

تطبيق الاستراتيجيات التداولية النقدية على آيات مختارة من القرآن الكريم

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المديرية العامة للتربية في بابل

Applying Critical Pragmatic Strategies to Selected Quranic Verses

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ملخص البحث:

يتناول هذا البحث منهجاً نقدياً لترجمات معاني القرآن الكريم، حيث يقيم نسخاً مختلفة من الترجمات التي أعدها عدد من المترجمين ذوي التوجهات الأيديولوجية المتباينة، والذين ترجموا معاني القرآن الكريم بشكل بارز. ومع ذلك، تُظهر عملية التقييم استخداماً مكثفاً للألفاظ والعبارات والتراكيب متعددة الطبقات التي تختلف من مترجم لآخر على المستوى المعجمي، وهو ما يعكس اختلاف تفسير الآيات القرآنية تبعاً للمدارس الفكرية الإسلامية المختلفة. يقوم النموذج الذي سيتم تطويره في هذه الدراسة على استراتيجيات تقييم مكونة من خمس مراحل، بهدف تقديم نقد وفق المنهج التداولي النقدي في الترجمة. وتؤكد استراتيجيات الشفافية، والوضوح والدقة، وتعدد المصادر، وفهم النص الأصلي، والاستعانة بالعلماء البارزين، على الحاجة الملحة لتبني استراتيجيات تداولية نقدية من أجل تقديم ترجمات خالية من الأيديولوجيا للآيات القرآنية.

الكلمات المفتاحية: ترجمة القرآن، الترجمة النقدية، التداولية النقدية، التقييم، الاستراتيجيات النقدية.

Abstract

This research deals with a critical approach to the translations of the Holy Quran in that it evaluates different versions of the Quranic translations by various ideologically oriented translators who eminently translated the meanings of the Holy Quran. However, the evaluation shows high employment of lexemes, phrases, idioms and multi-layer structures which are different from one translator to another at the lexical level, a matter that demonstrates different interpretations of the Quranic verses according to various Islamic schools of thought. The model to be developed in the present study is based on five-stage evaluation strategies to yield a critique according to the critical pragmatic approach to translation. The strategies of transparency, clarity and accuracy, multiple sources, understanding the original text, and consulting eminent scholars verify the significant need to

adopt critical pragmatic strategies in order to render ideolical free translations to the Quranic verses .

Keywords: Quran Translation, Critical Translation, Critical Pragmatics, Evaluation, Critical Strategies

1. Introduction

Criticality is a relatively new term which first introduced in Frankfort schools of linguistics (Kadhim, 2022). It refers to producing and/or interpreting language according to certain ideological orientations and tendencies. This phenomenon exists in all genres where language is involved (Cameron, 2000).

As far as translation is concerned, it deals with rendering language, along with its communicative values, from one setting to another (Nida, 2000). Belonging to communicative contexts, a speaker's cultural, social, political, and more importantly religious background is critically taken into account (Kadhim, 2023).

Following Venuti (1995), translators should be invisible all the time during the process of translation. In other words, translators are entitled to be free of all cultural, political, and religious ideologies. Interestingly, translators do commit to their own orientations during the process of translation. This is evident in several translated texts; mostly the religious translated versions of religious discourse.

To explore the shortcomings of the phenomenon in question, the translations of selected verses from the Holy Quran are selected from translators who have different cultural and religious backgrounds. The comments on the translated version represent the core aim of this paper. The objectives, on the other hand, are tested by evaluating the selected verses, demonstrating the ideological stances of the translators, and highlighting the shortcomings that the translators are to avoid.

This paper selects five translated Quranic verses to be qualitatively analyzed and commented on according to the criteria provided to address the previously mentioned problem. The translated texts are elected from well-established publishing houses that provide academically translated texts.

It is believed that the conclusions of the present paper add to the expectations of providing accurate translation in general, and successful translators in terms of choosing the most adequate strategy for translating religious texts such as the Holy Quran.

2. Critical Applied Linguistics

2.1 Introduction

Since the mid-1980s, applied linguistics has seen the rise of various “critical” perspectives, sparking both interest and debate. Some of these approaches explicitly identify as critical, such as critical discourse analysis (CDA), critical literacy, and critical pedagogy. Others draw inspiration from broader critical theories, including gender studies, queer theory, postcolonial studies, and anti-racist pedagogy. Critical applied linguistics focuses on addressing key issues in areas like language policy and planning, translation and interpreting, language education, workplace communication, discourse analysis, and literacy. These perspectives aim to challenge traditional assumptions and bring fresh, socially conscious insights to the field ((Pennycook, 2001).

Some issues need to be addressed when considering critical applied linguistics: First, it should be seen as much more than simply critiquing traditional applied linguistics. Second, while the concept of being “critical” is often debated, critical applied linguistics must strike a balance between avoiding rigid, prescriptive politics and advancing a clear political vision of what “critical” means. Thirdly, it is not just a combination of critical approaches to language studies, such as critical discourse analysis (CDA), critical literacy, or critical pedagogy. Fourth, critical applied linguistics is also more than just the addition of a political/critical approach to applied linguistics; rather, it raises a host of different questions to be addressed, such as identity, sexuality, power, and performativity. Fifth, it proposes a broader, more expansive view of applied linguistics, pushing its boundaries by incorporating insights from diverse theoretical and empirical fields. This perspective invites a deeper and more dynamic understanding of language and its intersections with society and power.

To some, critical applied linguistics seems to be nothing more than a critique of traditional approaches in the field. Davies (1999) describes it as “a judgmental stance taken by certain applied linguists toward mainstream

applied linguistics for not focusing on transforming society.” While it might appear to some as simply a critique of conventional work, reducing it to that alone would make it a niche area with limited relevance. However, Davies (1999) acknowledges that critical applied linguistics has a broader purpose. It serves not only as a tool for critique but also, through critical pedagogy, as a practical approach aimed at fostering change. Norton (2013) highlights that critical applied linguistics is indispensable in addressing power relations in language learning, further cementing its transformative potential.

2.2 Domains of Critical Applied Linguistics

It might be tempting to think of critical applied linguistics as simply a blend of related fields, like critical linguistics, critical discourse analysis, critical language awareness, critical pedagogy, critical sociolinguistics, and critical literacy. However, this perspective falls short for a few reasons .

First, the scope of these fields differs significantly from critical applied linguistics. For instance, critical pedagogy extends broadly across various areas of education, not just linguistics. Second, many other fields—such as feminism, queer theory, and postcolonialism—don’t explicitly carry the “critical” label but still have significant relevance to this area. Third, it’s more helpful to see critical applied linguistics not as a patchwork of different fields or a catch-all category for critical work, but as something more dynamic and evolving. Pennycook (2001) asserts that this evolution enables applied linguistics to remain relevant in the face of shifting societal and linguistic landscapes.

Finally, and perhaps most importantly, a key part of critical applied linguistics is adopting a critical perspective toward other fields, including those labeled as “critical.” While it may draw insights from these areas, it should do so thoughtfully and with a critical eye. This approach ensures that critical applied linguistics remains innovative and reflective, rather than merely derivative. Fairclough (1995) emphasizes that such an approach challenges power structures embedded in language practices and policies.

2.2.1 Critical approaches to translation

In the field of critical applied linguistics, translation is often analyzed through a critical lens that goes beyond the technical accuracy of translations. Instead, the focus shifts to the politics of translation—how it intersects with issues like class, gender, cultural differences, ideology, and social context. For example, Hatim and Mason (1997) examined a Spanish

and English text published in the UNESCO Courier. Their analysis revealed how the English version, compared to the Spanish original, reflected a different attitude toward indigenous Mexican cultures, literacy, and colonialism, exposing the ideological influences embedded in the translation.

Looking at translation as a deeply political act, Venuti (1997) highlights several key issues: the tendency for translations to simplify and adapt foreign cultures to fit the target audience (domestication), the myth of neutral or value-free translation, and the imbalance in translation practices, with far more texts being translated from English than into it. Venuti argues for an “ethics of difference” in translation—an approach that respects linguistic and cultural diversity while challenging dominant norms. This involves not only valuing cultural differences in translations but also disrupting the dominance of standard American English and resisting the global hegemony of English through translation practices.

2. Criticality in Translation

Of late, the concept of criticality has been coined as a method of analysis of language that is employed in all genres where language is ideologically oriented (Cameron, 2000). It can be used as a key strategy in commenting on the linguistics of any given text. Kadhim (2022) mentioned that to analyze a text critically, one should be the first strategy to be thought of as it uncovers the historical, linguistic, philosophical, social, and cognitive contexts that have accompanied the utterance under scrutiny.

Furthermore, it is not only to demonstrate the precise interpretation of the utterances, it also deals with the speaker/writer’s stance that is using any utterance. After all, the commenting analyst suggests a reasonable stance, referred to as a critique. In the critique, the stance (neutral stance) to be followed is mentioned by the analyst (Kadhim, 2022 PHD).

Criticality is employed in literature, as well, as a method to evaluate the meaning and/or significance of a text in terms of its aesthetic as well as cultural value, where the text could shape and reflect certain social and cultural norms, not to mention the values and principles (Cameron, 2000).

In this sense, criticality, following Jubair’s definition, is a method of analysis to uncover the true ideology, i.e. stance, of the speaker/writer, and

to suggest linguistic strategies to avoid being ideologically oriented or interpreted. Such a definition is adopted to be the procedural definition according to which the present research follows.

Social and cultural tendencies play a key role in criticality as an ideology is highly based on social norms and cultural aspects (Kadhim, 2023 Randwick). This means that when it comes to translation translators reproduce texts with certain orientations they cannot avoid their own social as well as cultural norms and tendencies.

It is a fact that translation from one language to another means tackling two social norms and two different cultures, as asserted by Baker (2011). This matter could give different translations if not mistranslations/misinterpretations, especially when the translator is not aware of the cultural contexts of the source text.

The issue of two different cultural and social backgrounds may enlarge when it comes to the translation between English and Arabic, as seen by Hatem & Maso (1997). However, it is not without given strategies to eliminate contextual as well as linguistic nuances between the two languages. Yet, some translators insist on following their authorities in doing translations who have certain ideological orientations.

3. Strategies of Neutral Translation

Simon (1996) introduces an ideological definition of translation as a process of rendering the meaning of a language to another with a hidden level of linguistic as well as social, cultural, and even political aspects. This goes hand in hand with the procedural definition that is aforementioned regarding criticality. To that end, translators seem to lack honesty and neutrality in that they reproduce the message with the target text according to their own ideological and/or critical tendencies Simon (1996).

Folotow attains the same idea of critical translation by referring to it as the power aspects of dynamic translation. Here, two contexts can be manifested:

Cultural hegemony means that translators enforce their own culture and ideologies as a matter of a dominant culture due to their role, as translators. Language and identity refers to the way that translators have choices of terms, words, and phrases, which can shape perceptions, and representations of all languages along with their cultures and ideologies.

4. Challenges of Quran Translation

Interpretation of the meanings of the Holy Quran is challenging most of the time; different ideologically oriented interpretations are provided within different schools of thought. This adds to the difficulty of translation a lot. Various sources can be listed here to show how and why Quranic translation is even difficult, especially when it comes to certain verses that have been translated differently due to their interpretations:

Nuances of the Arabic Terms

Arabic is characterized by rich meanings and contexts where words are used and employed. This leads to perplexity in finding the exact meaning of the holy Quran (Abdel Haleem, 2004).

Historical Context

Here, it is highly significant to deeply study the socio-cultural aspects of Arabia, where the Quran was revealed in the seventh century. Translators, at present, would struggle to a great extent that they may not understand the meaning fully and cannot convey the message within the context effectively. Here, translators might employ their own conceptualization and ideologies to certain meanings in the Quranic verses.

Various Interpretations of the Holy Quran

Different schools of Islamic thought have different views on certain Quranic verses in that each of these schools might provide a specific interpretation of a given Quranic verse. Translators, however, would translate in accordance with the school of Islamic belief they adopt and follow.

Knowledge Limitation

Translators always have no full knowledge of all the interpretative approaches that have been provided to the disputed verses. Therefore, conveying the meanings of the aforementioned Quranic verses could be opaque in the target language. This is owed to the fact that the target language might have no cultural and/or religious equivalent to the verses in question. Accordingly, translators would use their own knowledge, which is highly based on ideological tendencies, to translate the given verses.

Literal Translation

Some translators take the moderate version, which is to translate the literal text of the Quranic verses in order not to face the problem of multiple

interpretations under different schools of thought. Here, they try to be transparent.

5. Model of Evaluation

As far as the plausible strategies to be used as a critique of the critical stances in translation are concerned, there are certain steps followed and adopted. These are as follows:

Transparency: translators are advised to follow the strategy of setting all the practical translations, in that translators are to acknowledge the challenges of translations due to the multiple translations. They can provide different translations according to the different available interpretations.

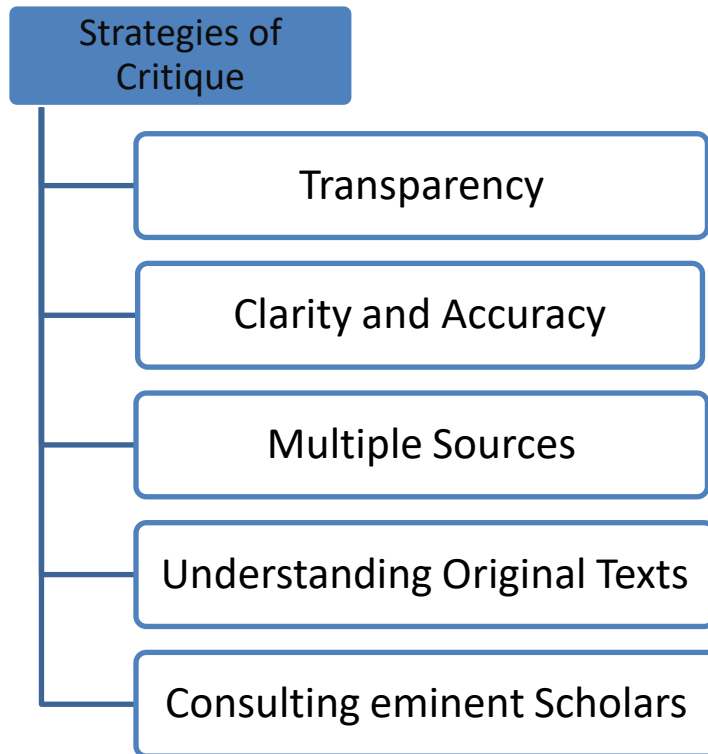
Clarity and Accuracy: Translators resort to following the strategy of giving the overall message behind the given verse, provided that the accuracy of the translation is observed.

Multiple Sources: Translators are advised to refer to various interpretations, commentaries, and the like in order to take the general as well as the most acceptable translation. Consulting as many resources as possible is significantly important to provide the most common translation.

Understanding Original Texts: This strategy is highly vital to have a full understanding of the original text of Arabic in a way that the grammar of Arabic is fully represented in the translation.

Consulting eminent Scholars: When translators fail to understand the original text to find a suitable equivalence, translators are required to consult the people in the know. This means that translators are advised to seek

These five strategies are followed in the evaluation of the translation of this study, and commenting on them, in addition to the observations of the researcher to demonstrate as accurate strategy as possible.



6. Data Analysis

In this section, the selected Quranic verse are evaluated according to the model elected in section 5, where all the evaluation strategies are tested against the selected translators; each according to their own ideological orientations. Afterwards, the researchers give the critique standpoint to give a translational which is critically free, i.e the translation is void of any ideology.

6.1 Evaluation and Analysis of the Translations of the Quranic Verse

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

The following is an attempt toward a structured analysis of three different translations/by Dr. Mustafa Khattab, Yusuf Ali, and T. Usmani, and some observations based on the strategies employed by them.

1. Transparency

In Islamic scholarship ‘Al-Kauthar’ is a term that, which has a variety of meanings, generally they mean a river in Paradise, and the name that represents ability, power, excellence and reference to spiritual and material proves intercession in the hereafter. All three translations are an interpretation but each person may understand the verse in a different way.

Dr. Mustafa Khattab translates it as “abundant goodness,” suggesting the expansive figurative meaning. Yusuf Ali uses the interpretation ‘the Fount of Abundance’, which appears to point directly to Islamic context, for example the fountains in paradise. T. Usmani offers no guide as to which interpretation of Kauthar he endorses: he writes “Al-Kauthar” without explication. Although each translator is completely correct, the variance is indicative of the general problem of the lack of greater transparency regarding interpretative difficulties. It would serve the reader better if an author added a footnote or commentary to explain why there are different meanings to the word (e.g., material blessings, spiritual favor, or a heavenly fountain).

2. Clarity and Accuracy

Dr. Khattab’s translation highlights a broader and more generalized concept of goodness, making it accessible to modern readers, yet may obscure the specific meanings associated with "Kauthar". Yusuf Ali’s translation is poetically appealing, however, this adds to the beauty also distorts literal meaning of the text. T. Usmani has given a more strict transliteration of the term, which is “Al-Kauthar”, which is precise but lacks clarity for readers unfamiliar with the Arabic term.

Thus, Dr. Khattab achieves clarity by capturing the general essence while striving for the truth and, in doing so, may lose Yusuf Ali’s theological valors, which may not be interesting for the wider audience. While T. Usmani’s transliteration is as precise as it is, the reader will need to refer to notes for clarification. The analyses have shown that one must strike a balance between semantic precision and accessibility.

3. Multiple Sources

Referral to both the classical and contemporary Tafsi (exegesis) can increase understanding. Most classical scholars (Ibn Kathir, Al-Tabari, and others) define “Kauthar” as both a physical (a river) and a metaphorical (spiritual abundance) . For the current generation commentaries, other views may be highlighted in light of linguistic analysis as well as socio-historical factors. But, as with many contemporary commentaries, Dr. Khattab has opted for a wider meaning of “الْكَوْثَرُ” as "abundant blessings." The interpretation offered by Yusuf Ali may best be described as the classical one linked with hadith connects Al-Kauthar with a heavenly fountain. Again, T. Usmani’s transliteration avoids interpretative controversy but does not shed light on such meaning of the term

Having multiple tafsir (exegeses) and hadith collections are important. Whereas, Yusuf Ali has the characteristic of directly indicating the certain tafsir. Dr. Khattab, at the same time, involves the contemporary, liberal perspective. The given transliteration by Usmani is even more helpful if it is supplemented with the corresponding footnotes in regard to classical and modern interpretations.

4. Understanding Original Texts

The Arabic phrase is stylistically translated because it has syntactical and grammatical considerations which are almost hard to translate. The specific word for the blessing (الكَوْثَر) Kauthar, carries an emphatic nuance in Arabic, emphasizing the honor bestowed upon the Prophet .. The specific term) "الكَوْثَر" Kauthar) has roots that connote abundance and excess, which may not be fully captured in translations that favor generalized concepts. The term "الكَوْثَر" originates from the root كَثَرَ (to multiply or be abundant), implying overwhelming blessings . Hence Dr. Khattab succeeds in capturing this semantic shift by translating it as "abundant goodness". Yusuf Ali, is more inclined to a theological relationship (fountain in Paradise) rather than considering linguistic and contextual variety. Yusuf Ali prioritizes a theological link (fountain in Paradise) over the linguistic and contextual breadth, while T. Usmani's choice reflects an awareness of the complexities but refrains from engaging with the semantics.

In my opinion, translators should endeavor to keep the same level of expressiveness of the source text overall. Dr.Khattab's translation shows a better understanding of Arabic grammar and semantics, reflecting the original's linguistics intende. It can be seen that through the theological interpretative framework suggested by Yusuf Ali, the options get restricted. T. Usmani's neutral approach is less prescriptive and more balanced compared to the other two translators. Yet, a direct rendering that acknowledges the richness of the Arabic might read: "Indeed, We have bestowed on you (O Prophet) Kauthar; an overwhelming abundance."

5. Consulting Eminent Scholars

While each translator brings their perspective, consulting scholars specialized in Quranic Arabic and Islamic theology can enhance accuracy. Scholars often give their contextual interpretations that include linguistics subtleties, cultural backgrounds, and historical factors. Dr. Khattab seems to draw his argument from the so called modern day scholars who call for inclusivity and relevance. Yusuf Ali appears to be rooted in traditional

Islamic scholarship of the eschatological sort. T. Usmani's transliteration, for example, simply leaves readers to consult scholars or resources independently.

In conclusion, an ideal, ideology-free translation should:

Combine interpretations: Include both the theological (fountain in Paradise) and metaphorical (abundance, blessings) meanings.

Provide footnotes: Clarify the term *Al-Kauthar* with references to Arabic grammar, hadith, and tafsir literature.

Maintain balance: Use clear, accurate language without theological overemphasis.

Scholars' consultation should be apparent in notes added to translations or provided in the form of footnotes or endnotes. Future translations should better contain references to scholarly sources in their texts, or at least be provided with such references. In general, Dr. Khattab succeeds in this endeavor but more pointed references to scholarly literature would help further improve the stance. Conversely, while Yusuf Ali has provided an excellent analysis of the Surahs, it may be valuable to refer to modern analysis in order to complete the analysis.

6.2 Evaluation and Analysis of the Translations of the Quranic Verse

ثُمَّ لَنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

1. Transparency

All three translators exhibit a degree of transparency in their translations, but varying degrees. Dr. Mustafa Khattab emphasizes "your worldly pleasures," adding an interpretative layer ("worldly") to narrow the meaning. This additional word makes his translation less transparent, as it assumes a specific interpretation of "na'im" (pleasures/bounties). A. Maududi includes "all the bounties you enjoyed," broadening the scope to a general accounting for blessings. His phrasing acknowledges a more general interpretation but does not explicitly indicate that "na'im" might also include pleasures other than material. M.A.S. Abdel Haleem opts for the simpler "your pleasures," which is transparent but leaves the term "pleasures" ambiguous, potentially encompassing both material and non-material meanings.

None of the translations explicitly mention the interpretative challenges or the diversity of meanings of *na'im*. Effective translators should ideally clarify the various meanings of نعيم (na'im), which can refer to both physical and spiritual joys. Acknowledging these nuances helps prevent misinterpretations.

2. Clarity and Accuracy

In terms of clarity and accuracy, all translations convey the essential message: a questioning on the Day of Judgement in view of blessings. Khattab's translation is therefore simple and it directly pertains to worldly life. Maududi's translation of the term 'bounties' is more inclusive and still is correct, but might cause confusion as to its context. Like Maududi, Abdel Haleem's translation is also brief which reduces confusion, but lacks specificity and can be ambiguous.

An accurate translation should consider the implication that "pleasures" or "bounties" could include both transient worldly goods and more profound spiritual gifts, emphasizing a holistic interpretation.

3. Multiple Sources

The challenges of direct translation are apparent from the fact that none of the translations overtly indicate the incorporation of combining multiple sources or interpretations. In other words, each translator more or less has to translate based on his knowledge and maybe his personal ideological leanings. For example, A. Maududi uses an understanding from the Tafhim-ul-Quran, retaining the classical Islamic perspective, while losing the modernity aspect, while Dr. Mustafa Khattab appears to be using interpretations of materialistic pleasures and does not capture the broader spectrum of tafsir that includes spiritual or metaphorical bounties. Islamic thought but possibly missing modern nuances, whereas Dr. Mustafa Khattab seems to rely on interpretations emphasizing materialistic pleasures but does not reflect broader tafsir that consider spiritual or intangible bounties. M.A.S. Abdel Haleem reflects a straightforward linguistic rendering, which might indicate less reliance on diverse scholarly interpretations.

To reinforce a comprehensive understanding and provide context for the translation choices, both classical and modern academic opinions could also be incorporated into the work.

4. Understanding Original Texts

A full understanding of the Arabic grammar enrolments and the stylistic features is necessary to maintain the integrity of the text translation. The erstwhile Arabic words also include conjugation (لَتُسْأَلُنَّ) that point to a certainty of questioning. Khattab's translation captures this sense of certainty well. Maududi infers this through "you will be called to account,"

which includes an implication of responsibility but may soften the directness of the Arabic. In Abdel Haleem's translation, the slight weight of assurance that is captured by the original phrasing is missing. A deeper study of the grammatical implications of Arabic should be part of the translation work, focusing not just on lexical meaning but also on the rhetorical strength inherent in the original phrasing.

5. Consulting Eminent Scholars

When ambiguity arises, consulting well-known scholars ensures that the translation reflects widely accepted interpretations. Dr. While Mustafa Khattab and A. Maududi seem to base their translation on traditional Islamic work of tafsir scholars, there may be undue emphasis on certain strata of interpretation. M.A.S. Abdel Haleem has followed a more minimalistic approach in his translation, which could be due to consultation with modern scholars but might overrule exegetical sophistication. Incorporating the insights of scholars and classical interpretations would enhance the translations, providing a deeper understanding that captures the intricacy of Quranic verses.

6.3 Evaluation and Analysis of the Translations of the Quranic Verse

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

1. Transparency

Dr. Mustafa Khattab emphasizes the act of teaching names and directly questions the angels, while intentionally avoiding an explanation of the phrase "if what you say is true." The absence of commentary on what the angels said limits transparency, as the verse implies a backstory involving the angels' earlier statements. **A. Maududi's** translation explicitly adds the angels' prior objection, "that the appointment of a vicegerent will cause mischief," which is not directly stated in the verse but inferred from context in the preceding ayahs. This interpretation adds clarity but risks overstepping the boundary of literal translation. On the other hand, **A. Yusuf Ali's** rendering remains more literal and neutral without additional commentary, which might preserve transparency but could leave readers less informed about implied meanings.

Maududi's version provides useful context, but his ideological framing may stray from the direct meaning of the verse. A transparent translation might present both literal and contextual options explicitly.

2. Clarity and Accuracy

Khattab's translation is clear and conveys the overall message effectively. The phrase "tell Me the names of these, if what you say is true" maintains the essence of the divine inquiry toward the angels. Maududi's translation introduces an element of skepticism with "if you are right," which may obscure clarity by suggesting the angels had made a previous assertion to justify their ability to name the things, which is not explicitly addressed in the Arabic text. Yusuf Ali's translation remains accurate but retains a slight ambiguity with the phrase "if ye are right," which could imply differing levels of knowledge among the angels without explicit textual evidence from the verse.

Clarity would be enhanced by maintaining direct correlatives to the original Arabic, ensuring that any interpreted implications—like skepticism—are clearly defined. A balanced translation would combine the literal clarity of Yusuf Ali with a parenthetical note or footnote to explain implicit meanings, ensuring both accuracy and understanding.

3. Multiple Sources

None of the translations indicate a clear reference to multiple sources or interpretations, which is essential in providing a more rounded understanding. Although his translation does represent sentiments found within some circles of Sunni Islam does not showcase a range of scholarly opinions that might counterbalance his bias. Khattab appears to focus on making the verse accessible to contemporary audiences, potentially at the expense of deeper theological discourse. Yusuf Ali provides the traditional approach, best source but the work often uses much of the author's understanding without adequate reference to other works.

Engaging with historical Tafsir and diverse scholarly voices could only enhance such translations as the readers would see that there are different approaches to the verse. A better way would be to quote major tafsir sources such as Al-Tabari, Al-Qurtubi or Ibn Kathir to show interpretive possibilities and at the same time remain textually loyal to Arabic

4. Understanding Original Texts

Basic mastery of the Arabic language at least in terms of grammar, syntax and rhetoric is important for an accurate translation. The Arabic word "الْأَسْمَاءُ" (the names) implies comprehensive knowledge that Allah taught Adam, yet none of the translations fully convey its profound scope. The

pronoun "هَؤُلَاءِ" (these) likely refers to created beings or objects presented to the angels, but the interpretations differ on whether this includes humans, abstract concepts, or other creations. The challenge of translating "إِنْ كُنْتُمْ صَادِقِينَ" (if you are truthful) lies in its dependence on prior context, which is not directly in the verse but essential for comprehension.

The translations do not fully convey the depth of "الْأَسْمَاءُ" as a representation of Adam's unique capacity for knowledge or the rhetorical challenge implied by "إِنْ كُنْتُمْ صَادِقِينَ". A robust understanding of the original Arabic's grammatical structure and vocabulary nuances is necessary for accurate translation, ensuring that the meanings and implications are faithfully conveyed.

5. Consulting Eminent Scholars

There is little indication in any of the translations that eminent scholars' opinions were consulted during the drafting of these versions. This is crucial when the underlying meanings can be complex and multifaceted. Maududi possibly draws from specific theological interpretations, while Khattab and Yusuf Ali might benefit from consulting broader scholarly discourse to support their translations and interpretations. Consulting recognized scholars or established Tafsir texts would provide deeper insights and a more nuanced approach, leading to translations that can minimize ideological bias.

6.4 Evaluation and Analysis of the Translations of the Quranic Verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Evaluating translations of the verse إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ requires careful consideration of several aspects, particularly the phrase (أَهْلَ الْبَيْتِ) which translates to "People of the Household" or "Members of the Family." Below is a critique of the provided translations using the five strategies outlined.

1. Transparency

Each translator acknowledges the challenges inherent in translating the term (أَهْلَ الْبَيْتِ) "Ahl al-Bayt". They recognize that this phrase can have multiple interpretations depending on religious, cultural, and historical contexts. For example, Dr. Mustafa Khattab's translation maintains a clear reference to the family of the Prophet, which is important in Shi'a Islam, while other translations may not address this specificity as clearly. M.

Pickthall chooses 'Folk of the Household', translations which are less identifiable with the Prophet's family .A. Yusuf Ali uses "members of the Family," which is straightforward but lacks specificity regarding the term's broader implications.

This diversity reflects varying levels of transparency concerning the importance of the given term in Islamic theology. Previously mentioned footnotes and explanations may increase the amount of transparency in regards to diverse scholarly attitudes toward this term and concerning its applicability to the interpretation of the verse

2. Clarity and Accuracy

Every translation of this verse seeks to convey the divine message about the purification of the Prophet's family. For example, Khattab's and Yusuf Ali's translations explicitly connect "أهل البيت" to the Prophet's family. However, this interpretation might limit the phrase's broader or more inclusive potential meanings. On the other hand, translations like Saheeh International and Pickthall stick closer to the original text, avoiding this specific narrowing and leaving room for broader interpretations. Yusuf Ali's choice of the word "spotless" for "تطهيرًا" adds a poetic touch but may stray from the core meaning of "purification." The key challenge for translators is striking a balance between clarity and accuracy while honoring the verse's religious significance.

3. Multiple Sources

Analyzing Islamic commentaries indicates that there are many meanings for the term "أهل البيت", but its most common meaning is "the immediate family of the Prophet: Fatimah, Ali, Hasan, Husayn, and perhaps wives of the Prophet.). However, there are other interpreters whose opinion pertains to all the individuals in the Prophet's family or lineage. There is a clear difference between adopting an alluding stance as taken by Khattab and Yusuf Ali adopting particular theological perspectives, Sunni or Shia respectively. Meanwhile, Saheeh International and Pickthall provide a somewhat more interpretative flexibility. This paper confirms that through offering a survey of multiple sources, translators can offer a broader understanding of the "Ahl al-Bayt."

4. Understanding Original Texts

The literal translation of the Arabic term "أهل البيت" (lit. "People of the House") necessitates a nuanced understanding. The term "أهل البيت" (Ahl

al-Bayt), meaning "people of the house," is often understood in Islamic tradition to refer specifically to the Prophet Muhammad's family. Grammatically, the phrase links "people" to a particular household, but the verse itself does not explicitly identify which household is meant. This ambiguity means translators must tread carefully to avoid imposing interpretations without clear justification. For instance, Khattab and Yusuf Ali focus on providing interpretive clarity, aiming to convey the intended meaning as understood in context. Meanwhile, Saheeh International and Pickthall prioritize staying true to the linguistic structure of the original Arabic. The challenge for translators lies in balancing linguistic precision with the cultural and spiritual significance of the text.

5. Consulting Eminent Scholars

When it comes to defining “أهل البيت,” which is a clearly theological and historical concept, it is crucial to consult Islamic scholars on its interpretation. Classical Sunni scholars as Al-Tabari prefer more extensive lists of of Prophet's family, while Shia scholars, like Al-Tusi, focus exclusively on Ali, Fatimah, Hasan, and Husayn. Khattab and Yusuf Ali appear to reflect interpretations that align closely with the Sunni perspective of inclusivity, while Saheeh International and Pickthall's translations leave room for broader or narrower interpretations, reflecting a more neutral scholarly stance.

7. Observations

The phrase "أَهْلَ الْبَيْتِ" presents unique challenges in translation, necessitating a careful balance between clarity, accuracy, and cultural significance. Each translator brings their perspective, influenced by their understanding of Arabic, theological implications, and engagement with scholarly resources. A nuanced approach that considers these factors will yield an ideological-free translation that honors the original text's intent while remaining accessible to contemporary readers. Yet, the following perspectives have been observed:

Interpretive Bias: Khattab and Yusuf Ali translate literally but with interpretational bias and make theological presumptions usually politically motivated.

Neutrality in Translation: In any case, Pickthall is the most impartial here, not favouring either of the theological camps in translating “أهل البيت.”

Contextual and Theological Depth: Saheeh International combines a relatively neutral tone with a contextual interpretation of "impurity [of sin]," reflecting a balance between faithfulness and clarity.

8. Discussions

The translations discussed in this research make clear the complication that arises with any Quranic translation into English since there is an ideological, theological, and linguistic subtext to the original Arabic that carries over into any translation. Discussion will focus on transparency, clarity, accuracy, multiple sources, grasping the meaning of the original text, and scholarly advice since these criteria highlight both the pitfalls and possibility regarding Quranic translation.

Transparence became an issue, since the translators, while trying to bridge the cultural and linguistic gap between source and target audience, tended to insert an interpretive layer: Dr. Mustafa Khattab gives inclusive, easily accessible translations of the text, although highly interpretive at times, sometimes cutting out other possible meanings of the text, so did also Yusuf Ali. For example, Khattab, in employing "worldly pleasures" to contextualize *naʿīm*, delimits the semantic field that might associate the text with specific theological positions. In contrast, Pickthall and Saheeh International prefer neutral renderings but do so perhaps at the cost of not guiding readers to make the logic suggested by the primary source.

In any translation of religious texts, especially the Quran, clarity is sought hand in hand with accuracy because misinterpretation has great possibilities of leading to some theological or ideological bias. Although all translators successfully convey the overarching themes of the verses, differences in lexical choices and phrasing affect the perception of the text. For example, Al-Kauthar itself demonstrates how different methods result in variance. Yusuf Ali adopts a poetical translation filled with theological assumptions, while Khattab focuses on clarity-but loses the fuller metaphorical richness of the original Arabic. A suitable translation should marry linguistic fidelity to contextual explanation, possibly through footnote or commentary.

What comes out through analysis is that most of the translations evidence very little engagement with a variety of sources, hence not fully reflecting the complex nature of the Quranic text. The classical exegesis, starting from Al-Tabari, through Ibn Kathir to Al-Qurtubi, is a mine of the rich traditions that may benefit the translations. For example, the verse *وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا*, considering different tafsir materials as well, would explain

that "names" are a metaphor showing the distinctive knowledge of Adam and his representative capability. A translator who does not take such explanations into consideration will make an oversimplified translation or distort the text.

The translators must have proper knowledge about Arabic grammar, syntax, and rhetorical peculiarities while making a translation of the Quran. Translators vary in their ability to show the subtlety of the original Arabic. For example, the verb *لَنْ نَسْأَلَكَ عَنْ النَّعِيمِ* in *لَنْ نَسْأَلَكَ* shows certainty and emphasis; some translations miss this completely. By the same token, the expression *أَهْلَ الْبَيْتِ* is a designation with serious theological connotations and so demands precision and tact. While Yusuf Ali and Khattab try to provide contextually explicit translations, their translations can inadvertently promote sectarian prejudice, which would be a bias against neutrality.

Ideological detachment and theological impartiality are best guaranteed through consultation with prominent scholars and their tafsir literature, and this criterion has been the least consistent in the translations reviewed. Yusuf Ali and Maududi tend towards the mainstream of Islamic scholarship, but their translations at many points show their theological leaning. Dr. Mustafa Khattab's work, although contemporary and accessible, has much room for deeper engagement with classical and modern exegetical traditions. Saheeh International and Pickthall have a more neutral approach but, to a large extent, lack clear references to scholarly interpretations that could give them even more depth and credibility.

9. Observation on Ideological Bias

The study identifies an interpretive bias in some translations, very often based on theological persuasions by the translators themselves. For instance،

- Dr. Mustafa Khattab and Yusuf Ali: Given their Sunni-oriented interpretive decisions, they paid the price of losing some of the semantic inclusiveness of certain key terms to achieve their objectives of ease and access.

- Pickthall and Saheeh International: The above-mentioned translations remain more neutral, with the disadvantage of being very context-free, where readers with little background in Islamic tradition may find them incomprehensible.

Implications for Future Translations

To turn out an ideological-free translation, future works should:

1. Multiple Meanings Indicate: Theological and metaphorical meanings can be indicated with the help of explanatory foot- or endnotes.
2. Consult Scholars: Consult various classical and contemporary Islamic scholars in order to make the information accurate and complete.
3. Balance Clarity with Nuance: Strive for linguistic fidelity, with enough context to help the reader.
4. Make More Accessible: Use clear, modern language, yet respect the depth and complexity of the original text.

Addressing such considerations will enable translators to contribute constructively toward a more fully representative and faithful rendering of the Quran and narrow the gap between linguistic accuracy and theological integrity.

10. Concluding Remarks

Criticality and ideology in translation: The study accentuates an inherent impossibility of the neutrality as Quran translators invariably claim to their ideological and theological orientation. By recognizing the ideological influences that shape translation choices, the study highlights the need for translators to be aware of their own biases and the potential impact on the conveyed meaning.

Challenges in Translating Religious Texts: This paper foe the purpose of explaining the difficulty associated with translation of texts of religious nature, including linguistic nuances, historical contexts, and varying interpretations across different schools of thought. Stress is also made on the significance of knowing the Arabic text's subtleties and using the scholarly resources to bridge the semantic and cultural gaps between the source and target language.

Recommendations for Improved Translation Practices: The results presented in the paper propose several recommendations for increasing translation accuracy and transparency . These range from consulting multiple sources, gaining deeper insight of original text, being transparent about interpretative challenges. Such practices can eliminate ideological biases and increase the accuracy of translations.

Implications for Future Research: The work leaves the door open to continuing the discussion of different topics in critical applied linguistics

and its relation with translation studies. This particular study can be extended by other researchers employing the methodologies adopted in this paper when embarking on the analysis of more religious/cultural texts hence enriching the insights accrued by the field with other cross-cultural perspectives.

Contribution to Translation Theory: Thus, this research enhances the knowledge base by applying criticality into the analysis of translation, and understanding how ideological stance affects translation. It emphasizes that translation is not merely a linguistic task but also a socio-political act that reflects and shapes cultural narratives.

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