Revue de Traduction et Langues Volume19Numéro 02/2020, pp. 128-148
Journal of Translation and Languages **مجلة الترجمة واللغات**
ISSN (Print): 1112-3974 **EISSN (Online): 2600-6235**

Islamic Discourse, Ideology and Translation: Sayyid Qutb's Milestones as a Model

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To cite this paper:
Shehab, E., Al-Harahsheh. A, & Shahid, R. (2020). Islamic Discourse, Ideology and Translation: Sayyid Qutb's Milestones as a Model. *Revue Traduction et Langues 19(2),* 128-148.

Received: 23/03/2020, **Accepted**: 14/11/2020, **Published:** 31/12/ 2020

Abstract: *Ideology is a critical term in the domain of translation. This study aimed at identifying the ideological implications behind the translator's lexical choices in Qutb's Milestones into English. It also investigated the ideological, cultural and religious impacts that affect the flowing of meaning for the target audience. The sample of the study was Sayyid Qutb'scontroversial Islamic book 'Milestones.' The book was considered a manifesto of Muslim fanaticism in the eyes of the West. Two translated versions of the book were examined; one version was translated in 1981 by Cedar Rapids (publisher) and the other was translated in 2006 by A.B. al- Mehri. The study compared and analyzed the translator's lexical choices. Critical Discourse Analysis (CDA) framework was applied to provide a critical analysis of the hidden ideologies, socio- cultural context, power inequalities and implied meanings between the Source Text (ST) and the translator's choices of words in the Target Text (TT). The study concluded that the inadequate lexical choice and Qutb's explicit language were sensitive factors that affected the translational choices. The first and the second translations presented the tendency toward direct strategies such as literal translation and transliteration accompanied with explanatory notes, additions and footnotes to avoid any possible misconception for the non-Muslim target readers. In other cases, some choices underwent less direct options like paraphrasing and preferring accuracy over the economy of the text.*
Keywords: *critical discourse analysis; ideology; Islam; religious terms*

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الملخص: تهدف هذه الدراسة إلى تحديد الآثار الإيديولوجية الكامنة وراء اختيار المترجم للمفردات في ترجمة كتاب معالم في الطريق لسيد قطب إلى اللغة الإنجليزية. وبحثت في التأثيرات الإيديولوجية والثقافية والدينية التي تؤثر على انسيابية المعنى للجمهور المستهدف. وكانت عينة الدراسة هي كتاب سيد قطب الإسلامي المثير للجدل "معالم في الطريق". واعتبر هذا الكتاب بيانًا للتعصب الإسلامي في أعين الغرب. وتم دراسة نسختين مترجمتين من الكتاب: ترجمت النسخة الأولى من قبل الناشر سيدار رابيدز في عام 1981، بينما ترجمت النسخة الأخرى في عام 2006 من قبل المهري. وقارنت الدراسة وحللت خيارات استخدام المترجم للمفردات. وتم تطبيق تحليل الخطاب النقدي كإطار نظري للدراسة من أجل توفير تحليل نقدي للأيديولوجيات المخفية، والسياق الاجتماعي الثقافي، والتفاوت في القوة والمعاني الضمنية بين النص المصدر واختيارات المترجم للمفردات في النص الهدف. وخلصت الدراسة إلى أن اختيار المفردات الغير مناسب ولغة قطب الصريحة كانت عوامل حساسة أثرت على خيارات الترجمة. وبينت الترجمتان الأولى والثانية الميل نحو استخدام الاستراتيجيات المباشرة مثل الترجمة الحرفية والنقحرة مصحوبة بملاحظات تفسيرية وإضافات وحواشي لتجنب أي سوء فهم محتمل للقراء المستهدفين غير المسلمين في حالات أخرى، خضعت بعض الاختيارات لخيارات أقل مباشرة مثل إعادة الصياغة وتفضيل الدقة على اقتصاد النص .

الكلمات المفتاحية: تحليل الخطاب النقدي، الايديولوجية، الإسلام، مصطلحات دينية .

1. Introduction

Texts are shaped by the political, ideological, cultural and social context in which they are originated. They are governed by a master discourse that determines the rules, aspects and limits of their production; a powerful ideological system manipulates a particular context through the dominant traditions accepted by that system. One of the systems that has been consistently subjected to the master discourse of the West is Islamic discourse. It is a discourse that challenges the West's ideology due to the peculiarity of its modes of representation; the master signifier of this genre is Islam and it reflects the core images, beliefs and ideologies of Muslims.

The principles of Islamic discourse are apparent in the homogeneity of meaning among its members. Islam was believed to be anti-modernism. That is, "it is a serious, if not threatening, political discourse in academic and political circles around the globe" (Mirbagheri ,2012:51), or as Faiq (2004:65) puts it, "a rejection of Western or European political models." These models, Faiq argues, were based on man-made systems such as Capitalism, Marxism and Secularism which, according to Islam proponents, are believed to be against Islam's rules and regulation. For instance, Marxism maintains that ideology is the justification for the existence of certain values which carries a sense of contradiction with the surrounding environment. This contradiction allows particular presumptions and ideas to exist even if they are against God's orders. As for an advocate of Islam, Islamic discourse symbolizes the only truthful law of true Muslim community.

The domination of one culture over another is confronted by various forms of resistance. Resistance in translation stems from the existence of two unequal languages. Therefore, translation can be viewed as a mode of minor literature in a language that faces 'suppression, racism and segregation' and it creates a sense of mediation within the major languages. In the light of this study, we endeavor to reconcile two incompatible powers of

Islamic and Western ideologies through the employment of CDA. This approach aims to disclose the hidden ideologies among the different worldviews of the text's producer and receiver; it assesses the effect of the surrounding social and political features of the text's environment. Furthermore, CDA investigates the translational choices at two different levels of language: Micro and Macro levels. Dijk (as cited in Taneen et.al., 2015, p. 468), believes that "the macro- and micro-levels (and intermediary "mesolevels") form one unified whole." Dijk further argues that CDA aims at bridging the gap between these two levels. The micro level includes the analysis of the translator's structural and linguistic choices and the Macro level examines the effects of power inequalities, ideologies and dominations between different contexts of production.

CDA has become substantial in the field of translation. It stems from the fact that the focus of translation has shifted away from notions of equivalence and faithfulness for the ST to concern more about the relationship between translation behavior and socio-cultural factors. The shift in the translation focus is exemplified through the analysis of several examples taken from two different translated versions of 'Milestones' the first version was translated in 1981 by Cedar Rapids and the other was translated in 2006 by A.B. al- Mehri.

The two versions of the book are separated by an important event (September, 11); it was the spark that ignited the negative views about Islam and identified 'Milestones' as the "ideal place to start learning about radical Islam" (Swenson, 2005). On the contrary, the supporters of the book believe that the author, Qutb, is "the most influential ideologue of the As-Sahwah (Islamic revival) in the contemporary Muslim world" (al- Mehri, 2006:7). He further talks about how Qutb was 'imprisoned, tortured and eventually executed' for rejecting to live in a world that is disguised to the truthful laws of its existence (Sharia's law or creed).

A "new context is primarily a cultural field" which fulfils some goals and functions that "can be quite different from the functions and goals it served in the source cultural and original context" (Fairclough, 2008:67). The value of this study is manifested in the translators' efficiency to reproduce the author's language, intention and his content in an ideologically saturated society i.e. the West. It presents the translators' preferences of the linguistic and structural choices, rhetorical devices and their effect on understanding the original message at the level of words and phrases. This examination would trigger the question of domestication and foreignization: Would the TT present more natural forms of meaning or would it preserve the form and content of the ST and therefore create possible alien forms of meaning?

2. Methodology

2.1 Qutb's Book

The book معالم في الطريق *'Ma'alem fi Al-Tareeq'* 'Milestones' was believed to be the reason why Qutb was executed shortly after its publication. Qutb's ideology was to present the true nature of Islam as the only source of building a strong and consistent Muslim community. His standpoint was considered to be an incitation against Nasser regime during the 1960s in Egypt in which he concluded that "the Egyptian government along with all other governments in the Muslim world were strictly comparable to pre-Islamic

Arabia in its ignorance and disregard for divine precepts" (Qutb, 2006:11). This was designated under the name of *Jahiliyyahh*. In other words, the author strongly insisted on abolishing any system that contradicts God's rules; his doctrine included the implementation of any necessary method, from preaching to Jihad, which assures human's freedom of any kind of servitude beside Gods.' It was believed to be a politicized Islamic book particularly since Qutb is a member of the Islamic Brotherhood Movement in Egypt, a movement that was always accused of conspiring against the government. As a result, the Egyptian government felt the need to restrain any possible threat; it practiced a form of political and religious censorship by banning this book and executing its author.

2.2 Data of the Study

This study examined the effects of the 're-contextualizing' of Qutb's book in the target environment. The data was taken from two translated versions of the book: One is translated by the Cedar Rapids, Iowa: Unity Publishing (1981)and the other version is translated by A.B. al- Mehri and published by Maktabah Booksellers and Publishers, Birmingham – England (2006); both versions are entitled 'Milestones'. The first one is commissioned by an American publishing house and the second one is reviewed and edited by al- Mehri who seems to be in support of Qutb's opinions. The second version (1981), whose translators are anonymous, attempts to faithfully convey the meaning for the target audience. The translator(s), as it is noticed in the chosen examples in the next chapter, (is/are) more concerned about communicating Qutb's idea in a way that doesn't impede understanding or cause possible misconception particularly since the book is addressing sensitive subjects such as Islam and what makes a true believer.

CDA identifies the idiosyncrasies that arise due to the peculiarity of Islamic genre and the status of the ST for Muslims; "the peculiarity of religious language stems from its divine status, connotative meaning, and stability" (Al-Harahsheh, 2013). In translating non-Western texts, "translators often domesticate foreign texts to suit Western values, paradigms and poetics" (Baker and Saldanha, 2009: 201). According to Venuti (1995), (as cited in Baker and Saldanha, 2009, p.201), "fluent domesticating translations create the illusion of invisible translators and transparent representations." Consequently, the data comparison between the ST and TT assess any possible level of deviation from the source message to estimate the degree of its effectiveness on transferring the message for the target reader in his/her new environmental restrains. For instance, Jacquemond (1992) describes the image of the 'Orient' as stagnant, mysterious, strange, and esoteric" (as cited in Baker and Saldanha, 2009:149). This perception is a possible view to have among the non-Muslim target reader. As a result, what is the best translation option for the translator to opt for to decrease this generalized level of negativity?

3. Critical Discourse Analysis and Translation Studies

Functionalist theories of translation integrated discourse analysis in translation studies "(Mahdiyan et.al., 2013) The theories aim at studying the effects of text genre, context, various language functions, culture, style and the communicative effect on the process of translation. CDA is concerned with both the language and the culture of ST and TT at the same time. This approach views translation "as a social, cultural, and political

act and tries to combine these three factors to analyze both ST and TT" (Mahdiyan et.al. 2013: 38). One of the most important functions of CDA is that it helps to understand the ideological background of the ST producer; something that is not apparent in translation *per se*.

Islamic discourses, affected by various political situations, are one of the most complicated fields of translation (Al-Harahsheh, 2014). One of the main tenets of CDA is to focus on the way the discourse structure "challenge(s) relations of power and dominance in society." Van Dijk, as (cited in Taneenet.al., 2001, pp, 352-371) also refers to the macro and micro levels of analysis. At the macro level, CDA is concerned with "power, dominance and inequality between social groups." The micro level is concerned with the verbal interaction during communication and language use. This means that CDA has to "bridge the gap" between two different contexts of productions; it includes the translator's role on reshaping these elements in the new discourse that can be culturally, historically and ideologically remote from the original version.

Bloor and Bloor (2007:12) also assert that one of the main aims of CDA "is to investigate how ideologies can become frozen in language and find ways to break the ice." As for Fairclough (2008: 68), she discusses CDA approach in the socio- cultural context. She describes translation as a "re-contextualization of source-language texts in new social and cultural contexts." The TT audience will have different intentions in understanding the meaning associated with the message. These initiated intentions would most likely be different from what the text's producer intended for the original message. Fairclough (2008) illustrates this view by referring to a translator who may choose a translation to be presented as "an act of protest and resistance against political establishment," which can be alien to the SL. This change of perspectives may sound normal for the target audience even if it is not directly related to the original message. Therefore, text producers and receivers are the focal points of inference. Their background knowledge, ideological stances and intentions reform the meaning in a way that fits their expectations.

All in all, it is reasonable to imply CDA as a framework of reference in this study. 'Milestones' is a religiously specific context, affected by the political situation of the period in which it was written. Mike Holt (cited in Faiq 2004, p, 74) explains that the most reasonable choice is to translate a Muslim activist book to a corresponding target audience. It imposes further pressure on the translator who is trying to globalize such critical message for a wider audience. As Nida (1964: 154) suggests, "no translator can avoid of certain degree of personal involvement in his work." A lot of Islamic key concepts are entering the western community and they are getting more domesticated.

According to Fairclough (2008:68), CDA "and Translation Studies (TS) share the assumption that textual features need to be related to the social and ideological contexts of text production and reception." Arabic and English are derived from remote cultural and historical backgrounds; they do not share the same religious affiliations in sacred texts in particular. This theoretical framework aims to highlight the ideologically motivated content and different elements that shape each of the ST and the TT. It is manifested in "the relations of power, dominance and inequality and the ways these are reproduced or resisted by social group members through text and talk" (Van Dijk ,1995:18). In translation, the disparity of language use between the ST and TT, in religious texts, defines

the level of the translator's interference. In the discourse of translation, the cultural interaction between the superior and inferior contexts is demarcated best by the work of the post-colonial period; it emphasizes the concepts of dominance, power and culture that reinforce the image of Arab or Islam for the western audience. Any work that confirms the prevailing images of Arabs in the West would be admired and appreciated. For instance, Najeb Mahfouz is the only Arab writer to win the Nobel Prize for literature; it has been argued that his winning is only a "political maneuver" (Faiq, 2004:22) because of his "positive attitude toward the Egyptian- Israeli peace initiative." On the other hand, the prize was condemned by 'radical Muslims' of Egypt because of his work that distorted the true image of Islam and was considered as a "symbol of western aggression against Islam'.

Another example is reflected in the writings of the Arab writer Hanan Al-Shaykh and her novel 'Women of Sand and Myrrh.' This novel is written for a Western audience. Dallal (1998), (as cited in Faiq, 2004, p,18), wrote: "References specific to Western culture which would be unfamiliar to Arabs go unexplained, whereas references to customs or practices specific to Arab contexts are consistently accompanied by explanations", for example, explanations for references about Islam were inserted even though there was no need for them if they were written for an Arab audience while references to 'Barbie dolls and snoopies' ,specific to western culture, were unexplained. "The west needs to satisfy itself that it knows its natives: it is the other who should adapt to its norms in order to be welcomed as members of universalism and world culture and literature" (Faiq, 2007:16).

4. Translation and Ideology

Simpson (1993:5), (as cited in Hatim and Mason, 1997, p, 120), defines ideology as "assumptions, beliefs and value-system which are shared collectively by social groups." Each group will define the accepted forms shaped by the prevailing ideologies that shape what is accepted in a particular society. "The exercise of ideology in translation is as old as the history of translation itself" (Karoubi, 2005). Fawcett (1998), (as cited in Baker, 1998, pp, 106-107), claims that the ideological practice in translation "can be found in some of the earliest examples of translation known to us" Fawcett (1998),

A lot of scholars presented various models to identify ideology. This notion is empowered through political, religious and authoritative institutions and manifested by specific linguistic choices. Leverve (1992), (as cited in (Munday, 2001, p.130), states that "On every level of the translation process, it can be shown that, if linguistic consideration enters into conflict with consideration of an ideological and/or poetological nature, the latter tends to win out." He also referred to translation as a rewriting process that changes the poetics and the ideology of the ST in a new given context. This view was shared by a number of other scholars. Nida (1964: 154-155) indicates that "at times a translator has purposely and consciously attempted to change a message in order to make it conform to his own political, social or religious predilections." Van Dijk (2001:12) argues that ideology is represented through social, mental and context models which presented the reason behind having a variety of world views for both of the text producer and receiver. Hatim (2001:126), makes a distinction between the translation of ideology and the

ideology of translation. The former focuses "on how 'ideology' is handled in the text to be translated and how best to convey this in translation."). The latter, Hatim maintains, is concerned with identifying what is "in and of translation" (p.127). He also suggests that this distinction raises the question of mediation: To what extent can the translator interfere in the translation process without radically affecting the meaning of the original message?

Language functions are continuously shifting due to the various encounters that people experience in their everyday lives. People nowadays are highly aware of the peculiarities of each particular discourse they become part of. They have been showing awareness toward the appropriate use of language that reflects and supports the ideologies of a definite discourse.

In political discourses for instance, people's linguistic choices will reflect their political stance. The translation of the Arabic word 'قائد' into English can vary depending on the intended meaning that supports the ideological, political and social environment of its audience. The English translation can present a negative overtone to express a rejection for the person who is mentioned like using the word 'perpetrator'; it refers to a person who committed a harmful act. The other option is to translate the word as a 'leader' which refers to the person who is in control of other people, groups or country. The word 'leader' does not necessarily refer to a person who practices a violent act against others, whereas the word 'perpetrator' carries that negative tone. In more extreme cases, the Arabic word may be translated as 'tyrant' to express people's indignation at the mentioned person.

Accordingly, translation is not a mere transfer of meanings from one language into another. It is part of a larger discourse that is governed by certain rules and conventions and reflects what is accepted among a particular group of people. The translator then is required to meet the expectations of the intended audience. These expectations are presented in various methods, agendas, symbols, gestures, designs and words that identify the social life of group of people.

In order to understand the translator's choices in a particular discourse, CDA is the approach to be adopted. It is a "problem-oriented interdisciplinary research movement" (Waugh.et.al. 2016:73). It analyses the controversial elements which distinct each discourse like power inequality, power abuse, ideological affiliation, stereotypical issues, etc. It also allows understanding how these elements are invested in the process of producing a particular language to communicate among the same group of people or between different groups of people.

Due to the 'War against terror' nowadays, as Qutb states that Islamic discourses are subjected to prejudice views that display them as a terrorist work. 'Milestones' for Qutb is one of the most controversial books about Islam. The author is accused of provoking Islamic extremism due to the way of presenting his thoughts and beliefs which have been affected by his experiences during his lifetime.

5. Selection of Translation Strategies

Translating religious discourse is susceptible to the problem of non- equivalence. It is a key term in translation studies. Vinay and Darbelnet (1995:342) identify equivalence in translation as a procedure which "replicates the same situation as in the original, whilst using completely different wording." In Islamic discourses, a high level of ideological

impact is expected due to the sensitive nature of language and its peculiarities. In the discourse of translation, this sensitivity is handled with various translational choices that vary significantly to fit the needs of such a discourse. For instance, Venuti (1995) presents the concepts of domestication and foreignization. To domesticate a text is to make it more familiar and appellative for the needs of the target readership; therefore, a translation strategy may not be a direct one. In such a case, the translator may need to subvert, modify or transplant a new strategy to modify the message. Foreignization, on the other hand, aims to maintain the cultural and linguistic elements of the ST in order to create the same effect of the ST on its original readership." For example, it may include literal translation, transliteration, or direct equivalents etc., Faiq's analysis of Qutb's 'Milestones' (2004:68) indicates the use of 'Arabicness' profusely, particularly with words that reinforce the master signifier 'Islam', for instance, Allah, Qura'n, Khalifa or any verses quoted from Quran or Hadith. This is only one aspect of the research that recreates the effect of the original message on the target readership.

6. Data Analysis

The following section presents examples from two different translated versions of Qutb's 'Milestones'. The examples are classified into two main categories: The first category includes analysis at the word level. Some concepts are analyzed in isolation of others due to their significant continuation in meaning production for the TT audience and the variety of the contexts in which they occur. The other category is concerned with phrases (collocations and idioms mainly) and simple sentences. They are classified according to the ideological trigger that contributed to the way they were translated.

6.1 The Concept of Jahiliyyahh

This term is literally translated as 'ignorance.' It has been significantly used by Qutb to designate the pre- Islamic Arabia before the revelation of Prophet Mohammad (PBUH). He explained that people, as part of a non- Muslim society during that era, were living in a state of ignorance and 'disregard for divine precepts' (al- Mehri, 2006:11). Similarly, Brykczynski (2005) states that Qutb's definition of the term '*Jahiliyyahh*' is like using the word 'Barbarism' to describe non-Western people in the Western tradition.

However, Qutb's ideology made this term extremely important in his work. This term was politically associated with the government of his country; he related the torture that he experienced due to his political affiliation with a state of ignorance and decay to which the Egyptian government has reached. Furthermore, he regarded those unprecedented acts (power abuse, ruthlessness, neglect) as a result of not following Islamic patterns. "Truth (Islam) loses its superiority the moment it takes on any attributes of falsity (Jahiliyyahh)" (Loboda, 2004:27).

The term was equally used 89 times throughout the translated versions of the book. Qutb has associated the term *'Jahiliyyahh'* with a definite lexical set of words that reflect his political and ideological stance and clarify his thoughts about the counterculture i.e. the 'West'. For instance, he used the term *'Jahili'* as an adjective to describe the culture, character, style, concepts, values, beliefs, life, civilization, leadership, environment and most importantly societies of the West. He used the concept *'Jahili society'* 39 times and

the translators provided translations that fit the communicated meaning in each context in which the word was used. The following examples will exemplify the use of the term *'Jahiliyyahh'* in different contexts.

Table 1. The translation of the concept of " الجاهلية" (examples 1 & 2)

#	ST examples	Iowa Publishing House's version (2006): TT2	Al-Mehri's version (1981): TT1
1	"إن العالم اليوم كله يعيش في **"جاهلية"** من ناحية الأصل الذي تنبثق منه مقومات الحياة وأنظمتها, جاهلية لا تخفف منها شيئا هذه التيسيرات المادية الهائلة, وهذا الإبداع المادي الفائق (p.7) "!	"If we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in **Jahiliyyahh,** and all the marvelous material comfort and high-level inventions do not diminish this ignorance" **No footnote for the definition of Jahiliyyahh. (P.26)**	if we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in **Jahiliyyahh,** and all the marvelous material comfort and high-level inventions do not diminish this ignorance" **Footnote: " Ignorance of the Divine guidance"(p.11)**
2	"كان هناك انخلاع من **البيئة الجاهلية**, وعرفها وتصورها, وعاداتها وروابطها, ينشأ عن الانخلاع من عقيدة الشرك إلى عقيدة التوحيد	"This renunciation of the **Jahili (pre-Islamic ignorance) environment**, its costumes, its ideas and concepts, proceeded from the replacement of polytheism by the concept of Unity of Allah" (P,33)	"This renunciation of the **Jahili environment**, its costumes, its ideas and concepts, proceeded from the replacement of polytheism by the concept of Unity of God" (P,33)

The specificity of the term '*Jahiliyyahh'* for the source language audience will create the problem of non- equivalence. Newmark (1988:81) suggests a number of translation procedures to deal with the problem of non- equivalence. Transliteration is one of these strategies; he includes it as part of Transference i.e. 'transferring the SL word into the TT text' i.e. using the SL original alphabets to produce the new word.

Referring to the above strategy, both of the TT1 and TT2 relied heavily on this strategy. They transliterated the term *Jahiliyyahh*and added a footnote at some occasions or an explanation next to the word. Newmark has called this strategy 'couplet' (1988:81); it is when the translator complements the first translation strategy with a second one to clarify the meaning of the word.

The first encounter of the word was presented through example (1) above. The translator of TT1 translated "إن العالم كله اليوم يعيش في جاهلية" as "the whole world is steeped in Jahiliyyahh." In the same paragraph, he referred to the word as 'ignorance' and then he added a footnote at the bottom of the page to refer to the intended meaning; he identified the meaning as "ignorance of Divine guidance." The meaning was restricted to the religious sense of the term. However, the translator used the word Divine to generalize the meaning and include a wider range of audience and not just Muslims who do not understand Arabic. The word 'Divine' is 'connected with a god, or like a god'; therefore, it is not restricted to Muslim's god 'Allah'. This strategy is also known as explicitation where the translator explains the meaning of the concepts.

On the other hand, the translator of TT2 did not add any footnotes or an explanation next to the term to clarify the exact meaning. Instead, the translator added a lengthy introduction about the author's life at the beginning of the book and he settled for using the word 'ignorance' at the end of the same paragraph just like TT1. It seems the translator intended to ideologically relate the term to the political situation of the world (particularly the relation between the West and Arabs). It reflected a state of instability, conflict and ignorance. This state of delusion is similar to what Qutb had suffered in Egypt in the 1960s, as the translator stated in the introduction of TT2.

Transliteration continues to be the prevailing strategy in both translations. The translator in TT2 rendered "كان هناك انخلاع من البيئة الجاهلية" as "This renunciation of the Jahili (pre-Islamic ignorance) environment." It is directly related to a specific period of time before Islam was revealed by Prophet Muhammad (PBUH). The note, added by the translator, triggers Muslim's previous knowledge about that period of history. That period was designated by a 'continual tribal warfare and blood feuds' and the moral levels were 'extremely low from every point of view' (al- Mehri,2006:39-41). Muslim readership, who knows the situations and the details of that period, is immediately linked to that characteristic of that period. Non- Muslim readers are linked to that image only by the examples that the original author presented later in the same chapter which reflects these images. Their understanding will only be limited to the available data.

On the contrary, the translator of TT1 (al-Mehri,1981) did not add any footnote or explanation beside the term. He translated" كان هناك انخلاع من البيئة الجاهلية " as "Jahili environment." It appears that the translator did not aim at guiding the target reader to presuppose any previous meanings; instead, the reader has to follow the flow of the text to understand the term 'Jahili environment', and to logically understand why a lot of people who embraced Islam were willing to leave everything behind them: their customs, traditions, beliefs etc.

With regard to the global context, the choice of not adding "pre-Islamic ignorance" in TT1 just like TT2 could deprive the target reader from the effect created by its addition. This addition may motivate the non-Muslim target reader to find more about that period of time and justify Qutb's contempt of non-Muslim societies.

Finally, context is a crucial trigger for the translator's choices. They are aware of the strangeness of the concept *'Jahiliyyahh'* and they are critical about the presupposed meanings that may be elicited. However, it seems that the translator of TT2 assumes that the text will be mainly read by a Muslim target reader.

Table 2: The translation of the terms الكفر والشرك (examples 3, 4 and 5)

#	ST Examples	Translated text (TT2)	Translated text (TT1)
3	"وحتى لو قتلوا وهم أضعاف من سيقتل منهم –**ويبقى الشرك** وتنحي الجماعة المسلمة ..... فقد كانت المعاهدة التي عقدها الرسول مع اليهود ومن أهلها من بقي على **الشرك** من العرب."	"**Idolatry** would have continued …… the **unbelieving** Arabs." (TT1: p,68) (TT2: p,77)	
4	**". فأولى أن يوصموا اليوم بالشرك والكفر**(p,94)	**If at that time the Quran called the associates of others with Allah and rejecters of the truth…** (TT1: p,82) (TT2: p,93)	
5	كما أنه سبحانه قد **وصف** اليهود والنصارى من قبل **بالشرك والكفر** والحيدة عن عبادة الله وحده	"Before this, Allah Almighty **accused** the Jews and Christians of committing **Shirk (association of other gods with Allah)**"	"Before this, Allah Almighty **accused** the Jews and Christians of committing **Shirk(association of other gods with God)"**

The effect of the context is still apparent in example 3 above. Both translators rendered the word 'Shirk' into 'Idolatry', which is a very culture specific term and makes reference to the pre- Islamic Arabic where people were living in pagan societies who did not believe in God. The translational choice is correct in meaning but difficult to understand that link between the choice and the reason behind it without specialised background knowledge of the situation of Arabs before Islam. Consequently, the translators referred to the Arabs who were living in that period as **"**unbelieving Arabs".

In a similar occasion, the translator's choice in example 4 shows tendency toward euphemistic expressions. It is a linguistic device "to substitute an expression with inoffensive, pleasant, or exalted connotations for an expression with offensive, unpleasant, or harsh ones" (Shehab et.al., 2014:190). The phrase "فأولى أن يوصموا اليوم بالكفر والشرك" was rendered into "the Quran called them associates of others with Allah and rejecters of the truth". As noted, the translators avoided using offensive expressions; for instance, they did not translate "يوصموا" into 'stigmatize', which implies an act of shame and disgrace. They also avoided translating the words "كفر " and "شرك" into 'disbelievers' or "infidels". On the contrary, they preferred paraphrasing the words and verbs into less effective ones, thus preventing negative shades of meaning or as Baker (1992) expressed as evoked meanings.

Moreover, the TT used an active voice sentence rather than a passive voice sentence as in the ST. They changed the verb "يوصموا" into "the Quran called them". It is a holy book and can never be associated with harsh language; therefore, the translators intended to present what Qutb is trying to explain in a more acceptable way, scarifying the economy of space for the accuracy of language. It is even more crucial in the TT2 due to negative presumptions about Islam as an advocate of terrorism and violence.

Example 5 above contradicts what the translator has adopted in the previous example. It is noted that translators are trying to balance the scale of power by inserting their ideological manipulation in a way that supports the target audience and respects their beliefs. With reference to Christians and Jews, the translators translated the verb "وصف" into "accused''. They had been accused of Kufer and Shirk by God. Also, they kept the transliterated forms of the terms with an explanation next to them. Accordingly, it is misleading for the Muslim reader as he/she will be decently acquainted with the peculiarities of the situation. A non- Muslim reader feels connected to the text and protected against any other opposed society.

In short, translation, ideology and context are important factors which shape the translator's choices. Each context identifies what is accepted within a particular environment. In translation, the translator's own ideology determines what to accept and what to deny; as a result, the translator can either communicate the message faithfully and create a foreign text that will carry the features of the original or he domesticates the text and makes the target reader part of the message avoiding any misleading concepts or ideas that need a well-educated reader. The latter choice will possibly manipulate the meaning, either positively or negatively.

6.2. Thematic Structures and Translation

Islamic genre, particularly Qutb's 'Milestones', is subjected to different interpretations to support or defy its original ideas, especially the sensitive issues in Islam, such as *Jahiliah* (Life of ignorance), Sharia'h law (creed), and the belief that there is no God except Allah. This study employs CDA to understand the translators' choices in two different English versions of the book. Some examples are presented to show the translator's linguistic and structural choices and the effect of these choices on the TT. The TT is also examined in terms of the effect of the translator's choices on the overall meaning; does the TT domesticate the original or foreignize it? In other words, do the chosen strategies in the TT support the original meaning both in form and content or do these strategies sacrifice the form in favor of the content i.e. the meaning? Are the translator's strategies ST bias or TT bias? To illustrate, let us consider the following examples:

Example 6

"**لقد شاءت حكمة الله** أن تكون قضية العقيدة هي القضية التي تتصدى لها الدعوة منذ اليوم الأول للرسالة, وأن يبدأ رسول الله- صلى الله عليه وسلم – اولى خطواته في الدعوة بدعوة الناس أن يشهدوا: أن لا إله إلا الله وأن يمضي في دعوته يعرف الناس بربهم الحق, ويعبدهم له دون سواء"(Qutb, 2006:22)

"It was God's wisdom that this fundamental question of faith and belief should be made the central theme of the initial call of the Prophet to his people. The first message which the messenger of God -peace be on him- brought to this people was that they bear witness that "there is no deity except God" and he devoted his efforts to making known to people Who their true Sustainer is and that they should worship him alone" (al-Mehri, 2006:24)

Part of understanding the message of religious languages is to analyze the elements of that message such as the word choice, structure and the context of that message. Example (6) uncovers the translator's effort to redirect the message for the new audience in order to convey it from an Islamic point of view. The position of themes at the beginning of the clause is an unmarked choice which presents old/ known information, thus minimizing the importance of the message. In order to recreate a message which yields the same effect as the original, the translator used cleft sentence (it+ be). This 'predicated theme' structure is an example of marked themes, a term introduced by Baker (1992:132) to signal 'information structure by presenting the element following (it+ be) in the main clause as the new or important item.' Predicating the theme of "god's wisdom" brings the audience's attention to it as new information; it is a justification for human actions, taken for granted by every Muslim. Moreover, it is an emphasis of the question of "faith and belief"; the premise on which Islam is based, something that is not established by human laws, something that is nonnegotiable. In addition, the translator keeps the form and content of the ST by rendering the meaning and respecting the grammar of the TT.

This structural equivalent smoothes the flow of information and allows the audience to shift their attention to the matters of establishing the premise of discussion for the following clauses. It is the reason why Prophet Mohammad endured the torture of communicating God's message for his people, and a constant reminder of God's wisdom

which saved Muslims from dark ages and ignorance in which they were living; the situation was clarified with examples of the immoral habits of *Jahiliyyahh*, e.g. drinking, gambling and prostitution. Therefore, it is evidence for the Islamic attempts to revel human's improvement contrary to the master discourse of the west which presents this religion and Muslims as barbarians.

'Milestones' exemplifies one of the most critical issues in Islam, which is *Jihad*. The version translated by Iowa Publishing House provided an explicit definition of this term in a footnote as 'striving.' "This Arabic word denotes any form of activity, either personal or community wide, of Muslims in attempting to strive for the cause of God and for the sake of Islam" (Qutb, 1981:53). Due to the change of the perspective of the readership, the definition given by Iowa Publishing House does not restrict the term *Jihad* to the violate act of Muslims as it is stated by the master discourse of the West. Rather, the definition refers to *Jihad* as "a form of activity' which is exemplified later in the same chapter as something that includes argument, persuasion and fighting in very restricted cases. For example, Qutb presents the categories of the non-believers; he says:

Example 7

« قسما أمره بقتالهم، وهم **الذين نقضوا عهده** ولم يستقيموا له، فحاربهم وظهر عليهم "(Qutb 2006,p.58)

"**Those who broke the treaty** and did not fulfill its terms. He was ordered to fight against them; he fought with them and was victorious" (1981:54).

The language structure of example (7) above taken from a chapter in Qutb's 'Milestones' entitled "Jihad in the Cause of Allah" directs the flow of information. The English version of the above example was careful to provide all the reasons before mentioning *Jihad* in any context. For instance, the translation above fronted the cause of Jihad **"those who broke the treaty"** i.e. the peace treaty that was signed with the non-believers during the beginning of the Prophet's Messenger-ship. If these non- believers did not meet the obligations imposed on them by Prophet Muhammad, Muslims were ordered to fight against them.

The word order and the structure of the English version above has been carefully organized when presenting such sensitive issue. It aimed at showing that *Jihad* was legislated for very specific case and for certain causes. It changed the thematic order of the original text; "the speaker's point of orientation" (Baker, 1992:121). In other words, when the target reader reads about the order to fight, he easily establishes a coherent link with the reason of that fight and why it was legitimized by linking it to the previous stretches of discourse.

The above examples (6 and7) provide an insight on the underlying level of meaning. The surface structure is only a means to uncover the implied meanings. The flow of information is determined by the structural patterns of the words and the way they are organized. It identifies the most important elements to communicate. Therefore, any change of the focus of ideas will shift the target reader's attention toward the message. The translator has to balance between recommunicating a certain idea accurately and the

method that will be chosen to present the message without heavy interference. To conclude, the translator's awareness of the sensitivity of these matters i.e. God's wisdom and Jihad derived him/ her to reshape the flow of information to limit any possible misconception that is triggered by the pre-established clichés about Islam and Muslims in the target environment.

6.3 Other religious terms

Qutb's terms and concepts are exp lained within a fixed frame of references; they refer to what Islam accepts and identifies. In a similar situation, Faiq (2004:66) proposes that Islam is a 'master signifier' which 'symbolizes the greatest good and defines the community, language and tribe" in Islamic discourses. He also states that such discourses are challenging; they are trying to impose their own ideologies against the status quo.

The following table includes a variety of examples with a variety of translation strategies that contribute to Qutb's argument.

Table 3. Translation of other religious terms (examples 8-20)

	ST examples	**Iowa Publishing House's version (2006): TT2**	**Translation strategy in TT2**	**Al-Mehri's version (1981): TT1**	**Translation strategy in TT1**
8	"جزية" (p,57)	"**Jizyah**." Footnote: Tax imposed upon disbelievers residing under Islamic state (p,63)	Transliteration + explanation	"**Jizyah**" Footnote: A tax levied by Muslims on non-Muslims men in areas governed by Muslims, in lieu of military service.53	Transliteration + explanation
9	"أهل الذمة" (p,57)	"The-**Dhimmis**" **"Dhimmis**-are those disbelievers residing	Transliteration + explanation	"The-**Dhimmies**" Literally meaning' responsib-	Transliteration + explanation

		under Islamic state." (p,63)		ility' Dhimmies refers to the non-Muslim people residing in a Muslim state for whose protection and rights are the Muslim governme nt was responsibl e for(p,53)	
10	"أهل الكتاب" (p,57)	"**People of the book**" No footnote. (P, 36)	Literal translation	"**People of the book** Footnote: Christians and Jews." (P, 54)	Literal translation + explanation
11	"لقريش" (p,51)	"the case of the **Qurish** in the time of the Prophet." 58,49	Transliteration + addition	"the case of the **Qurish** in the time of the Prophet."	Transliteration + addition
12	"أول العهد **بالهجرة**" p.7)	"the early days of **Hijra."** 75,65	Transliteration	"the early days of **Hijra."**	Transliteration
13	"التي أثارت حرب **داحس والغبراء** وحرب **البسوس**"(p.72)	"Such as the wars of **Dahis, Gabra and Basus."** 66,76	Transliteration	"Such as the wars of **Dahis**, **Gabra**and **Basus."**	Transliteration
14	"السرايا"	"**Raiding parties**" 78	paraphrase	"**Scouting parties**" 68	paraphrase

15	وكان ذلك في الشهر الحرام 75	"**This occurred during the month of Rajab**, which was considered a sacred month." 68, 78	addition + literal translation	"**This occurred during the month of Rajab**, which was considered a sacred month."	addition + literal translation
16	"فالإيمان بملائكة الله وكتبه ورسله واليوم الآخر والقدر خيره وشره, وكذلك الصلاة والزكاة والصيام والحج"86 ...	"Thus, belief in **angels** and **Allah's Books** and **Allah's messengers** and the **Akhirah** (life hereafter) and al-**Qadr** (the measurement of good and evil), and al-**Salah**(prayers), as-**Siyam**(fasting), al-**Zakah**(charity) and al-**Hajj**(pilgrimage)". 87	Transliteration + explanation	"Thus, belief in **angels** and **God's Books** and **God'smessengers** and the life hereafter and al-**Qadr** (the measurement of good and evil), and al-**Salah** (prayers), as-**Siyam**(fasting), al-**Zakah** (poor-due) and al-**Hajj** (pilgrimage)..	Transliteration + explanation
17	"قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين" 88	"**My rites of sacrifice**" (P,88)	paraphrase	"**My acts of devotion**" (P,78)	paraphrase
18	"الاجتهاد "99	"**Ijtihad**(analogical judgment)" (P,96)	Transliteration + explanation	"**Ijtihad** (using one's	Transliteration + explanation

				jugement) ” (P,85)	
19	"يوم القيامة" 122	“**Day of Resurrection**” (P,103)	Literal translation	“**Day of Resurrection**” (P,117)	Literal translation
20	"**فروض كفاية** يجب أن يتخصص فيها أفراد منه" 129	“**sufficient obligation**(Fard al-Kifayah) on Muslims(that is to say, there ought to be a sufficient number of people who specialize in these various sciences and arts to satisfy the needs of the community)” (P,109)	Transliteration + detailed explanation	“**sufficient obligation** (Fard al-Kifayah) on Muslims(that is to say, there ought to be a sufficient number of people who specialize in these various sciences and arts to satisfy the needs of the community)” 109,12	Transliteration + detailed explanation

Although the two translated versions of the book are separated by a huge time gap, one is translated in 2006 and the other is translated in 1981, it seems that the translation strategies used by the translators are compatible. Direct strategies are dominant such as transliteration, a strategy that is combined with explanations, footnotes, addition in most of the examples, as noted in the above table. However, cultural and religious concepts are never straightforward. The specificity of their meaning restricts the translator’s choices. This point brings the reader back to one of the research questions: Is the translator ready to sacrifice the nuance of meanings that shape each concept in favor of an easy comprehension? Or does the translator prefer a more detailed and accurate explanation in which the denotative and connotative meanings are a priority?

After examining the above table, it can be seen that the translators of TT1 and TT2 prefer direct strategies in rendering these specific concepts that are part of Qutb's ideological stance. TT1 transliterated eight different concepts and explanations were given to avoid possible ambiguity of meaning. For instance, جزية, أهل الذمة, قريش, داحس والغبراء, حرب البسوس, الصلاة, الزكاة, الصيام, الحج, الإجتهاد, فروض الكفاية were all transliterated with an explanation to clarify the meaning for the target reader. Similarly, TT2 used transliteration in nine different cases.

Furthermore, the other direct strategy is literal translation. It was adopted in three examples in both versions of the English books, for instance, أهل الكتاب, الشهر الحرام, يوم القيامة. However, there are slight differences in the way the examples were translated in TT1 and TT2. The definition of الجزية in TT1 described the people, whom *Al-Jizyah* was imposed upon, as "non- Muslim men" whereas TT2 identified them as 'Disbelievers.' It seems that the connotative meaning behind the word is more aggressive in TT2; the translator is making a strict point about the limits of Islam and the people who belong to it as being unique and chosen. The meaning in TT1 is more euphemistic without a direct reference to any group. This strategy may assume to be offensive, especially for Christians and Jews who consider themselves as believers.

In addition, TT2 transliterated the word اجتهاد into (analogical judgment) whereas TT1 used more general terms (using one's judgment). The first rendering is closer to the definition of the term in the light of Islamic jurisprudence. *Al-Maani*المعاني Online Dictionary educed the meaning of الاجتهاد from an Arabic dictionary called *AlmaaniAljama* المعاني الجمع as 'judgments made according to Shariá's law and evidences." If a certain matter does not have an explicit judgment in Islam, then scientists are allowed to make judgments based on the Islamic doctrine and previous instances that share a similar experience. However, the definition of الاجتهاد provided by TT2 can only be obtained by a deep and careful reader who is already a Muslim or familiar with Islam. On the other hand, TT1 aimed at keeping the meaning available in its simplest form which may be directed to a lager sect of audience who do not have to be well-educated about Islam. On the level of meaning, it generalized the meaning which may confuse the reader and give them the wrong impression regarding the fact that anyone can add his/ her own judgments to the matters that do not have a clear-cut end in Islam.

As the case in religious translation, the problem of non- equivalence is unavoidable in certain cases. One of the strategies adopted by both of TT1 and TT2 translators is paraphrasing. More specifically, Baker (1992) has identified two types of it; paraphrasing with the use of unrelated words and paraphrasing with related words. The word تكافل, السرايا, نسكي were paraphrased using unrelated words because they are not lexicalized in the target language at all. However, according to CDA, the ideology and beliefs of the translator of TT2 are affected by Qutb's own ideology. He did not soften the meaning even though Islam and Muslims are under the microscope these days. For instance, the word نسكي, according to the Online Arabic Dictionary, indicates things that a Muslim does

to show his obedience and submission to the one true God (Allah). TT1 tended to paraphrase the Quranic word with a general phrase "My act of devotion", which would be interpreted within the background knowledge of the target reader. It includes the target audience's beliefs, thoughts and ideology of what to be done to show your devotion toward God. On the other hand, TT2 paraphrased the word as "My rite of sacrifice." This translation does not give a loose meaning of the Arabic word; it is restricted to the holy act of sacrificing animals for God. Using the word 'rites' gives it more religious sense showing that it is what God allowed Muslims to do and it should only be for the sake of God. This deep meaning may not be captured by a non- Muslim target reader.

In a similar occasion, the word السرايا is also paraphrased in TT1 as "scouting parties" and in TT2 as "raiding parties." The Arabic word is a plural noun; it includes 5 and up to 300 soldiers and some horses in which the total number can be up to 400, as defined in Al-Maani Online Dictionary. They received the orders from the Prophet Muhammad himself and they had multi-purposes which were all about protecting and reinforcing Islam. The paraphrase of TT1 restricted the job of soldiers as explorers, whereas TT2 associated an attitudinal meaning to the phrase. The target reader may associate negative understanding of the way Prophet Muhammad supported his call for Islam and the establishment of the Islamic state. This negative connotation is also affected by the current events that the world is witnessing and the phenomenon that Islam prompts for violence, a stereotypical mentality.

7. Conclusion

The main aim of this paper was to present the effect of the ideological triggers in Islamic discourses and their impact on communicating the meaning for the target audience. Qutb was considered as a controversial figure for the West; his ideas and thoughts centered on Islam as a prime signifier for his religious argument and the only valid system for living. On the contrary, 'Milestones' became a classic manifesto of the terrorist wing of Islamic fundamentalism i.e. opposing any negative secular, Western and political influences that may obstruct the need for a coherent Islamic society.

The sacredness of religious language in 'Milestones', the historical backgrounds of the context, the ideological preferences of translators and the political situation between the time when the book was first written and the time of its translation all affected translators' choices; sometimes positively and sometimes negatively.

The main difference between TT1 (1981) and TT2 (2006) is that TT2 tends to provide the Arabic expressions along with the English translation of Islamic concepts and Quranic verses. Therefore, it limited the scope of the addressed audience. A religiously and historically well- educated reader is more likely to better understand the text and appreciate the author's choices. However, TT1did not add the Arabic lexical patterns and settled for using transliteration combined with different forms of explanations to offer TL readers transparent meanings.

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