Translating Qur'anic and Prophetic Allusions: A Study on Three Translations of Osama bin Laden's Hortatory Discourse on Jihad

Ali Badeen Mohammed Al-Rikaby[1], Tengku Sepora Tengku Mahadi[2], Debbita Tan Ai Lin[2]*, Yousra Hussein Ali Al-Lami[3]

[1]College of Arts, Mustansiriyah University, Iraq
[2]School of Languages, Literacies and Translation, Universiti Sains Malaysia, Malaysia
[3]Ministry of Education, Iraq

Corresponding Author: Debbita Tan Ai Lin, E-mail: debbita_tan@usm.my

ARTICLE INFO

ABSTRACT

Among wordplays, religious allusions are likely to be problematic for many translators. The problem may be attributed to two major reasons: the implicitness of religious allusions and the fact that readers are expected to be acquainted with the sacred orientations of these allusions. Allusive elements are naturally culture-bound and the extent to which they are comprehensible across cultures and language barriers varies greatly. Therein lies the import of translation and consequently, the significance of researching the translation strategies and ethics employed in tackling culture-bound allusions. The present study focuses on the Qur'anic and prophetic allusions in Osama bin Laden's hortatory discourse on jihad, as well as their translated versions – by Howarth (2005), Mansfield (2006), and Ibrahim (2007). The allusions were extracted and analyzed to determine the most frequently used translation strategies. Subsequently, one sample from each strategy was nominated and ten raters appraised them based on the taxonomy of strategies proposed by Leppihalme (1997). On the whole, results reveal the most preferred strategy to be retention of the given name in the case of proper names whereas for key phrase allusions, the preferred method was literal translation with minimal alterations. In essence, it can be concluded that the translators largely operated foreignization strategies, a concept in which adherence to and emphasis on the source text are central.

Key words: Hortatory Discourse, Jihad, Religious Allusions, Proper Names, Key Phrases, Translation Strategies, Domestication, Foreignization

INTRODUCTION

When translating sacred Arabic texts into English, translators often face difficulties. One of these difficulties is the complexity of translating wordplays such as allusions. A key feature of sacred Arabic texts is that they are closely linked to the culture that has shaped them over many years. Consequently, a translator may face complications when translating culture-bound allusions in a sacred Arabic text into English for a target population of an entirely different culture and with very diverse ways of thinking.

Snell-Hornby (1990) suggests that translation is chiefly a cultural transfer because language cannot be separated from culture. He also believes that the source text and the target text do not only reveal lexico-syntactic and pragmatic aspects, but they also signal out extralinguistic determinants in translation such as the cultural determinant, since each is located in a specific culture and each owns a specific function and audience. Thus, if a translator intends to objectively transfer a message, the cultural differences between the source and target audiences should be taken into consideration.

Leppihalme (1997), meanwhile, discusses the different problems that translators face when translating allusions. She classifies these problems into two categories: extralinguistic problems and intralinguistic problems. Extralinguistic problems are often expressed as lexical problems while culture-bound translation problems are mainly intralinguistic and pragmatic (involving idioms, puns, wordplays, etc.). Allusions belong to the second category. She maintains that "the words of allusion function as a clue to the meaning, but the meaning can usually be understood only if the receiver can connect the clue with an earlier use of the same or similar words in another source or the use of a name evokes the referent and some characteristic features linked to the name" (p. 4).

Problem

For years, theorists of translation studies have been seeking the best strategies that can be applied to the translation of cultural terms. According to Leppihalme (1997), the translator should be bicultural because he or she must comprehend

Translating Qur'anic and Prophetic Allusions: A Study on Three Translations of Osama bin Laden's Hortatory Discourse on Jihad

35

the source text completely and also be able to effectively transfer it to the target audience.

Naturally, allusions or allusive texts are culture-bound, and the extent to which they are comprehensible across cultures and language barriers varies a great deal. Translating allusive texts such as the Qur'an and Prophet Muhammad's sayings is complicated due to two factors. Firstly, since the connotations of religious allusions are not activated in the reading process, target readers of translated texts often cannot understand them. Secondly, target readers are usually not a homogenous group and some may probably comprehend such allusions and may resent the use or inclusion of extra explanations (Leppihalme, *ibid.*). This brings us to the issue of translation ethics, a vital subject in the field of translation studies. There are two extremes concerning this; some scholars value close representations of the original work, while others regard the communication of ideas as foremost.

In essence, the question is whether the translation strategies used to translate allusive texts or terms are more inclined towards foreignization (preserving the characteristics of the source text as much as possible) or domestication (producing a target text which seems more familiar and accessible to the target audience).

It is also worthy of note that the present study is unique as, to the researchers' knowledge, there is currently no available research employing the same approach or design undertaken by this study.

Aims

This study addresses three specific objectives:

1. To identify the most frequently used translation strategies in dealing with the religious allusions in Osama bin Laden's hortatory discourse on jihad.
2. To examine the extent to which the strategies fall in the categories of foreignization and domestication.
3. To investigate the possible differences between the translators' preferences with regards to source text culture and target text readers.

LITERATURE REVIEW

Allusions

Allusions are deeply rooted in any culture as they utilize the intertextual relationship between a source text and a target text. Abrams and Geoffery (2012, p. 12) define allusions as a "passing reference, without explicit identification, to a literary or historical person, place, or event, or to another literary work or passage". Likewise, Lass (in Leppihalme, 1997, p. 57) considers an allusion to be a figure of speech through which some "counterparts are compared" based on their links to history, mythology, literature, religious books, etc. However, Leppihalme (1997, p. 4) uses the phrase "culture bump" (instead of allusion) and considers it as something that "occurs when an individual finds himself or herself in a different, strange or uncomfortable situation when interacting with people of a different culture". Lennon (2004, pp. 235-36) proposed the five functions of allusions. The functions are to: 1) attract reader attention,

2) borrow stylistic effects such as ironic effects of criticism, 3) create common ground with the reader and persuade the reader by alluring to cultural values shared with him, 4) encounter the reader cognitively and urge him to continue reading, and 5) show the writer's knowledge, beliefs and values.

When discussing allusions, Montgomery (2007) mentions the most common ways by which one text alludes to other text(s): through 1) a verbal reference to another text, 2) epigraphs, 3) names of characters, and 4) choice of titles.

The forms which allusions take are not as vital as their functions for the translator but they should not be overlooked, for similar forms in two different languages may not function in the same way. To put it simply, Leppihalme (1997) classifies allusions into two major classes based on the presence or absence of a proper name (proper vs. key phrase allusions) and the degree of trustworthiness to the preformed wording (regular vs. modified allusions). She proposes further subdivisions for allusions (Figure 1).

It becomes clear from such definitions, functions and forms that allusions may be meaningful and understandable for members of the source culture, but may mean nothing to target text readers whose cultural allusions are presented by different texts. Conversely, allusions can also be held as a source of meaning and connotation that can potentially add so much to the meaning of a text. In essence, one can say that allusions, more often than not, present special encounters to translators.

Past Studies on Jihadi Narratives

Al-Qa'ida leaders' sermons or jihadi narratives such as those of Osama bin Laden and Ayman al-Zawahiri have gained much more scholarly attention than those of ISIS leader, Abu Bakr al-Baghdadi, who represents a relatively new phenomenon. For instance, Chilton (2004) used a three-dimensional analytical model to analyze two speeches by Osama bin Laden and George W. Bush, focusing on the deictic expressions with much emphasis on the contextual implications of time, place, and mode.

In their critical study, al-Saaidi, Pandian and al-Shaibani (2016) focused on the concept of suicide terrorism in a set of political speeches by Osama bin Laden and V. Prabhakaran, the leader of a militant organization in Sri Lanka. They focused on the macro- and micro-semantic structures as well as the ideological representations in both leaders' speeches.

In his work, Jackson (2005) contended that the strategic maneuvering by bin Laden via the use of specific religious
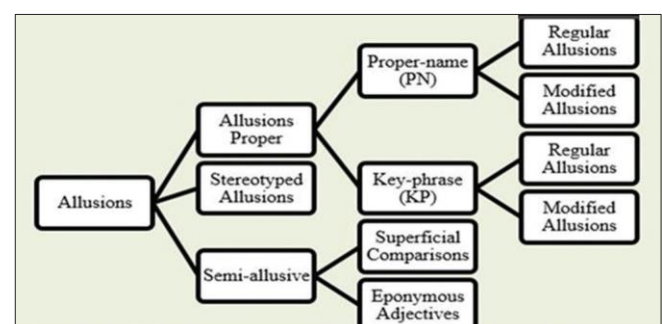
Figure 1. Leppihalme's (1997) classification of allusions

words and linguistic devices is meant to construct a language that can shape people's perceptions of future political acts. He examined the way in which religio-political rhetoric has been used to legitimate terrorism and counter-terrorism in the aftermath of the September 11 attacks.

Hafez (2010) proposed that non-state leaders such as Osama bin Laden and Ayman al-Zawahiri rationalize their radical views and ideological contests via three steps. The first step is that they relate their groups' violence to regular Muslims' misfortunes. The second is that both leaders draw on Islamic texts and traditions to justify their ideological positions; they attempt to manipulate Islam because Islamic texts and traditions are subject to multiple interpretations. Thirdly, Hafez asserted that both leaders employ 'jurisprudence of justification' (fiqh al-tabrir) when it serves their objectives.

Taylor (2013) studied three keynote speeches delivered by Osama bin Laden and addressed to the American population. In her rhetorical analysis of the persuasive strategies used, she underscored that he portrayed himself as a righteous man in these speeches by employing a language and a style that did not seem openly hostile and aggressive. On a broader scale, Schmid (2014) studied the ideologies of Osama bin Laden and Ayman al-Zawahiri, and argued that al-Qa'ida's ideology offers a structure of religious justifications which provides its followers with a portrayal of the world as well as their role within it.

Zelin (2014), Stern and Berger (2015) and Bunzel (2015) examined the ongoing ideological conflict between al-Qa'ida and ISIS. It is put forth that the two movements are locked in an unending ideological war against far and near enemies, and according to Stern and Berger (2015), the two groups seem to have developed a split from the earlier theological

thinkers of al-Qa'ida and have become more receptive towards al-Baghdadi.

Cohen et al. (2016) analyzed 18 speech transcripts released between 2006 and 2011 by al-Qa'ida central leaders, Osama bin Laden and Ayman al-Zawahiri, and al-Qa'ida affiliate, Abu Musab al-Zarqawi. One of their findings is that the presence of local differences between the ideologies of bin Laden and al-Zawahiri corresponds to splits that have led to the rise of the Salafi jihadist terrorist organization, ISIS.

The researchers of the present study have yet to come across any research analyzing jihadi narratives in terms of the complexity of translating wordplays such as religious allusions.

Theoretical Framework

The translation strategies used in this article are derived from the list of potential strategies suggested by Leppihalme (1997), who has proposed a set of potential strategies for the translation of proper names and key phrase allusions (Figure 2).

Osama bin Laden's hortatory discourse on jihad, along with their translations – by Howarth (2005), Mansfield (2006), and Ibrahim (2007) – were examined using Leppihalme's (1997) taxonomy of translation strategies as well as the two strategies of domestication and foreignization. The texts were selected based on the vast use of religious (Qur'anic and prophetic) allusions.

Venuti (1995) considers the impact of cultural and ideological factors in the translation of sacred texts as well as the impact of such translations on target readers and cultures. There are two major strategies that can be applied; either the translator retains as much authenticity as possible (which
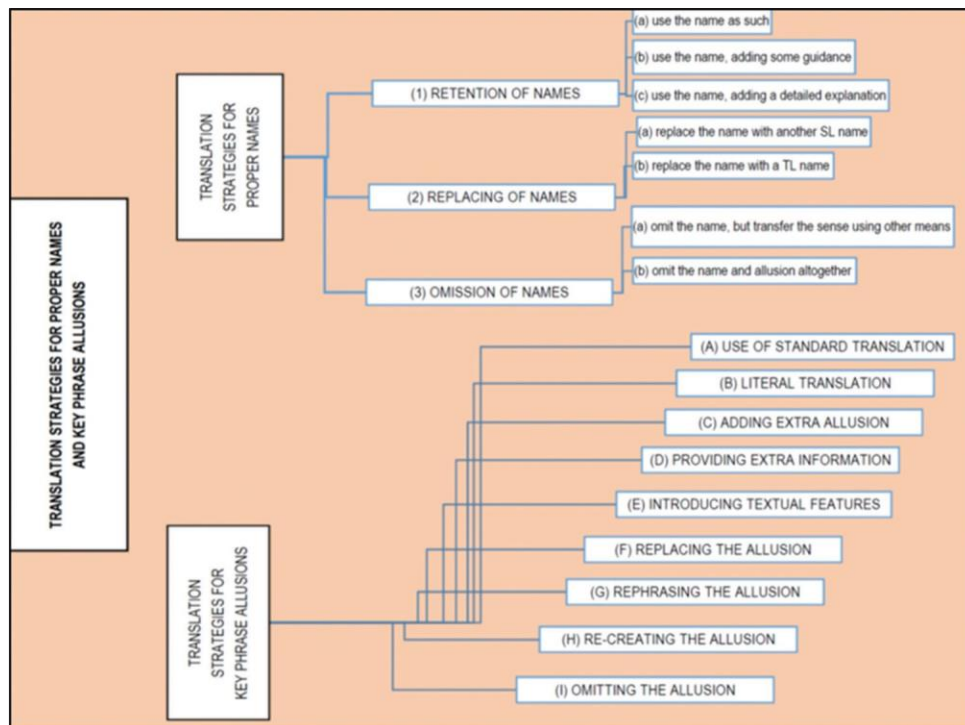

Figure 2. Taxonomy of strategies based on Leppihalme (1997)

Translating Qur'anic and Prophetic Allusions: A Study on Three Translations of Osama bin Laden's Hortatory Discourse on Jihad

37

may compromise comprehension) or lean more towards adapting textual elements to achieve better comprehensibility (which may result in certain losses such as the loss of lexical richness and meaning). The former strategy is termed as 'foreignization' and the latter, 'domestication'.

METHODOLOGY

Corpus and Analysis

The three translations were examined, with respect to religious allusions, and examples were extracted and categorized into two forms – proper name allusions (PN allusions) and key phrase allusions (KP allusions). The garnered data (all PN and KP allusions) was classified into tables and a comparative analysis was carried out based on Leppihalme's (1997) strategies for translating allusions.

The three translations are coded as follows:
1. Howarth (2005)   Translation 1 (Tr.1)
2. Mansfield (2006)   Translation 2 (Tr.2)
3. Ibrahim (2007)   Translation 3 (Tr.3)

For greater depth, the present study also compared the original discourse with the three translated versions. To ensure a valid comparison, data was analyzed based on two theoretical frameworks:
1. The taxonomy of strategies for translating allusions proposed by Leppihalme (1997).
2. The strategies of foreignization and domestication proposed by Venuti (1995).

Furthermore, ten qualified raters were selected to evaluate one example of each strategy used, based on Leppihalme's (1997) taxonomy. The evaluation checklist for the present study also takes into consideration the model of translation quality assessment proposed by Farahzad (1992) which consists of two items – accuracy and appropriateness. To be more specific, with respect to scoring, accuracy according to Farahzad means that the examiner should determine whether the translation conveys the information in the source text precisely, without addition or deletion, and whether it is natural in terms of diction. Meanwhile, appropriateness means that the examiner should determine whether the sentences sound fluent and native, and are correct in terms of structure (and natural in terms of grammatical forms).

Farahzad is also of the view that the following are essential points to consider in the construction of a valid evaluation tool:
1. Evaluation items should be designed based on precise differences identified by contrastive analyses between the source and target languages, and which are known to cause difficulties in translation. For instance:
   a. interference of the source language syntax
   b. lack of equivalents of certain source language patterns in the target language
   c. mismatching of lexical items between source and target languages
2. Assessment of achievement should not be limited to the translation of one or more paragraphs, and should instead cover various aspects of translating.
3. Instructions must be brief and unambiguous.

4. It is advisable to use both limited-response and free-response techniques. The former allows one to focus on the delicate points in translation while the latter helps one judge the degree to which a text can be treated as a piece of discourse and translate it adequately.

The ten raters were selected based on their knowledge and expertise in the field of translation studies; most of the raters were professors and associate professors attached to the College of Arts in Mustansiriyah University (Translation Section), Iraq.

FINDINGS

Proper Name Allusions

Generally, the PNs belong to the category of the Islamic religion, namely the names of persons, places and figures which play important roles in the Muslim culture. The PN and KP allusions observed are words extracted from the Qur'an and from the prophetic traditions. They are also largely used in Muslim ceremonies. Several allusions have been extracted for mention here (Tables 1, 2 and 3).

Table 1. Religious PN Allusions in Translation 1 (Tr. 1)

Tr. 1	Page	Source text	Strategy
Muhammad	162	محمد	1(a)
Iblis (Satan)	161	إبليس	1(a)
Semites	162	الساميون	1(a)
Islamic nation (umma)	162	الامة الاسلامية	1(c)
Jihad	166	الجهاد	1(c)
Sharia	167	الشريعة	1(b)
Mujahidin	170	المجاهدون	1(a)

Table 2. Religious PN Allusions in Translation 2 (Tr. 2)

Tr. 2	Page	Source text	Strategy
Muhammad	289	محمد	1(a)
Iblis (Satan)	287	إبليس	1(c)
Semites	289	الساميون	1(a)
Islamic nation (umma)	303	الامة الاسلامية	1(a)
Jihad	295	الجهاد	1(a)
Sharia (Islamic Shari'ah)	279	الشريعة	1(a)
Mujahideen	302	المجاهدون	1(a)

Table 3. Religious PN Allusions in Translation 3 (Tr. 3)

Tr. 3	Page	Source text	Strategy
Muhammad	198	محمد	1(a)
Iblis (Satan)	197	إبليس	2(b)
Semites	198	الساميون	3(b)
Islamic umma	208	الامة الاسلامية	3(b)
Jihad	202	الجهاد	1(a)
Sharia	201	الشريعة	1(a)
Mujahidin	206	المجاهدون	1(a)

Table 4 illustrates in detail the frequency of the strategies applied (with regards to religious PN allusions in the three translations). Out of 100 data sets collected, proper name allusions account for 35.5% and key phrase allusions, 64.5%. In terms of the translation strategies utilized for PN allusions, the most frequently used was simple retention

Table 4. Frequency of strategies applied: religious PN Allusions in Tr. 1, Tr. 2 and Tr. 3

ST		Tr. 1	Tr. 2	Tr. 3
PN retained unchanged	1(a)	60	68	65
PN retained unchanged, but with guidance	1(b)	26	17	18
PN retained unchanged, but with explanations	1(c)	14	15	12
PN replaced by SL	2(a)	0	0	0
PN replaced by a SL	2(b)	0	0	2
PN reduced to sense/meaning	3(a)	0	0	0
PN omitted completely	3(b)	0	0	3

(Tr.1: 60%, Tr.2: 68%, Tr.3: 65%), followed by retention with some guidance (Tr.1: 26%, Tr.2: 17%, Tr.3: 18%), retention with explanations (Tr.1: 14%, Tr.2: 15%, Tr.3: 12%). Replacements and omissions were minimal.

It is somewhat understandable that most of the PN allusions were simply transliterated, since they have a referring function in bin Laden's hortatory discourse and are cultural in nature.

Key Phrase Allusions

In light of Leppihalme (1997), strategies for KP allusions show more differences than the ones for PN allusions. In general, modifications were utilized (although minimally), concentrating on the connotative and contextual meanings behind the KP allusions. Also, extra information was added (cultural context) and replacements were used. Tables 5, 6 and 7 showcase several extracted examples from Tr.1, Tr.2 and Tr.3 respectively.

Of the translation strategies utilized for the KP allusions, a split among the strategies in the three translations appears to

Table 5. Religious KP Allusions in Translation 1 (Tr. 1)

Tr. 1	Page	Source text	Strategy
Those who have been attacked are permitted to take up arms because they have been wronged—God has the power to help them [believers] victory. (Qur'an, 22:39)	287	أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39)	B
[Prophet], do not think of those who have been killed in God's way as dead. They are alive with their Lord, well provided for, happy with what God has given them of His favor; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve; [rejoicing] in God's blessing and favor, and that God will not let the reward of the believers be lost. (Qur'an, 3:169-171)	172	وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ (169) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (170)يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (171)	B
Do you fear them? It is God you should fear if you are true believers. Fight them: God will punish them at your hands, He will disgrace them, He will help you conquer them, He will heal the believers' feelings and remove the rage from their hearts. God turns to whoever He will in His mercy; God is all knowing and wise. (Qur'an, 9:13-15)	171	أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ (13) قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (14) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (15)	B
Do not lose heart or despair—if you are the true believers you have the upper hand. (Qur'an, 3:139)	171	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (139)	B
It is He who has sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolators hate it. (Qur'an, 61:9)	172	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (9)	C
God has written: "I shall most certainly win, I and My messengers." God is powerful and almighty. (Qur'an, 58:21)	172	كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (21)	B
The Nation of victory and success that God has promised (Prophetic Promise)	172	أمة النصر والنجاح التي وعد الله بها	D
The Nation of Martyrdom; the Nation that desires death more than you desire life (Islamic Scholarship)	172	أمة الشهادة .الأمة التي تؤثر الموت أكثر مما ترغبون بالحياة	G
The Islamic Nation that was able to dismiss and destroy the previous evil Empires (Ibn Laden's use of Christian Byzantine empires' history)	172	الأمة الإسلامية التي تمكنت من طرد وتدمير الإمبراطوريات الشريرة السابقة	B

Translating Qur'anic and Prophetic Allusions: A Study on Three Translations of Osama bin Laden's Hortatory Discourse on Jihad

39

Table 6. Religious KP Allusions in Translation 2 (Tr. 2)

Tr. 2	Page	Source text	Strategy
"Permission (to fight) is given unto those who fight because they have been wronged; and surely Allah is able to give them victory" (22:39)	197	أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39)	B
"Think not of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord, and they are being provided for. They rejoice in what Allah has bestowed upon them from His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers." (Qur'an, 3:169-171)	304	وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ (169) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (170) يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (171)	I
"Do you fear them? Allah has more right that you should fear Him if you are believers. Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of believing people. And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an, 9:13-15)	303	أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ (13) قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (14) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (15)	G
"So do not become weak (against your enemy), nor be sad, and you will be*superior (in victory) if you are indeed (true) believers" (Qur'an, 3:139)	304	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (139)	B
"It is He Who has sent His Messenger (Muhammad peace be upon him) with guidance and the religion of truth (Islam), to make it victorious over all other religions even though the Polytheists hate it." (Qur'an, 61:9)	305	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (9)	H
"Allah has decreed that 'Verily it is I and My Messengers who shall be victorious.' Verily Allah is All-Powerful, All-Mighty." (Qur'an, 58:21)	305	كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (21)	B
The Nation of victory and success that Allah has promised (Prophetic Promise)	304	أمة النصر والنجاح التي وعد الله بها	B
The Nation of Martyrdom; the Nation that desires death more than you desire life. (Islamic Scholarship)	304	أمة الشهادة. الأمة التي تؤثر الموت أكثر مما ترغبون بالحياة	G
The Islamic Nation that was able to dismiss and destroy the previous evil Empires (Ibn Laden's use of Christian Byzantine empires' history)	305	الأمة الإسلامية التي تمكنت من طرد وتدمير الإمبراطوريات الشريرة السابقة	B

be greater than for the PN allusions. Table 8 illustrates in detail the frequency of the strategies employed. Literal translation with minimal change tops the list (Tr.1: 40%, Tr.2: 48%, Tr.3: 47%), followed by the addition of extra-allusive guidance to the texts (Tr.1: 21%, Tr.2: 17%, Tr.3: 19%), as well as the provision of additional information (Tr.1: 14%, Tr.2: 9%, Tr.3: 13%). Rephrasing the allusion with an overt expression was also employed as a strategy, just slightly more than the strategy of recreating the allusion. The strategy of omission was minimally used.

From the trend of the frequency of strategies applied, we can conclude that foreignization was the more pervasive translation method employed for both PN and KP allusions.

As much preference was evidently given to literal translation (minimum change), it can be inferred that the three translators largely preferred to foreignize Qur'anic and prophetic allusions when translating. For translation to retain its communicative nature, as Farahzad (1992) and Venuti (1995) maintain, foreignization is a strategy of import to get readers acquainted with the source texts of the original culture.

Appraisals by the Ten Raters

To add further depth to the findings, one example of each strategy was nominated and ten raters were chosen to appraise these strategies based on the taxonomy of strategies proposed by Leppihalme (1997).

Referring to Table 9, with regards to proper names, strategy 1*b* (PNs should be retained unchanged, or in conventional TL form) was on average the most positively received with a score of 5.1, followed by strategy 1*c* (PNs should be retained unchanged and some detailed explanations are added) with a score of 2.3. On average, the raters were least receptive

Table 7. Religious KP Allusions in Translation 3 (Tr. 3)

Tr. 3	Page	Source text	Strategy
"Permission to fight is given to those who are attacked, for they have been wronged and surely Allah is able to give them victory" (22:39)	197	أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39)	A
"Think not of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord, and they are being provided for. They rejoice in what Allah has bestowed upon them from His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) for on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers." (Qur'an, 3:169-171)	208	وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ (169) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (170) يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (171)	B
"Do you fear them? Allah has more right that you should fear Him if you are believers. Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of believing people. And remove the anger of their (Muslims') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an, 9:13-15)	207	أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ (13) قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (14) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (15)	B
"So do not become weak [against your enemy], nor be sad: and you will overcome if you are indeed true believers" (Qur'an, 3:139)	207	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (139)	B
"It is He Who has sent His Messenger [Muhammad] with guidance and the religion of truth [Islam], to make it victorious over all other religions, even though the idolaters hate it." (Qur'an, 61:9)	208	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (9)	C
"Allah has decreed that 'Verily it is I and My messengers who shall be victorious.' Verily Allah is All Powerful, All-Mighty." (Qur'an, 58:21)	257	كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (21)	B
The umma of victory and success that Allah has promised (Prophetic Promise)	208	أمة النصر والنجاح التي وعد الله بها	B
The umma of Martyrdom; the umma that desires death more than you desire life. (Islamic Scholarship)	207	أمة الشهادة .الأمة التي تؤثر الموت أكثر مما ترغبون بالحياة	D
The Islamic umma that was able to dismiss and destroy the previous evil Empires (Ibn Laden's use of Christian Byzantine empires' history)	208	الأمة الإسلامية التي تمكنت من طرد وتدمير الإمبراطوريات الشريرة السابقة	B

Table 8. Frequency of strategies applied: religious KP Allusions in Tr. 1, Tr. 2 and Tr. 3

ST		Tr. 1	Tr. 2	Tr. 3
Use of a standard translation	A	0	0	0
Literal translation (minimum change)	B	40	48	47
Addition of extra-allusive guidance to the texts	C	21	17	19
Provision of additional information	D	14	9	13
Introduction of textual features	E	0	0	0
Replacement, preformed TL item	F	0	0	0
Rephrasing allusion with an overt expression	G	11	12	8
Recreating the allusion	H	10	9	10
Omitting the allusion	I	3	5	3

towards strategies 2*a*, 3*a*, and 3*b*. 2*a* is a replacement strategy while 3*c* concerns the reduction of sense or meaning. 3*b* is an omission strategy.

Meanwhile, with respect to key phrases, strategy B (literal translation with minimum change) was on average the most positively received with a score of 3.4. The rest of the

Translating Qur'anic and Prophetic Allusions: A Study on Three Translations of Osama bin Laden's Hortatory Discourse on Jihad

41

Table 9. Appraisals by the ten raters

ST		1	2	3	4	5	6	7	8	9	10	Score
PNs should be retained unchanged, or in conventional TL form	1a	1	0	0	0	1	0	0	0	0	1	0.3
PNs should be unchanged and some guidance is added	1b	4	6	4	5	6	5	6	6	4	5	5.1
PNs should be retained unchanged and some detailed explanations are added	1c	2	1	3	2	1	4	3	2	2	3	2.3
PNs should be replaced by another SL name	2a	0	1	0	0	0	0	0	0	0	0	0.1
PNs should be replaced by a TL name	2b	0	0	0	0	1	2	0	3	2	1	0.9
PNs should be reduced to sense/meaning	3a	0	1	0	0	0	0	0	0	0	0	0.1
PNs and allusions should be omitted completely	3b	0	0	1	1	0	0	0	0	0	0	0.2
None of the above	4a	0	0	0	1	0	0	0	1	1	0	0.3
Use of a standard translation	A	0	1	0	0	1	0	0	0	0	0	0.2
Literal translation (minimum change)	B	3	4	5	4	3	3	4	2	3	3	3.4
Addition of extra-allusive guidance to the texts	C	1	0	0	0	1	0	0	0	0	0	0.2
Provision of additional information	D	1	1	0	0	0	0	0	0	0	1	0.3
Introduction of textual features	E	0	0	1	0	0	0	1	0	1	0	0.3
Replacement, preformed TL item	F	1	0	0	1	0	0	0	1	1	0	0.4
Rephrasing allusion with an overt expression	G	1	0	0	1	0	0	1	0	0	0	0.3
Recreating the allusion	H	1	0	1	0	0	1	0	0	1	1	0.5
Omitting the allusion	I	0	0	0	0	1	0	0	0	0	0	0.1

strategies did not manage to garner a score of above 1.0, and the least positively received were strategies A (use of a standard translation), C (addition of extra-allusive guidance to the texts), and I (omitting the allusion).

DISCUSSION AND CONCLUSION

The translation of texts with vastly different languages and involving diverse cultures is often fraught with complexities. In this context, translating religious PN and KP allusions can be even more problematic. This, however, does not mean that PN and KP allusions are impossible to translate. Rather, it only implies that translating all aspects of PN and KP allusions may not be achievable when the distance between the two languages and cultures is overtly wide.

Strategies abound when it comes to the translation of allusions, but it is pertinent to bear in mind that translation is rarely an act in isolation and as mentioned by al-Rikaby, Tengku Mahadi and Tan (2018), an effective translator should always strike a balance between authenticity and comprehensibility, because choosing one at the expense of the other is likely to render the translation imprecise at best and meaningless at worst.

To explore the translation strategies for religious allusions, the present study employed Osama bin Laden's hortatory discourse on jihad, along with the translated versions by Howarth (2005), Mansfield (2006) and Ibrahim (2007). The extracted data (religious allusions) was segmented into two categories: proper name allusions (PN allusions) and key phrase allusions (KP allusions). The data sets were analyzed using two frameworks, by Leppihalme (1997) and Venuti (1995). Ten qualified raters were also involved in the research and evaluated one example of each strategy used.

Having analyzed the data sets, the researchers conclude that the most preferred approach for translating PN and KP allusions is retention in the case of PN allusions and literal translation with minimal alterations in the case of KP allusions. On the whole, the translators have largely employed the strategies covered by Leppihalme's (1997) taxonomy and despite some differences, have operated strategies that lean more towards foreignization and consequently applied more emphasis on authenticity.

As mentioned, ten raters were also asked to evaluate one example of each strategy used. A checklist was created as a method of operationalizing this part of the research, to facilitate frequency comparison. Numerous challenges were encountered in the process of appraising the translation strategies, namely issues relating to translation context and the intended purpose of the translation, and again reminds us of the intricacies of translating religious allusions as well as the essentiality of always bearing in mind the pertinence of striking a balance between authenticity and comprehensibility – a skill that all translators must acquire and continually hone.

It is also worthy of note that Farahzad's (1992) suggestions with regards to the construction of an evaluation tool were useful in terms of operationalizing the rating process. The suggestions were found to be particularly fitting for this study as they seriously consider source language-target language complexities, and were practical for application in research.

On the whole, the findings of this study are largely supportive of extant literature in that they demonstrate translators' preference for foreignization rather than domestication when it comes to religious allusions. It is also to be mentioned that while there are available studies, there remains to

date a paucity in terms of published research similar to the focus and design of the present study. As such, this study's findings are not only of value to the larger domain of translation studies, but also add to – as well as diversify – the current fabric of findings on the translation of religious allusions per se. It is hoped that this study and its findings can provide better direction for translators, as well as teachers, students and scholars engaged in translation studies.

REFERENCES

Abrams, M. H., & Geoffery H. (2012). *A glossary of literary terms (V. 10)*. Boston: Wadsworth Cengage Learning.

Al-Rikaby, A., Tengku Mahadi, T. S., & Tan, D. A. L. (2018). Domestication and foreignization strategies in two Arabic translations of Marlowe's Doctor Faustus: Culture-bound terms and proper names. *Pertanika Journal of Social Sciences & Humanities*, 26(2), 1019-1034.

Al-Saaidi, S., Pandian, A., & Al-Shaibani, G. (2016). The semantic macrostructures and lexicalizations in Osama bin Laden's speech of incitement. *Academic Research International*, 7(3), 288-300.

Bunzel, C. (2016). *From paper state to caliphate: The ideology of the Islamic state*. The Brookings Project on U.S. relations with the Islamic world. Retrieved from https://www.brookings.edu/project/u-s-relations-with-the-islamic-world.

Chilton, P. (2004). *Analysing political discourse: Theory and application*. London: Routledge.

Cohen, S. J., Kruglanski, A., Gelfand, M. J., Webber, D., & Gunaratna, R. (2016). Al-Qaeda's propaganda decoded: A psycholinguistic system for detecting variations in terrorism ideology. *Terrorism and Political Violence*, 1-30.

Farahzad, F. (1992). Testing achievement in translation classes. In C. Dollerup & A. Loddegaard (Eds.), *Teaching translation and interpreting: Training, talent, and experience (V. 5)* (pp. 291-298). Amsterdam: John Benjamins.

Hafez, M. M. (2010). Tactics, takfir, and anti-Muslim violence. In A. Moghadam & B. Fishman (Eds.), *Self-inflicted wounds: Debates and divisions within al-Qa'ida and its periphery* (pp. 19-44). Military Academy West Point, USA: Combating Terrorism Center.

Howarth, J. (2005). *Messages to the world: The statements of Osama bin Laden*. London: Verso.

Jackson, R. (2005). *Writing the war on terrorism: Language, politics and counter-terrorism*. Manchester: Manchester University Press.

Ibrahim, R. (2007). *The al-Qaeda reader*. New York: Broadway Books.

IntelCenter (2008). *Words of Ayman al-Zawahiri (V. 1)*. Alexandria: Tempest Publication, LLC.

Lennon, P. (2004). *Allusions in the press: An applied linguistic study*. Boston: Walter de Gruyter.

Leppihalme, R. (1997). *Culture bumps: An empirical approach to the translation of allusions (V. 10)*. Clevendon Hall: Multilingual Matters.

Mansfield, L. (2006). *His own words: A translation of the writings of Dr. Ayman Al Zawahiri*. New York: TLG Publications.

Montgomery, M. (2007). *Ways of reading: Advanced reading skills for students of English literature*. London: Routledge.

Schmid, A. P. (2014). Al-Qaeda's "Single Narrative" and attempts to develop counter-narratives: The state of knowledge. *The Hague: The International Centre for Counter-Terrorism*, 26.

Snell-Hornby, M. (1990). Linguistic transcoding or cultural transfer? A critique of translation theory in Germany. In S. Bassnett & A. Lefevere (Eds.), *Translation, history and culture* (pp. 79-86). London: Pinter Publishers.

Stern, J., & Berger, J. M. (2015). *ISIS: The state of terror*. London: Harper Collins (Kindle Edition).

Taylor, M. (2013). *A rhetorical analysis of messages to America by Osama bin Laden: People of America, I speak to you*. Deutschland: Lambert Academic Publishing.

Van Dijk, T. (2006). Ideology and discourse analysis. *Journal of Political Ideologies*, 11(2), 115-140.

Venuti, L. (1995). *The translator's invisibility: A history of translation*. London & New York: Routledge.

Zelin, A. Y. (2014). The war between ISIS and Al-Qaeda for supremacy of the global jihadist movement. *The Washington Institute for Near East Policy*, 20(1), 1-11.