat, 1970, p29)*

All the listed and highlighted vocabulary is interspersed through all the religious writings. However, the researcher wishes to emphasize two points here. The first point is that the word “prayer” has two exact meanings in both Arabic and English languages. It means (salaat) in some contexts and (supplication) in other contexts. The second point is that the concept of “priesthood” does not exist in Islam but it is stated in the Holy Quran in the course of the historic narration regarding Christians and Christianity. Therefore, all the underlined terms can be regarded as both Quranic and Biblical. Yet the theory of equivalence is fulfilled.

*They should put their hands down since they were expected to know the whole verse by the virtue of memorization.(Deedat, 1987, p2)*

*But the majority of them are perverted transgressors. (Deedat, 1987, p3)*

*Once settled, these missionaries question us whether we Muslims believe in the Day of Judgment. (Deedat, 1987, p3)*

*I asked whether they knew the meaning of the word incest. (Deedat, 1987, p12)*

*She wanted to avenge Judah’s dereliction of duty. (Deedat, 1987, p25)*

*If the woman delivered identical twins and if care was not taken to mark the first one who saw the light of day, then grave injustice was feared. Because the first- born was to receive the lion’s share of his father’s patrimony. (Deedat, 1987, p27)*

*There is not a single word of reproach in the Book of God, the Holy Bible against polygamous marriage. (Deedat, 1994, p30)*

As the researcher mentioned earlier, the similarities between the Divine Books in regard to issues, terminology, precepts, styles and concerns, enabled Deedat to apply the equivalence theory by rendering equivalents for the above Quranic and Islamic vocabulary into English. Hence all the underlined vocabulary is deemed Islamic and Christian ones.

*Onanism is the withdrawal of the penis from the vagina before ejaculation (coitus interruptus). (Deedat, 1994, p24)*

*According to the Bible the devil was more truthful about the consequences of eating the forbidden fruit. (Deedat, 1994, p26)*

The above underlined terms are of great concern in Islamic jurisprudence. The terms “**penis, vagina and the forbidden fruit**” are mentioned in the Holy Quran many times and Deedat managed to render equivalents for them in English, from the Bible, considering the formality and informality rules. The term “Onanism” is of great concern in both Islamic and Christian jurisprudence, therefore, all the mentioned above terms can be regarded as Quranic and Biblical ones. As shown above the theory of equivalence is fulfilled as it should be.

*With this sort of drivel, the hot-gosepllers and Bible-thumpers is inspired harry the “heathen”. A theological student a-not-yet qualified young evangelist, from the University Witwatersrand, became a frequent visitor the Newtown Mosque in Johannesburg, with the “noble” thought of “witnessing” to the members of its congregation. When I was introduced to him, (and having learnt his purpose), I invited him to lunch at my*

*brother's residence, a stone through from the Mosque. While discussing the authenticity of the Bible over dinner table and sensing his stubborn dogmatism, I put out a feeler: Your professor Geysler, (the head of the department of Theology), does not believe that the Bible to be the Word of God. Without the slightest surprised, he answered, "I know". Now I personally had no knowledge of the professor's conviction about the Bible. I had only assumed so from the controversy which raged around him about the "Divinity of Christ". (Deedat, 1980, p2)*

The researcher could say that the above illustrated vocabulary is extremely exclusive Christian vocabulary. However, those terms are explicitly common in Islamic texts and well understood. As the researcher said earlier, all Divine Books came from one source, therefore, all the enshrined issues, concepts, precepts and terminology are stark similar if not coincident.

*Whether catholic, protestant or a cultist, of the thousand-and-one-sects-and-denominations of Christianity, never will you find a missionary who will not prima facie, presuppose that his potential converts accept his Holy Bible as the Book of final authority on every religious opinion. The only answer the prospective proselyte has is to quote verses from the Bible which are contradictory to the missionary's or debate their interpretations. (Deedat, 1980, p9)*

All the above spotted terms can be deemed as both Christian and Islamic terms because they are vastly interspersed in most of the religious texts whether Islamic or Christian texts. As the researcher mentioned frequently, the similarities between the Divine Religions have facilitated the application of the theory of equivalence.

*We already know that the Holy Quran is the infallible word of God, revealed to our Holy Prophet Hazrat Muhammed Mustapha (Peace be upon him), word for word through the agency of the Archangel Jibraeel (known as Gabriel in English) and perfectly preserved and protected from human tampering for the past fourteen hundreds. Even hostile critics of Islam have grudgingly vouched for the purity of the Holy Quran. (Deedat, 1980, p8)*

All the underlined terminology could be deemed as Quranic and Islamic one. Nevertheless, this terminology is apprehended and common in Biblical and Christian texts. Hence Deedat did not need to brainstorm to render equivalents for those Quranic and Islamic term in English and apply the theory of equivalence. Therefore, this terminology listed above can be regarded as both Quranic and Biblical one.

*This blasphemous word “Begotten” was another of the many such interpolations in the Holy Bible. God Almighty condemned this blasphemy in the strongest terms soon after its innovation. (Deedat, 1980, p18)*

All the underlined terms are of great significance and they are included in the Holy Quran, the Bible, the Torah as well as the Books of religious jurisprudence. The term “innovation” is frequently tackled and used in Islamic books of jurisprudence and Deedat marvelously managed to find an equivalent for it in English language. Due to his outstanding knowledge of the Holy Quran, the Bible, Torah and the English language, Deedat always succeeded in introducing peculiar Islamic terms into English and texts of religious nature. Thus the theory of equivalence is applied.

*The above facts are staggering confession by Christendom that the “inspired” authors of the Canonical Gospels did not record a single word about the Ascension of Jesus. Yet these “inspired” authors were unanimous in recording that their Lord and Saviour rode a donkey into Jerusalem as his mission drew to a close. (Deedat, 1980, p22)*

*Could Moses have been a contributor to his own obituary before his demise? (Deedat, 1980, p30)*

The Sameness of Source always remains behind the similarities of the Divine Religions. These similarities are represented in issues, concepts, vocabulary and precepts. All the listed terms can be regarded as Biblical and Christian ones except the term “**the Ascension of Jesus**” which is regarded as an exclusive Quranic term. According to Deedat, the concept of the Ascension is not recorded in the Holy Bible but it is enshrined in the Holy Quran. In addition, the term “Jerusalem” is considered as both Quranic and Biblical one. As shown above the theory of equivalence is applied as required.

*The New English Bible is translated by a committee representing the Church of England, the Church of Scotland, the Methodist Church, the Congregational Church, the Baptist Union, the Presbyterian Church of England, the British and Foreign Bible Society, etc. (Deedat, 1980, p52)*

Deedat had introduced extreme Christian terminology in his books. The underlined terms are stark examples for such a massive introduction. The underlined terms represent top religious institutions of Christianity. However, these terms are well understood in Arabic and Islamic domains



since the translation of the Bible into Arabic language in the tenth century, in addition to the similarities between the Divine Religions.

*I was working as a shop assistant at Adams Mission near a Christian seminary by that name producing preachers and priests. I and my fellow Muslim workers were the target of young aspiring men of the cloth. Not a day passed when these young Christians did not harass me or my brothers in faith (Deedat, 1980, p70)*

*The greatest reward lies with Allah whom I supplicate for guidance and mercy and pray and crave that He accepts my efforts which I dedicate to Him in all humility. (Deedat, 1980, p73)*

All the underlined vocabulary can be regarded as Islamic and Christian vocabulary except the first one which is peculiar to Christianity but it is well apprehended in Islamic writings. Yet the theory of equivalence is served as shown above.

*We pray 5 times a day, we fast for one whole month during the Muslim Holy month of Ramadan and we take pleasure in being charitable people. Despite any shortcomings, we venture to suggest that there is not another group of people that can hold a candle to us in Brotherhood, piety or sobriety. (Deedat, 1984, p 3)*

*“All your good works are like filthy rags” he said. (Deedat, 1984, p3)*

The underlined terms are exclusively Islamic and Quranic terms that Deedat managed to render appropriate equivalents for them by making use of his extensive knowledge of the all the Divine religions and English language. On the other hand, these terms are interspersed through Jewish and Christian

texts. Therefore, they can be regarded as both Quranic and Biblical terms. And once more Deedat managed to serve the theory of equivalence whether consciously or unconsciously.

*Had the Christians accepted the Holy Quran as the word of God, the problem of the Crucifixion would never have arisen. (Deedat, 1984, p4)*

*The Muslims believe that Jesus Christ was neither killed nor crucified. (Deedat, 1984, p6)*

The issue of Crucifixion is an issue of great concern in both Islamic and Christian theology. Thus Deedat did not need to scratch his magnificent head to render equivalents for these common terms and apply the theory of equivalence. Therefore, it is Quranic and Christian term.

*The Muslims say that words Muhummed (pbuh) uttered were not his own but that the words were put into his mouth by the All-Knowing, All-Seeing God. (Deedat, 1984, p6)*

Once more, Deedat succeeded in rendering equivalents for God's Beautiful Names and attributes as shown above and applied the theory of equivalence smartly.

*On the eve of the Passover Feast, Jesus and his twelve disciples are seated around a huge table with their host. (Deedat, 1984, p9)*

*Jesus and his disciples were having that "Last Supper" (Deedat, 1984, p13)*

*Could they have not gone to the temple of Solomon? (Deedat, 1984, p17)*

AS listed above, Deedat introduced two major Jewish and Christian festivals, namely “the Passover and the Last Supper”, the first one is a Jewish festival but it is enshrined in the Bible. Therefore, the two terms are Biblical. The term “the temple of Solomon” is peculiar to Judaism but also is stated in the Bible. Hence it is a Biblical one. However, all the highlighted terms are well-known in Islamic writings and texts.

*We are told (by Christians) that Jesus was destined to die for the sins of mankind. That he was being prepared for this vicarious sacrifice before the foundation of the World. (Deedat, 1984, p19)*

*Major Yeats Brown in his “Life of a Bengal Lancer” summarized the Christian Doctrine of the Atonement in just a single sentence. (Deedat, 1984, p20)*

All the underlined terminology is exclusive Christian terminology and concepts. Nevertheless, these concepts are of the concern of Islamic creed and jurisprudence. Consequently, they can be considered as both Islamic and Christian terminology. Yet the theory of equivalence is served.

*The fate of Jesus (pbuh) was already sealed. Caiphas, the High Priest, at the head of the Sanhedrin (a Religious Board of Jewish Deputies), was a man who could have rescued in any civilized court of law. (Deedat, 1984, p29)*

Another surge of extreme Jewish and Christian terminology emerges. The term “Sanhedrin” which means “Judiciary” in Hebrew is an exclusive term from the Torah but it is understood and common in Christian texts. The rest of the terms are Jewish, Christian and Islamic ones.

*It started in the Garden of Eden according to Christian Scriptures.  
(Deedat, 1984, p32)*

*He is the All-Hearing God. (Deedat, 1984, p42)*

The above listed vocabulary is well interspersed in the Holy Quran, the Bible and religious writings whether Christian or Islamic. Therefore, it was much easier for Deedat to apply the theory of equivalence by rendering equivalents for them in English and introducing them in his writings and debates without exerting the effort of clarifying those terms.

*To satisfy the religious scruples of the Jews- the burial bath, the anointing and the shrouding-would well nigh have taken more than two hours.  
(Deedat, 1984, p48)*

As the researcher mentioned frequently, all the Divine Religions came from One Source. This Sameness of Source has created remarkable similarities between the Divine Religions in terms of concepts, precepts, fundamentals and legacies. Therefore, inter-religious writings and comparative studies are much feasible. Deedat made use of these similarities and managed to apply the theory of equivalence by rendering equivalents for the most exclusive terms of Islamic jurisprudence regarding funeral ceremonies. The above underlined terminology is explicit examples of such an endeavour. The terms “burial bath, anointing and shrouding” are peculiar to burial ceremonies which are similar in all the Devine Religions, particularly in Islam and Judaism. (Deedat, 1984, p51)

*Jonah realized that he was the guilty party, that as a prophet of God, he was the soldier of God. And as a soldier of God he had to obey the commands of God. (Deedat, 1984, p73)*

*Even to this day, the bulk of Christendom commemorates the Good Friday instead of the Good Wednesday. (Deedat, 1984, p80)*

The terms “soldier of God” and “Commands of God” are interspersed through all the religious texts whether Quranic or Biblical. The terms “Good Friday” and “Good Wednesday” are exclusive Biblical and Christian ones; however, they are well understood and common in Islamic arenas and Deedat did not need to shed light on them. Yet the theory of equivalence is applied.

*Can you imagine the scene on the Resurrection Day?(Deedat, 1977, p6)*

The term “the Resurrection Day” is extremely peculiar to the Holy Quran and Islamic jurisprudence. Deedat managed smartly to render appropriate equivalent for it in English language by utilizing his outstanding knowledge of the Holy Scriptures as well as the language. Once he rendered an appropriate equivalent for the Quranic term in the target language (English) that proves the application of the theory of equivalence as required linguistically. However, this term is frequently stated in the Holy Bible, therefore, it can be regarded as both Quranic and Biblical term.

*Islam is the only religion which teaches the existence of a Perfect God. A Perfect God means that there is no sharer in His Nature and His Attributes. (Deedat, 1983, p1)*

*A Muslim will not hesitate to name his son Esa because it is an honored name, the name of a righteous servant of the Lord. (Deedat, 1983, p6)*

The underlined terminology is enormously scattered throughout all the Divine scriptures and religious writings whether Islamic or Christian.

However, the researcher deem that the terms “sharer, His Nature” are exclusively Quranic and Islamic ones and Deedat managed to render appropriate equivalents for them and consequently the theory of equivalence is fulfilled.

*The story is that the maternal grandmother of Jesus, Hanna, had hitherto been barren. She poured her heart to God: if only God would grant her a child, she would surely dedicate such a child for the service of God in the Temple. God granted her prayer and Mary was born. (Deedat, 1983, p6)*

*Every priest wanted to be the god-father of this child. (Deedat, 1983, p6)*

The underlined words could be deemed as both Quranic and Biblical ones. The similarities between the Holy Scriptures facilitate the application of the equivalence theory as well as the conduction of comparative religion studies in a feasible manner. However, the rendering of suitable equivalents remains a challenging task that requires not only mastering the Holy Scriptures but also the languages of concern. The researcher deems that Deedat met the requirements above and managed to achieve this honourable and splendid work in the field of comparative religions and Islamic propagation.

*Their Arab brethren have descended through Hagar a bondwoman. (Deedat, 1983, p6)*

*How can a forgery and imitation as it is alleged of the Quran be better than the genuine, the original as it is claimed for the Bible? (Deedat, 1983, p10)*

***In God's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the Divine Command "Be": after that he was more than dust a great spiritual leader. (Deedat, 1983, p10)***

The term "brethren" is an archaic word stated in the Old Testament and the New Testament which means "Brothers". Although it is no longer in use, Deedat kept using it for its religious and communal nature. Therefore it can be regarded a Biblical term. The term "bondwoman" is interspersed in the Holy Quran and the Bible equally, so it can be considered as both Biblical and Quranic word. The term "Divine Command "be"" is an exclusive Quranic term that Deedat managed to render an equivalent for it in English language. The rest of the words are deemed to be both Quranic and Biblical words. As shown above the theory of equivalence is explicitly applied.

***O "people of the Book" is a very respectful title with which the Jews and the Christians are addressed in the Holy Quran. In other words, Allah is saying "O learned people", "O people with Scriptures"! (Deedat, 1983, p12)***

***Christian will not even accept the unambiguous disavowal of Jesus. (Deedat, 1983, p19)***

According to Deedat, the underlined terms are Quranic ones and that he managed to find their right equivalents in English; therefore, the theory of equivalence is applied as it should be. The term "disavowal" is a common word and can be regarded as both Islamic and Christian although it occurred in a Biblical context.

After thorough investigation, subtle examination and analysis of the two hypotheses that Deedat introduced religious vocabulary in his books and the application of the theory of equivalence (two separate hypotheses). The study has found out that Deedat introduced enormous religious terminology that can be classified into six categories: Quranic terminology, Islamic terminology, Biblical terminology, Christian terminology, Quranic and Biblical terminology and finally Islamic and Christian terminology.

Quranic terminology is peculiar to terms that are enshrined in the Holy Quran, while Islamic terminology is confined to terms that are the concern of Islamic jurisprudence and dogmatism. In the same sense, Biblical terminology is peculiar to terms that are mentioned in the Bible, while Christian terminology describes terms that are the concern of Christian jurisprudence and theology. Quranic and Biblical terminology illustrates terms that are enshrined in both Quran and the Bible. Finally, Islamic and Biblical terminology is confined to terms that are the concern of both Islamic and Christian jurisprudence and dogmatism.

Therefore, Deedat managed to introduce tremendous religious terminology in his writings whether, Quranic, Islamic, Biblical, Christian and common terms (Quranic and Biblical and Islamic and Christian). Consequently, Deedat enriched his audience with extensive knowledge of Islam, Christianity and the Holy Scriptures (The Holy Quran and the Bible)

In respect of the second hypothesis (Deedat applied the theory of equivalence), the study reveals that Deedat succeeded in finding appropriate acceptable equivalents for most of the Quranic and Islamic terms. Since he rendered equivalents for the Quranic, Islamic and the common terms, it



proves that he applied the theory of equivalence as required linguistically, according to Nida's (1964) and Newmark (1988, p48), consciously or unconsciously. The researcher said frequently that all the Divine Religions came from one source. This sameness of source has created stark similarities between the Divine Religions in relation to fundamentals, concepts, issues, precepts, legacies and consequently vocabulary. Deedat made use of those similarities and provided the religious realms with a variety of right equivalents. These equivalents are badly needed in field of comparative religions studies, propagation efforts and generic culture and education.

Deedat unconsciously adopted Nida's (1964) theory of equivalence by rendering right religious equivalents; therefore, Nida's model is served in Deedat's writings.

The researcher deems that success of Deedat in this endeavour is attributed to his thorough Knowledge of the Holy Quran, the Bible and the Torah. Moreover, his mastery of English language played a pivotal role in this tremendous success and achievement. Vahed (2005, p5) said that Deedat told a reporter that he knew "the bible better than anybody" and was not afraid of Christians who are "like putty in my hands...." Deedat's knowledge of the bible and polemical debating style made him a formidable opponent. The researcher agrees with Vahed.

Larkin (2008, p106) stated that Deedat was scholar of the Bible more than scholar of the Quran. His mastery of English language and the Holy Scriptures and his debate skills made him win every debate he had with evangelical figures. The researcher strongly agrees with Larkin in this regard.

Moreover, the two hypotheses disclose that Deedat provided great solutions to translation problems by encouraging other scholars to render equivalents for the exclusive Quranic terms and the common terms equally instead of mere transliteration which is an abominable act linguistically, according to Newmark (1988, p85)

By bestowing a tremendous bulk of religious equivalents, Deedat indirectly provided a generous contribution to translation process in general and religious translation in particular.

#### **4.1.3 Analysing the use of transliteration strategy in Deedat's books and the application of equivalence theory. (*Deedat, used the transliteration strategy and applied the theory of equivalence*)**

Lack of equivalence is one of the major problems that encounter translation process. Newmark (1988, p85) set out a number of strategies to deal with the problem of Non-equivalence. One of those strategies is transliteration which can simply be defined as writing words or letters using letters of a different alphabet or a language. In other words, transliteration is the insertion of a word from the SL into the TL without giving it an equivalent in the target language.

The researcher is going to test two hypotheses in this section. The first one is that Deedat used transliteration in his writings; therefore, the researcher will examine and spot out any cases of transliteration in Deedat books. The second hypothesis is that Deedat applied the theory of equivalence together with transliteration. Hence the researcher will highlight all the cases in which the theory of equivalence is applied together with transliteration in Deedat's books.

*Lamartine's tribute to our Prophet inspired me and I had a great desire to share his thoughts about Nabee with my Muslim brethren. (Deedat, 1978, p1)*

Deedat used transliteration strategy as shown above (*Nabee*). The theory of equivalence is not served in this case.

*But let me give you one more example of our inferiority complex-so much part of the sickness of the Ummah. (Deedat, 1978, p2)*

Once again, Deedat resorted to transliteration strategy as underlined above (*Ummah*). The theory of equivalence is not fulfilled in this case too.

*The most amazing thing about his selection is that he has put our Nabee-e-Kareem, the Holy Prophet Muhammed (pbuh) as No. 1, the first of his "100". (Deedat, 1978, p4)*

Deedat used transliteration technique as highlighted above (*Nabee-e-Kareem*) but accompanied with an equivalent (*Holy Prophet*). Therefore, the equivalence theory is served this time.

*It would have been easier to repel the temptation of the devil than to succumb to the ego of a young, loving, brilliant and a beautiful wife like lady Aeysha Siddiga. (Deedat, 1978, p24)*

As shown above, Deedat resorted to transliteration technique once more as underlined above (*Siddiga*), without providing an equivalent. Consequently, the theory of equivalence is not applied in this example.

*The Jews hated the Prophet, the Christians hated the Prophet, the Mushriks (the Polytheists) hated the Prophet and the Munafeqeen (the*

*hypocrites hated the Prophet. It is the nature of falsehood to hate the truth. Light eliminates Darkness but Darkness does not take kindly to light. (Deedat, 1978, p25)*

The underlined terms prove that Deedat used both transliteration strategy together with the equivalence theory as illustrated in the above example, (*Mushriks- Polytheist*), (*Munafiqeen- Hypocrites*). Therefore, the transliterations strategy and the equivalence theory are both applied side by side.

*However, after eight centuries in Spain, the Muslims were totally eliminated from that country so that not even a man was left to give the Azaan (the Muslim Call to prayer). (Deedat, 1978, p30)*

Deedat sought transliteration strategy again as shown above (*Azaan*) but with a paraphrase that defines the Arabic Islamic term (*Azaan*) as (*the Muslim call to prayer*). Consequently, the equivalence theory is accomplished according to Newmark (1988).

*In Arabic, the word is Deen (literally meaning a way of life), to supersede all religions, whether it be Hinduism, Buddhism, Christianity, Judaism, Communism or any other “ism”. This is the destiny of Allah’s Deen. (Deedat, 1978, p35)*

Deedat resorted to transliteration as underlined above (*Deen*) but he defined its meaning as (*literally a way of Life*). Hence the theory of equivalence is served as it should be according to Newmark (1988). The term **Allah** (The Name of God) is considered an Arabic word or equivalent of God in Arabic, has been transliterated in Europeans languages since Andalusia days in Spain including English language. Thus it has become an acknowledged and

accredited term that does not need any definition or rendering of equivalence in any language. (www. Etymology. Com)

***This brought Omar al-farooq (R.A) back to his sense. Could this man who was to become the second great Khaleefah of Islam at this moment imagine that fourteen hundred years later there would be a thousand million followers of Muhammed (pbuh) at one time? (Deedat, 1978, p46)***

As the course of the research reveals, Deedat used transliteration strategy together with equivalence but this time he applied the transliteration technique without rendering an equivalent (*alfarooq*) and (*khaleefah*). Therefore, the theory of equivalence is not accomplished in this example as required.

***John the Baptist, known through the Muslim world as Hazrat Yahya Alaihi-salam (peace be upon him) was a contemporary prophet of the Messiah. (Deedat, 1978, p50-51)***

This time Deedat resorted to transliteration strategy together with equivalence differently. The transliteration came in the context of elaboration, as he elaborated that (*John the Baptist is Yahya*) as the Muslims know him (*Alaihi-salam peace be upon him*). Therefore, the usage of transliteration is justified in this case and the theory of equivalence is applied too.

***Being an ummi (unlettered), he called the scribes and dictated five letters, one each to the Emperor of Constantinople, the King of Egypt, the Negus of Abyssinia, the King of Yemen and the Emperor of Persia. He called forth five Sahaba (his holy companions) with five Arab steeds and set them***

*in five directions inviting the nations of the world to the universal religion of God. (Deedat, 1978, p53)*

Deedat sought transliteration as highlighted above (*ummi*), (*sahaba*), but accompanied by equivalence (*unlettered*), (*holy companions*) respectively. As shown above, the theory of equivalence is served.

*It is addressed to “ahle-kittab”- the people of the Book, the Jews and the Christians. (Deedat, 1978, p54)*

Deedat once more resorted to transliteration strategy (*ahle-kittab*) but with equivalence side by side (*people of the Book*). Hence the theory of equivalence is accomplished as required.

*Rujz or Rijz means abomination and is usually understood to mean Idolatory. It is even possible that there was an idol called Rujz. (Deedat, 1978, p56)*

For the second time, Deedat used transliteration technique in the context of explaining terms; (*Rujz or Rijz*) means (*abomination or a name of an idol*). Explicitly the equivalence theory is fulfilled.

All the highlighted examples above prove clearly that Deedat had resorted to transliteration technique whether accompanied by equivalence or without equivalence. As the course of the study has revealed so far, Deedat used transliteration with equivalence much more than transliteration without equivalence.

The researcher agrees with Larkin (2008, p102) and Vahed (2013, p274) that Deedat’s audience was both Muslims and English speaking Christians and that was why he used transliteration accompanied by equivalence because he

had taken his audience into consideration. His Muslim audience could understand the transliterated terms while his English speaking Christian audience needed equivalence and he provided it for them smartly.

*A terrifying sight never to be erased from their memory and still more shocking end to the invasion- the miraculous destruction of Abraha and his Army as recorded in Sura Fil or the elephant. (Deedat, 1979, p2)*

As shown above, Deedat used transliteration strategy (**sura Fil**) but followed by equivalence (**elephant**). This demonstrates the application of the theory of equivalence as it should be.

*There are no short-cuts for Dawah (propagation). (Deedat, 1979, p13)*

Once more, Deedat resorted to transliteration technique (**Dawah**) but followed by equivalence (**propagation**). Hence the equivalence theory is done as required.

*I believe what I say and I practice what I preach. Insha-Allah! (Deedat, 1979, p13)*

Transliteration is used in the above example (*Insha-Allah*) but this time without equivalence. Thus the theory of equivalence is not served this once.

*Through her, Allah sobhannahoo-wataalaa, armed me with a fourteen-pound sledge-hammer before leaving Cairo airport. Alhumdolillah! (Deedat, 1979, p 16)*

Once again Deedat resort to transliteration without equivalence that follows. (*sobhannahoo-wataalaa*), (*Alhumdolillah*) According to Vahed (2013, 274) Deedat's audience was both Muslims and English speaking Christians.

Furthermore, he had taken his audience into consideration by giving equivalents for any terms which he transliterated. However, there are few instances of transliteration without equivalence that follows. The researcher may say that when Deedat addressed his Muslim audience in particular, he used transliteration freely without any equivalence. And when he addressed them both, he used both transliteration and equivalence side by side.

*An integrated explanation of Comforter (Moouzzi) of John 16:7 and Ahmed/ Muhummed of the Holy Quran 61:6 will be slotted in place when explaining the Ayat (the verse) heading this chapter. (Deedat, 1979, p16)*

The highlighted example above, demonstrates that Deedat applied transliteration strategy but followed by equivalence, (Comforter), (Moouzzi) and (Ayat) (verse). Therefore, the theory of equivalence is accomplished as it should be.

*Jesus Christ (pbuh) is spoken in name no less than 25 times in the Holy Quran. He is honoured as Isa Ibn Maryam (Jesus, the son of Mary), Annabi (the prophet), Assaliheen (the righteous), Kalimatullah (word of God), Ruhullah (the spirit of God) and Masih-Allah (Christ of God). (Deedat, 1979, p28)*

As shown above, Deedat resorted to transliteration strategy but with equivalence for each transliterated term as illustrated above. Therefore, the theory of equivalence is applied as required.

*Muslims rub their shoulders at the daily salaat (prayer). Once a week, that is on Fridays that a Muslim has to congregate at the cathedral mosque (the juma Musjid) (Deedat, 1979, p46)*



Deedat sought transliteration with equivalence, (*salaat*), (*prayer*) and (*cathedral mosque*), (*juma masjid*). Therefore, the equivalence theory is done as best as possible.

*And at least once in a lifetime, at the Kaaba, the Central Mosque in Makkah. (Deedat, 1979, p47)*

The term Kaaba is transliterated into English by most of the Islamic scholars and translators but Deedat was the first scholar to render an equivalent for it English language, (the Central Mosque). Thus the theory of Equivalent is applied as it should be.

*Elruhu Al-amin, the Prophet of Truth or the Spirit of Truth, under inspiration of God supplies the solution to their unfortunate plight. (Deedat, 1979, p49)*

Deedat applied the strategy of transliteration (**Elruhu-Alamin**) but supplied with two options of equivalences (**the Prophet of Truth or the Spirit of Truth**). Thus the equivalence theory is served.

*The Hijrat (Migration) was when the Holy Prophet was fleeing from Makkah to Madinah. (Deedat, 1979, p55)*

Once more, Deedat resorted to transliteration (*Hijrat*) but followed by equivalence (*Migration*). Consequently the theory of equivalence is fulfilled as required.

*There are many more challenges and prophecies in the Holy Quran and in the Hadith (the traditions of the Prophets) which can be expounded. (Deedat, 1979, p59)*

Deedat applied transliteration (*Hadith*) as well as the equivalence theory (*traditions of the Prophet*).

***But let me end this theme of prophecy with one last reference from Allah's Kalam (the Book of God) (Deedat, 1979, 59)***

Deedat, once more, resort to transliteration strategy (*Allah's Kalam*) but followed by equivalence (*the Book of God*). As expounded, the theory of equivalence is accomplished.

***A word bestowed on Mary, for he was created by God's word "Be" (Kun) and he was. (Deedat, 1979, p67)***

Deedat resorted to transliteration strategy to expound the term (*Be*) to his Muslim audience as (*Kun*). Therefore, the theory of equivalence is served as required.

The researcher can say that Deedat's audience was both Muslims and Christian speaking audience, a according to Vahed (2013, p274). Deedat was aware of this fact and consequently put his audience into his regard. He needed to resort to transliteration to expound specific terms to his Muslim audience; simultaneously he considered his Christian audience and provided equivalences for them.

***In the foregoing speech, the Maulana had drawn our attention to the Quranic exhortations for us to ponder on. (Deedat, 1991, p28)***

In the example listed above, Deedat used transliteration technique (*Maulana*) without providing equivalence. Consequently the equivalence theory is not served in this example.

*The recluse of Hira was yearning for a solution. He was wont to retire to his retreat often alone, but sometimes with his dear wife, Umm-ul-Momineen (Mother of the Faithful) Khadija-tul-Kubra. (Deedat, 1991, p33-34)*

Deedat, once more, resorted to transliteration strategy (*Umm-ul-Momineen*) but followed by equivalence (*Mother of the Faithful*). Thus the equivalence theory is served but he ended with another transliteration without equivalence (*Khadija-tul-Kubra*).

*One night, the night of Lailatul-Qadr (the night of power and excellence), when the Divine peace rests on creation. (Deedat, 1991, p34)*

In this example Deedat resorted to transliteration so as to expound the term (*Lailat-ui-Qadr*) as (*the night of power and excellence*). Consequently the equivalence theory is fulfilled.

*Gabriel, the angel of God, appears to him and commands him in his mother tongue "Iqraa" which means read! Recite or rehearse. (Deedat, 1991, 34)*

Deedat resorted to transliteration in order to expound a term to his audience (*Iqraa*) followed by equivalence (*read*) and other possible interpretations (*recite, rehearse*). And the theory of equivalence is applied.

*I give you below a replica of that short sura (chapter) Ikhlas or Purity of Faith. (Deedat, 1991, p54)*

Deedat, in this example, sought the transliteration technique (*Ikhlas*) followed by equivalence (*purity of faith*). Therefore, the theory of equivalence is applied as it should be.

*On my way back to my office, my mind began to buzz with ideas. This is how it happened, I thought. I mean the wahy (the Revelation of God) to Muhammed (pbuh) His Chosen Messenger. (Deedat, 1991, p57)*

Deedat used transliteration technique (*Wahy*) but followed by equivalence (*Revelation of God*). Consequently the theory of equivalence is applied as required.

*On their arrival, they were housed in the Masjid-e-Nabawi (the Prophet's Mousque) (Deedat, 1991, p58)*

The illustrated example shows that Deedat applied transliteration technique (*Musjid-e-Nabawi*) but equivalence is rendered (*The Prophet's Mosque*) and the equivalence theory is served.

*The Holy Quran gives us ninety nine attributes of God with the crowning name Allah! These ninety nine attributes or names are called the Asma-ul-Allah-ul-Husna (The Most Beautiful Names). (Deedat, 1991, p61)*

Deedat sought transliteration technique (*Asma-ul-Allah-ul-Husna*) accompanied by equivalence (*The Most Beautiful Names*). Therefore, the theory of equivalence is accomplished.

*The iddat after a divorce is three month. (Deedat, 1991, 70)*

Deedat used transliteration strategy (*Iddat*) but this time without equivalence. As shown above, the theory of equivalence is not accomplished

*They have plagiarized the holy Quran by stealing words and phrases and even the style, not even forgetting the Bismillah! (Deedat, 1991, p71-72)*

The highlighted example above, demonstrates that Deedat sought transliteration (**Bismillah**) without equivalence. Once more the theory of equivalence is not served.

*Any critic can see that his reactions and confessions are that of an honest, sincere man, the man of truth- Al-Amin (The Honest, The Upright, The Truthful). (Deedat, 1970, p18)*

Deedat used transliteration strategy (**A-Amin**) followed by a number of options of equivalences (*The Honest, The Upright, The Truthful*). Thus the theory of equivalence is fulfilled.

*I opened the Holy Quran (Allama Yusuf Ali's Translation), at chapter 114 (Sura-Nas, mankind), the last chapter and showed him the formula at the head of the chapter. (Deedat,1970, p21)*

Deedat transliterated the term “*Allama*” without equivalence but he provided equivalence for the transliterated term (*sura-Nas*), (*chapter 114*) or (*mankind*). Consequently the theory of equivalence is applied as it should be.

*I then requested if any of the eleven were Hafizul-Quran, they should put their hands down since they were expected to know the whole verse by the virtue of their memorization of the Holy Quran. (Deedat, 1987, p2)*

Deedat resorted to transliteration (**Hafizul-Quran**) without rendering equivalence. Hence the theory of equivalence is served.

*They do not deny possession of a scripture and boast the revelation of the Tauraat, the Zaboor and the Injeel by their respective prophets. (Deedat, 1987, p3)*

In this example, Deedat resorted to transliteration technique (*the Tauraat, the Zaboor and the Injeel*) without the provision of equivalence. Thus the theory of equivalence is not applied as required linguistically, according to Newmark (1988, p85).

As the researcher mentioned earlier and agreed with Newmark and Vahed (2013, p274) that Deedat's audience was both Muslims and English speaking Christians whom he had taken into consideration in his debates and writings. Therefore, he used transliteration strategy as a means to expound issues and terminology to his Muslim audience and simultaneously he provided equivalence for his English speaking Christians. There are a few cases in which Deedat resorted to transliteration without providing equivalence. The researcher can deduce that when Deedat felt that his audience was only Muslims and there were no Christians, he used transliteration without the provision of equivalence.

*What is the Muballigh to do? He has to explain his position vis-à-vis the Bible, as he ought to do. (Deedat, 1980, p5)*

Deedat, as shown above, used transliteration strategy (**the Muballigh**) and did not provide equivalence for it. Therefore, the theory of equivalence is not applied.

*We believe that the Zaboor was the revelation of God granted to Hazrat Dawood (David) (peace be upon him). (Deedat, 1980, p9)*

Once more, Deedat applied the transliteration strategy (**Dawood**) but rendered equivalence (**David**) for the transliterated term. Consequently, the theory of equivalence is accomplished.

*This is a preparation for Jihad, holy war-Jews against Jews! Why? (Deedat, 1984, 14)*

Deedat, in this example, used the transliteration technique in order to explain the term (*Jihad*) and followed it with equivalence (*Holy war*). Therefore, the theory of equivalence is applied as required. The researcher can say that Deedat did not need to provide equivalence for the term (Jihad) because it is included in every English dictionary with full elaboration and expounding. It is believed to have been transliterated in most of the European languages since the Andalusia days in Spain. (www. Etymology.com)

*Every prophet is indeed a “Friend of God” but its Arabic equivalent “Khalilullah” is exclusively associated with Father Abraham. This does not mean that others are not God’s friends. “Kaleemullah” meaning “one who spoke to Allah” is never used for anyone other than Moses (pbuh). (Deedat, 1983, p7)*

Deedat used the transliteration strategy, in this example, in the course of elaboration of issues and terms (*Friend of God*) followed by its equivalent in Arabic language (*Khalilullah*). (*kaleemullah*) followed by a paraphrase (*one who spoke to God*). The theory of Equivalence is exquisitely done as required.

*Allah azza wa jall says in the Quran: (Deedat, 1983, p8)*

Once again, Deedat resorted to transliteration (*Allah azza wa jall*) but he did not seek any equivalence for his transliterated term. Hence the theory of equivalence is not accomplished.

*I hope to complete both these projects soon, Insha-Allah (by the will of Allah) (Deedat, 1983, p16)*

Deedat resorted to transliteration strategy and transliterated the term (*Insha-Allah*) for the second time but this once is with equivalence (*by the will of Allah*). Consequently the theory of equivalence is applied.

*One who is sent is a messenger, and if he be sent by God, then he is messenger of God i.e. Rasulullah, Jesus is referred to in the Quran as Rasulullah (the Messenger of Allah). (Deedat, 1983, p18)*

The above highlighted example, shows clearly that Deedat applied the transliteration strategy (*Rasulullah*) followed by equivalence (*Messenger of Allah*). The application of transliteration strategy occurred in the context of expounding terms and concepts and this prompted the application of the theory of equivalence as required.

After thorough investigation, accurate examination and data analysis, in regard to the first hypothesis (**Deedat used transliteration strategy in his writings**) and the second hypothesis (**Deedat applied the theory of equivalence in his writings**), the study has revealed that Deedat resorted to transliteration strategy in his writings whether with equivalence that followed or without equivalence. The research has found out that most of the transliteration cases were followed by equivalence and few cases were



without equivalence. Furthermore, most of the transliteration cases occurred in the context of elaboration and expounding of religious terms, issues and concepts, according to Newmark (1988).

Moreover, the research has concluded that Deedat used transliteration technique accompanied by equivalence much more than transliteration without equivalence. Furthermore, the transliteration cases whether with equivalence or without equivalence are very few compared with the enormous bulk of Deedat's writings. However, Newmark's strategy of transliteration was served by Deedat along time before its establishment by Newmark (1988).

In regard to the second hypothesis of this section (**Deedat applied the theory of equivalence in his writings**), the study has revealed that Deedat applied the theory of equivalence with most of his transliteration cases, side by side. The researcher can say the theory of equivalence was served as required linguistically, according to Nida's (1964) model, Newmark (1988) and Mona Baker (1993). Therefore, Deedat unconsciously followed those models in his writings.

The researcher agrees with Larkin (2008, p102) and Vahed (2013, p274) that Deedat's audience was both Muslims and English speaking Christians and that was why he used transliteration accompanied by equivalence because he had taken his audience into consideration. His Muslim audience could understand the transliterated terms while his English speaking Christian audience needed equivalence and he provided it for them smartly.

Deedat was aware of this fact and consequently put his audience into his regard. He needed to resort to transliteration to expound specific terms to his

Muslim audience; simultaneously he considered his Christian audience and provided equivalences for them.

There are a few cases in which Deedat resorted to transliteration without providing equivalence. The researcher can deduce that when Deedat felt that his audience was only Muslims and there were no Christians among them, he used transliteration strategy without rendering equivalence. The researcher can say, the use of transliteration without equivalence, in this case is justified.

In the light of the above highlighted findings, the researcher can proclaim that Deedat indirectly encouraged other Muslims scholars and translators to provide equivalence that follows any case of transliteration that they make. In addition to this, Deedat indirectly, encouraged Muslim scholars, proselytes and translators to take their audience into consideration satisfy their needs and meet their aspirations in terms of verbal and written communication. Furthermore, Deedat indirectly encouraged other writers to minimize resorting to transliteration strategy to the lowest level possible. Moreover, Deedat provided insightful solutions to translation problems by presenting limits and restrictions regarding the use of transliteration strategy in verbal and written communication with a given audience.

#### **4.1.4. Conclusion**

In this chapter, the researcher has tested the study hypotheses one by one. The researcher scrutinized, examined and analyzed the collected data of each hypothesis. Then, the researcher has highlighted the findings of each

hypothesis with discussions and depictions of other scholars and researchers' perspectives. In regard to the fourth hypothesis (**the application of the theory of equivalence**), it has been tested with the second hypothesis (**Deedat introduced religious vocabulary**) as well as the third hypothesis (**Deedat applied the transliteration strategy**) due to the requirements of the hypothesis.

## **Chapter Five**

### **Summary, Results, Recommendations and Suggestions for Further Studies**

#### **5.1 Summary**

The significance of this study stems up from the paramount importance of religious translations and the pivotal role it has played in the propagation and promulgation of all the Divine Religions. The field of criticism and examination of the translated versions of the holy Quran and other religious texts has emerged recently. It has become an attractive hub that aims to examine religious texts, detect challenges, rectify errors, explore translation methods, styles and techniques in order to come out with the best ways of translation for the glorious Quran and all the other forms of religious texts, whether verbal or written.

The aim of the study is to identify the contribution of Ahmed Deedat to translation process in general and religious translation in particular. This aim is accomplished through the examination and analysis of all the books of Ahmed Deedat and the exploration of the translation's methods, models, styles and strategies that Deedat handled in his writings such as the theory of equivalence and transliteration strategy.

For the purposes of the study, the researcher has adopted the qualitative approach which is conducive to the analytical nature of the study.

The researcher opts for eclecticism, instead of confining to a particular rigid model or approach, which is a combination of text-analysis translation-oriented approaches of De Beaugrande & Dressler (1981); Neubert & Shreve (1992); Halliday (1994) and Hatim & Mason (1990), Nida's (1964) translation theory and Newmark's (1988) strategy of transliteration.

After thorough investigation, accurate examination and subtle verification, the study has revealed that the contribution of Ahmed Deedat to translation process in general and religious translation in particular is enormous and momentous by all standards. The results of this study will be presented in the following sub-heading.

## **5.2 The Results**

The study has revealed the following results:

1. The Quranic verse which Deedat cited in his writings are translated in a very old version of English language in terms of vocabulary, structure, grammar, phonology and the archaic style.
2. The Quranic verses cited in Deedat's books can be classified as absolutely archaic, archaic and relatively not archaic.
3. Only few verses of those cited by Deedat are relatively translated in a modern version of English language.
4. Deedat adopted the accredited translation of the holy Quran by Abdullah Yusuf Ali and commentary (1934), who was a renowned Islamic scholar and a lawyer.
5. Deedat adopted the translation of Abdullah Yusuf Ali because it looked like the Bible which he knew and learnt by heart in terms of structure,

grammar, vocabulary, phonology and the archaic style and it was the official translation of the Saudi Arabia Government.

6. Deedat did not try to translate the Holy Quran by himself; he rather adopted an accredited one and even quoted from its commentaries.

7. Deedat participated in developing future translations of the holy Quran by his style which is predominant in religious texts and handling.

8. Deedat introduced enormous religious terminology in his books which can be classified into six categories: Quranic terminology, Islamic terminology, Biblical terminology, Christian terminology, Quranic and Biblical terminology and finally Islamic and Christian terminology.

9. Deedat enriched his audience with extensive knowledge of Islam, Christianity and the Holy Scriptures (The Holy Quran and the Bible)

10. Deedat applied the theory of equivalence; the study reveals that Deedat succeeded in finding appropriate acceptable equivalents for most of the Quranic and Islamic terms; consequently he applied the equivalence theory as required linguistically, whether consciously or unconsciously.

11. Deedat made use of the similarities between the Divine Religions, in relation to fundamentals, issues, concepts, precepts and vocabulary; therefore he managed to provide the religious realms with a variety of right equivalents.

12. These equivalents are badly needed in the domains of comparative religions studies, propagation efforts and generic culture and education.

13. Deedat displayed a variety of Christian and Biblical vocabulary in his writings side by side with Quranic and Islamic vocabulary.

14. The success of Deedat in his career as a scholar and a proselyte is attributed to his thorough Knowledge of the Holy Quran, the Bible and the Torah. Moreover, his mastery of English language played a pivotal role in this tremendous success and achievement.

15. By bestowing a tremendous bulk of religious equivalents, Deedat indirectly provided abundant solutions to translation problems.

16. Deedat indirectly encouraged translators and scholars to endeavour rendering equivalents for the exclusive Quranic and Islamic terminology and shun transliteration which is an abominable strategy linguistically.

17. Deedat resorted to transliteration strategy in his writings whether with equivalence that followed or without equivalence.

18. Most of the transliteration cases were followed by equivalences and few cases were without equivalences.

19. Most of the transliteration cases occurred in the context of elaboration and expounding of religious terms, issues and concepts.

20. Deedat used transliteration technique accompanied by equivalence much more than transliteration without equivalence.

21. The transliteration cases whether with equivalence or without equivalence are very few compared with the enormous bulk of Deedat's writings.

22. Deedat applied the theory of equivalence with the most of his transliteration cases, side by side. Therefore, the theory of equivalence is applied as required linguistically.

23. Deedat's targeted audience was Muslims and English speaking Christians.

24. Deedat put his audience into his regard. He needed to resort to transliteration to expound specific terms to his Muslim audience; simultaneously he considered his Christian audience and provided equivalences for them.

25. Deedat resorted to transliteration strategy without providing equivalence, only when his audience was Muslims and no Christians were among them.

26. Deedat indirectly encouraged other Muslims scholars and translators provide equivalence that follows any case of transliteration that they make.

27. Deedat indirectly, encouraged Muslim scholars, proselytes and translators to take their audience into consideration satisfy their needs and meet their aspirations in terms of verbal and written communication.

28. Deedat indirectly encouraged other writers to minimize resorting to transliteration strategy to the lowest level possible.

29. Deedat provided insightful solutions to translation problems by presenting limits and restrictions regarding the use of transliteration strategy in verbal and written communication with a given audience.



In the light of the significant findings of this study, the researcher can say that the contribution of Ahmed Deedat to translation process in general and religious translation in particular is enormous and momentous by all standards. This massive contribution is considered indirect one because Deedat never meant to contribute to translation process; he simply applied the translation's models and strategies unconsciously in his writings. He followed logic and reason and armed with his marvelous mastery of English language and the Holy Scriptures.

### **5.3 Recommendations**

The researcher presents the following recommendations in the light of study's findings:

1. The Holy Quran should always be translated in a modern version of English language and any other language. The audience should not need to refer to a guide, glossary or commentary in order to understand the translated version of the Holy-Quran.
2. Languages change; therefore, every translated version of the Holy-Quran should be updated after fifty or sixty years of its first publication.
3. Writers and scholars should refrain from quoting from archaic translated versions of the Holy Quran so as not to confuse their readership.
4. Islamic scholars who master both English and Arabic languages as well as Islamic and Christian Scriptures are highly encouraged and favoured to translate the Holy Quran.

5. Scholars, translators and proselytes should apply the theory of equivalence in their writings by rendering appropriate equivalents for the exclusive Quranic and Islamic terms as well as the common terms which are interspersed through all the Divine religions' texts.

6. Scholars, writers and translators should avert resorting to transliteration strategy, when the use of transliteration is imperative, they should provide equivalence, side by side, as Deedat did.

7. Scholars, proselytes and translators should make use of the similarities between the Divine Religions regarding the application of equivalence theory (rendering equivalents) and averting the application of transliteration technique which is loathed linguistically.

8. Writers, translators and proselytes should take their audience into consideration, satisfy their needs and meet their aspirations in terms of verbal and written communication.

9. Translation studies and translation's models, problems, challenges and concerns should be taught on a university setting particularly to languages and translation students.

10. Scholars and researchers are strongly encouraged to provide insightful solutions to translation problems and challenges in general and religious translation in particular due to its paramount significance.

#### **5.4 Suggestions for Further Studies**

The researcher presents the following areas that could be tackled by future researchers:

1. Examining and analysing the translation of Abdullah Yusuf Ali of the Holy Quran, the original version (1934)
2. Examining and analysing the translations of Hadith.
3. Translation as Problems and Solutions.
4. Examining the application of the theory of equivalence in modern translated works.
5. Examining the use of transliteration strategy in modern translated works.

## **5.5 Conclusion**

In this final chapter of the study, the researcher presented a summary that has included the aims of the study, research problem, analysis methods adopted and the procedures taken to resolve the research problem and realize the aims of the study. Then the researcher listed the results, recommendations and the suggestions for further studies.

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## Appendix (A)

### Archaic Translated Verses

Verse	page	Book	Comment
And most certainly thou (O Muhammed) art of most sublime and exalted character. 68:4	1	<b>Muhammed the Greatest (1978)</b>	Absolutely archaic
Most certainly you have in the messenger of Allah an excellent pattern (of behavior) 33:21	5		Not archaic
And have we not raised high the esteem (in which) thou (art held) 94:4	15		Absolutely archaic
(The prophet) frowned and turned away. Because there came to him the blind man (interrupting) But what could tell thee that perchance he might grow (in spiritual understanding)? Or that he might receive admonition and the teaching might	22- 23		Absolutely archaic

profit him? 80:1-4			
Let there be no compulsion in religion; for truth stands out distinct from error. 2:256	30		Archaic
It is He (God Almighty) Who has sent His messenger (Muhummed) with guidance and the religion of truth that he may make it prevail over all religions and enough is God for a witness. 48:28	35		The first part is not archaic but the end of the verse is a bit archaic
And we sent thee not (O Muhummed) but as mercy unto(all) the worlds. 21:107	39		Absolutely archaic.
We have not sent thee (O Muhummed) but to the whole mankind, as a giver of glad tidings and as a warner, but most of mankind still do not know. 34:28	54		Archaic vocabulary and structure.
Say: "O people of the book! Come to common	55		Archaic structure.

<p>terms as between us and you: that we worship none but God; that we associate no partners with him; that we erect not from ourselves, lords and patrons other than God; If then they turn back, say ye: bear witness that we (at least) are Muslims (bowing to God's will) 3:64</p>			
<p>O thou wrapped up (in a mantle)0 Arise and deliver thy warning 0 And thy Lord do thou magnify 0 And thy garment keep free from stain!0 And all abomination shun 0 Nor expect in giving any increase (for thyself)!0 But for thy Lord's (cause) be patient and constant. 74:1-7</p>	<p>56-57</p>		<p>Absolutely archaic.</p>
<p><b>Verse</b></p>	<p><b>page</b></p>	<p><b>Muhummed the Natural Successor to the</b></p>	<p><b>Comment</b></p>

		<b>Christ (1979)</b>	
And give glad tidings of a messenger to come after me whose name shall be Ahmed. 61:6	1		Archaic structure.
Seest thou not how thy Lord dealt with the companions of the elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up. 105:1-5	3		Extremely archaic vocabulary and structure.
(Moses) said: "O my Lord expand for me my breast; make my task easy for me; and remove the impediment from my tongue; So that they	4		Extreme archaic vocabulary and structure.

<p>understand what I have to say; And give me a minister from my family, Aaron my brother; Add to my strength through him; and make him share my task; That we may celebrate thy praise without stint, And remember thee without stint; for thou art He that (ever) regardeth us. (God) said: Grranted is thy prayer, O Moses! 20: 25-36</p>			
<p>It is He who sent amongst the unlettered a messenger from among themselves, to rehearse to them His signs, to sanctify them, and to instruct them in scripture and wisdom, although they had been before in manifest error. 62:2</p>	8		Archaic structure.
<p>If you turn back (from the bath), He will substitute in your stead another people; then they would not be like</p>	11		

you. 47:38			
And remember, Jesus, the son of Mary, said: O children of Israel! I am the messenger of God (sent) to you, confirming the law (which) came before me, and giving glad tidings of a messenger to come after me whose name shall be Ahmed. 61:6	12		Archaic structure.
This Quran is not such as can be produced by other than Allah; On the contrary it is a confirmation of (revelation) that went before it, and fuller explanation of the Book wherein there is no doubt from the Lord of the worlds. 10:37	20		Archaic structure.
Behold the Angels said: O Mary God giveth thee glad tidings of a word from Him; his name will be Christ, Jesus, the son of	28		Extreme archaic vocabulary and structure.

Mary, held in honour in this world and the hereafter and of the company of those nearest to God. 3:45			
Every soul shall have the taste of death. 3:185	29		Archaic structure.
O ye who believe! Most certainly intoxicants and gambling, (dedication of) stones, and (divination) of arrows, are an abomination of Satan's handiwork, shun such (abomination) that ye may prosper. 5:93	44		Archaic vocabulary and structure.
Marry women of your choice, two or three or four; But if you fear that you will not be able to deal justly (with them) then marry only one. 4:3	49		Not archaic.
Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him. He was taught by one mighty in power. 53:3-5	53		Archaic structure.

Verily, He who (God Almighty) ordained the Quran for thee; (He) will bring thee back to the Place of Return. 28:85	55		Archaic vocabulary and structure.
The Roman Empire has been defeated in a land close by; But they (even) after (this) defeat of theirs, will soon be victorious; within a few years. With God is the decision, in the past and the future; On that day shall the believers rejoice. 30:2-4	56		Archaic structure.
Say: if the whole mankind and gins were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support. 17:88	58		Archaic structure.
Or do they say "he forged it? Say: bring then a sura like unto it, and call (to	58		Archaic vocabulary and structure.



your aid) any one you can, besides Allah, if it be that ye speak the truth! 10:38			
And if ye are in doubt as to what We have revealed from time to time to our servant, then produce a sura like thereunto; and call your witness or helpers (if there are any) besides Allah; If your (doubts) are true. But if ye cannot, then fear the fire whose fuel is men and stones – which is prepared for those who reject faith. 2:23-24	58		Archaic vocabulary and structure.
And mention in the book, the story of Mary, when she withdrew from her people to a place in the east. And she placed a screen to screen herself from them; Then We sent unto her Our Spirit that appeared to her as a man in	62		Archaic structure.

<p>all respects. She said: I take refuge in the All-Merciful from you if you fear Allah. He said: I am but a messenger from your Lord to announce to you the gift of a holy son. She said: how can I have a son seeing that no man has touched me and I am not unchaste? He said: even so your Lord has said: Easy is that for Me and that We may appoint him a sign unto men and a mercy from Us, it is a thing decreed. So she conceived him and withdrew with him to a distant place. 19:16-22</p>			
<p>That they (the Jews) rejected faith and they uttered against Mary a grave false charge. 4:156</p>	63		Not archaic.
<p>O sister of Aaron! Thy father was not a man of evil nor thy mother a</p>	63		Archaic vocabulary and structure.

woman unchaste. 19:28			
<p>O people of the book! Do not go extreme in your religion; nor say of Allah anything but the truth. Verily, Christ, Jesus, the son of Mary was no more of a messenger of Allah and His word which He bestowed upon Mary. And a Spirit proceeding from Him; so believe in Allah and His messengers. Say not trinity; desist better for you; For your Allah is one God; Glory be to Him; (far exalted is He) above having a son. To Him belongs all things in the heavens and the earth. And enough is Allah as Disposer of affairs. 4:171</p>	67		Archaic structure.
<b>Verse</b>	<b>Page</b>	<b>Book: Al-Quran the Miracle of All Miracles 1991</b>	<b>Comment</b>
And among His signs is	5		Archaic

<p>this that He created for you mates from among yourselves that you may dwell in tranquility with them. And He has put love and mercy between your (hearts): Verily in that are signs for those who reflect. 30:21</p>			<p>Structure.</p>
<p>Say (O Mohammed): the signs (miracles) are indeed with Allah; and most certainly I am a clear warner! 29:50</p>	<p>8</p>		<p>Archaic Structure.</p>
<p>Is it not enough for them that We have sent down to thee (O Muhammed!) the book (Al-Quran) which is rehearsed to them? Verily in it (this perspicuous book) is a mercy and reminder to those who believe. 29:51</p>	<p>9</p>		<p>Archaic vocabulary and structure.</p>
<p>And thou (O Muhammed) was not able to recite a book before this (book</p>	<p>10</p>		<p>Archaic vocabulary and structure.</p>

<p>came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed would the talkers of vanities have doubted. 29:48</p>			
<p>Nay, here are signs self-evident in the hearts of those endowed with knowledge: And non but the unjust reject our signs. 29:49</p>	13		Archaic structure.
<p>And the Sun runs his course for a period determined for him; that is the decree of (Him) the Exalted in might the All-Knowing. And the moon, we have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. It is not permitted to the sun to over- take the moon, nor can the night outstrip the</p>	17		Archaic structure.

day. Each just swims along I (its own) orbit (according to the law). 36:38-40			
Do not the unbelievers (the atheist and the agnostics) see that the heavens and the earth were joined together (as one unit of creation) before we clove them asunder? 21:30	18		Archaic structure.
And It is He (God Almighty) who created the night and the day, and the sun and the moon: (All the celestial bodies) swim along, each in its rounded course. 21:33	19		Not archaic .
And We made from water every living thing; will they (the unbelievers and the atheists and the agnostics) then not believe? 21:30	20		Archaic structure.
And Allah has created every animal from water: of them there are some that	21		Archaic structure.

creep on their bellies; some that walk on four. Allah creates what He wills; for verily Allah has power over all things. 24:45			
Glory be to Him (God Almighty) who created in pairs all things that which the earth produces (the vegetable kingdom) as well as their own (human) kind (the animal kingdom) and (other) things of which they have no knowledge (like physics). 36:36	22		Archaic structure.
In these there are signs for a people of learning. 30:22	23		Archaic structure.
And to Allah is our return. 2:156	27		Archaic structure.
Say: if it be your fathers, or your sons or your brothers or your mates or your relations or the wealth that ye have amassed, or the losses ye fear in your business: or the dwellings	27		Archaic structure.

<p>in which you take delight if you love (any of these) more than you love Allah or His messenger or the striving in His cause ; then wait until Allah brings about His decision: and Allah guides not a rebellious people. 9:24</p>			
<p>Read! In the name of thy Lord and Cherisher, who created- Created man out of a (mere) clot of congealed blood: Proclaim and thy Lord is most Bountiful. He who taught (the use) of the pen. Taught man which he knew not. 96:1-5</p>	35		<p>Archaic vocabulary and structure.</p>
<p>Say: I am but a man like yourselves,(but) inspiration has come to me, that your God is One. 18:110</p>	36		
<p>Has the story of Moses reached you? Behold he saw a fire! So he said to his</p>	45		<p>Archaic vocabulary and structure.</p>



<p>family “tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire. But when he came to the fire, a voice was heard: O Moses verily I am thy lord! Therefore, in (My presence) put off thy shoes: thou art in the sacred valley of Tuwa. 20:9-12</p>			
<p>They ask thee concerning wine and gambling. Say: in them is great sin and some profit for men; but thy sin is greater than the profit. And they ask thee how much they are to spend (in charity); Say what is beyond your needs. Thus doth Allah make clear to you His signs: in order that ye may reflect. 2:219</p>	47		Archaic vocabulary and structure.
<p>Say: Are the blind equal with those who see? 13:16</p>	48		Not Archaic.

<p>They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of ) men and for pilgrimage. 2:189</p>	50		<p>Archaic vocabulary and structure.</p>
<p>And they ask thee (O Muhammed what they should spend (in charity). Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do Allah knoweth it well. 2:215</p>	50		<p>Archaic vocabulary and structure.</p>
<p>The ask thee (O Muhammed) concerning (the nature of) the soul. Say: the soul is by command of my Lord: and of the knowledge of it very little is communicated to you (O men!) 17:85</p>			
<p>They ask thee (O Muhammed) about the</p>	53		<p>Archaic vocabulary and</p>

<p>(final) hour- when will it be its appointed? Say: the knowledge thereof is with my Lord (alone): non but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you. 7:187</p>			<p>structure.</p>
<p>Say: He is God, the One and Only. God the Eternal, Absolute. He begetteth not, nor is He begotten. And there is non like unto Him. 112:1-4</p>	<p>54</p>		<p>Archaic vocabulary and structure</p>
<p>Nay, this is a glorious Quran, (inscribed) in a tablet preserved. 85:21-22</p>	<p>58</p>		<p>Archaic vocabulary and structure.</p>
<p>He is Allah, beside whom there is no other god; The Sovereign, the Holy One, the Source of Peace, ( and Perfection), the Guardian of Faith, the Preserver of Safety, the</p>			

<p>Exalted in Might, the Irresistible, the Supreme; Glory be to Allah: (High is He) above the partners they ascribe to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the most beautiful Names: All that in heavens and earth, doth declare His praise and glory: And He is the Exalted in Might, the wise. 59:23-24</p>			
<p>If any of you die and leave widows behind, they shall wait concerning themselves four month and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And God is well acquainted with what ye</p>	<p>68</p>		<p>Archaic vocabulary and structure.</p>

do. 2:234			
Divorce women shall wait concerning themselves for three monthly periods. 2:228	69		Not archaic
There is no blame on you if ye make an offer of betrothal or hold it in your hearts. God knows that ye cherish them in your hearts: But do not enter in secret contracts with them except in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. 2:235	69		Archaic vocabulary and structure.
<b>Book: What the Bible Says About Muhammed. 1970</b>			
Say ye: we believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the Tribes, And that given to Moses and	29		Archaic structure.

Jesus and that given to all the Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam). 2:136			
		<b>Book: The People of The Book. 1987</b>	
And when they listen to the revelation received by the messenger (Muhummed), thou wilt see their eyes overflowing with tears, for they recognize the truth. 5:86	6		Archaic vocabulary and structure.
		<b>Book: Combat Kit</b>	
Verily, the first house (of worship) appointed for mankind was that in Bakka (Mecca), full of blessings and guidance for all people. 3:96	4		Archaic structure.
His throne doth extend	67		Archaic

over the heavens and the earth and He feeleth no fatigue in guarding and preserving them, for He is the most High, the Supreme (in glory). 2:225			vocabulary and structure.
They do Blaspheme who say: God is one of three in a trinity: For there no God except one God. If they desist not from their word (of Blasphemy). Verily a greivous penalty will befall among them. 5:70	71		Archaic structure.
		<b>Book: Is the Bible God's word 1980 (a)</b>	
Deaf, dumb and blind, they will not return (to the bath). 2:18	3		Not Archaic.
And they say: God most Gracious has begotten a son! Indeed ye have put forth a thing most monstrous! At it the skies are ready to burst and the	15		Archaic structure.

<p>earth to split asunder and the mountains to fall down in utter ruin. For they should not invoke a son for (God) most Gracious. For it is not consonant with the Majesty of (God) most Gracious that He should beget a son. 19:88-92</p>			
<p>And they said (in boast) “we killed Christ Jesus the son of Mary, the apostle of God”: But they killed him not, nor crucified him but it was made to appear to them so, and those who differ therein are full of doubts, with no (certain) knowledge, but they follow only conjecture, for a surety they killed him not. 4:157</p>	3	<p><b>Book: Crucifixion or Cruci-fiction. (1984)</b></p>	<p>Archaic structure.</p>
<p>Say: produce your proof if ye but speak the truth. 2:111</p>	5		<p>Archaic vocabulary and structure.</p>
<p>And they- the Jews and the</p>	68		<p>Archaic</p>



Christians will never be satisfied with you until you follow their religion. 2:120			Structure.
		<b>Book: The God That Never Was 1983</b>	
And behold Allah will say: O Jesus the son of Mary! Didst thou say unto men, take me and my mother for two gods beside Allah? He will say: Glory to thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, worship Allah my Lord and your Lord; and I was a witness over	Part 2		Absolutely Archaic

<p>them whilest I dwelt among them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things. If Thou dost punish them , they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise.5:116-118.</p>			
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## Appendix (B)

### Religious Terminology in Deedat's Books

#### Book: Muhammed the Greatest

Word	Word
Prophet	Idol
Islam	Hero-worship
Believe	Guru
Minaret	Saint
Bishop	Sceptic
Orientalist	Tribute
Muslim	Mankind
Brethren	Buddha
Holy	Buddhist
Bible	Honesty
Wisdom	God
Christian	Revelation
Christianity	Reveal
Jew	Non-Muslim
Judaism	Jesus
Job	Christ
Joel	The son of Mary
Ezra	The Messiah

Elisha	Moses
Ezekiel	Moral Precepts
Testify	Theology
Testimony	Proselytize
Praise	Proselytizing
Idolize	Proselytizer
Idolization	The New Testament
Missionary	Ethical Principles
Commandments	Baptist
Cross	Heaven
Master	Proof
Temerity	Archangel
Religion	David
Religious	Solomon
Secular	Faith
Secularism	Sincerity
Prejudice	Sincere
Mosque	Admonition
Benefactor	Pagan
Great	Paganism
Greatness	Wean
Judge	Teachings
Judgment	Bless
Judgment Day	Lapse
Reverend	Patience
Cult	Sin

Devotee	Sinner
Follower	Gabriel
Lust	Fidelity
Greed	Gratitude
Zionism	Mother of the Faithful
Zionist	Spread
Belief	Hell
worship	Slander
worshipping	Calumnies
worshipper	Forge
Fellowship	Salvation
Brotherhood	Fault
Sect	Unbeliever
Church	Believer
Falsehood	Remorse
Destiny	Repentance
Saviour	Divorce
Behest	Crucify
Adulation	Crucifixion
Adulate	Sacrifice
Puberty	Evil
Obloquy	Mercy
Convince	Goodwill
Conviction	Darkness
Devil	Light
Satan	Adhere

Compulsion	Adherence
Servant	Virtue
Doubt	Incontrovertible
Soul	Moral Rectitude
Holy Ghost	Miracle
Scripture	Convert (into)
Baptize	Conversion (into)
Propagation	Propagate
Preach	Oppression
Preaching	Disciple
Idol-worship	Predecessor
Fetishism	Successor
Docile	Succeed
Triumph	Succession
Prophecy	Passover
Hinduism	Spirit
Prevail	Spiritual
Prevalence	Enlighten
Forbid	Enlightenment
Forbidden	Glorify
Doctrine	Glorification
Creed	Diocese
Prohibit	Epistles
Prohibition	Creation
Abolition	Abraham
Monotheism	The Hereafter

Polytheism	Earthly sojourn
Polytheist	Practice
Trinitarian	Profess (religion)
Trinity	Dogma
Inherit	Atheism
Inheritance	Atheist
Tolerance	Propagandist
Commission	Exhortation
Creature	Proclaim
Mission	Unity of God
God Almighty	

## **Book: Muhammed the Natural Successor**

**To the Christ** (peace be upon him) 1979

Divine	Enchantment
Perfection	Paraclete
Year of the Elephant	Manuscript
Praiseworthy	Crusades
Sanctuary	Crusaders
Miraculous	Holy Spirit
Gospel	Word of God
Resurrection	The Righteous
Virgin Birth	Unanimous
Scripture	Mortal
Scriptural	Immortal
Ishmael	Parable
Creator	Hosea
Abraham the friend of God	Zechariah
Biblical	Deuteronomy
Chant	Forlorn
Jewish	Descent of Jesus
Amos	Depart
Isaiah	Departure
Jeremiah	Beelzebub
Formalism	Blasphemy
Hypocrisy	Treason
Scribe	Heal
Pharisee	Healing
Suspicion	Elect
Diction	Rail
Chapter	Possessed (by devil)
Clear Signs	Possession
Sorcery	Catholic
Jugglery	Alcohol
Magic	Gambling
Forger	Fortune Telling
Juggler	Drunkard
Plight	Alcoholic
Coerce	Christendom



Abstinence	Advice
Shun	Advise
Immaculate	The Holy Communion
Central Mosque	Intoxicants
Pilgrim	Supernatural
Pilgrim's Grab	Corpse
Rite	Refrain
Infallible	Trait
Infallibility	Wonders
Gay	Jonah
Homosexuality	All-wise
Homosexual	Tranquility
Sodomite	Vicissitude
Mistress	Spiritual insight
Wanton	Grudge
Gratification	The Old Testament
Lesbianism	Concede
Lesbian	Dicta
Concubine	Materialist
Promulgate	Universe
Promulgation	Universal
By God's Leave	Matter
Annunciation	Big Bang
Immaculate Conception of Jesus	Divineness
Talmud	Omnipotent
Talmudist	Omniscient
Adultery	Deny
Chastity	Existence
Debunk	Exist
Debauchery	Ego
The Rustic	Acknowledge
Perspicuous	mouthpiece
Cherisher	Beneficent

**Book: Al- Quran the Miracle  
of All Miracles 1991**

<b>Word</b>	Sermon
Defraud	The Last Testament
Need	Blasphemous
Query	Association
The Soul	The Sovereign
Frill	The Holy One
Verboseness	The Source of Peace
Elucidation	The Guardian of Faith
The word of God	The Preserver of Safety
Divine Inspiration	The Exalted in Might
Inimitable (Quran)	The Irresistible
Unique	Oath
Attributes (of Allah)	Adjuration
Names of Allah	Indenture
Trove	Curse
Conjure up	Charity
Those in want	The Creator
Wayfarer	The Evolver
Kindred	The Bestower of Forms
Intent	The Wise
Creditor	Hallowed be thy names
Posterity	Erudite
Exhort	Period of waiting (divorce)
Exhortation	Period of Widowhood
Meteorology	Synod
Enquire	Denominations
The Supreme	Discourse (deliver)

**Book: What the Bible Says About Muhammed. 1970**

Sabbath Day	Prophetic
Lot	Incarnate
Daniel	Elias
Ezra	Deuteronomy
Sedition	Priesthood
Fast	Submission
Covenant	Renounce
Isaac	

**Book: The People of The Book 1987**

Memorization	Sexual intercourse
Memorize (Quran)	Torah
Commentator	Mosaic
Goodly Person	Dereliction of duty
Venom	Copulation
Paradise	Patrimony
Protestant	Retribution
Catholic	In retribution to
Incest	Progeny

**Book: Combat Kit 1994**

Apostasy	Progeny of Adam
Burnt Offering	Atone
Edit	Atonement
Sanctify	Son of Adam
Onanism (Coitus interruptus)	

**Book: Is the Bible God's Word 1980 (a)**

Editing	Supplication
Divinity	Dogmatist
Interpretations	Parson
Ascension of Christ	The All-Seeing
Ascent (take up into)	Metaphysics
Damn	Metaphysical
Adulterate	Conjecture

adulteration	The last supper
Obituary	To fall on one's face
Erudition	Expedient
Extravagance	Good Friday
Extravagant	Sepulchre
Chronicle	Juggle
Default	To fall down in prostration
Unwary	Prostration
Unwariness	Prostrate
Supplicate	To fall prostrate
<b>Book: The God That Never Was 1983</b>	
Eclipse	Share
Existence of a perfect God	Bondwoman
Kind (to one's mother and father)	Brethren
Kindness	Forgery
Heavenly Book	Imitation
Heavenly	Leaned People
Abrogate	Divine Command
Abrogation	Dust
Righteous servant of God	God's sight
People with Scripture	Renunciation
Martyr	Disavowal
Martyrdom	Service of God
Modest	Glory be to Allah
Modesty	grant
Dowry	God-father
Divorce	She poured her heart to God
Orphan	Sharer

**Appendix (c)**  
**Transliteration Examples**  
**in Deedat's Books**

<b>Transliterated words</b>	<b>With or without equivalence</b>	<b>Page</b>	<b>Book</b>
Nabee		1	<b>Muhummed the Greatest 1978</b>
Ummah		2	
Allah		3	
Nabee Kareem	Holy prophet	4	
Injeel	Gospel	6	
Jumma Masjid		9	
Siddiqa		24	
White lie		24	
Al-ameen	The Faithful	24	
Kaaba		24	
Sheikh		27	
Azaan		29	
Deen		35	
Sahabas	Companions	43	
Hijra	Migration	46	
Khaleefa		47	
Ummi	Unlettered	54	
Ahle-Kitaab	People of the Book	55	

Mushrik	Polytheist	56	
Sura	Chapter	56	
Muddathir	Wrapped up	56	
Suffi		57	
<b>Transliterated word</b>	<b>With or Without Equivalence</b>	<b>Page</b>	
Sura Fil	Elephant	2	<b>Book: Muhammed the Natural Successor the Christ 1979</b>
Dawah	Propagation	13	
Insha-Allah		13	
Almoouzi	The Comforter	16	
Sobhanhoo-wa-taala		16	
Alhumdo-lilah		16	
Ayat	Verse	16	
Salaat	Prayer	46	
Jumme Musjid	Cathedral Mosque	46	
Eid		47	
Fellaheen	Peasant	57	
Kun	Be	67	
Torat		11	<b>Book: AlQuran the Miracle of All Miracles 1991</b>

Zabur		11	
Ummul-Momineen	Mother of the Faithful	34	
Lailatu-Qadr	Night of power and Excellence	34	
Munaafiq		41	
Ikhlas	Purity of faith	54	
Wahy	Revelation	57	
Musjid-e-Nabawi	The Mosque of the Prophet		
Asma-u-Allah Alhusna	The most Beautiful Names of Allah		
Iddat	Period of waiting (after divorce)	70	
Bismillah	In the name of Allah, Most Gracious, Most Merciful.	71	
			<b>Book: What the Bible Says About Muhammed. 1970</b>
Jabal-un-noor	Mountain of Light.		
			<b>Book: The People of The Book 1987</b>

Hafiz-ulquran		2	
<b>No new transliteration examples in this book.</b>			<b>Book: Combat Kit 1994</b>
			<b>Book: Is the Bible God's word 1980 (a)</b>
Mubaligh	Propagator	5	
Hadith	Traditions	7	
Dawood	David	9	
			<b>Book: Crucifixion or Cruci-fiction 1984</b>
Jihad	Holy war	14	
Inshaa-Allah	If God wills	90	
Khalilullah	Friend of God	7	<b>Book: The God That Never Was 1983</b>
Kalimullah	One who spoke to		
Allah azza wa jall	God	8	
Insha-Allah	By God's will	16	
Rasulullah	Messenger of God	18	