

## **Translating Allah's Revealed Attributes in the Glorious Qur'an into English – An Islamic Approach**

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### **Abstract:**

The revealed attributes of Allah is a sensitive subject whose understanding requires being acquainted with the Islamic teachings that deal with these attributes. When it comes to the translation of these attributes, more attention should be paid by the translators. Consequently, this subject will constitute an area of considerable difficulty for the translators since they are required to make a reasonable balance between the Islamic approach and the translational one to deal with this subject properly.

This study aims at bringing to light the importance of adopting the Islamic approach to explore translating the revealed attributes of Allah in the Glorious Quran into English. Five revealed attributes of Allah have been analyzed and compared in six translations to identify the appropriateness of the translations as compared to an adapted model created by combining the Islamic approach and Newmark's model of translation. It has been verified, in this study, that adopting the Islamic approach along with the translational model is inevitable to translate the revealed attributes appropriately. The translators have shown substantial variation in translating such attributes.

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## ترجمة صفات الله الخيرية في القرآن الكريم إلى اللغة الإنكليزية من منظور إسلامي

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### ملخص البحث:

تعد صفات الله الخيرية موضوعاً حساساً ويحتاج فهمه إلى إطلاع الأحكام الإسلامية الذي تتعامل مع هذه الصفات، وبالنسبة لترجمة هذه الصفات بتوجب على المترجمين إبداء اهتمام أكبر عند ترجمتها، وعليه فإن هذا الموضوع يشكل جانباً ذو صعوبة كبيرة للمترجمين طالما أنهم مطالبون بإيجاد توازن معقول بين المنهج الإسلامي والترجمي بغية التعامل مع هذا الموضوع بشكل سليم.

تهدف هذه الدراسة إلى تسليط الضوء على أهمية تبني المنهج الإسلامي لاستكشاف كيفية ترجمة صفات الله الخيرية في القرآن الكريم إلى اللغة الإنكليزية.

لقد تم تحليل و مقارنة خمس صفات خيرية في ست (ترجمات للقرآن الكريم) لتحديد مدى مناسبتها للمنهج المعدل الذي تم إيجاده عن طريق الجمع بين المنهج الإسلامي ومنهج نيومارك الخاص بالترجمة، ولقد ثبت في هذا البحث أن تبني المنهج الإسلامي مع المنهج الترجمي أمر لا مناص منه لترجمة الصفات الخيرية بشكل مناسب. وقد أظهر المترجمون تبايناً كبيراً في ترجمة هذه الصفات.

### Introduction:

It is widely known that translating religious texts involves more restrictions than any other texts. The revealed attributes of Allah is a religious subject. Besides, it is one of the most sensitive subjects in the Islamic faith. This sensitivity makes it a controversial subject about which Muslim scholars themselves have different views. Facing such controversy, translators will encounter more difficulties and they will be liable to understand the background of the subject in its source language.

The study examines a number of Allah's revealed attributes in the Glorious Qur'an and tries to shed some light on the importance of perceiving these attributes through an Islamic approach. The significance of this study arises from the necessity of adopting an Islamic approach in dealing with such subjects to produce appropriate translations. Moreover, it is an attempt to dispel the doubts that are raised by the enemies of Islam to claim that the Glorious Qur'an comprises anthropomorphism.

The aim of this study is to investigate some revealed attributes of Allah in the Glorious Qur'an and to examine the ways adopted by the translators to translate these attributes appropriately. It has been hypothesised that disregarding the Islamic approach will make the translations inappropriate and unreliable. For that reason, the Islamic approach along with Newmark's model have been put together to form an adapted model by means of which the study will be carried out and its purposes will be achieved.

## **Allah's Attributes in Islam:**

The issue of divine entity has gained ground in all religions since it is one of the most crucial issues in formulating man's faith. In Islam, faith is regarded as the first basis because its perfection makes one Muslim, otherwise he is not considered so. The first content of Islamic faith is to believe in Allah's existence, His oneness and freeing Him from all imperfect attributes that do not befit His perfectness. According to this faith, Allah, in Islam, is the One and incompatible God Who has the most magnificent names and sublime perfect attributes.

Al-Bouti<sup>1</sup> (1973:115) states that Allah has described Himself in the Glorious Quran with certain attributes that have been classified by Muslim scholars into four types: Al-Sifat Al-Nafsia (the essence attributes), Al-Sifat Al-Salbia (the negating attributes), Sifat Al-Ma'ani (the meaning attributes) and Al-Sifat Al-Ma'nawia (attributes derived from the meaning attributes). He (ibid.:146-147) affirms that these attributes have been proved to Allah by both the decisive rational and textual evidence and man should believe in these attributes and know that Allah is distinguished by each one of them. Believing in such attributes necessitates negating their opposite meanings to be ascribed to Allah. However, there is a group of attributes mentioned in some Quranic ayahs that outwardly indicate some of the opposite meaning that should not be ascribed to Allah (ibid.).

The attributes that, outwardly, suggest opposite meanings to what should be ascribed to Allah are among the attributes that are called *Al-Sifat Al-Khabaria* (the revealed attributes). They are called as such because Allah has revealed them in the Glorious Quran and His messenger has told us about them in his Sunnah. Al-Kubaisy (2003: 102-103) has classified these attributes as follows:

1. Body parts and organs that have been ascribed to Allah.
2. Transitive and intransitive verbs ascribed to Allah.
3. The direction that has been ascribed to Allah.

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<sup>1</sup> All the citations from Arabic references throughout the study have been translated by the researcher.

To decide the type of ayahs in which the revealed attributes of Allah have been mentioned, it should be known that most Muslim scholars affirm that the Glorious Quran contains two types of ayahs: Al-Muhkamaat (the perfect ayahs with clear-cut meanings) and Al-Mutashabihaat (the allegorical ayahs with two or more meanings). Von Denffer (2003:79-80) defines Al-Muhkamaat as the ayahs which have clearly decided meanings mostly concerning legal rulings, they have only one dimension and require no further explanation. Al-Mutashabihaat are the ayahs that have no clear meanings or are not completely agreed upon, so they are known to Allah only; therefore they are open to two or more interpretations.

In order to determine the characteristics of the ayahs involving Allah's revealed attributes and decide the appropriate way to deal with such ayahs, Al-Bouti (1973:147) remarks that such ayahs belong to Al-Mutashabihaat which have many probable meanings and that the ostensible meanings of these attributes suggest what should not be ascribed to Allah. He (ibid.:148) adds that Allah has made clear that the Muslim should ground his faith on Al-Muhkamaat and understand Al-Mutashabihaat in the light of Al-Muhkamaat to decide the meaning of the former. Al-Bouti's statement is in line with Al-Khatabi's words (cited in Al-Suyuti 1996:10-11) when he maintains that Al-Mutashabihaat are those ayahs whose meaning cannot be figured out from the words comprising them and they are of two types; the first can be understood with reference to Al-Muhkamaat while the second cannot be understood in any way.

To sum up, it can be said that Allah's revealed attributes are among Al-Mutashabihaat and this necessitates that they could be interpreted differently. However, the way with which these attributes are dealt should be consistent with the Muslim scholars' criterion to deal with Allah's Attributes. This criterion stipulates that: a Muslim should believe in all that with which Allah has described Himself in His Book or with which His Prophet has described Him. This belief should be far from any *tahreef* 'distortion' (to their meaning), *ta'teel* 'negation' (of what they refer to), *tamtheel* 'speculation' (as to the exact nature of these attributes), or *tashbeeh* 'analogy' (between Allah's attributes and those of His creation).

## **Muslim Scholars' Approaches to Allah's Revealed Attributes:**

It is crucial to know that in the early days of Islam the companions of the Prophet had no problem understanding the revealed attributes of Allah. They understood these attributes quite clearly, although they had different approaches.

Abdulhamid (undated:9) refers to the historical background that led to the emergence of different Islamic schools to deal with such attributes when he mentions that the Glorious Quran has maintained the monotheist faith unified through setting forth monotheism on the divine entity, the attributes, and the deeds without going into details. He adds that the expansion of the Islamic conquests and the great era of translation from Greek philosophy, later on, have led to the appearance of some philosophical problems regarding Allah's attributes. These problems posed considerable challenges to Muslims' faith and moved Muslim scholars to face these challenges to save the Islamic faith which finally resulted in two Islamic schools, namely *Al-Ithbaat* (affirmation) school and *Al-Ta'weel* (Allegorical Interpretation) school, that originally go back to the era of prophet's companions and their successors (ibid.).

Talking about the affirmation school, Al-Bouti (1973:148) explains that this is the *salaf* (predecessors') view who avoid *Al-Ta'weel Al-Tafseeli* (the detailed allegorical interpretation) of Allah's revealed attributes and they content themselves with consigning the detailed knowledge of what is meant by the revealed attributes to Allah. By doing so, they use *Al-Ta'weel Al-Ijmali* (the general allegorical interpretation) on condition that Allah should be deemed far above any defect or resemblance to human beings. He points out that leaving such attributes without any interpretation, whether general or detailed, is a prohibited matter that has not been done neither by Salaf (the predecessors) nor Khalaf (the descendants). Depending on the denotation of other ayahs (Al-Muhkamaat), the followers of this school realised that the how-ness is not related to the form of the ayahs (ibid.).

Regarding *Al-Ta'weel* (the allegorical interpretation school), Al-Bouti (1973:150) explains that this school belongs to *Khalaf* (the descendants) who tend to interpret the revealed attributes in a way that corresponds with Al-Muhkamaat ayahs which decisively deem Allah above direction, place and organs. Abdulhamid (undated: 19) refers to the fact that the followers of this school use the Arabic grammar and vocabulary reference to interpret the revealed attributes of Allah allegorically to avoid *tashbeeh* (analogy) and *tajseem* (materialization) which they themselves negated from Allah in an attempt to stick to the meaning of the ayah (ليس كمثله شيء / There is nothing like Him) (Al-Shura: 11).

Al-Bouti (1973:151) comments on these two schools saying that it should be borne in mind that these two schools are two different methodologies pursuing one end which leads to the fact that Allah does not resemble His creatures whatsoever and that Allah is free from all defect attributes, so the difference between these two schools is confined to form only.

## The Requirements of Translating Allah's Revealed Attributes

Translation is a complicated process that involves many factors affecting its final product. This complexity is realised in many levels constituting problematic areas for translators when they try to fulfill their tasks. Hickey (1998:1) asserts that translation involves semiotic, linguistic, textual, lexical, social, sociological, cultural and psychological elements which are studied as determining factors in whatever the translator does. Due to this fact, different theories and approaches of translation have emerged. Adopting any approach is determined by the text type, text characteristics and the aim which the writer tries to achieve. Nida (cited in Venuti 2000:127) states that differences in translations can generally be accounted for by three basic factors in translating: (1) the nature of the message, (2) the purpose or purposes of the author and, by proxy, of the translator, and (3) the type of audience. However, any process of translation underlies certain conditions and requirements on the part of the translator such as having a good command of the SL and TL, being acquainted with the subject matter, identifying the text function and the TL audience.

As for the translation of the Glorious Quran, Muslim scholars such as Ibn Taimya (1975:4,117), Al-Shatibi (1997: 2,107), Al-Zarqani (1995:2, 93) and Al-Dhahabi (2000:1, 23) have an Islamic approach regarding the type of the translation that should be adopted to translate the meaning of the Glorious Quran, so they agree that the interpretative translation is the one that best suits translating the meaning of the Glorious Quran. They believe that the reliable translation should meet certain conditions in order to be reliable. In addition to the conditions that must be met by the translation of any text, they have laid down certain conditions for translating the meaning of the Glorious Quran. Al-Dhahabi (2000:1,23) points out one of the most crucial conditions when he says that the translation should be based on a certain accepted interpretation which in turn should be taken from the prophetic Hadiths, the Arabic language sciences and the established principles of *Shari'ah* (Islamic Law), otherwise the translation cannot be adopted or regarded reliable. Likening translation to interpretation, Von Denffer (2003:144-145) states that translator must be well acquainted with the related sciences such as Hadith, Tafsir, etc. . Hence it is obvious that Muslim scholars highlight the translator's acquaintance with Islamic related sciences, including Islamic faith principles, such as the background knowledge of the subject of this study, in order to present a reliable translation.

Nida (cited in Venuti 2000:127,128) asserts that it is assumed that the translator has purposes generally similar to, or at least compatible with,

those of the original author, but this is not necessarily so. A translator's purposes may involve much more than information. He may, for example, want to suggest a particular type of behaviour by means of a translation. Under such circumstances he is likely to aim at full intelligibility, and to make certain minor adjustments in detail so that the reader may understand the full implications of the message for his own circumstances (ibid.).

Closely examining the subject of this study, it can be said that there should be an approach that achieves harmony between translation theoreticians' opinions and Muslim scholars' approach, i.e. adopting either *Al-Ithbaat* (affirmation) school or *Al-Ta'weel* (Allegorical Interpretation) school regarding the translation of the revealed attributes of Allah. This kind of approach or model is supposed to account for the translation requirements and the Islamic approach determined by the Muslim scholars. To justify this attempt, it is necessary to say that the revealed attributes of Allah are of a sensitive nature. This sensitivity can be assigned to the fact that they are part of the Quranic text and that there is a heated argument about their interpretation and the way they should be dealt with. As we have seen, any deviation from the two righteous schools' ways in dealing with these attributes will make one categorized as deviated cases of *tahreef* (distortion), *ta'teel* (negation), *tamtheel* (speculation) or *tashbeeh* (analogy). To avoid the deviation case, the translators have to make some adjustments in their translations in order to make them consistent with the Islamic approach. Nida (cited in Venuti 2000:128) puts the same idea in translational technical words when he says that a greater degree of adaptation is likely to occur in a translation which has an imperative purpose. He goes on saying that the translator feels constrained not merely to suggest a possible line of behavior, but to make such an action explicit and compelling. Not content with translating in such a way that the people are likely to understand; the translator insists that the translation must be so clear that no one can possibly misunderstand it (ibid.).

## Model Adapting

Williams and Chesterman (2002:48) draw attention to the fact that any research makes use of a theoretical model either explicitly or implicitly in order to give the researcher an initial framework that helps him to begin thinking. They affirm that models are attempts to construct images that make it easier to visualize, understand and analyse the object of the study. The researcher may use a ready model or might adapt a given model to his purpose and he might gradually develop his own version (ibid.).

For the purpose of this study, a certain model will be adapted to account for both translation theoreticians' opinions and the Muslim scholars' ones concerning the translation of the revealed attributes of Allah.

To validate this attempt, it is unavoidable to state that adopting a pure translation model will not achieve the purpose of this study which is represented in translating Allah's revealed attributes in a way that corresponds with the two righteous schools approved by Muslim scholars. Since the subject of this study is part of the Quranic text, Muslim scholars are the only authority to decide how this subject should be dealt with. Accordingly, any model used for dealing with these attributes should take into consideration the Islamic approach.

Consequently, Newmark's communicative and semantic translation model (1988:62) will be adapted to serve this study. According to the Islamic approach, the translation of any revealed attribute will belong to either the affirmation case or the allegorical interpretation one, otherwise it will be considered a deviated case. If we try to match Newmark's model with the cases stipulated by the Islamic approach we shall get the following table:

<b>Newmark's Model</b>		<b>Islamic Approach</b>
Communicative translation	=	Allegorical Interpretation
Semantic Translation	=	Affirmation
?	=	Deviation

As it is shown, Newmark's model is twofold whereas the Islamic approach is threefold; so there is no item in Newmark's model that matches the deviation case in the Islamic approach. The missing item, as shown in the table above, needs a new item to be formulated to match the deviation case in the Islamic approach which will be considered as the adapted part of the model.

## **The Adapted Model: Application and Analysis Procedures**

The application of the model and the need for adaptation will depend on the translators' procedures to translate the revealed attributes. The translators will resort to any of these three choices:

1. If the translator translates the revealed attribute communicatively by interpreting the attribute and explaining it, his translation will fall within the allegorical interpretation in the Islamic approach and will be accepted as appropriate.
2. If the translator translates the revealed attribute semantically and refers, by means of a footnote, in-text interpretation etc., to the fact



that Allah's attributes differ from those of human beings, then his translation will belong to the affirmation case of the Islamic approach and will be considered an appropriate translation.

3. If the translator resorts to a kind of translation by just conveying the meaning of the revealed attribute without any reference to its difference from human attributes, his translation will be an anthropomorphic one and will be considered a deviated case which is inappropriate translation according to the Islamic approach.

This type of translation will be called (*Deviating Translation*) to make up for the missing item in Newmark's model to match the deviation case in the Islamic approach. It should be noted here that deviating translation is a reflection of the deviation case in the Islamic approach and it has been added to Newmark's model to analyse the translations in the view of the Islamic approach to achieve the purpose of this study.

The application of this adapted model can be summed up and explained in the following table:

Translation Procedure	Newmark's Adapted Model	Islamic Approach
Interpreting and explaining	Communicative	Allegorical Interpretation
Conveying the attribute and negating its resemblance to human beings	Semantic	Affirmation
Conveying the attribute as it is	Deviating (the adapted item)	Deviation

The adaption process that has been carried out and resulted in what is called (*Deviating Translation*) is not claimed to be a distinctive type of translation, but rather a sort of deviation from the two righteous schools within the Islamic approach. This kind of translation could be more or less semantic or communicative, however; its main purpose is to adapt or amend Newmark's model in a way that makes it satisfactorily match the deviation case in the Islamic approach and then to be used in this study which is being carried out within an Islamic approach.

In spite of what has been stated above, the core of the Islamic approach – the ayah (ليس كمثله شيء) remains the yardstick to judge the appropriateness of the translations irrespective of their type. In other words, any translation will be regarded as inappropriate if it conflicts with this yardstick whether it was deviating, semantic or even communicative.

Formulating and adapting the model used in this study, a number of translators are selected. The selection process of the translators is not a random one; it is based on two deciding factors, namely the native language and the translators' religions, which greatly affect their products. The selected translators are: a non-Muslim English translator Arthur John Arberry (1988), a Muslim English translator Muhammad Marmaduke William Pickthall (1930), three non-English Muslim translators: Al-Hilali and Muhammad Muhsin Khan (1996), Abdullah Yusuf Ali (1989) and Sheikh Muhammad Sarwar (1981) and a Muslim Arab translator Muhammad Mahmood Ghali (2005).

The analysis process will start by presenting the ayahs including the revealed attributes (SL Texts) followed by some Muslim interpreters' views. The interpreters' views will be translated and the wording of Shakir's translation (1982) will be adopted when necessary. According to Newmark's adapted model, the translations (TL Texts) will be investigated to see whether the translators have carried out their work communicatively, semantically or in a deviating way. The translations will also be scrutinised to find out the techniques used by the translators to provide proper translations. Comparing the translations against the Islamic approach, the appropriateness of the translations will be decided and a table will summarise the analysis and the results.

## Translation and Text Analysis

<i>SL Text 1</i>	
((اللَّهُ يَسْهَرُ لَهُمْ وَيَمْدُدُهُمْ فِي طَغْيَانِهِمْ يَعْمَهُونَ)) (البقرة: ١٥)	
Interpretation	
Al-Qurtubi (2005:1, 253), Al-Tabari (2002:1, 173-175 ) and Al-Baghawi ( 2002:1, 89) interpret the ayah as: ((Allah punishes them for their mockery....))	
TL Texts	
1. Ali	Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro)
2. Arberry	God shall mock them, and shall lead them on blindly wandering in their insolence.
3. Ghali	Allah mocks them and grants them extension in blundering in their in ordinance
4. Hilali and Khan	Allah mocks at them and gives them increase in their wrong-doings to wander blindly.
5. Pickthall	Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.
6. Sarwar	God mocks them and gives them time to continue blindly in their transgressions.

## Discussion:

In this ayah, the transitive verb (يستهزئ/ mock) is the revealed attribute that Allah describes Himself with. According to the adapted model, all the translators, except Ali (1), have translated the attribute without any interpretation or explanation. Although they have used the verb (mock) differently, they have not even tried to refer to the fact that the literal meaning of such a verb cannot be assigned to Allah without interpretation or explanation. Their translations make the TT readers, who have no or little Islamic knowledge, think of anthropomorphism when they read such translations. Translators (3), (4) and (6) used the verb (mock) in simple present tense which is usually used to indicate a state which is always or generally true. Arberry (2) has used the modal verb (shall) which is used to express determination. Pickthall (5) has emphasised the literal meaning of the verb (mock) by using the archaic word (doth) which is used to show emphasis. According to the Islamic approach, all these translations are classified as deviated methods to understand the revealed attribute under study. Ali (1) has used communicative translation and conveyed the meaning of the attribute properly. He is well-known for using the explanatory footnotes abundantly in his translation (1989); however, in this ayah he explained the revealed attribute within the text without resorting to the footnote. The procedure used by Ali (1) indicates his awareness of the importance of interpreting and explaining this attribute directly within the text instead of referring the reader to a footnote. According to the Islamic approach, his translation is the only appropriate one that can be classified as Allegorical interpretation. The table below shows the results of translating SL Text 1.

<i>Translator</i>	<i>Translated Attribute</i>	<i>Newmark's Adapted Model</i>	<i>Islamic Approach</i>	<i>Appropriateness</i>
1.	throw back their mockery on them	communicative	Allegorical Interpretation	+
2.	Shall mock them	Deviating	Deviation	-
3.	Mocks them	Deviating	Deviation	-
4.	Mocks at them	Deviating	Deviation	-
5.	Allah (Himself) doth mock them	Deviating	Deviation	-
6.	mocks them	Deviating	Deviation	-

<i>SL Text 2</i>	
(وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (( آل عمران: ٥٤))	
<b>Interpretation</b>	
Al-Qurtubi (2005: 4,99), Al-Tabari (2002: 3,370 ) and Al-Baghawi ( 2002: 1,445-446) interpret the ayah as: (( <i>They plotted and Allah gradually drew them (to punishment) ....</i> ))	
<b>TL Texts</b>	
1. Ali	And (the unbelievers) plotted and planned, and <i>Allah too planned*</i> , and the best of planners is Allah <i>Footnote: The Arabic word makara has both bad and a good meaning that of making an intricate plan to carry out some secret purpose. The enemies of God are constantly doing that. But God- in whose hands is all good – has His plans also, against which the evil ones will have no chance whatever.</i>
2. Arberry	And they devised, <i>and God devised</i> , and God is the best of devisers.
3. Ghali	And they schemed and <i>Allah schemed</i> , and Allah is The Most Charitable of schemers
4. Hilali and Khan	they (disbelievers) plotted [to kill 'Iesa (Jesus)], and <i>Allah planned too</i> . And Allah is the Best of the planners.
5. Pickthall	And they (the disbelievers) schemed, and <i>Allah schemed (against them)</i> ; and Allah is the best of schemers.
6. Sarwar	The unbelievers <i>plotted</i> and <i>God planned</i> , but God is a much better planner.

## Discussion:

Linguistically and connotatively speaking, the verb (مَكَرَ) has both negative and positive meanings. Al-Zain (1984:815) says that (مَكَرَ) means skillfully turning the others from what they intend to do. He adds that this is of two types: praised and dispraised.

According to the adapted model, translators (2) and (3) have done their works in a deviating way whereas (5) has adopted semantic translation and used in-text interpretation by adding the words (against them) to show the different meanings of the verb (schemed) that has been used twice. (1), (4) and (6) have resorted to communicative translation; (4) and (6) have exploited the negative connotation of the word (plotted) as an equivalent for the first verb (مَكَرَ) whereas they used (planned) with its positive connotation as a rendering of the verb (مَكَرَ) which is related to Allah. Ali (1) has used the same words of (4) and (6); however he has used a footnote to explain the different meanings of (مَكَرَ). According to the Islamic approach, (2) and (3) have deviated from the righteous schools. All the other translations can be seen as appropriate translations. Pickthall's translation (5) has fallen under *Al-Ithbaat* (affirmation) school whereas (1, 4 and 6) have come within *Al-Ta'weel* (allegorical interpretation) school. As both (4) and (6) have sufficed to use interpretation within the text, Ali's translation (1) can be seen as the most

appropriate one since he utilised the interpretation both within the text (making use of the positive connotation of the verb planned) and in the footnote.

<i>Translator</i>	<i>Translated Attribute</i>	<i>Newmark's Adapted Model</i>	<i>Islamic Approach</i>	<i>Appropriateness</i>
1.	<i>Allah too planned</i>	Communicative	Allegorical Interpretation	+
2.	<i>and God devised</i>	Deviating	Deviation	-
3.	<i>Allah schemed</i>	Deviating	Deviation	-
4.	<i>Allah planned too</i>	Communicative	Allegorical Interpretation	+
5.	<i>Allah schemed (against them)</i>	Semantic	Affirmation	+
6.	<i>God planned</i>	Communicative	Allegorical Interpretation	+

<i>SL Text 3</i>	
(( وَالْقَيْنْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِئُصْنَعَ عَلَيَّ عَيْنِي )) ( طه: 39 )	
<i>Interpretation</i>	
Al-Qurtubi (2005:11,179), Al-Tabari (2002: 16,205) and Al-Baghawi ( 2002: 3,261) interpret the ayah as: ( <i>I gave you love from Me to be brought up according to My will / in My sight ....</i> )	
<i>TL Texts</i>	
1. <i>Ali</i>	But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under <i>Mine eye</i> . <i>Footnote: God's special providence looked after him</i>
2. <i>Arberry</i>	And I loaded on thee love from Me, and to be formed in <i>My sight</i>
3. <i>Ghali</i>	And I cast on you belovedness from Me, and to be worked out under <i>My Eye</i>
4. <i>Hilali and Khan</i>	And I endued you with love from Me, in order that you may be brought up under <i>My Eye</i>
5. <i>Pickthall</i>	And I endued thee with love from Me that thou mightest be trained according to <i>My will</i>
6. <i>Sarwar</i>	I made you attractive and loveable so that you would be reared before <i>My own eyes</i> .

## Discussion

Obviously the revealed attribute in this ayah (عيني) literally refers to a body organ (My eye) but the interpreters interpreted it allegorically. As for the adapted model, (6) has translated it in a deviating way using the word (eye); (1), (2) and (5) have understood the attribute as the interpreters did and resorted to communicative translation. Ali (1) has used a footnote to explain that the word (eye) refers to God's providence whereas (2) and (5) have used the words (sight and will) respectively to refer to the same meaning. (3) and (4) have translated it semantically exploiting the technique of capitalizing the word (Eye) in an attempt to draw the attention to the fact that using the capitalised word (Eye) gives

the impression that it refers to an (Eye) which is different from those of human beings. Considering the Islamic approach, it can be said that (6) has come under the deviation case, (1), (2) and (5) can be regarded as followers of *Al-Ta'weel* (allegorical interpretation) school and both (3) and (4) pursued the *Al-Ithbaat* (affirmation) school. As it can be seen here, five translators managed to understand and render the revealed attribute properly. They have used three different techniques to do so, namely using a footnote (1), interpretation within the text (2) and (5), and capitalizing technique (3) and (4). Since the technique of interpretation within the text is more direct than other techniques such as capitalizing words and using footnotes, Pickthall's translation (5) can be seen as the most appropriate translation. Pickthall's translation has given priority over Arberry's because he has used the word (will) which is more direct, as interpretation within the text, than the word (sight) used by Arberry (2).

Translator	Translated Attribute	Newmark's Adapted Model	Islamic Approach	Appropriateness
1.	<i>Mine eye</i>	Communicative	Allegorical Interpretation	+
2.	<i>My sight</i>	Communicative	Allegorical Interpretation	+
3.	<i>My Eye</i>	Semantic	Affirmation	+
4.	<i>My Eye</i>	Semantic	Affirmation	+
5.	<i>My will</i>	Communicative	Allegorical Interpretation	+
6.	<i>My own eyes</i>	Deviating	Deviation	-

SL Text 4	
(( نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ )) (التوبة: 67)	
Interpretation	
Al-Qurtubi (2005: 8,183), Al-Tabari (2002: 10,219) and Al-Baghawi (2002:2,367) interpret the ayah as: ((.... <i>They have forgotten Allah, so He has forsaken them</i> ....))	
TL Texts	
1. Ali	They have forgotten Allah; <i>so He hath forgotten* them</i> . Verily the Hypocrites are rebellious and perverse. <i>Footnote: They ignore God:and God will ignore them</i>
2. Arberry	They have forgotten God, <i>and He has forgotten them</i> . The hypocrites - - they are the ungodly.
3. Ghali	They have forgotten Allah, <i>so He has forgotten them</i> ; surely the hypocrites are they (who are) the immoral.
4. Hilali and Khan	They have forgotten Allah, <i>so He has forgotten them</i> . Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah).
5. Pickthall	They forget Allah, <i>so He hath forgotten them</i> . Lo! the hypocrites, they are the transgressors.
6. Sarwar	They have forgotten all about God <i>who also has ignored them</i> .

# Discussion:

The revealed attribute here is the verb (فَنَسِيَهُمْ /He has forgotten them) which apparently does not befit Allah at all. The interpreters have conveyed it as (He has forsaken them) to deem Allah far above the negative literal meaning of this verb. Surprisingly, most translators (2, 3, 4 and 5) have not treated this attribute with enough caution, so they utilized the verb (forgotten) with no indication to make the reader rule out the literal meaning of the attribute which cannot be ascribed to Allah. By doing so, they have come under the deviation case according to the Islamic approach. On first consideration, translator (1) seems to have put forward a translation similar to that of (2, 3, 4 and 5), yet he has employed a footnote as a supplement to his translation explaining that this verb means (ignored them). This technique turned his translation into a semantic one and consequently it comes under the affirmation school in the Islamic approach. Sarwar (6) has clearly adopted the communicative translation and used the verb (ignored) within the text to be considered within the allegorical interpretation school. Sarwar's translation seems more appropriate than Ali's since the former has shown his technique quite clearly within the text.

Translator	Translated Attribute	Newmark's Adapted Model	Islamic Approach	Appropriateness
1.	<i>so He hath forgotten them.</i>	Semantic (in the footnote)	Affirmation	+
2.	<i>and He has forgotten them</i>	Deviating	Deviation	-
3.	<i>so He has forgotten them</i>	Deviating	Deviation	-
4.	<i>so He has forgotten them</i>	Deviating	Deviation	-
5.	<i>so He hath forgotten them</i>	Deviating	Deviation	-
6.	<i>who also has ignored them.</i>	Communicative	Allegorical Interpretation	+

SL Text 5	
((وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ)) (التقصص: 88)	
Interpretation	
Al-Qurtubi (2005:12,282), Al-Tabari (2002: 20,156) and Al-Baghawi (2002: 3,548) interpret the ayah as: ((.... <i>Everything will perish except He</i> ....))	
TL Texts	
1. Ali	And call not, besides Allah, on another god. There is no god but He. <i>Everything (that exists) will perish except His own Face.</i> To Him belongs the Command, and to Him will ye (all) be brought back. <i>Footnote: The only Reality is God. His "Face" or Self", Personality or Being is what we should seek, knowing that it is the only enduring</i>

	<i>thing of which we can have any conception.</i>
2. <i>Arberry</i>	And call not upon another god with God; there is no god but He. <b>All things perish, except His Face.</b> His is the Judgment, and unto Him you shall be returned.
3. <i>Ghali</i>	And do not invoke another god with Allah; there is no god except He. <b>All things perish, except His Face.</b> To Him belongs the Judgement, and to Him you will be returned.
4. <i>Hilali and Khan</i>	Khan And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). <b>Everything will perish save His Face.</b> His is the Decision, and to Him you (all) shall be returned.
5. <i>Pickthall</i>	And cry not unto any other god along with Allah. There is no Allah save Him. <b>Everything will perish save His countenance.</b> His is the command, and unto Him ye will be brought back.
6. <i>Sarwar</i>	Do not worship anything besides God. He is the only God. <b>Everything will be destroyed except God.</b> To Him belongs Judgment and to Him you will all return.

## Discussion:

The revealed attribute in this ayah (وجهه / His face) is quite different from other attributes tackled in this study. The context, in which this attribute is used, confines this attribute to be interpreted allegorically, so adopting the affirmation view by the translators make them attest *tajseem* (materialization) and *tashbeeh* (analogy) – i.e. they prove that Allah has body parts and that all these parts will be perished except His Face and they resemble His Face to that of human beings (of which Allah should be highly deemed above). This is clearly manifested even with most *Al-Ithbaat* (affirmation) – oriented interpreters who regard this attribute as a kind of metonymy, yet their approach in dealing with this attribute seems to be inclined to *Al-Ta'weel* (allegorical interpretation) rather than *Al-Ithbat* (affirmation).

Being so, this case poses more difficulty for the translators to deal with such an attribute since the techniques they used with other attributes (i.e. using capitalised words) may not be helpful with this one. So communicative translation becomes the only way to provide appropriate translations. Unexpectedly, translators (1, 2, 3, and 4) have resorted to semantic translation through using the capitalised word (Face). Although semantic translation matches the affirmation case in the Islamic approach, as it is assumed earlier, the outcome will be regarded as inappropriate since it shows *tajseem* (materialization) and *tashbeeh* (analogy) which contradict the Islamic approach yardstick - i.e. the ayah (ليس كمثله شيء). Nevertheless, Ali (1) has given his translation a communicative touch by means of a footnote which states that the (Face) refers to Allah's Self Who will endure forever. His translation can be seen as an appropriate translation matching the allegorical interpretation according to the Islamic approach. Pickthall (5) has employed deviating



translation by using the word (countenance) then his translation is inappropriate (deviating) as he has not used any technique to prove the opposite. Sarwar (6) is the only one who has used communicative translation using the word (God) instead of (Face). His translation can be put under the allegorical interpretation view and regarded as appropriate translation. Although both (1) and (6) are appropriate translations, the priority is given to Sarwar (6) for the reason that he resorted to communicative translation directly in the text whereas Ali (1) did so in the footnote.

<i>Translator</i>	<i>Translated Attribute</i>	<i>Newmark's Adapted Model</i>	<i>Islamic Approach</i>	<i>Appropriateness</i>
1.	<i>except His own Face</i>	Semantic + Communicative (in the footnote)	Allegorical Interpretation	+
2.	<i>except His Face</i>	Semantic	Deviation	-
3.	<i>except His Face</i>	Semantic	Deviation	-
4.	<i>save His Face</i>	Semantic	Deviation	-
5.	<i>save His countenance</i>	Deviating	Deviation	-
6.	<i>except God</i>	Communicative	Allegorical Interpretation	+

## Conclusion:

In this study, the Islamic approach and Newmark's adapted model have been used to decide the appropriateness of the translations and to analyse them. It has been concluded that translational models are not enough to translate Allah's revealed attributes appropriately and that the Islamic approach should be combined to a translational model to produce an appropriate and reliable translation. The translators have varied in their unawareness of the necessity of adopting the Islamic approach, so translating Allah's revealed attributes has posed a difficulty for them. The analysis of the chosen attributes' translations has proved that (43%) of the translations have been appropriate (i.e. coming under the righteous Islamic schools that deal with the revealed attributes) but (57%) of translations have been inappropriate coming under the deviation case of the Islamic approach. Examining the appropriate translations, it has been concluded that communicative translation has been used in (9) cases out of (14) whereas semantic translation in (5) cases only. This indicates that communicative translation of the revealed attributes is more effective than semantic translation. Ali (1), whose translations have been the most appropriate, has used footnotes in (4) translations out of (5) showing the effectiveness of footnotes in conveying the revealed attributes appropriately. Regarding the deciding factors, i.e. the religion and the

native language of the translators upon which the selection of the translators are based, it has been concluded that the translations of non-Arab Muslim translators are the most appropriate ones because they have achieved the highest percentage regarding the translation appropriateness. The table below shows the detailed results of translation appropriateness percentage for each translator and the appropriateness percentage achieved in each SL.

TR	Translation Appropriateness					Translation Appropriateness Percentage for Each Translator
	SLT 1.	SLT 2.	SLT 3.	SLT 4.	SLT 5.	
1. Ali (non-Arab Muslim)	+	+	+	+	+	100%
2. Arberry (English non Muslim)	-	-	+	-	-	20%
3. Ghali (Arab Muslim)	-	-	+	-	-	20%
4. Khan (non-Arab Muslim)	-	+	+	-	-	40%
5. Pickthall (English Muslim)	-	+	+	-	-	40%
6. Sarwar (non-Arab Muslim)	-	+	-	+	+	60%
SL Appropriateness Percentage	16.6%	66.6%	83.33%	33.3%	33.3%	

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