

The Religiosity of the Translator: Is it an Echo of the Heart or the Mind?

Ahmad Mustafa Halimah¹

¹ Associate Professor of Applied Linguistics and Translation Studies, Department of English Language, College of Arts, King Faisal University, Saudi Arabia

Correspondence: Ahmad Mustafa Halimah, King Faisal University, Saudi Arabia.

Received: May 19, 2022

Accepted: June 20, 2022

Online Published: June 20, 2022

doi:10.5430/wjel.v12n5p356

URL: <https://doi.org/10.5430/wjel.v12n5p356>

Abstract

This article offers a critical appraisal of the *daynunah* [religiosity] of the mind and its manifestation in the work of the English-Arabic-English translator. It is an attempt to provide a novel concept of the mind and its religiosity from an Islamic socio-cultural-psychological perspective and then apply it to a translator and investigate whether their translation is the echo of the heart or mind. English-Arabic-English translation examples from media translated texts were used for analysis and discussion. Results of the analysis and discussion have indicated that the religiosity of the translator resonates the echoes of the heart more than those of the mind and that there is an urgent need for guidelines to allow translators to work in a more balanced and unbiased manner. Researchers in other fields of knowledge could also apply this new concept to, for example, the religiosities of academics, doctors, scientists, lawyers, businessmen and politicians.

Keywords: Daynunah/religiosity, mind, heart, translator, rational, fool

1. Introduction

In both the Western and Arab traditions, the mind has been explored from a psychological perspective and the relationship between psychology and translation studied as an interrelated phenomenon. The role of the '*daynunah*', however, and the significance of a translator's religiosity in their decision-making have been overlooked. This paper attempts to introduce the concept of '*daynunah*', defined as "the underlying driving force behind whatever emerges from the sayings or doings and approvals or disapprovals of man," and answer whether a translator's translation resonates the echo of their heart or mind.

The recent developments in psychology and translation in the Western world have paved the way for scholars to use psychological theories, terminology, and practices in investigating translation issues. Translators of different languages react not only to different socio-cultural circumstances but also to a variety of psychological factors demonstrating that psychology and translation are a socio-culture-specific phenomenon. Osimo, B (2002) outlines the psychological aspects of translation contributions and acknowledges the potential of the translator manipulating the text according to his views, when they differ from the author's. Ulvydienė, L (2013) examines the psychology of translation in cross-cultural interaction and provides a short overview of culture-specific items and the techniques that are applied when translating persuasive advertisements.

Cozma, M and Dejica-Cartis, D (2013:896) offer a psychological approach to professional translator education where they claim "that the efficiency of translator training is determined not only by circumstances of social, economic, pedagogical, and organizational nature, but also by a variety of psychological factors" such as fears, worries, feeling secure as a translator, anxiety, high expectations and disappointment.

Garcés, C. V. (2005) deals with the influence of the emotional and psychological impact on the interpreter in public services using 'personal variables' to refer to the professional, the IPS's emotional state, personality and training. 'Situational variables' then refer to the atmosphere in which the professional develops their activity and 'contextual variables' to the work environment in which the existence of an appropriate support system has a high value.

Rojo López, A. M. , & Korpál, P. (2020) offer a critical appraisal of two experimental methods used to provide physiological measures of stress and emotions in translation and interpreting research, namely, the analysis of heart rate and heart rate variability, and skin conductance. Wang, F (2020) empirically analyses the translation bias arising in the translation process, in the light of cognitive psychology. Her paper attempts to explore this "black box" and use the knowledge of cognitive psychology to describe the experiment of the entire translation process. In the attempt of

this new research path, she explores new research methods, in order to learn from the translator's translation skills.

Zhu, Lin (2020:53-57) offers a critical review of the research on Translation Psychology: Theoretical and methodological approaches where she “provides an overview of the development of translation psychological approaches such as cognitive-psychological approach, the social-psychological approach the gestalt-psychological approach and the embodies cognitive approach.” Methods of research in translation could be “process-oriented, product-oriented, participants oriented and context oriented”.

As for in the Arab tradition, there are many renowned ancient authors who confined their studies of the topic ‘Mind and its nature’ to the study of Sufism, logic, philosophy, anthropology and socio-historical perspectives like Alghazaliⁱ, Ibn Rushdⁱⁱ and Ibn Khaldunⁱⁱⁱ. Contemporary Arab scholars seem to have only referred to what was written in the Western English tradition. Some of their writings were purely translations from English into Arabic and others were either representations, imitations, or transmissions of the thought of the West, calling for it with its merits and demerits.

Although the above researchers tackled issues related to the relationship between translation and psychology and referred to “The translator’s decision-making being influenced by multiple factors in society as a conglomerate of various social-cultural systems, such as patronage, ideology and poetics” in particular (Zhu, L 2020:61-63), they overlooked the *daynunah* of the translator’s mind and its role in their decision-making. Both traditions also gave little to no attention to the concept of *daynunah* being mainly controlled by the heart which tends to be the driving force behind one’s actions and deeds.

This paper will address this matter using verses from the Holy Qur’an, hadiths from the Sunnah of Prophet Muhammad (ﷺ) and sayings of the predecessors, as a methodological framework for analysis and discussion. Thus, an Islamic socio-cultural-psychological approach to translation will be adopted in this study where the theoretical framework based on the new concept of the *daynunah* will be established and then a product-oriented contrastive analysis, based on the Arabic-English-Arabic translator’s religiosity behaviour, will be used to determine whether their religiosity is an echo of the heart or mind.

2. Research Problem

This study will briefly tackle two main issues: the *daynunah* and its nature and its manifestation in the work of the English-Arabic-English translator. The following questions were formed to clarify the notion of religiosity of the mind.

1. What is the *daynunah*?
2. Is the religiosity of the mind determined by the heart or the mind by which we make our decisions on things?
3. Is the Religiosity of the Translator an Echo of his Heart or his Mind?

The rest of the article is structured as follows: Section 3 discusses the religiosity of the mindset from an Islamic perspective, where the issues of the mind and its nature, including its place, virtues, religiosity, and role in acquiring knowledge, along with the traits of a rational person and fool, are fully explained and presented in figures. Section 4 presents a practical manifestation of the *daynunah* in the work of the English-Arabic-English translator to investigate whether the language of their translation is the echo of their heart or mind by using English-Arabic-English translation examples from media translated texts. Section 5 then summarises the full text and gives future research directions for researchers in other fields of knowledge.

3. The Religiosity/ ‘Daynunah’ of the Mindset

The *daynunah* is unlike a misconception that can be easily amended with knowledge and education. It is rather the habits and beliefs that make up one’s religiosity which are so deeply rooted in the heart that they form a significant part of one’s character difficult to change.

3.1 The Mind and its Nature

In Arabic, the dictionary meaning of the verb ‘aqala alghulam’ as in عَقَلَ الْغُلَامُ, would mean: ‘The boy perceived and recognised’ (i.e., came off age/ reached adulthood). In the following example; عَقَلَ الْأَمْرَ / aqala alammra, it would mean: he contemplated, understood and perceived the matter for what it is. Allah (ﷻ) says:

{اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ} (الحديد:17)

{Know you all that Allah gives life to the earth after its death! Already have shown the signs plainly to you, that you may *understand*} (S:57; A:17)

As a generic term, there has been a lot of debate over the meaning and definition of the ‘Mind’. Ibn Aljawzi^{iv}

mentioned in his book *أخبار الأذكىاء* /the News of the Intelligent,” that Ahmad bin Hanbal^v said: “The mind is an instinct”. As for Al-Harith Al-Mohasibi^{vi}, he declared: “The mind is light,” and others said: “It is a force with which facts of information are separated”. Some stated: “It is a kind of necessary science,” and “it is the knowledge of the permissibility of the permissible and the impossibility of the impossible” while others claimed: “It is a simple essence.” A Bedouin when asked about the mind said: “I seized it by experience”. Ibn Aljawzi (2008:13-16)

Almawardi^{vii} stated that: “It is with the mind that the facts of matters are known, and it separates good from bad. It may be divided into two parts: instinctive and acquired (Almawardi, 2009:14). The instinctive mind is the true mind, and it has a limit that is related to the notion of accountability for one’s actions and deeds (التكليف /altakleef), which it does not exceed to an increase or reduce to a decrease. By it, man is distinguished from animals, so if the standard is met by a man, he would be called a rational person.

Saleh Ibn Abdulquddus^{viii}, the ‘wise poet’ of the second century, said:

إِذَا تَمَّ عَقْلُ الْمَرْءِ تَمَّتْ أُمُورُهُ وَتَمَّتْ أَمَانِيهِ وَتَمَّ بِنَاؤُهُ

If a person’s mind is fulfilled, his affairs are fulfilled,
his hopes are fulfilled, and his build is completed.

According to Ibn Abdulquddus, in a holistic view of the mind, the whole human entity is connected to the mental link, so the mind controls and completes human, material and moral affairs. The mind is also behind wishes, ambitions and aspirations essentially being behind both man’s physical and intellectual build.

As for the acquired mind, it is the result of the instinctive mind, and it is the end of knowledge, the correctness of politics, and the truth of idea, and this has no limit, because it grows if is used and decreases if it is neglected. It grows by frequent use especially when it is unrestricted by whim or sensual desire. It is because of this that the Arabs praised the views of the elderly sheikhs who had many diverse experiences. Abu Hamzah Alshari^{ix} went to the extent of describing his brave men, who were happy to die, with rare courage in the history of heroism, describing them as “old young men – I swear by God - they have strong young bodies, self-determination and high aspirations. They do not have this out of recklessness, hatred of life or withdrawal from it, but rather they have *balanced minds*, and deep wisdom, which only the old would possess who have sharpened their minds with life experiences and its long-term and true reflections.” Hence was his pride in them.

Some poets said on this topic (Almawardi, 2009:18):

أَلَمْ تَرَ أَنَّ الْعَقْلَ زِينٌ لِأَهْلِهِ وَلَكِنْ تَسَامُ الْعَقْلَ طُولُ التَّجَارِبِ

Do you not see that the mind adorns its people,
but the fulfilment of the mind is achieved by the length of experiences?

The mind, simply, as Imam Abu Hatim Albasti^x defined it, is "a generic term related to the knowledge of doing the right thing and the knowledge of avoiding doing the wrong thing." Albasti (2005:10)

3.2 The Location of the Mind

Similarly, scholars also differed in defining the location of the mind; the two Imams Abu Hanifa^{xi} and Ahmad ibn Hanbal, for example, said that “it is placed in the brain” because if a person is struck on the head with a strong blow, the mind will disappear, and consequently the person loses the ability to distinguish between right and wrong. And some of them said that it is located in “the heart”, like the two Imams; Ali ibn Abi Talib^{xii} (ﷺ) the 4th Caliph and Muhammad ibn Idris Ashshafi’ee.^{xiii} It was also narrated that Ali ibn Ai Talib (ﷺ) said: “the mind is in the heart, mercy is in the liver, compassion is in the spleen, and the soul is in the lung.” (Albukhari No.425/547: p150). Imam Ashshafi’ee quoted the words of Allah Almighty (ﷻ):

{أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ} (الحج:46).

{Do they not travel through the land, so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts} (S:22; A:46)

Allah Almighty (ﷻ) has also said:

{إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ} (ق:37). أي لمن كان له عقل.

{Verily in this is a message for any that has a heart and understanding or who gives ear and is a witness} (S:50; A:37).

That is, whoever has a mind.

Ibn Aljawzi, in his book “أخبار الأذكيا/ Akhbar alazkiya/The News of the Intelligent”, mentioned that the Sheikh of Islam Ahmad ibn Taymiyyah^{xiv} wrote: “The mind is linked to both the brain and the heart where the brain is the home of thought and perception, and the heart is the home of the principle of will and intent. So, the heart is the home of guidance, and the brain is the home of thought and perception.” Ibn Aljawzi (2008:14). This is the notion adopted here due to its scientific evidence and textual legitimacy.

3.3 The Virtue of the Mind

There is no better blessing, after believing in Allah (ﷻ), glory be to Him, than the blessing and virtue of the mind, for it is the root of religion and the foundation of the world. It is a prerequisite to be held accountable for one’s actions, and without it, accountability is lifted. With the mind and by its rulings, worldly affairs are managed and administered, and with the mind and its virtues, the hearts of people with different natures and purposes are coalesced.

And Alhamawi^{xv}, the poet's saying in this regard was true:

مَا وَهَبَ اللَّهُ لِأَمْرٍ هَيْبَةً أَحْسَنَ مِنْ عَقْلِهِ وَمِنْ أَدَبِهِ
هُمَا جَمَالُ الْفَتَى فَإِنْ فُيِّدَا فَفَقَدَهُ لِلْحَيَاةِ أَجْمَلُ بِهِ

Allah has not given a person a gift .. better than his mind and his good manners
They are the beauty of man, if he lost them ... then loss of life would be better for him

It is an honour for the mind to be used as the balance for a servant to measure up the level of worshipping his Lord. Thus, the better his mind is the better his worship of Allah will be. Allah (ﷻ) says:

{وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ} { (الملك: 10)}

{They will further say: “Had we but listened or used our reasoning, we would not now be among the Companions of the Blazing Fire!”} (S:67; A:10)

Imam Abu Hatim Albasti (2005:12) said: “The mind is the medicine of the hearts, the carrier of the hard-working people, the sower of cultivation for the hereafter, the crown of the believer in this world and his equipment in calamities. He who is deprived of the mind will not find prestige in holding any authoritative position, money will not raise him in society. He who finds the pleasures of this world better than those in the hereafter is mindless. As the worst chronic disease is ignorance, the most severe of want is the lack of the mind.”

3.4 Daynunatu alaql / The Religiosity of the Mind

Van Dijk, (2011:380), cited by Alkrood, M A, (2019:24), defines ideologies as ‘*general systems of basic ideas shared by members of a social group, ideas that will influence their interpretation of social events and situations and control their discourse and other social practices as group members*’. However, the religiosity of the mind as a concept is more comprehensive than the concept of ‘ideology’ as it covers both the process and product of one’s actions and sayings, approvals or disapprovals. Moreover, the former tends to emphasise the role of the heart as the driving force behind any behavioral response more than the brain in the mind. It is not only a culture specific but also an emotionally loaded concept.

Linguistically, the word دينونة/daynunah is derived from the verb dana/yadeenu/deenun/daynununah. As a verb, it means *to religionise* and as a noun it means *a religiosity*. As a concept, it refers to “*the underlying driving force behind whatever emerges from the sayings or doings and approvals or disapprovals of man*”. Every person has a “*daynununah/religiosity*” that controls their sayings and actions, although few are aware of what their religiosity is, where they are led by this impulse and what comes out in speech or action. This *daynunah* is simply a doctrine that one believes in, adopts and defends with all their power, regardless of whether it is right or wrong. It is a phenomenon constantly in practice but concealed except when a motive is present.

Almuthaqab Alabdi ibn Tha'labah, a pre-islamic poet from Bahrain, describing the reaction of his she-camel while spreading a belt on the ground to tighten his load onto it before travel says:

تقول إذا درأت لها وضيبي أهذا دينه أبداً وديني

It says if I put the belt under her belly, this will be her religion and my religion forever.

Here the meaning of "religion" is the habit to which the speaker is accustomed by behaviour and the she-camel, whenever the belt is placed on it, understands that they are set out for a journey. Religion here, in the sense of habit, is not a simple meaning. On the contrary, it indicates that when a certain habit takes control of a person, it often

becomes a compulsive force controlling all thought, feelings, norms, and behaviour. This would give the concept a more compelling dimension manifested by Quraish Tribe^{xvi} in Makkah when they were subjected to their habits while fighting the call of Islam. Allah Almighty (ﷻ) said:

{وإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلُو كَانُوا هُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ} (البقرة:170).

{When it is said to them: “Follow what Allah has revealed:” They say: “Nay, we shall follow the ways of our fathers.” What! Even though their fathers were void of wisdom and guidance? (S:2; A:170)}

The religiosity of the mind, that is, the total thought, or doctrine every rational person holds, controls an individual's intellectual behaviour, self-guides it, self-monitors it, and has intellectual capacities for effective communication to solve problems and issues. It is applied to everything; from matters of this world to those of the hereafter: feelings, desires, manners of habits and customs, traditions, canons of religion, education, teaching and learning, politics, economics, health and medicine, listening, speaking, reading and writing skills, problems and issues and creativity and innovation.

Thus, *daymunah* is a religion or creed or belief that is translated into verbal or practical practices that reflect the perceptions of this belief, whether it is true or false. This religiosity reflects intellectual, cultural, and linguistic beliefs emanating from the heart and the mind at the same time, as is shown in figure 1.

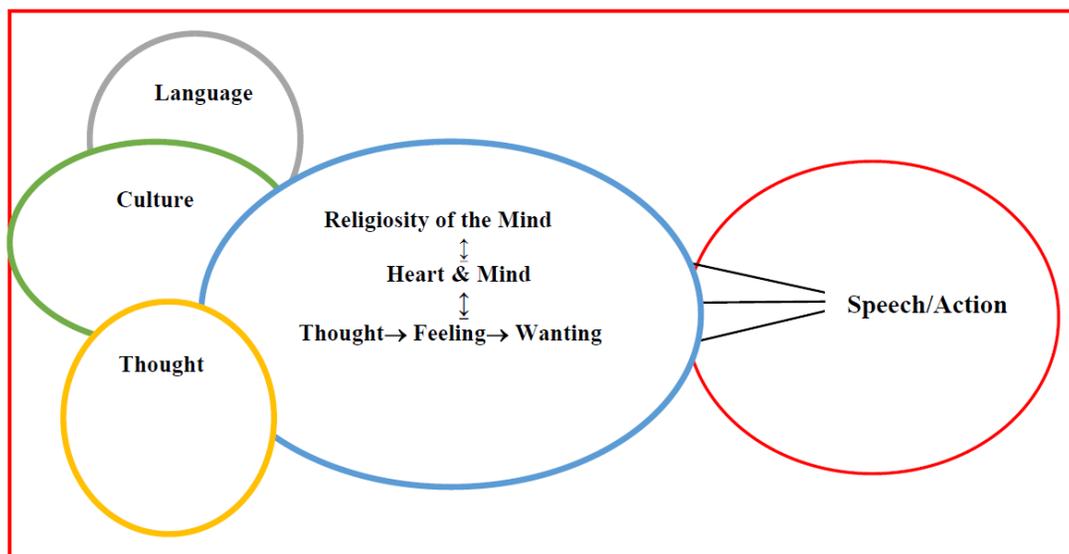


Figure 1. The Religiosity of the Mind

The concept of “impartiality”, for example, is commonly used among thinkers, politicians, advocates of new ideas, and analysts to mean that what they say is ‘objectivity’ and far from being subjective, emotional, or influenced by any influencing variable. They portray the manner they deal with mental and emotional issues as if they were dealing with a physics problem or a mathematical equation. Based on what has been discussed so far, it is sufficient to say that this abstract mind does not exist in mental and emotional matters.

When any ‘mind’ reasons anything, a religiosity of its own colour will reason for it. The owners of minds often hold a religious stance, and the mind searches within the framework of this religiosity for what it approves and cancels out what it denies. Religiosity here is more than its dictionary meaning and it refers to what a person has subjected to himself from within. This submission is an amalgamation of desire and love, or fear and humiliation, or both. Only people without love or humiliation are capable of abstract thinking. The mind searches for the right religion that guides it after it answers the following questions: Where did I come from? Where is my destiny leading me?

It should then respond with the answer of the Father of the Prophets Ibrahim (ﷺ):

{إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ} (الأنعام:79).

{For me, I have set my face, firmly and truly, towards He Who created the heavens and the earth, and never shall I give partners to Allah.”} (S:6; A:79)

It should not respond with the answer of the poet Elijah Abu

I do not know!

I came, I don't know where from, but I came.

And I saw a road in front of me and walked

And I will keep walking whether I like it or not.

How did I come? How did I see my way?

I do not know!

لست أدري

جئت لا أعلم من أين ولكني أتيت

ولقد أبصرتُ قدامي طريقاً فمشيتُ

وسأبقى سائراً إن شئتُ هذا أم أبيتُ

كيف جئتُ؟ كيف أبصرتُ طريقي؟

لست أدري!

Madī^{xvii}:

This example demonstrates two different stances of the mind, the stance of Abraham (عليه السلام), and the stance of Elijah. What has led to this disparity? The mind with which a person aims to move, and which they would want to move them, is the mind that is directed by the first verse of Sura 2 of the Holy Quran, in which there is no doubt, and the mind that believes in the unseen. Allah (ﷻ) says:

{الم ﴿٣﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٤﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ﴿٥﴾ (البقرة: 1-3)

{A.L.M. This is the Book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen} (S:2; A:1-3)

Let the religiosity of your mind be like that of Abraham, not Elijah Abu Madi.

3.5 The Qualities of the Rational Person

Note that the first characteristic a rational person possesses, that distinguishes them from others, is the quality of having faith in Allah (ﷻ) alone with no partner, and in Muhammad his Messenger and the Seal of the Prophets (ﷺ) and the Messengers.

A rational person understands speech, deals with evidence, doesn't argue without a valid point of view, and speculates on the consequences of things before they happen. He is distinguished by his high energy and his companions that are rational, wise, virtuous; far from being bad company.

Ibn Aljawzi (2008:17-18) divided the qualities of the rational person into two parts: form and image, and actions and sayings. Regarding the image of the rational, he says, quoting wise men: "A moderate attitude and a proportional structure is evidence of the strength of the mind and the quality of intelligence, and if the neck becomes thicker, it indicates the strength and abundance of the brain. As for actions and speech, they are inferred from the intellect of the rational person, by his silence, his composition, his lowering of the gaze, his movements in their appropriate places, and his observing of consequences, so he is not provoked by an immediate lust whose consequence is harm, and you see him looking into space, so he always tends to choose the Most High and the Most Gracious, best of food, drink, clothing, saying and deed, leaving what he fears is harm, and preparing for what may happen."

There are reservations on Ibn Aljawzi's theory, as it cannot be proven, but the description was made in the context of a scholar's experience that may agree with the experiences of some. Abu Aldardaa (رضي الله عنه), one of the Prophet's companions, said: "Shall I tell you of the signs of the rational person! A rational person will humble himself to those above him, and will not despise those below him, he holds virtue logically, and he treats people according to their morals." (Ibn Aljawzi (2008:18)

Figure 2 below summarises the most important features of the rational person's religiosity.

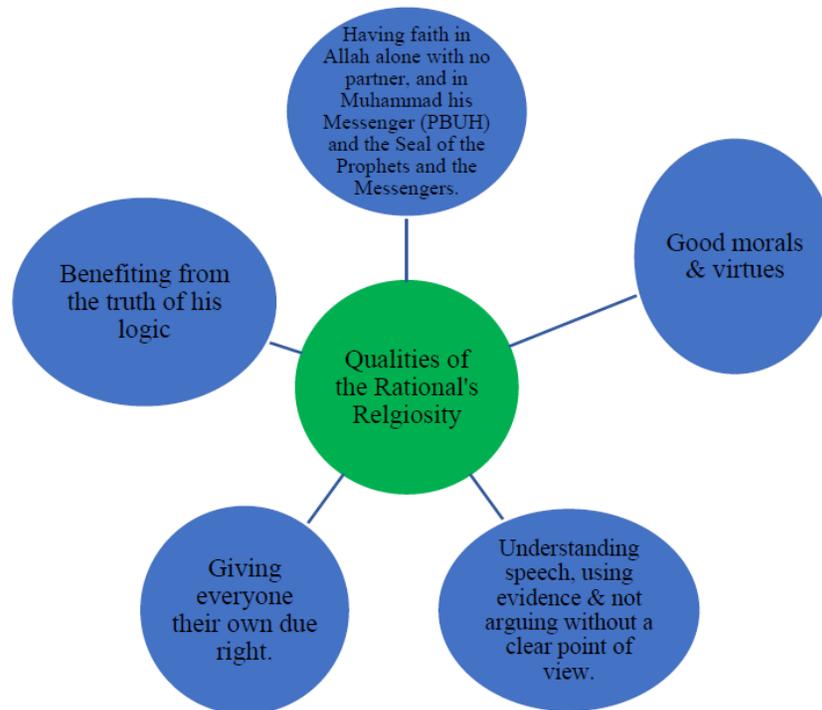


Figure 2. Qualities of the Religiosity of the Rational Person

3.6 The Qualities of a Fool

One of the laws of Allah Almighty (ﷻ) is that He created the law of goodness and its opposite, and commanded man to adhere to good deeds, and to avoid opposites in speech and action. A rational person adopts the law of virtues in speech and in action because he has a valid and sound mind, whereas a fool adopts the law of opposites because of the corruption in his mind.

For Ibn Aljawzi (2006:28), “the fool’s intention is valid but his means and vision of how to achieve his objective are incorrect whereas the mad person’s original sign is corrupted, so he is confused about what to choose”. As an example, it was reported that when a bird flew from a prince, his foolish advisor ordered to close the city gates. The fool’s intention was to keep the bird in but his means were completely wrong. (Ibid:28)

Ali ibn Abi Talib (ؓ) said: “There is no one who does not have a certain degree of foolishness in which he lives”. Foolishness is an instinct in man but people vary in its intensity and severity, as they differ in the soundness of the mind, its nature, and what Allah (ﷻ) has gifted them. (Ibn Aljawzi (2006:31)

Although Ibn Aljawzi (2006:40) divided the attributes of a fool into attributes related to image and form and attributes related to actions, only the latter are summarised as physical quality descriptions are not based on concrete evidence. They are as follows:

- Ignorance and the absence of useful knowledge.
- Arrogance, self-admiration and too much talk. Abu Al-Dardaa^{xviii} (ؓ), a Prophet’s companion said: “Do not be deceived by a man’s status and eloquent speech, even though he performs non-obligatory night prayers and fasts during the day, if you see in him three characteristics: self-admiration, the abundance of reasoning in what does not concern him, and if he becomes angry when criticised for a wrongdoing, he criticises others for, for those are the signs of the ignorant. ”
- Loving false praise even when unworthy of it.
- It was narrated that Wahab bin Munabbih^{xix} said, describing the traits of a fool: “If a foolish person speaks, his foolishness exposes him. If he is silent, his stupidity عيبه exposes him; and if he does anything, he spoils it; if he leaves something, he loses it; neither his knowledge will help him, nor the knowledge of others will benefit him. (Alzahabi, 2001: Vol.4, P:552)

- Imam Abu Hatim Albasti said: “The signs of foolishness are the speed of response, failure to be sure, excessive laughter, frequent turning-around, love of stirring the pot among good people, and mixing with the wicked. If you turn away from the fool, he stops; if you come to him, he will go arrogant. If you forgive him, he ignores you; and if you ignore him, he forgives you; if you do good to him, he will do harm to you, and if you do wrong to him, he will do good to you; if you wrong him, you will do justice to him, and he maltreats you if you do justice to him. So, when you are tested with the company of a fool, be grateful to Allah for giving you what you have and what the fool does not have. (Ibn Aljawzi, 2006:40)

Figure 3 below summarises the most important features of the religiosity of a foolish person

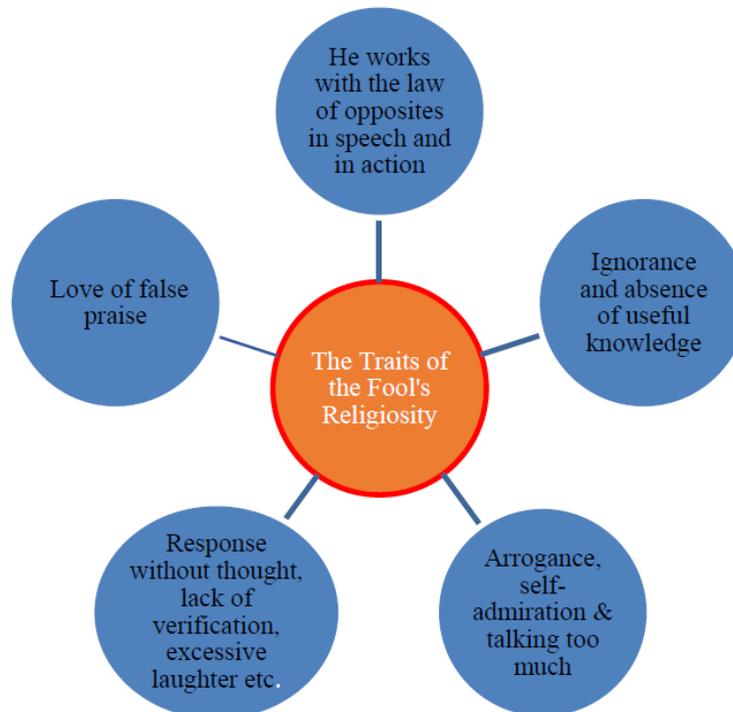


Figure 3. Religiosity Traits of the Foolish Person

3.7 The Mind and Its Role in Acquiring Knowledge

As mentioned earlier, one of the signs of the mind is knowledge. What Allah (ﷻ), the All-knowing, says in the following verse is a clear indication that the mind is set for knowledge and its place is in the heart. So, the relationship between the mind and acquiring knowledge is similar to that of a ship and its captain where the ship is knowledge, and the captain is the mind. Neither can thrive without the other.

{أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ} (الحج:46).

{Do they not travel through the land, so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts} (S:22; A:46)

It was narrated that some scholars said: “The life of the self is in the soul, the life of the soul is in remembrance of Allah, the life of the heart is in the mind, and the life of the mind is in knowledge.” (Alabshihi, 2004:23)

If the mind is sharp and smart, and the heart is healthy, then the strength of the soul is qualified and ready to comprehend what is presented to it of knowledge in a short time, so that there is a positive, harmonious, and commanded interaction between knowledge and the mind. If, however, the mind is busy, troubled, or lazy and lethargic, its ability to acquire knowledge is rigid, negative and reprehensible, and Allah (ﷻ) knows best.

The owner of a valid mind and a healthy heart should benefit from what Allah (ﷻ) has gifted him. A rational person is he who accepts what is right and refuses what is wrong. What is right is what complies with the law of Allah, and the Sunnah of His Messenger (ﷺ), the Seal of the Prophets, and the Messengers, and what is wrong is everything that

violates this law and sunnah.

A rational person is vigilant not to be deceived or believe all that he reads. Imran ibn Husayn(رضي الله عنه) reported that the Messenger of Allah (ﷺ)said:

عن عمران بن الحصين قال: قال رسول الله (ﷺ): "إنَّ أخوف ما أخافُ عليكم بعدي كلُّ مُنافيٍ عَلِيمِ اللسان" ^{xx}

“What I fear most after I am gone is you falling victim for every knowledgeable hypocrite who knows how to use his tongue very well.” (Alalbani, Vol.1, No.132)

A rational person is also vigilant not to obey fools and idiots, lest he loses the soundness of his mind and the integrity of his heart, loses the reward in this world and the hereafter, and becomes among those whom Allah Almighty (ﷻ) said:

{فَاسْتَخَفَّتْ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ} (الزخرف:54).

{Thus, did he make fools of his people, and they obeyed him: truly were they a people rebellious against Allah} (S:43, A:54)

Essentially, a rational person, works through reflection and contemplation. Through this, knowledge is generated, which is what happens in the mind and the heart, and by them the determination to act is generated. By presenting thought before action, what is right and beneficial is known and learnt and that which is wrong avoided. With a preponderant mind, a healthy heart, and with a reassuring and believing soul, one can gain useful knowledge, join the virtuous wise, and leave the company of the ignorant, fools and idiots in all circles.

4. The Religiosity of the Media Translator as an Example

Due to a recent shift from linguistic-oriented approaches to culture-oriented approaches in some areas of translation studies, concepts and issues such as patronage, ideology, politics were embraced by a number of translation scholars such as Bassnett & Lefever (1990) and Lefever (1992). They argue that the ideology and/or patronage of the translator tend to have a strong influence on the process and product of their translation. This is especially seen in media translation where the patron in charge exercises a certain kind of political or even economic pressure on the translator manifested by a prestigious political status the patron holds and economic provision given to the translator as an implicit mild bribe (Elewa, A, 2016).

However, as explained in section 3.4 above, the concept of ‘religiosity/daynunaḥ’ goes beyond the boundaries of ideology, politics or patronage to cover not only principles, ideas and motives but also the decision-making dichotomy of the heart or mind. This paper is mainly concerned with investigating whether the heart or the mind is the main driving force behind one’s actions and reactions.

For the sake of convenience, this paper will examine the role of the translator’s ‘daynunaḥ/religiosity’ in manipulating the translation of media texts from English into Arabic and vice versa. To do so, we need to ask the question: To what extent is the religiosity of the translator an echo of his heart or mind? An analysis of published translated statements has the potential to determine the answer. Examples of where the translator’s religiosity played a decisive factor in the manipulation of the functions of the target text are illustrated below.

Example 1: Translation of Geir Pedersen’s Briefing on Syria

Geir Pedersen, the special envoy of the UN secretary-general for Syria, delivered his briefing on his mission to Syria to the Security Council on 16th December 2020. He was misreported by some Middle Third members as having put forward points during the recent Constitutional Committee session related to his use of ‘Restitutive Justice’. His expression was manipulated and reproduced by the translator at two levels: at the level of replacing ‘Restitutive Justice’ literally with “restorative justice” out of context and at the level of translating it as well. Guided and pushed by a heart-driven inclination, the Pro-Bashar Asaad regime translator replaced the word ‘Restitutive’, singly out of context, with the word ‘restorative’. This is because the former tends to contextually imply ‘compensative justice’ where compensation is to be made in terms of housing, land and property rights, whereas the latter would imply ‘Conciliatory justice’. This suggests reconciliation, possible submission, and a reluctant acceptance of defeat in war which the opposition leaders and people rejected categorically.

At the level of translating the expression “restorative justice” into Arabic as “Conciliatory Justice/ العدالة التصالحية, the Pro-Bashar Asaad regime’s translator could not resist listening to the resonating echoes of his heart and translated it as he did (shown in Table 1 below) causing anger, disappointment and heated TV debates (Tafaseel Show, Orient TV dated 2021). Discussion ensued about its accurate meaning, significance and function to the extent that a clarification from the office of the special envoy for Syria was released and an alternative Arabic version was delivered as

follows: “العدالة التعويضية/Compensative Justice” to satisfy the opposition leaders and their people.

To elaborate more on the power of the heart as a driving force behind the translator’s action, the same expression would be translated by a Pro-revolution translator as “عدالة إعادة الحقوق لأصحابها / The justice of restoring rights to their owners”, because, like the Pro-Bashar Asaad regime translator, he would be unable to resist following the echoes of his heart. This is demonstrated in Table 1 below:

Table 1. Translation of Geir Pedersen’s Briefing on Syria

Geir Pedersen’s Expression	Pro-Assad Regime Translator	Dictionary Meaning/ Neutral Translation	Pro-opposition Translator
‘Restitutive Justice’ was replaced by ‘Restorative justice’	العدالة التصالحية Conciliatory justice	العدالة التعويضية Compensative Justice	عدالة إعادة الحقوق لأصحابها The Justice of returning rights to their rightful owners.

It is fair to state here that the religiosity of both translators; the Pro-Bashar Asaad regime’s translator and the Pro-revolution translator; determined the product of the translation where each followed the resonance of their hearts. The neutral and correct translation of “العدالة التعويضية / Compensative Justice” was that found in the dictionary as it indicates the denotative meaning of the expression with no other non-linguistic meanings or connotations.

Example 2: Translation of Morsi’s speech on Syria

The following example, borrowed and adapted from Elewa (2016:154), demonstrates how an Iranian translator listened to the echo of his heart rather than mind. He translated the speech on Syria made by the then Egyptian president Muhammad Morsi on Iran TV 30/08/2012 at the opening of the Non-Aligned Movement Summit in Teheran^{xxi}.

Table 2. Translation of Morsi’s speech on Syria

Arabic: Iran TV 30/08/2012	Neutral Translation	Persian: Iran TV: 30/08/2012	Back Translation
"إن الشعبين الفلسطيني والسوري يناضلان من أجل الحرية والعدالة والكرامة"	The Palestinian and Syrian people are struggling for freedom, justice and dignity.	مردم فلسطین و بحرین برای آزاد، عدالت ویرامت مبارزه می کنند	The Palestinian and Bahraini people are fighting for freedom, justice and dignity.

It can be seen from the example above that the translator not only replaced the word ‘Syria’ with ‘Bahrain’ but also used the verb ‘fighting’ rather than ‘struggling’. Regardless of the motive, this indicates that the translator could not resist the driving force of his political and religious *daynunah*. In other words, by replacing ‘Syria’ with ‘Bahrain’, the translator displayed a lack of sympathy towards the Syrian people and an intention to destabilise the kingdom of Bahrain. This is especially found in his use of the verb ‘fighting’ rather than ‘struggling’ as the former is more religious and jihadi than the latter. His ‘translation’ would be quite appealing to the Iranians but rejected vehemently by the Syrians and Bahrainis due to historical and sectarian reasons. It must be noted that when a translator commits such a serious mistake, his ‘translation’ cannot be judged as a ‘mistranslation’ but rather a premeditated violent act against the sacredness of the source text and a stark betrayal to the trust given to him as a professional translator.

Example 3: Translation of “the Fall of Basra” during the war in Iraq in 2003

In her discussion of the political role of the translator during the 2003 war in Iraq, Alkrood (2019:29-30) states that a translator, called Fahmy, worked with the US military among a group of journalists who reported for the Los Angeles Times. Fahmy played the role of translator and interpreter for both the army personnel and soldiers and the people he interviewed during the course of his work. Alkrood provides us with the following commentary narrative which we can use here as an example for explaining the religiosity/*daynunah* of the Iraqi translator, its impact on his translation and its impact on the people of Iraq and Basra in particular:

“Fahmy, the interpreter, was not only a mediator; he also took sides. He supported the coalition and the war on Iraq *full heartedly*. When people complained to him about the destruction caused by the troops themselves, he tried to *calm them down* by reminding them that the troops were simply still busy fighting the Baa’thists and *freeing their country*, and that they would *build everything back*

again". (Page:29)

Commenting on the troops advancing into Basra, Fahmy noted that many reporters used the term 'the fall of Basra', but he preferred to call it the 'opening of Basra' (Fahmy, 2004, p. 93). Even more excited than the American reporters, Fahmy could not have chosen better words to describe the invasion of Iraq than this flowery term that summed up the whole of the war on Iraq propaganda. 'Opening' a country is an Islamic concept that, for Muslims, means liberating a country and ensuring justice and prosperity. It meant conquests, not in the sense of brutal invasion, 'but as the overthrow of impious regimes and illegitimate hierarchies, and the "opening" of their people to the new revelation and dispensation' (Lewis, 1991, p. 93). Thus, while the 'fall of Basra', which indicates that Muslims have lost their land is bad news, its 'opening' should be good news. (Page: 30)

Looking into the narrative and the vocabulary used to describe the translator's behavioural responses during the process and product of his translation, we can clearly identify the heart-produced resonances of his religiosity. This is echoed loudly by expressions like "full-heartedly/من كل أعماق قلبه", calm them down/تهدأتهم, freeing their country/تحرير وطنهم, and 'the fall of Basra/سقوط البصرة' translated as the 'opening of Basra/فتح البصرة' which means liberating Basra and its people. Regardless of his primary motives, the driving force behind his pro-US army narrative translation must have been his heart rather than his mind. This was to satisfy his religious belief being a Shi'it, to please his patrons who provided his income and to pass on a positive message to the people of Basra that the invasion of Basra by the US forces was a positive matter. It's seen that Fahmy's translations and interpretations during his work with the US Army during the Iraqi war in 2003 were mainly the products of his religiosity/daynunah that came from the heart rather than the mind as many would have thought.

5. Conclusion

Every religiosity is made up of its own shades and colours that reflect the environment of the individual who holds it. This research endeavored to explain a phenomenon that has been buried under the cover of many misperceptions, rather than explored to help better our understanding of society. It is one of the most essential driving forces of an individual's intellectual behaviour that guides, monitors, corrects and forms an integral part of their character. Through appreciating this idea of religiosity, a higher level of effective communication can be reached due to a deeper understanding of the motives that push certain actions.

Taking note of *daynunah* allows a community to adapt and work accordingly in a manner best suited to accommodate any similarities and differences. Such a level of understanding can further elevate relations in all areas and better society as a whole. This research should be further developed and applied to other fields of knowledge, professions and walks of life such as the religiosities of academics, doctors, scientists, businessmen and politicians.

From the research done, the following is evident:

1. That "Religiosity/Daynunah" is a religion or belief that guides its holder to translate verbal or un verbal practices that reflect the perceptions of this belief, whether it is true or false, and that this religiosity reflects intellectual, cultural, and linguistic beliefs emanating from the heart and the mind at the same time. Therefore, the religiosity of the mind precedes the abstract reason by which it rules, and man does not have an abstract mind in the absolute sense. Rather, a religiosity that guides his mind and its direction.
2. The "Religiosity/Daynunah" of the mind, that is, the total thought, or the universal doctrine that every rational person understands, is the method of self-control in the individual's intellectual behaviour that guides, monitors, and corrects it, and applies the criteria of critical thinking, and has intellectual capabilities for effective communication to solve problems and issues. The position that a person takes in all areas of his life comes from his "Religiosity/Daynunah".
3. That there is a strong relationship between "Religiosity/Daynunah" of the mind, and all that we think about in terms of the world and the hereafter: feelings and desires, customs and traditions, laws and religion, education, politics and economics, health and medicine, listening and speaking skills, reading and writing, issues and issues, creativity and innovation, and many other areas.
4. Alnu'man ibn Bashir (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say: "Indeed, there is a clot in the body which if it is good the whole body is good, and if it is corrupt the whole body is spoiled, and it is the heart. (Bukhari & Muslim)

With this said, the following recommendations are made:

1. That each person examines their "Religiosity/*Daynunah*" and considers whether it is a right or false religiosity. How are they using it? Is it according to what God made them fit, or are they biasing their religion against their nature?
2. That research is conducted on specialised types of "Religiosity/*Daynunah*", such as those that are political, academic, social and commercial.
3. That the concept of "Religiosity/*Daynunah*", and its relationship with the elements of critical thinking is taught to students, each according to their level and environment, and academics.

References

- Alabshihi, B. A., & Afatah, M. bin A. (2004). *المستطرف في كل فن مستطرف، / Almustatrif fi kuli Fannin Mustazrif/The Best of every Desirable Art*. Sader House for Publication, Beirut, Lebanon.
- Albasti, I. A. H., & Muhammad, ibn H. (2005). *أروضة العقلاء ونزهة الفضلاء / Rawdhat Aluqalaa wa Nuzhat Alfudalaa/ the Garden of the Rational & the Picnic of the The Virtuous*, Alassreya for Publishing & Distribution, Beirut, Lebanon.
- Ali, A.Y. (1934, 1977). *The Holy Quran: Translation and Commentary* (2nd ed.). American Trust Publication.
- Alkrood, M. A. (2019). (Unpublished PhD thesis) *Victims or Hysterics? Armed Rebels, or Violent Extremists? Translation and the Different Narratives of the Syrian Uprising*, School of Modern Languages, Cultures & Societies, The University of Leeds, United Kingdom.
- Almawardi, A. H., & Ali Muhamamd, H. A. (2009). *أدب الدنيا والدين / Adab Adunya wa Addeeen/the Manners of Life and Religion*. Alassreya for Publishing & Distribution, Beirut, Lebanon.
- Alzahabi, I. S. A., & Muhammad, bin A. (2001). *سير أعلام النبلاء / Seyar Alam Alnubalaa/ Bibliographies of the Noble*, Alresalah for Publishing and Distribution, Beirut, Lebanon.
- Bahrain attacks Iran over mistranslating Morsi's speech on Syria | Iran | the Guardian. Retrieved from
- Bassnett, S., & Lefevere, A. (1990). *Translation, history, and culture*. London: Pinter.
- Cozma, M., & Dejica-Cartis, D. (2013). A psychological approach to professional translator education, 3rd World Conference on Psychology, Counselling and Guidance (WCPCG-2012). *Procedia - Social and Behavioral Sciences*, 84(20). <https://doi.org/10.1016/j.sbspro.2013.06.669>
- Elewa, A. (2016). *Media Translation*, Qalam for Translation and Publication, Cairo, Egypt.
- Garcés, C. V. (2005). Emotional and Psychological Effects on Interpreters in Public Services: A Critical Factor to Bear in Mind. *Translation Journal*, 9(3), 2005.
- <https://www.theguardian.com/world/iran-blog/2012/sep/03/bahrain-iran-mistranslating-morsi-syria-speech>
- Ibn Aljawzi, J., Addeen, A. F., & Abdurahman, bin A. A. (2008). *أخبار الأذكياء / Akhbar Alazkeyaa/ The News of the Intelligent*. Alassreya for Publishing & Distribution, Beirut, Lebanon.
- Ibn, A., Jamal, Addeen, A. F., & Abdurahman, bin A. A. (2006) *أخبار الحمقى والمغفلين / Akhbar Alhamqa wa Almughafaleen/ The News of the Fool*. Alkitab Alarabi for Publishing and Distribution, Beirut, Lebanon.
- Lefevere, A. (1992). *Translation, rewriting, and the manipulation of literary frame*. London: Routledge.
- Osimo, B. (2002). On psychological aspects of translation. *Sign Systems Studies*, 30(2), 2002. <https://doi.org/10.12697/SSS.2002.30.2.15>
- Rojo López, A. M., & Korpál, P. (2020). Through your skin to your heart and brain: A critical evaluation of physiological methods in Cognitive Translation and Interpreting Studies. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, 19, 191-217. <https://doi.org/10.52034/lanstts.v19i0.533>
- Saheeh *al-Bukhari*, Riyadh: International Ideas Home, 1998.
- Ulvydiené, L. (2013). Psychology of translation in cross-cultural interaction ,5th world conference on educational sciences - WCES 2013. *Procedia - Social and Behavioral Sciences*, 116(2014), 217-226. <https://doi.org/10.1016/j.sbspro.2014.01.197>
- Wang, F. F. (2020). Analysis on translation bias in the translation process based on cognitive psychology, *Revista Argentina de Clínica Psicológica 2020, XXIX(2)*, 1413-1424.
- Zhu, L. (2020). A critical review of the research on Translation Psychology: Theoretical and methodological

approaches. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, 19, 53-79.
<https://doi.org/10.52034/lanstts.v19i0.559>

- ⁱ **Alghazali**, Abu Hamid Muhammad (1058-1111 CE) was one of the most prominent Muslim scholars of his time. He was an Islamic jurist, theologian and Sufi/mystical thinker. He wrote about many subjects, including philosophy, psychology, theology, Islamic jurisprudence and law. His greatest Book is called “Ihya’ Ulum addeen/ The revival of Religious/Religion Sciences’ in which he explained the doctrines and practices of Islam from Sufi/mystics’ perspectives.
- ⁱⁱ **Ibn Rushd**, Muhammad (1126-1198 CE), known in English as Averroes, was a Muslim of Berber descent who wrote about many subjects, including philosophy, psychology, theology, astronomy, Islamic jurisprudence and law, medicine, mathematics and linguistics.
- ⁱⁱⁱ **Ibn Khaldun**, Abdurrahman ibn Muhammad (1332-1406 CE) was an Arab historian, philosopher and statesman. He wrote ‘the Muqaddima/Introduction’ in which he pioneered a general sociological theory of history. He was one of the most original thinkers of the Middle Ages.
- ^{iv} **Ibn Aljawzi** (1116 -1201 CE), Abdurrahman ibn Ali ibn Muhammad Aljawzi was a prolific writer who wrote more than two hundred volumes on different themes and topics of sciences and arts.
- ^v **Imam Ibn Hanbal** (781- 855 CE) Ahmad ibn Muhammad ibn Hanbal Alsheebani was the founder of the Sunni School of Law /مذهب الحنابلة / Hanbali Sunni Doctrine.
- ^{vi} **Ibn Alharith Almuhasibi** (781-857CE), Harith ibn Asad ibn Abdullah AlBasri (781-857CE) was the founder of the Sufi doctrine who influenced many theologians such as al-Ghazali.
- ^{vii} **Almawardi** (972-1058 CE), Ali ibn Muhammad Albasree was known by the nickname Almawardi as he used to sell roses. One of the most prominent thinkers and Ashshaf’eei jurists.
- ^{viii} **Saleh ibn Abdulquddus AlBasri**, was a great Abbasid wise poet and orator who was famous for his poetry of wisdom, proverbs, and sermons. He died in (783 CE).
- ^{ix} **Abu Hamza Alshari** (died in 130 Ah/748 AD), Almuhtar ibn Auf ibn Abdullah Alazdi was one of the most prominent followers of the followers known for being one of the best orators of his time. His common name is Abu Hamza Alshari.
- ^x **Abu Hatim Albasti**, Muhammad ibn Hayan Albasti was a ‘muhaddith’/a hadith scholar and ascetic born in Bast in Afghanistan in (893 CE and died in 965).
- ^{xi} **Imam Abu Hanifa** (599-767 CE), Numan ibn Thabit ibn Marzuban was known reverently as Immam Abu Hanifa by Sunni Muslims for being the founder of the Hanafi school of Sunni jurisprudence.
- ^{xii} **Ali ibn Abi Talib** (599CE-661CE) was the paternal cousin of Prophet Muhammad (ﷺ). Ali (رضي الله عنه) who was raised in part by the Prophet (ﷺ) himself and was one of the first people to accept Islam. He became the fourth Caliph of Islam and married the daughter of the Prophet (ﷺ), Fâtimah.
- ^{xiii} **Imam Ashshaf’ee** (767-820 CE), Muhammad ibn Idrees Ashshafi’ee was the founder of the Sunni School of Law /مذهب الشافعية/Ashshaf’eeya Sunni Doctrine.
- ^{xiv} **Ibn Taymmiyah** (1263-1328 CE), Ahmad ibn Abdulhalim Alharrani was known simply Ibn Taymiyyah. A Sunni Islamic scholar, muhaddith/hadith scholar, polymath, theologian, judge, philosopher, and sometimes controversial thinker and political figure.
- ^{xv} **Alhamawi**, Yaqut Shihab Addeen ibn Abdullah (1179-1229 CE) was famous for his works in geography, history and literature. He wrote Muejam albuldan/an encyclopedia of Islam written in the late Abbasid era. He also wrote Muejam Aludabaa/Dictionary of Literary Scholars.
- ^{xvi} **Quraish Tribe** is the Arab clan to which Prophet Muhammad (ﷺ) belonged and it was named after his great-grandfather Hashim. The Quraish tribe historically inhabited and controlled the city of Makkah and its Ka'ba.
- ^{xvii} **Elijah Abu Madi** (1890-1957 CE) was a Lebanese born American poet and journalist.
- ^{xviii} **Abu Addardaa Alansari** (580-652 CE), Uwaymir ibn zaid ibn qais Alansari was a companion of Prophet Muhammad (ﷺ). He is noted for being one of the trust-worthy narrators of the Prophet’s hadith.

^{xix} **Wahab ibn Munnabih** (655-728 CE), was Yemenite scholar and ascetic, likely of Jewish origin who reverted to Islam and was well known for his vast knowledge of history and Torah.

^{xx} **Alalbani** (1914-1999 CE), Muhammad Nasiruddin Alalbani was an Albanian Islamic scholar particularly known as a Salafi hadith scholar.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).