

**OPEN ACCESS****ABHATH**

(Research Journal of Islamic Studies)

**Published by:** *Department of Islamic Studies, Lahore Garrison University, Lahore.*

ISSN (Print) : 2519-7932

ISSN (Online) : 2521-067X

October-December-2024

Vol: 9, Issue: 36

Email:[abhaath@lgu.edu.pk](mailto:abhaath@lgu.edu.pk)OJS:<https://ojs.lgu.edu.pk/index.php/abhath/index>

## **Intervention of Translator's Ideology in Translation of the Meanings of the Holy Quran An Analytical Study of English Translation of Selected Verses by Abdullah Yusuf Ali, & George Sale**

**Dr. Muhammad Nawaz**

Assistant Professor Department of Translation & Interpretation, International Islamic University, Islamabad:

### **Abstract**

It is undeniable that analytical and enlightening deliberations of translation in the last decade have focused on questions of ideology; certainly, a productive academic dialogue about various facets of the ideology is going on at various levels. The ideology in translation is a subject discussed by many translation scholars talking about culture, gender, etc. but not often talking about the ideological background of the translators while dealing with the religious text like the Holy Quran. Translation of the meaning of the Holy Quran as one of the religious books must be faithful and loyal to the original text for transferring the intended message of the source text without intervention of the translator's ideology by adopting addition or manipulation or any other translation strategies so that the intended message of the source text of the Holy Quran may be transferred to the readers of the target text accurately without any ambiguity.

This study examines the English translation of the meanings of the Holy Qur'an by George Sale who has Christian ideological background, and Muhammad Abdullah Yusuf who has Muslim ideological background. The research investigates the intervention of the religions ideological factor in translating the meanings of the Holy Quran. Some Quranic verses have been selected for analytical study to explore and examine to what extent the ideology of the translators having different ideological background effects on translation of the Quranic text.

**Keywords:** Ideology, Intervention, Translation, Holy Quran.

The Holy Quran is not just an enthused scripture but it is a divine book revealed to the Holy Prophet Muhammad (صلى الله عليه وسلم), and it is the

## Intervention of Translator's Ideology in Translation of the Meanings of the Holy Quran

---

guidance to all mankind. It has to be translated into other languages to disseminate its message to all Muslim and Non-Muslims. Translation of the Holy Quran must be carried out faithfully and accurately without any distortion, deviation in the meanings of the Holy Quran for conveying the message of Allah Almighty to all human beings because faithfulness in translation is an aspect which always has been given more priority. Nord argues that translation has always been more concerned with faithfulness to the ST although sometimes it results in a translation that is not appropriated for the intended purpose. <sup>(1)</sup> There are several factors that influence the process of translating the meanings of the Holy Quran including linguistic, stylistic, and personal. The linguistic and stylistic factors refer to the inimitable and figurative style of the Holy Quran, while personal factors are related to the knowledge and ideology of the translator. Brigaglia indicates that the religious ideology of the translator is bound to influence the translation of the Quran; when translators adhere to religious beliefs or doctrines foreign to locally established orthodoxy, their work is likely to suffer from intellectual conflict. <sup>(2)</sup> However, the main purpose of this study is to investigate the intervention of translator's ideology in translation of the meaning of the Holy Quran.

### **What is Ideology?**

The word ideology was coined by Count Antoine Destutt de Tracy, a French rationalist philosopher, to define a "science of ideas" as opposed to metaphysics. <sup>(3)</sup> Ideology is defined in various dictionaries including Oxford Advanced Learner's dictionary, Merriam-Webster as "a set of ideas that an economic or political system is based on", a manner or the content of thinking characteristic of an individual, group, or culture, a systematic body of concepts especially about human life or culture <sup>(4)</sup>

### **Scholars Viewpoints on Ideology:**

Many scholars have discussed the concept of ideology and expressed their opinions including Fairclough, Dijk, Duarte, Hatim and Mason and Duarte. Viewpoints of some scholars are as under:

- 
1. Nord, C. (1997). *Translating as a purposeful activity*. Manchester, UK: St. Jerome.
  2. Brigaglia, A. (2005). Two published Hausa translations of the Quran and their doctrinal background. *Journal of Religion in Africa*, 35(4), 424–449.
  3. Bressler, E. (2007). *Literary Criticism: An Introduction to Theory and Practice*. Upper Saddle River, NJ: Pearson Prentice Hall.
  4. <https://www.merriam-webster.com/dictionary/ideology>

**I. Duarte, s Viewpoint:**

Ideology as “social assumptions” that are built into practices and it is a crucial point where he says that ideology must be overt with the reader’s knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce <sup>(5)</sup>

**2. Hatim and Mason’s Viewpoint:**

They defined ideology as the tacit assumptions, beliefs and value systems which are shared collectively by social groups. <sup>(6)</sup>

**3. Fairclough’s Viewpoint:**

He states that ideologies built into conventions may be more or less naturalized and automatized because ideological processes appertain to discourses as whole social events- they are processes between people-not to the texts which are produced, distributed and interpreted as moments of such events <sup>(7)</sup>

**4. Van Dijk’s Viewpoint:**

Dijk defines ideology as a system of beliefs shared by members of a certain social group; this group shares the same attitudes or knowledge. These beliefs are called social representations (SRs); ideologies are the organizing, basic beliefs of these SRs. The members of a certain society have the same common cultural ground which is the basis for all cognition within the same group or between different groups. <sup>(8)</sup>

**5. Calzada Perez’s Viewpoint:**

Calzada Perez defines ideology as “a set of ideas, which organize our lives and help us understand the relation to our environment” <sup>(9)</sup>

---

5.Duarte, J. F., R., & Seruya, T. (2006). Translation studies at the interface of disciplines. Amsterdam: John Benjamins.P.139

6. Hatim, B., & Mason, I. (2005). The translator as communicator. London: Routledge.P.120

7.Fairclough, Norman (1992). Discourse and Social Change. Cambridge: Polity Press.P. 90.

8.Dijk, Teun A. van (2002). Political Discourse and Ideology. In Clara Ubaldina Lorda & Montserrat Ribas (Eds.), Anàlisi del discurs polític. (pp. 15-34). Barcelona: Universitat Pompeu Fabra. IULA.

9.Calzada-Pérez, M. (2003). Introduction. In Maria Calzada-Pérez (Ed.). Apropos of ideology:Translation studies on ideology-ideologies in translation studies (pp. 1-22). Manchester: St. Jerome

### **6. Hatim and Mason's Viewpoint:**

Hatim and Mason defined ideology as “the tacit assumptions, beliefs and value systems which are shared collectively by social groups.”<sup>(10)</sup>

### **7. Munday's Viewpoint:**

He defined ideology in a “wider semiotic sense to mean a system of beliefs that informs the individual's worldview that is then realized linguistically”<sup>(11)</sup>

To sum up, it is perceived through viewpoints of various scholars that ideology is tacit assumptions, beliefs and values systems which are shared by social groups in the human society. In other words it can be said that it is a set of ideas which organize the lives of the individuals of the society and help them to understand the relations. As for the translators, they are part of these groups who have social activities and beliefs that affect their translation norms.

### **What is Translation?**

Translation is an extraordinarily broad notion and can be comprehended in many different respects; One may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, subtitling and machine translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting”<sup>(12)</sup>.

### **Scholars Viewpoints on Translation:**

The concept of translation has been interpreted by many scholars including Catford, Nida, Newmark, Lefevere, Bassnett and Reiss. Viewpoints of some scholars are as under:

#### **1. Lefevere's Viewpoint:**

He views translating as a process of rewriting and points out that rewriting is determined by two factors: ideology and poetics. Unlike the traditional translation theorists, He shifts the focus of translation to the relationships among politics, culture and translation, which present a new perspective for translation study. He states “translation is, of course, a rewriting of an original text”<sup>(13)</sup>.

---

10. Hatim, B. & Mason, I. (1997). *The Translator as Communicator*. London: Routledge. P. 144

11. Munday, J. (2008). *Style and Ideology: Latin American Writing in English*. London: Routledge. P. 8

12. Shuttleworth, M., & Moira Cowie, *Dictionary of translation studies*. Shanghai: Shanghai Foreign Language Education Press, 1997. P.181.

13 . Lefevere, A. *Translation, rewriting and the manipulation of literary fame*. Shanghai: Shanghai Foreign Language Education Press. 1992. P. Xii.

**2. Bassnett's Viewpoint:**

In Bassnett's opinion, translation is not only a kind of pure lingual activity but also a kind of communication intra-culture and inter-culture. In her eyes, translation is "a primary method of imposing meaning while concealing the power relations that lie behind the production of that meaning" <sup>(14)</sup>

**3. Reiss's Viewpoint:**

Reiss defines as "a bilingual mediated process of communication, which ordinarily aims at the production of a Target Language text that is equivalent to a Source Language text" <sup>(15)</sup>.

**4. Catford's Viewpoint:**

He attempts to describe translation in terms of a specific linguistic theory by mentioning that: "Translation is an operation performed on languages: a process of substituting a text in one language for a text in another. From the perspective of functional linguistics, he defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" <sup>(16)</sup>

**5. Nida, s Viewpoint:**

He considers translation as a scientific subject and points out that "the transference of a message from one language to another is a valid subject for scientific description". He also mentioned the concept of dynamic equivalence and defines translation as "the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" <sup>(17)</sup>

**6. Newmark's Viewpoint:**

According to him, "often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text" <sup>(18)</sup>. He also considers translation as "a craft consisting in the attempt to replace a written message or statement in one language by the same message and/or statement in another language" <sup>(19)</sup>

---

<sup>14</sup> . Bassnett, S. Translation studies, Shanghai: Shanghai Foreign Language education press, 1980, P.136

<sup>15</sup> .Reiss, Katharina. Type, Kind and Individuality of Text: Decision Making in Translation. In Lawrence Venuti, the Translation Studies Reader. London: Routledge. 160 – 172.

<sup>16</sup> .Catford, J. C.A linguistic theory of translation: An essay in applied linguistics. Oxford: Oxford University Press, 1965.P.1.

<sup>17</sup> . Nida, E.). Toward a science of translating. Shanghai: Shanghai Foreign Language Education Press, 1964.P. 3-12

<sup>18</sup> . Newmark, P. A textbook of translation. Shanghai: Shanghai Foreign Language Education Press,1988.P.5

<sup>19</sup> . ibid, P. 7.

### **Relationship between ideology and Translation**

The association between ideology and translation is manifold. This relationship has been discussed by many scholars. The viewpoints of some scholars are as under:

#### **1. Hatim and Mason's Viewpoint:**

Hatim and Mason mentioned that "behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms" <sup>(20)</sup>.

#### **2. Lefevere's Viewpoint:**

Lefevere emphasizes that ideology has an impact on what can be translated and the translator's dominant culture can practice the role of censorship on the translation process. <sup>(21)</sup>.

#### **3. Schaffner's Viewpoint:**

Schaffner stated that ideology affect the translation process of producing the target text. They also discuss how ideology can influence the words selection and maximizing or mitigating the impact of a certain text. <sup>(22)</sup>.

#### **4. Nazzal s Viewpoint:**

Nazzal also explains that ideology and the culture of the translator can have a pivotal effect on the translated texts. <sup>(23)</sup>.

To sum up, the above mentioned viewpoints of various scholars elucidate that there is a definite link between translation and ideology. So, translation needs to be studied in connection with society, history, culture and ideology. Only language factors do not influence translation, but ideology factor has impact on translation as well. Both the translator's individual ideology and the dominant ideology of the society influence the translation.

#### **Analytical Study:**

Before embarking on analytical study relating to the influence of ideology on the translated texts, an overview about Ideological background of the translators is presented here:

---

20 . Hatim, B. and Mason, I. (1990). Discourse and the translator. London and New York: Longman.P.161.

21 . Lefevere, A. (1992). Translating literature. New York: The Modern Language Association of America.

22 .Schaffner, C. (2003) Third ways and new centers: Ideological unity or difference?In M. Calzada-Perez (ed.), Apropos of ideology (PP. 23-42). Manchester: St. Jerome.

23. Nazzal, Ayman(2012). Translation as an Intercultural Communication Encounter: A deconstructive Approach. AWEJ, 3 (1), March 2012.

## **Ideological Background of the English Translators:**

### **1. George Sale:**

George Sale (1697–1736) was a Christian British Orientalist scholar. He was educated at the King's School, Canterbury, and in 1720 became a student of the Inner Temple. It is known that he trained as a solicitor in his early years but took time off from his legal pursuits, returning at need to his profession. Sale was an early member of the Society for Promoting Christian Knowledge. Sale became seriously ill with fever for eight days before his death. In 1734, Sale published a translation of the Quran, *Alcoran of Mohammed*, dedicated to John Carteret, 2nd Earl Granville. Relying heavily on O.M.D. Louis Maracci's Latin translation, He provided numerous notes and a Preliminary discourse. His footnotes provide the literal translation where it differs from the idiom of the body text; he gives alternate variant readings; and supplementary historical and contextual information. He died at Surrey Street, London, on 13 November 1736. <sup>(24)</sup>.

### **2. Muhammad Abdullah Yusuf Ali**

Abdullah Yusuf Ali was a British-Indian barrister and scholar. Ali was born in April 14th 1872 in Bombay, India. As a child Abdullah Yusuf Ali attended the Anjuman Himayatul Islam School and later studied at the missionary school Wilson College, both in Bombay. He also received a religious education and memorized the entire Holy Quran. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Ali took a first class Bachelor of Arts degree in English Literature at the University of Bombay in January 1891 aged 19 and was awarded a Presidency of Bombay Scholarship to study at the University of Cambridge in England. Ali first went to Britain in 1891 to study Law at St John's College, Cambridge and after graduating BA and LL.B in 1895 he returned to India in the same year with a post in the Indian Civil Service, later being called to the Bar in Lincoln's Inn in 1896 in absentia. He received his MA and LL.M in 1901. He suffered a heart attack in 1953 and was rushed to St Stephen's Hospital in Fulham where he died. <sup>(25)</sup>.

After presenting a brief biography of the English translators i.e. George Sale and Muhammad Abdullah Yusuf and their ideological

---

24. M. A. Sherif. *Searching for Solace: A Biography of Abdullah Yusuf Ali, Interpreter of The Qur'an* (Kuala Lumpur: Islamic Book Trust, 1994), 4.  
[https://en.wikipedia.org/wiki/Abdullah\\_Yusuf\\_Ali](https://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali)

25. [https://en.wikipedia.org/wiki/George\\_Sale#cite\\_note-1](https://en.wikipedia.org/wiki/George_Sale#cite_note-1)

## Intervention of Translator's Ideology in Translation of the Meanings of the Holy Quran

---

background, some examples from the selected Quranic verses for analytical study in the context of intervention of translator's ideology in translation of the meaning of the Holy Quran are mentioned. The detail of these examples and its analysis is as under:

### Example 1:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. (26)

#### Sale's Translation:

O men of Mecca, serve your LORD who hath created you, and those who have been before you: peradventure ye will fear him.

#### Ali's Translation:

O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.

#### Analysis:

Pondering over the translation of George Sale of the above mentioned Quranic verse, it is witnessed that he has translated the word "الناس" as "Men of Mecca" by adopting the addition strategy of translation during translation process because May be he has the ideology and faith that the Holy Prophet Muhammad (صلى الله عليه وسلم) as "Prophet" was sent to only the men of Makkah not to all mankind of the universe. So due to this he might want to show that the Holy Prophet Muhammad (صلى الله عليه وسلم) is sent for only the people of Makkah. In addition to that Sale manipulated his status as a translator by distorting the intended meaning of the word "الناس" i.e. People as "Men of Mecca" to make the readers of target text that the Holy Prophet has been sent to only the people of Makkah.

Whereas Muhammad Abdullah Yusuf has translated the word "الناس" as "People" by adopting literal translation strategy with a strong Islamic faith and ideology that the Holy Prophet Muhammad (صلى الله عليه وسلم) has been sent to all mankind of the world. So it is clarified and elucidated here that Muhammad Abdullah Yusuf is remained fully adherent to the loyalty and faithfulness which is considered one of the principled and important aspect of the translation process while rendering the above mentioned Quranic verse. He has succeeded to transmit the intended meaning and message of the Quranic Verse accurately and appropriately.

### Example 2:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ (27)

#### Sale's Translation:

---

26. al-Qur'an,2:21

27. al-Qur'an,23:52

This **Religion** is one religion and I am your LORD: wherefore fear me.

**Ali's Translation:**And verily this **Brotherhood** of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).

#### **Analysis:**

Looking into the Translation of George Sale it is observed that he has translated the word “أمة” as “Religion” during translation procedure which may indicate different sense to readers of the target language whereas Abdullah Yusuf has used the word “Brotherhood” while translating the word “أمة” by interpreting his Islamic ideology as he indicated to the universal sense of the word “أمة” so that the meaning of the source word may transferred to readers of the target language faithfully and with loyalty which is the imperative requirement for achieving the dynamic equivalence between the source text and target text. On the other hand, sale could not transmit the intended meaning of the word “أمة” to readers of the target language.

#### **Example 3:**

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَادَهُ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ<sup>(28)</sup>

#### **Sale's Translation:**

Thus have we placed you, **O Arabians**, an intermediate nation, that ye may be a witness against the rest of mankind, and that the apostle may be a witness against you.

#### **Ali's Translation:**

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

#### **Analysis:**

George Sale has added the words “O Arabians” by adopting the strategy of “Addition” during translation procedure of the above mentioned Quranic verse by indicating to his ideology as Christian that Muhammad was sent only to his people “Arabians” On this readers of the target text may

28. al-Qur'ān, 2:143

## Intervention of Translator's Ideology in Translation of the Meanings of the Holy Quran

---

perceive that the Holy Prophet Muhammad (صلى الله عليه وسلم) was only sent to Arabs. He manipulated the intended sense and message of the Quranic verse by adding the word "O Arabians".

Whereas Muhammad Abdullah Yusuf translated the above mentioned Quranic Text faithfully without any addition so that he may be able to transfer the intended message of the source text to readers of the target language clearly.

### Example 4:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ قَدْ كُنْتُ غَافِقًا لِمَنِ اتَّبَعْتُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ كَافِرِينَ  
فَوَقَّاحِ الْوَيْحِ وَأَنْذِرْ لِقَوْمٍ أَصَابَتْهُمُ السَّاعَةُ بَدْءَ ظَهْرِهِمْ وَالَّذِينَ كَفَرُوا حَتَّى يَسْمُرُوا بِأَعْيُنِهِمْ فَاصْبِرْ  
وَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ أَنتَ عِنْدَ عَيْنِنَا مُنْتَظِرٌ (29)

### Sale's Translation:

When GOD said, O Jesus, **verily I will cause thee to die, and I will take thee up unto me**, and I will deliver thee from the unbelievers; and I will place those who follow thee above the unbelievers, until the day of resurrection: then unto me shall ye return, and I will judge

Between you of that concerning which ye disagree.

### Ali's Translation:

Behold! Allah said: "O Jesus! **I will take thee and raise thee to Myself** and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

### Analysis:

Looking into the translation rendered by George Sale it is witnessed that he has adopted the literal translation strategy during the translation process of the above-mentioned Quranic Text as he translated "إِنِّي مُتَوَفِّيكَ" as "Verily I will cause thee to die" by confirming the Christian ideology about Jesus that he is dead now. Whereas Muhammad Abdullah Yusuf has translated it as "**I will take thee and raise thee to Myself**" affected by his ideology as Muslims believe that the Prophet 'Isa (عليه السلام) was not crucified. So, he intended to transfer the ideology of the Muslims during the translation to make it clear to his target readers that the Prophet 'Isa (عليه السلام) did not die. But on the other hand Christians, ideology and faith has been perceived evidently in Sale's translation.

### Findings:

Going through all contents of this study and its various aspects including the intervention of translator's ideology and its impact on the

meanings of the Holy Quran and analytical study of the English translations of selected verse from the Holy Quran it is concluded that:

1. Ideology is a set of tacit assumptions, beliefs and value systems which are shared collectively by social groups in the human society.
2. Translation is not only a kind of pure lingual activity but also a kind of communication intra-culture and inter-culture.
3. The association between ideology and translation is manifold as ideology and the culture of the translator can have a pivotal effect on the translated texts.
4. Ideology in translation in general and in religious text like the Holy Quran in particular is a subject deliberated by many translation scholars in different context.
5. Ideology has a great impact in the translation of the Holy Qur'an because of the different Ideological backgrounds or intentions of translators.
6. Difference in the meaning of the Holy Quran occurred due to various factors including the interventions of translator's ideology.
7. It has been examined through the analytical study of selected examples of English translation of the meaning of the Holy Quran by George Sale and Abdullah Yusuf Ali that both translators having different ideological background tried to influence the intended meanings of the Holy Quran through intervention of their ideology.
8. It is also observed that George Sale, who is affected by his Christian ideology, has manipulated his translation to deliver the Christian beliefs indirectly during translating process of the meaning of the Holy Quran.
9. Ideological interventions differ in every case of translation because of the translator's certain choices on various levels.

### **Recommendations:**

Keeping in view the importance of the translation of the meanings of the Holy Quran for transmitting the real message to all mankind ether they are Muslims or Non-Muslims, and avoiding any distortion and deviation in the meanings of the Holy Quran due to the intervention of ideological factor in translation some recommendations are as under:

1. Relationship between translation and ideology should not be overlooked while translating process of any text especially the religious text like the Holy Quran so that the intended meanings of the certain text may be transmitted to readers of the target language.

## Intervention of Translator's Ideology in Translation of the Meanings of the Holy Quran

---

2. The Holy Quran has to be translated faithfully to deliver the message with its intended sense as the clear image of Islam should not be affected by anything like translator's individual ideology.
3. Translator has to be loyal to the source text during rendering the message of the text especially the religious text like the Holy Quran avoiding such actions like intervention of the translator's ideology which may influence the intended meanings of the source text
4. Translation needs to be studied in connection with society, history and culture keeping in view that only language factors do not influence translation, but ideology factor either translator's individual ideology or dominant ideology of the society has an impact on translation as well.
5. Translators of the meaning of the Holy Quran must be very careful while rendering process keeping in view that dealing with Holy Scriptures is not an easy task because any deviation of the original may affect the meaning and distort the intended message of the original text.
6. Further research on the pattern of this article can be carried out by analyzing other Quranic verses in the context of translator's ideology on the religious text so that the problems faced in the translation of religious text could be addressed effectively.
7. There is need of doing research about various factors relating to the influence of translation like ideology and culture with the focus on the translation of the meanings of the Holy Quran. Consequently, this would help to develop the solutions for translation problems of different religious text.
8. It is recommended that translators of the meanings of the Holy Quran should learn translation skills, strategies, methods, and procedures discussed by various scholars otherwise, incompetency in translation field may do more harm than benefit in term of transmitting the intended meanings of the Holy Quran.
9. It is obligatory for a translator of the meanings of the Holy Quran to be well-versed in contemporary sciences along with shariah sciences like the science of Rhetoric, Semantics, Etymology, Morphology, Syntax, the science of figurative expression, the science of syntactical meanings to understand the meanings of the Holy Quran

- correctly so that any type of distortion and deviation may be avoided while translating the meanings of the Holy Quran.
10. A translator of the meaning of the Holy Quran should be well-versed in connotative and denotative meanings of Islamic terms to avoid any type of misconceptions, distortion and deviation while translating process.
  11. A translator of the meaning of the Holy Quran should know the different culture bound expressions in various languages to deal with the complexities of religious translation appropriately.
  12. A translator of the meanings of the Holy Quran should be aware of cultural aspects of the source text to render the cultural aspects of the Quranic verses.

\*\*\*



This work is licensed under a Creative Commons Attribution 4.0 International License