

Predicament of English Translation Dilemma in Academia: An Analysis on Selected Scriptures and Traditional Books

Solehah Yaacob*

Abstract

Translation is a tool of knowledge transferring an original language to another language. In other words, it is the process of converting the written word from one language into another language in a way that is culturally and linguistically appropriate so it can be understood. There are, however, challenges in translation which include knowing about a variety of features such as the language structure which differs between languages. The combination between the meaning and the written words in the original text has to be interpreted carefully in order to be translated accurately. Unfortunately, some translated works do not comply with the original one. Therefore, to address the problem above, the research attempts to highlight two types of critical translations in the academia: The Scriptures and the Traditional Arabic books through analytic and critical approaches. This paper focuses on an analytical study on some translations from the Bible and Arabic Traditional books with attempt to review and revisit some issues which are related to religion and beliefs as a starting point to the dilemma of translation.

Keywords: Scriptures, Arabic traditional books, knowledge transferring, writing instrument, translation

Introduction

Translation is considered a way of learning a foreign language by reading its text. However, the theory of translation should be able to describe and explain the process as well as the output. Translation theory recognizes that different languages encode meaning in differing forms, yet guides translators to find appropriate ways of preserving meaning, while using the most appropriate forms of each language. Nevertheless, the precise translation would be the best information reveal to academia world in promoting the genuine result of scholarly sources.

In translation there are two different written languages called the original written text in the original language and a written text in another language.¹ However, to illustrate the translation activity we have to look into its history and development. According to scholars it can be divided into four historical epochs on translation approaches: Translation in Antiquity, Translation in Middle ages, Translation in Renaissance and Translation in Modern Times.² The earliest translation in antiquity happened in 1520 B.C. during the time when the connection between the Kingdom of Egypt and Canaanite occurred. The language used was the language of Canaanite or called “Keftiu” while hundreds of words from Canaanite were translated into the Kingdom’s documents and laboriously transcribed by Egyptian scribes into hieroglyphics in the fashion as syllabic orthography.³ It was mentioned that the ideas of Greek-thinking transferred into other languages, Charles E. Butterworth in his book highlighted the statement by saying:

Aristotle’s writing found a much more receptive audience on the other side of the Mediterranean as learning on his writings flourished in Constantinople, Edessa and Antioch. When the School of Alexandria was forced to close, it moved to Antioch in Syria. In the 6th century, many of Aristotle’s writings had been translated into Syriac. This activity continued until some of Syriac translations were rendered into Arabic. In the 10th century, the school moved to Baghdad.⁴

* Solehah Yaacob (PhD), Professor, Department of Arabic Language & Literature, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Selangor, Malaysia. Email: niknajah@iium.edu.my.

¹ Sonia Firdaus (2012), “Evolution of Translation Theories & Practice,” *The Dialogue*, Vol. V11, No. 3, pp. 277-294.

² Ibid.

³ Donald B. Redford (1993), *Egypt, Canaan and Israel in Ancient Times*, Princeton: Princeton University Press, p. 236 & 241.

⁴ Charles E. Butterworth (1983), *Averroes’ Middle Commentaries on Aristotle’s Categories and De Interpretatione*, New Jersey: St. Augustine Press, p. xi.

This statement has been proved by Ahmad Amin when he introduced a number of specialised translated Greek philosophy and science within the Islamic world such as Hunain bin Ishak, Yahya bin Bitriq and Ibn al-Muqaffa.⁵ Translation of Greek philosophy has gone through a process of serious endeavours when the translation from Arabic into Hebrew occurred in the time of Islamic Spain and then into Latin in the middle of the 12th century. Prior to this, the writings of Aristotle were unknown in Western regions. In the East, they had been studied and commented by al-Kindi, al-Farabi and Ibn Sina, then in the beginning of 13th century followed by Averroes. Even after the Latin conquest of Constantinople in 1204 AD and the discovery of new Greek manuscripts, the most complete translations of Aristotle's works were still those done from Arabic.⁶ As it is, the transferred language from the original text of the scriptures called the canonical of Four Scriptural Books: Luke, Matthew, Mark and John are still in debate either by historians or academicians on its" originality and authenticity. The books that eventually came to be collected into the sacred canon were written by a variety of authors over a period of sixty or seventy years after the deceased of Jesus and the Five books of the Old Testament were compiled, written, edited and established completely about 3rd BC⁷ or some believed it to be during the Persian period (c. 538-332BC).⁸ To deliberate the discussion on the problems of interpretation of the scriptures and Arabic traditional books into the English language as a lingua franca today, the research focuses on some flawed translations of the scriptures and Arabic traditional books including the inimitability of the Quran.

The Problems in English Translation of Traditional Sources

Translation is a vital instrument to disseminate knowledge and serve as a platform in the academic world. The translated knowledge is transferred into different ways either via writing instruments or verbal communication.⁹ Both are recognized modes in the academic world. However, the most ideal form of writing is in the form of a "book." Consider how you would feel if the book you are currently reading contained concealed untruths or inadvertent errors. The researcher believes that information must be transferred from one form to another with sincerity in order to advance the truth. However, what anxiety would be facing if a translator discusses issues but is incapable of adequately expressing the ideas contained in the original texts? Inadequate ability to transfer true knowledge to future generations is disastrous and tragic, resulting in the academic world retaining half-baked knowledge. Translators play a critical role in the dissemination of knowledge. In general, Islam's traditional books or sources were well-written in classic Arabic. Inability to obtain information directly from classic Arabic sources has dire consequences, as the translated text may not be consistent with the original sources. This is not to diminish the importance and contribution of translation sources to the transmission of classical knowledge. Many sources, whether in classical or standard Arabic, or in other classical languages such as Greek and Latin, would be lost to future generations without translation. However, for translation to be useful, it must be of a satisfactory standard. The most common flaw in translation is an inability to make appropriate accommodations for the language used in the translation while remaining faithful to the text's contents. Language and content are distinct concerns. It is possible that the language used in the translation is excellent, but the content is unsatisfactory and unreliable, as demonstrated by the translation of a book "Sirah an-Nabawiyah" by Ibn Ishaq¹⁰ into English by Alfred Guillaume on the topic 'The life of Muhammad'.¹¹ The language used is excellent but the translator has twisted the facts as mentioned by Abdul Latif Tibawi¹² on 'The Beginning of Christianity in Najran'¹³ preceded by a paragraph on the reign of Dhu Nuwas. Here آخر ملوك حمير is translated as 'the last of Yamani Kings,' and واره, which in this context clearly refers to Faymiyun, and not to both him and his admirer Salih, which was translated as 'they buried him'¹⁴ which should be 'he buried him. For the phrase في بعض الشام 'somewhere in Syria' but Professor Guillaume has translated 'through Syria'; for بعض أرض العرب he has translated 'the land of the Arabs'; and for سيارة من العرب he has simply

⁵ Ahmad Amin (1978), *Dhuha al-Islam*, Vol. 1, Kuala Lumpur: Dewan Bahasa dan Pustaka, pp. 298 & 313.

⁶ Butterworth (1983), *Averroes' Middle Commentaries on Aristotle's Categories*, p xi.

⁷ Richard Elliot Friedman (1989), *Who Wrote the Bible*, Canada: Fitzhenry & Whiteside Limited, p. 33.

⁸ *Ibid.*, p. 155.

⁹ Solehah Yaacob (2013), "Linguistic Argumentation and Logic: An Alternative Method Approach in Arabic Grammar," *Argument: Biannual Philosophical Journal*, Vol. 3, No. 2, pp. 409-410.

¹⁰ See Ibn Ishaq (2004), *al-Sirah al-Nabawiyah*, Ahmad Farid al-Mazidi (ed.), Beirut: Dar al-Kutub al-ilmiyah.

¹¹ Alfred Guillaume (1982), *The Life of Muhammad*, Oxford: Oxford University Press.

¹² 'Abdul Latif Tibawi (2016), "The Life of Muhammad: A Critique of Guillaume's English Translation," accessed on 20 May 2022, <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>.

¹³ Guillaume (1982), *The Life of Muhammad*, pp. 14-16.

¹⁴ *Ibid.*, p. 15.

translated ‘a caravan’.¹⁵ In another section, ‘The Affair of the B. Qaynuqa’,¹⁶ the word ‘affair’ was used wrongly as ‘attack’ in the table of contents. Tibawi suggested the word muḥāsara¹⁷ ‘siege’, which is more accurate than ‘attack’.¹⁸ The mistranslation also mentioned in quoting al-Zuhri,¹⁹ the expression used by Ibn Ishaq is za‘ama al-Zuhri عن سعيد بن المسيب وزعم الزهري which means in this context ‘al-Zuhri said on the authority of Sa‘id b. Musayyab.’ However, Professor Guillaume translated ‘al-Zuhri alleged as from Sa‘id ...’²⁰ he dogmatically states in the footnote that ‘the verb implies grave doubt as to the speaker’s veracity’.²¹

Another case in point was the translation of a book written by al-Anbari ‘al-Insaf Fi Masaili al-Khilaf’²² by Gotham Weil into German.²³ There is a factual error in his introduction where his translation gave the impression that the basic idea in ‘al-Insaf Fi Masaili al-Khilaf’ stated that the Kufan School was not established by the Kufans. His evidence was that all the controversial issues among the grammarians especially between Kisaai, Fara, Khalil and Sibawayh were traced to their famous teacher Yunus Bin Habib the Basran. His arguments on the evidences mentioned by al-Anbari in the book indicated that the Kufans followed the Basrans. In fact, he only mentioned not more than four times out of one hundred and twenty-one cases.

In other cases, the critiques on the Arab genealogy were flawed. The Arabs can be divided into three major groups; namely the ‘lost Arabs’ (al-arab al-ba‘idah), second the ‘true Arabs’ (al-arab al-aribah), and third the Arabized Arabs (al-arab al-musta‘rabah). Evidences of these divisions are recorded in Ibn Ishaq’s and Ibn Hisham’s Biography of the Prophet (al-Sirah al-Nabawiyah)²⁴ and Tabari’s History of the Communities and Kingdoms (Tarikh al-Umam wa al-Muluk).²⁵ Most of the evidences were narrated by prominent scholars, collectors and biographers such as ‘Abd al-Salam al-Jumahi,²⁶ Ibn Nadim,²⁷ Ibn Ishaq,²⁸ Hassan bin Thabit²⁹ and etc. However, the Orientalist claims that other scholars such as Abd al-Salam al-Jumahi (a critic of early poetry) disagreed with Ibn Ishaq that poems by Ad and Thamud proved the existence of the Arabs as a people before the time of Prophet Ibrahim (PBUH). The biographer Ibn Nadim considered the verses cited by Ibn Ishaq as fraudulent and not genuine.³⁰ It is a well-established fact that the corpus of ancient Arabic poetry had suffered a lot at the hands of forgers, plagiarists, misguided philologists, and dishonest narrators. For instance, a number of poems were falsely ascribed to Hassan bin Thabit, the Prophet’s poet. In fact, early modern Western scholarship has studied the history of the Arab people prior to Islam, as evidenced by Caussin de Perceval’s *Historie des Arabes avant l’Islamisme* (1848) which took its interested readers back to the forebears of the Muslim tribes in Arabia.³¹ Another interesting work on Arab antiquity is Muller’s *Realencyklopadie der Altertumswissenschaften* (1896). Even though the information contained therein has to be considered outdated, it remains a useful source for the study of the classical texts on Arabia.³² An attempt at compiling a complete survey of Arabs before Islam was written by D.O’Leary (1927) which is noteworthy for its inclusion of the city cultures which existed in ancient Yemen.³³ Montgomery (1934) wrote his history of Arabia from an exclusive Old Testamentary viewpoint.³⁴ Unfortunately, the study of pre-Islamic Arabia conducted by Western scholars has suffered much from the point of its desired objectivity as it was done within such a narrow framework. This situation had occurred because the

¹⁵ Ibid., pp. 15-16.

¹⁶ Ibid., pp. 363-364.

¹⁷ مخصتر

¹⁸ Tibawi (2016), ‘The Life of Muhammad.’

¹⁹ Guillaume (1982), *The life of Muhammad*, p. 183.

²⁰ Ibid., p. 183.

²¹ Ibid., p. 183 in footnote no. 4.

²² See the introduction of *al-Insaf Fi Masaili al-Khilaf* by al-Anbari in Al-Anbari (2002), *al-Insaf Fi Masaili al-Khilaf Baina an-nahwiyina al-Basriyyina wa al-Kufiyyina*, Beirut: Dar al-Kutub al-Ilmiyyah.

²³ The first translation of *al-Insaf Fi Masaili al-Khilaf* into Germany Leiden Publisher 1913. See Introduction in Al-Anbari (2002), *al-Insaf Fi Masaili al-Khilaf*, p. 11. Also see Shawqi Daif (1995), *al-Madaris an-Nahwiyah*, Cairo: Dar al-Ma‘arif, pp.155-159.

²⁴ See Ibn Hisham’s *Biography of the Prophet (al-Sirah al-Nabawiyah)* in Ibn Hisham (1996), *al-Sirah al-Nabawiyah*, Umar Abd Salim (ed.), Tadmor, Beirut: Darul al-Kitab al-Arabi.

²⁵ See At-Tabari (1979), *Tarikh al-Umam wa-l-Mulk*, Cairo: Dar al-Fikr.

²⁶ See ‘Abd al-Salam al-Jumahi (1968), *Tabaqat as-Shu‘ara’*, Al-Lujnah al-Jami‘yah (ed.), Beirut: Dar an-Nahdah al-Arabiyyah.

²⁷ See Ibn Nadim (1994), *Al-Fihrist*. Tunis: Dar al- al-Ma‘arif.

²⁸ See Ibn Ishaq (2004), *al-Sirah al-Nabawiyah*, Ahmad Farid al-Mazidi (ed.), Beirut: Dar al-Kutub al-Ilmiyyah.

²⁹ See Hassan Thabit (1974), *Diwan Hassan Thabit*, Walid Urfat (ed.), Beirut: Dar as-Sadir.

³⁰ Solehah Yaacob (2014), ‘The Origin of Arab: A Critical Evaluation of the Sources,’ *The Islamic Quarterly*, Vol. 58, No. 2, p. 95.

³¹ Jan Retso (2003), *The Arabs in Antiquity*, London: Routledge Curzon, p. 105.

³² Ibid., p. 107.

³³ Ibid., p. 106.

³⁴ Ibid., p. 106.

orientalists had researched well in the field but they were not detached from their needs and intentions. Regrettably, it did not fully reflect the Muslim World.

The enlightenment period of Europe circa eighteenth and nineteenth centuries realized the rise of critical biblical scholarship and the development of source critics. In text critical investigation reveals apparently some obstacles and inconsistencies of the story flow. As mentioned in Genesis 37:18-36 on "The Sale of Joseph," there are some aspects of the text that appear strange such as repetitions, awkward transitions, apparent gaps, however, these idiomatic expressions could plausibly be attributed to the authorial style.³⁵ Such inverse 18 "they conspired to kill him" in contrast with verse 22 which is in dialogue phrase "let us kill him" another contradicting point is in verse 22 "Cast him into the pit that is instead of killing him with our hands" again the contradicting point appears in verse 27 "let us not do away with him ourselves literally, let our hands not be against him." Frankly, the interpretation and story flow of the occasions above presently challenges reader's mind. Even the discussion on either the Ishmaelites or Midianites (originated from Abraham & Qaturah's descendants)³⁶ selling Joseph and the contradictions were developed in presenting the different names appeared as remarked in verse 28 "Then Midianite traders came along and they pulled Joseph up, brought him out of the pit and they sold Joseph for 20 dollars to the Ishmaelites, and they abducted Joseph to Egypt" otherwise in verse 36 "The Midianites sold him in Egypt to Potiphar, a courtier of Pharaoh, the captain of Royal Guard." However, in the book of Jubilees chapter 34:11, "the Midianites and the abduction of Joseph are removed from the story entirely; Joseph's brother sold him to the Ishmaelites, who brought him to Egypt and sold him to Potiphar" has been eliminated from the book itself³⁷ even its mentioned in the Testament of Joseph that Joseph is sold by his brothers to the Ishmaelites.³⁸ To reconcile the above issue, Rashbam³⁹ brought the evidences in Genesis itself by saying that Ishmaelites and Medanites were the same people. His interpretation of the genealogy noted based on Genesis 25: 2 "that Medan and Midian were like Ishmael sons of Abraham from Qaturah, the third wife. A similar approach by Abraham Ibn Ezra to resolve the text issue by quoting that that Ishmaelites and the Midianites were the same group in Genesis 37: 28 "Then Midianites traders came along, and they pulled Joseph up, brought him out of the pit. And they sold Joseph for 20 dollars to Ishmaelites, and they abducted Joseph to Egypt." To him, Scriptures refers to the Ishmaelites as Midianites because the Midianites are called Ishmaelites as mentioned" by the book of Judges 8:23-24 "But Gideon said to them "I will not rule over you, neither will my son rule over you, the Lord shall rule over you, but rather I will request that every man give me the earrings of the captives (which they had golden earrings because the men had been Ishmaelites)." To be informed that the kings of Midian defeated by Gideon are said to have worn earrings because they were Ishmaelites.⁴⁰ The documentary hypothesis based on discussions above is the authorial style. Either the predominance of views to each other are connected or not is obviously, the awkward transition of the story in the verses and its repetitions as a result of without authors and redactors⁴¹ coordination. As remarked by Karen Armstrong "Our authors are not interested in historical accuracy"⁴² by giving example that "the authors of Genesis do not provide any historical information about life in Palestine during the second millennium BCE. In fact, as have shown, scholars knew nothing about the period. Frequently, they made mistakes, referring to the presence of the Philistines who did not arrive in the country until long after this early biblical era."⁴³ Without hesitation, Armstrong reminds us that the Psychoanalysis began as a predominantly Jewish discipline and the authors of ancient Israel had already begun to explore the uncharted realm of the human mind and heart.⁴⁴

To examine briefly in terms of which civilization had existed earlier than the others a quick review would provide some rough indicators. It is known that Hebrew was not the original language of the Torah⁴⁵ and it came very much later than the language of ancient Iraq. The written Torah is said to have

³⁵ Joel S. Baden (1977), *The Composition of the Pentateuch*, London: Yale University Press, p. 3.

³⁶ *Ibid.*, p. 6.

³⁷ *Ibid.*, p. 4.

³⁸ *Ibid.*, p. 4.

³⁹ The Jewish priest.

⁴⁰ Wellhausen in his book *Composition*, designated the priestly narratives with the siglum Q (from the Latin *quatuor*, for the four covenants he discerned therein) and the priestly laws by the siglum PC (for PriestercodeX") The move to P as the standard siglum for all the Priestly material was made by Kuenen, *Hexateuch*, 64-65 n.34. See Baden (1977), *The Composition of the Pentateuch*, pp. 6 & 260.

⁴¹ If both of them are different person.

⁴² Karen Armstrong (1989), *In the Beginning: A New Interpretation of Genesis*, New York: Alfred A. Knopf, p. 7.

⁴³ *Ibid.*, p. 7.

⁴⁴ *Ibid.*, p. 8.

⁴⁵ "A process of scriptural evolution: Canaanite, Aramaic (Assyrian) and finally square, which later on was renamed Hebrew". See M. M. Al-Azami (2011), *The History of The Qur`anic Text*, UK: UK Islamic Academy, p. 272.

been produced in the centuries between sixth 6th or fifth 5th century BC. Currently, scriptures or Arabic traditional books are facing inconsistencies with information in translation and this creates inaccuracy and a lot of confusion.

The Inimitability of the Quran as a Sample of Stylistic Translation

The relationship between syntax and semantics has not been effectively clarified within the framework of traditional Arabic grammatical theory until the existence of the theory of Nadim introduced by al-Jurjani.⁴⁶ The purpose of the theory is to differentiate between meaning and form in a sentence. The combination of grammar and literary theory in the Quran is to merge precisely the translation and stylistics in illustrating the meaning of inimitability. It means the production of eloquence or *fasÉhah* is not dependent on single words only in producing a meaning. However, in his major contribution to the discussion about the “*ijaz al-Qur’an*” he concentrates on *ma`ani* (meaning) and *lafz* (expression). Both concepts have been subjected to debate between logicians and grammarians. According to logicians, the meanings are the logical ideas that are signified by the expressions. The grammarians, on the other hand, concentrate on the functions of the words. For example, *ma`na* is determined by the quality of style and it would be absurd to attribute qualities of eloquence to the expression as quoted below:

Know that whenever you look into this (corruption of taste and language) you find that it has only one cause, namely their view about the expression and the fact that they assign to the expression attributes (...) without properly distinguishing between those attributes that they assign to them because of something that belongs to its meaning.⁴⁷

Al-Jurjani maintains that there is a large semantic difference between the two sentences: the verb always expresses movement, whereas the nominal form of the participle a state:

The next division (in the nuances of the predicate) is that between an assertion in the form of a noun and that in the form of a verb. This is a subtle distinction, which is indispensable in the science of rhetoric. The explanation is that the semantic role of the noun is to assert a meaning about something without implying its constant renewal, whereas it is the verb’s semantic role to imply the constant renewal of the meaning that is asserted of something. When you say *Zaydun muntoliqun* “Zayd is leaving,” you assert his actual departure without making this departing something he constantly renews and produces. Its meaning is just like in the expression *Zaydun tawilun* “Zayd is tall” and “*Amrun qasirun* “Amr is short” You do not make length and shortness of stature something that is renewed and produced, but just assert these properties and imply their existence in general. In the same way you do not intend in the expression *Zaydun munÉoliqun* “Zayd is leaving” anything more than that this is asserted of Zayd”⁴⁸

The idea of semantic as forwarded by Jurjani was taken up by as-Sakkaki (d.1229M) the author of *Miftah al-Ulum* “key of the sciences,” in which he introduced the term “*ilm al-adab* as the name for a new science, which was to embrace all sciences that in one way or another dealt with language. He divided it into three aspects *ilm sarf*, *ilm nahw* and *ilm bayan*. The innovation is constituted by the third section that is about meanings and clarity. He explained the importance of these as follows: -

Know that the science of meanings follows the properties of the constructions of the language in conveying information, and the connected problem of approving and disapproving these, in order to avoid mistakes in the application of speech to what the situation dictates by paying close attention to this⁴⁹

ilm bayan is expressing meanings in different ways or a technique used to avoid mistakes in the application of speech to the fully intended expression. This implies that the science of *bayan* is the final touch to the conveying of information and cannot be separated from the science of meaning. In other

⁴⁶ Jurjani (1960), *Dalail al-ijaz*, Syed Muhammad Rashid ReÉa (ed.), Cairo: Maktabah Muhammad Ali Subaih wa Aulad, pp. 66-67.

⁴⁷ Ibid., p. 256.

⁴⁸ Ibid., pp. 121-122.

⁴⁹ As-Sakkaki (1983), *Miftah al-ilm*, Beirut: Dar al-Kutub al-ilmiyyah, p. 161.

mentioned above: moral governor or oral governor. Thus, the inimitability of the language of the Quran merges between the two parties in meaning and eloquence. The excellent combination of both theories produces the superlative interpretation as well as the translation.

Encountering the Predicament of Translation

The greatest task confronting the Muslim Ummah is to establish an Islamic curriculum. The present dualism in Muslim education is marked by a bifurcation of an Islamic and secular system. Both of these systems must be integrated with the philosophy from established Islamic sources which provides as the main platform. The Islamic institution which comprises elementary, secondary, college and universities must focus on Tawhid by introducing the Quranic way of life without ignoring the contemporary subjects. The notion that Islamic schools merely serve for the teaching of memorization of Qur'an and teaching religious subjects such as Hadith, Fiqh, Tawhid etc is a misconception that should be corrected. Hence, the stereotypical style of teaching in religious studies should be modified creatively. To uphold a more refined system, the contemporary study of Islamic civilization is a vital project.⁵²

The Islamic Institution should be well preserved and prepared for micro teaching of blue print on Kitab Turath (traditional books) without ignoring the modern system that could be merged. How can we prepare for the best teaching of Kitab Turath's blue print? The understanding of the term 'epistemology' must be focused and on the derivation of the term itself. There must be a major consideration with regards to persistent changes of the morphological system in the sentences of Islamic sources. It must be regarded as an important aspect to look into. The great Islamic scholars not only having the general principles of knowledge as their benchmark but the ability to expand the ideas via critical thinking supported by their strong Islamic identity. Morphology and syntax cannot be separated. Both of these language concepts have to be merged together to become one. As a result in the above case, the synthesis of philosophical grammar and structural linguistics will begin to refute the behavioural sciences which is not "sciences of mind." Language is the "mirror of the mind" which constructs data with innate properties.⁵³ The intellectual process of connection with the subject and predicate, either direct or indirect, has to deal with the phrase structure arrangement of Immediate Constituents (IC) so called the concept of cohesion by al-Jurjānī. The concept relies on meaning construction and as the determining factor in the quality of a text to a linguist by considering it not in isolation but always within a coherent text composition or cohesive unit. Al-Jurjani defines this principle in purely linguistic terms,⁵⁴ as mentioned: "The purpose of cohesive speech is not the sequence of words, but meaning significance has to be harmonized as what the mind supposes it to be."⁵⁵

If we analyse some Quranic verses in Arabic and not the translation, the example would be: māliki yawmi-ddīn 'The Only Owner and the Only Ruling Judge of the Day of Recompense'. (Al-Fātiha 4) Three of the recitations saved the structure of the word mālik 'owner', and determined the semantic changes according to the difference between the syntactical governors.⁵⁶ The first recitation is in genitive case as a qualificative of the majesty noun Allāh 'God' in a previous verse, so it is pronounced māliki as a governee of the particle of genitive li 'to' used which is the governor of the majesty noun Allāh. Grammarians say: "The governor of the qualificative is the governor of the qualified,"⁵⁷ thus, the meaning in this case is to qualify God as The Only Owner and the Only Ruling Judge of the Day of Recompense, and the governor is oral. Another recitation is in the nominative case māliku as a predicate, so the governor here is moral i.e. the meaning of primacy, as a popular syntactical opinion among grammarians⁵⁸ and the meaning is to inform that God is The Only Owner and the Only Ruling Judge of the Day of Recompense. The pronounced mālika in the accusative case is the third recitation. The word mālik in this case is an actor, and its governor is oral; it is the eliminated particle of calling yā, thus the speech in this case relates to the next verse to give the meaning of calling God to tell that He Alone we worship, and He Alone we ask for help for each and everything.⁵⁹

⁵² Al Faruqi (1982), *Islamization of Knowledge*, Washington: IIIT, p. 11.

⁵³ Solehah Yaacob et al. (2014), "Alternative Paradigm For Language Acquisition," *Open Journal of Modern Linguistics*, Vol. 4, No. 3, pp. 465-469.

⁵⁴ Kees Versteegh (1997), *Landmarks in Linguistic Thought 111*, London: Routledge, p. 119.

⁵⁵ Jurjani (1960), *Dala'il al-'ijaz*, Syed Muhammad Rashid Reḥa (ed.), Cairo: Maktabah Muhammad Ali Subaih wa Aulad, pp. 49-50.

⁵⁶ The Linguistic Philosophy Epistemology exercised by Noam Chomsky in Government Binding Theory.

⁵⁷ Al-Anbaari (2002), *al-Insaf Fi Masa'il al-Khilaf Baina an-nahwiyyina al-Basriyyina wa al-Kufiyyina*, Beirut: Dar al-Kutub al-ilmiyyah, 1:44.

⁵⁸ Ibid., 1:40.

⁵⁹ Al-Khattābī (2002), *Thalāthu Rasa'il fi 'Ijāz Al-Qur'ān*, 1: 9-13.

In the above, the governees are examples of nouns, but in the second example, the governee is a verb, as mentioned in verse: *lillāhi mā fīssamāwāti wa mā fill'ardi wa'in tubdō mā fī anfusikum aw tukhfōhu yuhāsibkum bihillāhu fayaghfiru liman yashā'u wa yu'athibu man yashā'u wallahu alā kulli sha'in Qadīr* 'To God belongs all that is in the Heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, God will call you to account for it. Then He forgives whom He wills and punishes whom He wills, and God is able to do all things' (Al-Baqarah 284). There are three recitations of both of the two verbs: *yaghfir* 'forgives' and *yu'athib* 'punishes', with attention to the second verb *yu'athib* which is attached to the first verb *yaghfir*. So the governor of the first verb is the governor of the second verb in each recitation. The famous recitation is by nominating the two verbs, the verb *yaghfiru* is nominated for the meaning of resumption, and the governor is moral; it is the denomination of accusative and apocopative particles. Semantically, this nominative recitation means that the forgiveness and punishment are not parts of the accounting by God, i.e. the forgiveness, punishment and accounting are different acts of God. Also the accusative recitation *yaghfira* gives the meaning of nominative recitation, but here the governor of the first verb is oral, it is the eliminated particle of accusative *an*. The third recitation is the apocopative case *yaghfir* as governees of the particle of conditional *in*, because it is attracted to the answer of the condition *yuhāsib* 'accounts', so the governor here is oral, and semantically, the meaning is that the forgiveness and punishment are parts of the accounting by God, i.e. the forgiveness and punishment are the accounting of God.⁶⁰

The above explicitly demonstrates that syntax influences the relation between the words of a given phrase, and this explanation is specifically focused on analysing the function of case endings in a sentence in Arabic. Without strong grounding in syntax, morphology and semantic the philosophy of linguistic could not elaborate on the intricacies involved and the interpretation would only be in the form of "general principle of the knowledge." And we notice that relying on this kind of surface interpretation without the benefit of deep structure analysis would result in generalization that would pose as serious impediment to the Islamization of knowledge enterprise.

Conclusion

The translation process must contain several qualities in dealing with written text. The language ability either from the original text or the written text must be outstanding unless the knowledge transferred from one to another is imprecise and not accurate. The unclear explanation effects to the understanding of the issue discussed. The examples mentioned above are some cases or issues in translation which should be considered as a starting point of problems in translation. The misinterpretation of the information or the twisted meaning on certain words or sentences from the original language could be disastrous to the next generation. This kind of misleading information will shift the way of thinking in academia into a bias position. Thus, translation is an important tool to transfer the knowledge from past to present with the quality style of presentation as well as the language used. To suggest the review of the major sources by the credential scholars from the Islamic world is a vital implementation. We are of the conviction that without mastering Arabic the Islamic sources of knowledge would not be fully deployed as in order to transcend to its pristine essence systematic, appropriate and accurate knowledge.

References

Al-Anbari (2002), *al-Insaf Fi Masaili al-Khilaf Baina an-nahwiyyina al-Basriyyina wa al-Kufiyyina*, Beirut: Dar al-Kutub al-Imiyyah.

Al-Azami, M. M. (2011), *The History of The Qur'anic Text*, UK: UK Islamic Academy.

Al-Jumahi, Abd al-Salam (1968), *Tabaqat as-Shu'ara'*, Al-Lujnah al-Jamiyah (ed.), Beirut: Dar an-Nahdah al-Arabiyyah.

Al-Khatib, Muhammad Ujjaj (1983), *Lamahat Fi al-Maktabati wa al-Bahsi wa al-Masadir*, Beirut: Muassasah ar-Risalah.

⁶⁰ Ibid., 1: 429-430.

- Al-Khattābī (2002), *Thalāthu Rasa'īl fi 'Ijāz Al-Qur'ān*, Muhammad Ahmad & Muhammad Salām (eds.), 3rd edition, Cairo: Dār Al-Ma'ārif.
- Amin, Ahmad (1978), *Dhuha al-Islam*, Vol. 1, Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Armstrong, Karen (1989), *In the Beginning: A New Interpretation of Genesis*, New York: Alfred A. Knopf.
- As-Sakkaki (1983), *Miftah al-Ulum*, Beirut: Dar al-Kutub al-ilmiiyah.
- At-Tabari (1979), *Tarikh al-Umam wa-l-Mulk*, Cairo: Dar al-Fikr.
- Baden, Joel S. (1977), *The Composition of the Pentateuch*, London: Yale University Press.
- Butterworth, Charles E. (1983), *Averroes' Middle Commentaries on Aristotle's Categories and De Interpretatione*, New Jersey: St. Augustine Press.
- Daif, Shawqi (1995), *al-Madaris an-Nahwiyyah*, Cairo: Dar al-Ma'arif.
- Firdaus, Sonia (2012), "Evolution of Translation Theories & Practice," *The Dialogue*, Vol. V11, No. 3, 277-294.
- Friedman, Richard Elliot (1989), *Who Wrote the Bible*, Canada: Fitzhenry & Whiteside Limited.
- Guillame, Alfred (1982), *The Life of Muhammad*, Oxford: Oxford University Press.
- Ibn 'Aqīl, (1999), *Sharhu Ibn Aqil*, Vol. 2, Beirut: Maktabah al-Asriyah.
- Ibn Hatim (1997), *Tafsir Al-Qur'an Al-Azim*, Vol. 1, Riyadh: Maktabah Nizar Mustafa al Bariz.
- Ibn Hisham (1996), *al-Sirah al-Nabawiyah*, Umar Abd Salam (ed.), Tadmor, Beirut: Darul al-Kitab al-Arabi.
- Ibn Ishaq (2004), *al-Sirah al-Nabawiyah*, Ahmad Farid al-Mazidi (ed.), Beirut: Dar al-Kutub al-ilmiiyah.
- Ibn Nadim (1994), *Al-Fihrist*, Tunis: Dār al- al-Ma'ārif.
- Jurjani (1960), *Dalail al-ijaz*, Syed Muhammad Rashid Reda (ed.), Cairo: Maktabah Muhammad Ali Subaih wa Aulad.
- Redford, Donald B. (1993), *Canaan and Israel in Ancient Times*, Princeton: Princeton University Press.
- Retso, Jan (2003), *The Arabs in Antiquity*, London: Routledge Curzon.
- Solehah Yaacob (2013), "Linguistic Argumentation and Logic: An Alternative Method Approach in Arabic Grammar," *Argument: Biannual Philosophical Journal*, Vol. 3, No. 2, 409-410.
- Solehah Yaacob (2014), "The Origin of Arab: A Critical Evaluation of the Sources," *The Islamic Quarterly*, Vol. 58, No. 2, 95-127.
- Solehah Yaacob, Rozina Abdul Ghani, Radwa Abu Bakar, Akmal Khuzairi Abdul Rahman, Taufik Ismail & Zalika Adam (2014), "Alternative Paradigm For Language Acquisition," *Open Journal of Modern Linguistics*, Vol. 4, No. 3, 465-469.
- Thabit, Hassan (1974), *Diwan Hassan Thabit*, Walid Arafat (ed.), Beirut: Dar as-Sadir.

Tibawi, 'Abdul Latif (2016), "The Life of Muhammad: A Critique of Guillaume's English Translation," accessed on 20 May 2022, <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>.