

Examining the Application of Equivalence Theory and the Terminology Introduced in Deedat's Writings

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Abstract

Religious translation has played a pivotal role in proselytizing and promulgation of world's major religions. Islam in particular is found in every corner in the globe, this marvelous dissemination would have never happened without the translation process. The significance of this study stems up from the importance of the Divine religions in shaping our knowledge and ways of life. The study aimed to examine the religious vocabulary introduced by Ahmed Deedat in his books as well as identify whether he applied the theory of equivalence in his writings or not. In addition, the researcher will explore all the translation methods, styles and techniques that Deedat handled in his writings and how he introduced Islamic and religious terminology. Moreover, the researcher will identify the contribution of Ahmed Deedat to translation process in general and religious translation in particular. The researcher adopted the qualitative content analysis which is widely used in religious translations and translation models particularly Nida's (1964) the theory of equivalence, Beekman and Callow's "Faithful Translation model (1974) and Gutt's "Context's model (1991). The study reveals that Deedat introduced massive religious terminology which can be classified as Quranic, Biblical, Islamic and Christian vocabulary and he applied the theory of equivalence by rendering equivalents for extreme Quranic and Islamic terms into English. The study recommends that the theory of equivalence should be applied in translation by rendering appropriate

equivalents for the source language terminology into the target language.

Keywords: The Holy Quran, the Bible, Christianity, Islam, Divine

1. INTRODUCTION

This field of criticism and examination of the translated versions of the holy Quran has become an alluring stream that aims to analyze the translated religious texts, spot challenges, and correct errors and produce the best ways for the translation of the holy Quran and other forms of religious texts.

This study aims at examining the religious vocabulary introduced by Ahmed Deedat in his writings and identify whether Deedat applied the theory of equivalence or not.

The significance of this study stems up from the importance of religious translations which have played a key role in the propagation and dissemination of the Divine Religions and creeds.

2. THE QUESTIONS OF THE STUDY

The questions of this paper are: to find out to what extent had Deedat introduced religious terminology in his writings? And to find out to what extent did Deedat apply the theory of equivalence in his books?

3. TRANSLATION MODELS

Nida's (1964) *Towards a Science of Translating* is considered a major turning point for providing a scientific theory of religious translation in general and Bible translation in particular. Following the prevailing code-model of communication, he made two fundamental assumptions: (a) "any message can be communicated to any audience in any language provided that the most effective form of expression is found; (b) humans share a core of universal experience which makes such communication possible" (Smith 2007). Based on the latest linguistic advances to translation theory, he opted for an idiomatic rather than a literal translation of the Bible. Based on the principle of equivalent effect of Rieu & Phillips (1954), Nida (1964) stressed the importance of dynamic equivalence in Bible translation. According to

Nida (1964, p.156), two types of translational equivalence take place. The first is the formal equivalence which “focuses attention on the message itself, in both form and content”. On the other hand, a translator who opts for dynamic equivalence in translation “is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship”. In other words, a dynamically equivalent translation, according to Nida (1964, pp.159- 160) aims at completing naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message.

The translation will be considered as appropriate as far as it equally affects the target audience (TA) as the original affects the source audience (SA). This is why the translator should work out the different aspects of the source context, try to translate the context and modify the TT accordingly. Nida & Taber observed that “contextual consistency should be given greater preference than verbal consistency”. Words cannot be translated without regard for the context in which they occur (1969/1982, p.15).

Beekman & Callow (1974, pp.33-34) tackled the notion of fidelity in translation, which is considerably significant in translating a sacred text. It does not only focus on meaning but also on the features of linguistic form. For them, a faithful translation is one which transfers the meaning and dynamics of the original text.

Gutt (1991) objected to the meaning-based approaches to translation of Nida (1964), Nida & Taber (1969), Beekman & Callow (1974), because they do not pay attention to the context-based nature of communication properly. The translator seeks to produce a successful translation which should attempt to convey the contextually derived implications of the original to the target readers.

The above mentioned models can be useful to the present study for the significance they give to context, meanings and the original text's dynamics.

4. STUDY METHODOLOGY

Qualitative content analysis has been profoundly used by researchers of Quran and Hadith studies. Therefore, the researcher will apply it on the writings of Ahmed Deedat. However, the researcher will draw an eclectic approach from the translation models explored in the introduction particularly Nida's (1964) Theory of Equivalence model, Beekman and Callow's model and Gutt's (1991) model. Throughout this study, the following books of Ahmed Deedat will be examined and analyzed: *Al-Quran the Miracle of Miracles (1991) The God That Never Was (1983) Muhammed the Natural Successor to Chris (1979)the Crucifixion or Cruci-fiction (1984) People of the Book (1987) Is the Bible God's Word?(1980), Combat Kit (1994) Who moved the Stone(1977) What the Bible Says about Muhammed (1970) Muhammed the Greatest (1978)*. The researcher will examine all the religious terminology introduced by Deedat in his books **in contexts** and will identify the use of equivalence theory if (any).

5. EXAMINING THE APPLICATION OF EQUIVALENCE THEORY AND THE TERMINOLOGY INTRODUCED IN DEEDAT'S WRITINGS

The field of criticism and examination of translated religious texts has become an alluring hub recently. The researcher will adopt this novel trend and examine the application of theory of equivalence in Deedat's writings. Extracts of his writings will be taken then discussed in this part.

The prophet of Islam was the greatest man that ever lived. (Deedat, 1978, p1)

Before this, he had presented me with "The Call of Minarete" an expensive book written by Bishop Kenneth Cragg. (Deedat, 1978, p1)

I received a phone call from the Muslim community in Dannhauser, a small town in Northern Natal, who were organizing a birthday celebration of the Holy Prophet.

The underlined words above are of religious nature, but the words Islam and the word Muslim are genuinely Arabic that were transcribed into English without any significant modification in terms of phonology or syntax (www. Etymology.com). Furthermore, Deedat managed to give equivalent to the term "moulid Elnabee Elkareem" a

birthday celebration of the Holy Prophet. The theory of equivalence is brilliantly applied.

What does “a prophet mean”? To most a prophet means any prophet and who would be interested in attending a meeting where just any prophet in the Bible was debated? Job, Joel, Jonah, Ezra, Elisha, Ezikiel are just a few of many mentioned in the Bible. (Deedat, 1978, p3)

Deedat unlike other Islamic scholars used the equivalents of prophets' names in the Bible. Most of the Islamic jurists tend to apply transcription regarding the names of holy prophets mentioned in the holy Quran when they write in English or translate into English. Therefore, Deedat applied the equivalence theory.

Normally, it is quite natural for anyone to love, praise, idolize or hero-worship one's leader, be it a guru, saint or prophet. (Deedat, 1978, p5)

However, if I were to reproduce here what great Muslims have said or written about our illustrious Prophet, it could be played down as exaggeration, fancy or idolization by the skeptics and the opponents of Islam. Therefore, allow me to quote unbiased historians, friendly critics and even vowed enemies of that mighty messenger of God Mohamed (pbuh). If the tributes of the non-Muslims do not touch your hearts, then you are in the wrong faith. Opt out of Islam. (Deedat, 1978, p5 and 6)

Hart placing the Prophet of Islam as No. 1, has naturally pleased the Muslims. But his choice has shocked the non-Muslims, more specially the Jews and the Christians who consider this as an affront. (Deedat, 1978, p6 and 7)

All the above underlined words are religious, they can be deemed as both Islamic and Christian vocabulary. Hence, Islam and Christianity were revealed by the same Source, we find a lot of similarities and common terms. Consequently, the theory of equivalence is much easier to be applied due to these similarities.

Although Jesus was responsible for the main ethical and moral respects of Christianity (in so far as these differed from Judaism), St Paul was the main developer of the Christian theology and its principal proselytizer, and the author of a large portion of the New Testament. Mohamed, however, played the key role in proselytizing the new faith and establishing the religious practices of Islam. (Deedat, 1978, p7)

The underlined vocabulary is regarded as very important and common religious terms that used by both Islamic and Christian scholars. Many Islamic jurists get used to transcribe the words “dawa, daia and yadwu instead of adopting the words proselytize, proselytizing and proselytizer”. Ahmed Deedat is one of a few proselytizers who insist on giving equivalent to every Islamic term in English language, a term that is common and apprehended by the English audience and thus the equivalence theory is done,

It was in the early days of his mission in Makkaah. Muhummed (pbuh) was deeply engrossed in trying to invite the leaders of the pagan Quraish to his teachings. (Deedat, 1978, p22)

Whilst in the middle of the conversation with his pagan fellow tribesmen, God Almighty sends Gabriel, the Angel of Revelation with this admonition. (Deedat, 1978, p23)

Even the soul of Khadiga, the mother of the Faithful, would look light-heartedly at the ruse. (Deedat, 1978, p24)

A man of truth and fidelity. (Deedat, 1978, p25)

The Jews hated the Prophet, the Christians hated the Prophet, the Mushriks (the polytheists) hated the Prophet, and the Munafiqeen (the hypocrites) hated the Prophet. It is the nature of the falsehood to hate the truth, Light eliminates darkness but darkness does not take kindly to light. (Deedat, 1978, p25)

All the underlined words are religious ones and are deemed both Islamic and Christian terms. Obviously Deedat managed to find equivalents to Islamic terms such as the *mother of the Faithful*, *Mushriks (polytheists)* and *munafiqeen (hypocrites)* when many Islamic scholars merely transliterated them into English. Once more, the theory of equivalence is exquisitely applied.

And he went on in his talk to defend Muhummed (pbuh) against the false charges, slanders and calumnies of his enemies. (Deedat, 1978, p26)

The Arabs immersed in Idol-worship and fetishism. (Deedat, 1978, p32)

The enemy, the sceptic, the missionary and their passive camp followers will not stop bleating that Islam was spread at the point of the sword. (Deedat, 1978, p33)

Islam will prevail. It is the promise of God and His promise is true. (Deedat, 1978, p35)

Most of the highlighted terms can be deemed as Islamic terms and Christian ones. Deedat succeeded in finding equivalents to them.

Ask any theist, polytheist, pantheist or Trinitarian: how many Gods he believes in? He will shudder to say anything other than One. This is the effect of the strict monotheism of Islam. (Deedat, 1978, p36)

The Creed of Mohamed is free from the suspensions of ambiguity and the Quran is a glorious testimony to the unity of God. (Deedat, 1978, p36)

Muhammad's (pbuh) immediate predecessor advised his disciples. (Deedat, 1978, p40)

The Gospel writers are unanimous in recording that Christ lived by the precepts which he preached. (Deedat, 1978, p40)

He was simply carrying out the trust that was reposed in him by the lord of creation. (Deedat, 1978, p41)

Very significant religious terminology is underlined above. All of them are considered both Quranic and Biblical vocabulary and Deedat's deep knowledge of the Bible and the Quran made him master the equivalence theory of translation unconsciously.

In keeping with his grand commission, Muhummed (pbuh) consistently delivered his message to one and all who would hear, irrespective of race, class or creed. He welcomed them all in the religion of God without any discrimination. (Deedat, 1978, p52)

He called his scribes and dictated five letters, one each to the emperor at Constantinople, the king of Egypt, the Negus of Abyssinia, the king of Yemen and the Emperor of Persia. (Deedat, 1978, p53)

Once more Deedat applies the theory of equivalence unconsciously and provides equivalents to the Islamic terms highlighted above. Many Islamic scholars used the term “**Revelation writers**” to describe the companions who wrote down the holy Quran but Deedat managed to give a better equivalent which is common in the Bible and Christian writings (**scribes**). The same thing applies on the term “Negus of Abyssinia”

In a shock survey of Anglican Bishops, in June 1984 it was revealed that 31 of their 39 Bishops thought that the Christ's miracles, the Virgin Birth and the resurrection might not have happened exactly as described in the Bible. (Deedat, 1979, p5)

Anyone with a modicum scriptural knowledge will be able to guess. (Deedat, 1979, p10)

Remember Hagar and Sarah the two wives of Abraham (pbuh), the friend of God? The jealousy of Sarah was bequeathed to her children and on to nations and tribe yet unborn. (Deedat, 1979, p10)

All the underlined terms could be considered Quranic and biblical ones except the first one “**Anglican Bishops**” which is an extreme Biblical term. The term “**the friend of God**” is a smart equivalent to “**Khaleel Allah**” which proves the application of the equivalence theory.

Remember that in the sixth century of the Christian Era, when Muhammed (pbuh) was chanting God's words which was systematically put into his mouth. (Deedat, 1979, p16)

As proven, Deedat introduced the highlighted above Islamic and Quranic terms into English language. Furthermore, he has proven his full command of English language by making use of English synonyms. The phrase “**chanting God's words**” is an explicit

example for mastering the language and applying the theory of equivalence.

The Quran had come to confirm, correct and complete the Divine Revelation or whatever left of it in unworthy hands. (Deedat, 1979, p19)

In all his sayings and doings, men of discernment could see the working of God's hand. Yet the sceptics called it sorcery, jugglery and magic. (Deedat, 1979, p22)

The Divine religions came from One Source; this sameness of source had created great similarities between them. Therefore, most of the religious terminologies are common in Islamic, Jewish and Christian texts. These similarities facilitate the application of the equivalence theory as Deedat did above.

The soul does not really die, but when it separates from the body at the time of the death of the body, the soul will get a taste of death. (Deedat, 1979, p29)

As underlined above, Deedat introduced this Quranic phrase into English, and fulfilled the equivalence theory magnificently. However, the concept of soul and death is a common one in all religions and beliefs. Therefore, all the underlined words could be regarded as both Quranic and Biblical.

When he was accused by his own people, the Jews, that he was working in league with Beelzebub (the chief of devils) to work his miracles, Jesus (pbuh) rhetorically questions them as he says "how can Satan cast out Satan" (Deedat, 1979, p33)

All Muslims believe in Jesus Christ (pbuh) for what he really was-one of the mightiest Messengers of God and not as God or His son. (Deedat, 1979, p38)

Very significant religious terms and concepts are listed above and all of them can be regarded as both Biblical and Quranic terms. The last underlined one is off course an extreme Quranic and Islamic term

that Deedat managed to apply the equivalence theory by rendering an equivalent for it in English language.

You mock at polygamy which was practiced by the prophets of God as recorded in the holy Bible; you forget that Solomon the wise had a thousand wives and concubines as recorded in the Good Book. Polygamy is a healthy solution to your momentous problems and yet smugly wink at the gratification of unnatural lusts by sodomites and lesbians! What a perversion! (Deedat, 1979, p50)

The researcher has mentioned earlier that Divine Books came from one source, this sameness of Source created common similarities in terms of vocabulary, precepts and concepts. That is why the above underlined words are common in Islamic, Jewish and Christian religious writings. The term “sodomite” which means homosexual in today’s English is peculiar to Christian Biblical texts. Since Deedat is a scholar of the Bible, he never used the term “homosexual” in his writings; he rather used the religious synonym “sodomite”. These similarities have facilitated the application of the equivalence theory as shown above.

It is universally accepted in Christendom, all Orthodox Christians who believe in what they call the Holy Trinity; that the Father is God, the Son is God and the Holy Ghost is God. (Deedat, 1979, p54)

All the three are supposed to be Omnipresent and Omniscient. (Deedat, 1979, p54)

All the listed above words are Christian ones, however, the concept of trinity is mentioned in the holy Quran where God casted those who believe in trinity with blasphemy. Therefore, the researcher can say the terms underlined above are peculiar to Christianity but they are known and common in Quranic and Islamic texts. The terms “**Omnipresent**” and “**Omniscient**” (**Two of the beautiful names or attributes of Allah**) are considered as Quranic and Deedat managed to apply the equivalence theory by rendering equivalents for them from the Bible.

When Jesus Christ (pbuh) began to preach to his people "The Children of Israel, to mend their ways and to refrain from mere legalistic formalism and imbibe the true spirit of the laws and commandments of God, his people demanded miracles from him to prove his bona fides, as recorded in the Christian scriptures. (Deedat, 1991, p2)

The underlined term "The Children of Israel" is recorded in the holy Quran thirty three times, and many Islamic scholars and translators translated it differently such as "Sons of Israel" "the genealogy of Israel". Nevertheless, Deedat translated it as shown above and consequently the theory of equivalence is applied.

Such translations faced severe criticism in the Islamic world and when Abdullah Yusuf Ali came with his translation "***The Children of Israel***" it was extremely accepted by Islamic scholars and translators including Ahmed Deedat.

The Holy Bible is full of supernatural events accredited to the prophets from their Lord. In reality all those signs and wonders and miracles were act of God. (Deedat, 1991, p3)

Very significant Quranic and Biblical vocabulary introduced by Ahmed Deedat are highlighted above. His full command of English language and Religious Scriptures, i.e. the Bible and the Holy Quran enabled him to apply the equivalence theory and enrich his audience with extensive knowledge, vocabulary and deep understanding.

It will not be difficult for you to note that these words of the Omnipotent, Omniscient Creator of the Universe were addressed to you men of knowledge in answer to your skepticism today. (Deedat, 1991, p21)

The underlined terms are genuinely Islamic and Quranic terminology that Deedat managed to apply the theory of equivalence by rendering their equivalents in English language. They are also in use in Christian texts.

Let them then account for these utterances of Muhummed (pbuh), the mouthpiece of God. (Deedat, 1991, p21)

These were the signs, the miracles from his Beneficent Lord and Cherisher so as to remove his doubts and strengthen his faith (Deedat, 1991, p23)

The recluse of Hira was yearning for a solution. He was not to retire to his retreat often alone but sometimes. (Deedat, 1991, p33)

The spotted terms above are all deemed to be true Quranic and Islamic terminology, and Deedat succeeded marvelously in finding their equivalents in English language as well as religious counterparts in the Bible and Christian texts. Therefore, the theory of equivalence is marvelously applied as required.

Moses (pbuh) was now to put away his mere worldly interests and anything of mere worldly utility, he was having been chosen by the Most High God. (Deedat, 1991, p46)

The Prophet Muhummed (pbuh) is also reported to have said: “whatever intoxicants if taken in greater quantity is also forbidden in smaller quantity” (Deedat, 1991, p49)

The underlined vocabulary is genuinely Quranic and Islamic ones and Deedat, making use of his extensive knowledge of Christianity, the Bible and the language, managed to render equivalents for those terms into English language marvelously. Thus the theory of equivalence is done as it should be.

The Revelation of God to Muhummed (pbuh), His Chosen Messenger, came from the “Head Computer”, the Preserved Tablet. (Deedat, 1991, p57)

The Last and Final Revelation of God, the Holy Quran gives us ninety nine attributes or names called Asma-ulhusna (the most Beautiful Names) are interspersed through the whole Quranic text, like a beautiful necklace of pearls with a magnificent pendant- Allah. (Deedat, 1991, p61)

All the underlined words are quite interspersed through the all the Divine Books as well as other forms of religious writings. However, the term “***The Preserved Tablet***” and the term “The Most Beautiful Names of Allah” are regarded as exclusive Quranic terms that Deedat managed to find acceptable equivalents for them in English language. Thus the theory of equivalence is fulfilled smartly.

One Sunday morning, in King's kraal, representatives of various denominations of Christianity gathered to arrive at some consensus on the period of widowhood. (Deedat, 1991, p67)

As the course of the research reveals, Deedat did his best to render equivalents for Islamic and Quranic terms into English language. Most of the terms are likely to be accepted but some of them may raise controversy to some extent. The term “***period of widowhood***” is an exclusive Quranic term which means that a woman whose husband demises must stay at home in isolation from men for a period of four month and ten days. When the researcher describes the term as an exclusive Quranic term that means it is not enshrined in other Divine Books such as the Bible and the Torah. Obviously, Deedat invented an equivalent for it in English language. Whether his equivalent “period of widowhood” is reasonably correct or not, his endeavour should be respected and appreciated by those who are concerned. As shown above, the theory of equivalence is magnificently applied.

In the preceding verses, in this Last and Final Testament of God, we were told about the period of waiting after divorce. (Deedat, 1991, p69)

The course of the research discloses steadily the momentous contribution of Ahmed Deedat to translation process in general and religious translation in particular. In religious arena, the term “***The Old Testament***” is used as a second title for the Torah, while the term “***The New Testament***” is used to describe the Bible. Similarly, Deedat described the Holy Quran as the “***Last and Final Testament***”. Furthermore, Deedat endowed us an equivalent of his own invention to an exclusive Quranic term “***iddah***”, he simply

paraphrased it as “the period of waiting after divorce”. Therefore, the theory of equivalence is fulfilled.

Do you remember the Israelite who was found picking up firewood on the Sabbath Day, and Moses had him stoned to death? (Deedat, 1970, p11)

When the covenant was ratified between God and Abraham, God grants Abraham another son through Sarah, named Isaac, who was very much the junior to his brother Ishmael. (Deedat, 1970, p15)

Although the first term “***Sabbath Day***” is an exclusive one to the Old Testament, it is also enshrined in the Bible and the Holy Quran respectively. Hence it could be deemed as Biblical and Quranic too. The rest of the terms represent common issues, precepts and concerns in all the Divine Books. In addition, the names of the prophets “***Isaac and Ishmael***” prove that Deedat inscribed the names of the prophets as inscribed in the Bible and not as inscribed in the Holy Quran. Therefore, the theory of equivalence is applied as required.

But because He is our Lord and Cherisher, our Sustainer and Evolver. Worthy of all praise, prayer and devotion. (Deedat, 1970, p28)

All the listed and highlighted vocabulary is interspersed through all the religious writings. However, the researcher wishes to emphasize that the word “***prayer***” has two exact meanings in both Arabic and English languages. It means (***salaat***) in some contexts and (***supplication***) in other contexts. Therefore, all the underlined terms can be regarded as both Quranic and Biblical. Yet the theory of equivalence is fulfilled.

They should put their hands down since they were expected to know the whole verse by the virtue of memorization.(Deedat, 1987, p2)

But the majority of them are perverted transgressors. (Deedat, 1987, p3)

Once settled, these missionaries question us whether we Muslims believe in the Day of Judgment. (Deedat, 1987, p3)

I asked whether they knew the meaning of the word incest. (Deedat, 1987, p12)

She wanted to avenge Judah's dereliction of duty. (Deedat, 1987, p25)

There is not a single word of reproach in the Book of God, the Holy Bible against polygamous marriage. (Deedat, 1994, p30)

As the researcher mentioned earlier, the similarities between the Divine Books in regard to issues, terminology, precepts, styles and concerns, enabled Deedat to apply the equivalence theory by rendering equivalents for the above Quranic and Islamic vocabulary into English. Hence all the underlined vocabulary is deemed Islamic and Christian ones.

Onanism is the withdrawal of the penis from the vagina before ejaculation (coitus interruptus). (Deedat, 1994, p24)

According to the Bible the devil was more truthful about the consequences of eating the forbidden fruit. (Deedat, 1994, p26)

The above underlined terms are of great concern in Islamic jurisprudence. The terms "***penis, vagina and the forbidden fruit***" are mentioned in the Holy Quran many times and Deedat managed to render equivalents for them in English considering the formality and informality rules. The term "***Onanism***" is of great concern in both Islamic and Christian jurisprudence, therefore, all the mentioned above terms can be regarded as Quranic and Biblical ones. As shown above the theory of equivalence is fulfilled as it should be.

Whether catholic, protestant or a cultist, of the thousand-and-one-sects-and-denominations of Christianity, never will you find a missionary who will not prima facie, presuppose that his potential converts accept his Holy Bible as the Book of final authority on every religious opinion. The only answer the prospective proselyte has is to quote verses from the Bible which are contradictory to the missionary's or debate their interpretations. (Deedat, 1980, p9)

All the above spotted terms can be deemed as both Christian and Islamic terms because they are vastly interspersed in most of the religious texts whether Islamic or Christian texts. As the researcher mentioned frequently, the similarities between the Divine Religions have facilitated the application of the theory of equivalence.

This blasphemous word "Begotten" was another of the many such interpolations in the Holy Bible. God Almighty condemned this blasphemy in the strongest terms soon after its innovation. (Deedat, 1980, p18)

All the underlined terms are of great significance and they are included in the Holy Quran, the Bible, the Torah as well as the Books of religious jurisprudence. The term "innovation" is frequently tackled and used in Islamic books of jurisprudence and Deedat marvelously managed to find an equivalent for it in English language. Due to his outstanding knowledge of the Holy Quran, the Bible, Torah and the English language, Deedat always succeeded in introducing peculiar Islamic terms into English and texts of religious nature. Thus the theory of equivalence is applied.

We pray 5 times a day, we fast for one whole month during the Muslim Holy month of Ramadan and we take pleasure in being charitable people. Despite any shortcomings, we venture to suggest that there is no another group of people that can hold a candle to us in Brotherhood, piety or sobriety. (Deedat, 1984, p 3)

"All your good works are like filthy rags" he said. (Deedat, 1984, p3)

The underlined terms are exclusively Islamic and Quranic terms that Deedat managed to render appropriate equivalents for them by making use of his extensive knowledge of the all the Divine religions and English language. On the other hand, these terms are interspersed through Jewish and Christian texts. Therefore, they can be regarded as both Quranic and Biblical terms. And once more Deedat managed to serve the theory of equivalence whether consciously or unconsciously.

Had the Christians accepted the Holy Quran as the word of God, the problem of the Crucifixion would never have arisen. (Deedat, 1984, p4)

The Muslims believe that Jesus Christ was neither killed nor crucified. (Deedat, 1984, p6)

The issue of **Crucifixion** is an issue of great concern in both Islamic and Christian theology. Thus Deedat did not need to scratch his magnificent head to render equivalents for these common terms and apply the theory of equivalence. Therefore, it is Quranic and Christian term.

The Muslims say that words Muhummed (pbuh) uttered were not his own but that the words were put into his mouth by the All-Knowing, All-Seeing God. (Deedat, 1984, p6)

Once more, Deedat succeeded in rendering equivalents for God's Beautiful Names and attributes as shown above and applied the theory of equivalence smartly.

It started in the Garden of Eden according to Christian Scriptures. (Deedat, 1984, p32)

He is the All-Hearing God. (Deedat, 1984, p42)

The above listed vocabulary is well interspersed in the Holy Quran, the Bible and religious writings whether Christian or Islamic. Therefore, it was much easier for Deedat to apply the theory of equivalence by rendering equivalents for them in English and introducing them in his writings and debates without exerting the effort of clarifying those terms.

To satisfy the religious scruples of the Jews- the burial bath, the anointing and the shrouding-would well nigh have taken more than two hours. (Deedat, 1984, p48)

As the researcher mentioned frequently, all the Divine Religions came from One Source. This Sameness of Source has created remarkable similarities between the Divine Religions in terms of concepts,

precepts, fundamentals and legacies. Therefore, inter-religious writings and comparative studies are much feasible. Deedat made use of these similarities and managed to apply the theory of equivalence by rendering equivalents for the most exclusive terms of Islamic jurisprudence. The above underlined terminology is explicit examples of such an endeavour. The terms ***“burial bath, anointing and shrouding”*** are peculiar to burial ceremonies which are similar in all the Divine Religions, particularly in Islam and Judaism. (Deedat, 1984, p51)

Their Arab brethren have descended through Hagar a bondwoman. (Deedat, 1983, p6)

How can a forgery and imitation as it is alleged of the Quran be better than the genuine, the original as it is claimed for the Bible? (Deedat, 1983, p10)

In God's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the Divine Command “Be”: after that he was more than dust a great spiritual leader. (Deedat, 1983, p10)

The term ***“brethren”*** is an archaic word stated in the Old Testament and the New Testament which means ***“Brothers”***. Although it is no longer in use, Deedat kept using it for its religious and communal nature. Therefore it can be regarded a Biblical term. The term ***“bondwoman”*** is interspersed in the Holy Quran and the Bible equally, so it can be considered as both Biblical and Quranic word. The term ***“Divine Command be”*** is an exclusive Quranic term that Deedat managed to render an equivalent for it in English language. The rest of the words are deemed to be both Quranic and Biblical words. As shown above the theory of equivalence is explicitly applied.

6. CONCLUSION

After thorough investigation and subtle examination of the two hypotheses that Deedat introduced religious vocabulary in his books and the application of the theory of equivalence (**two separate hypotheses**). The study has found out that Deedat introduced enormous religious terminology that can be classified into six

categories: Quranic terminology, Islamic terminology, Biblical terminology, Christian terminology, Quranic and Biblical terminology and finally Islamic and Christian terminology.

Quranic terminology is peculiar to terms that are enshrined in the Holy Quran, while Islamic terminology is confined to terms that are the concern of Islamic jurisprudence and dogmatism. In the same sense, Biblical terminology is peculiar to terms that are mentioned in the Bible, while Christian terminology describes terms that are the concern of Christian jurisprudence and theology. Quranic and Biblical terminology illustrates terms that are enshrined in both Quran and the Bible. Finally, Islamic and Biblical terminology is confined to terms that are the concern of both Islamic and Christian jurisprudence and dogmatism.

In respect of the second hypothesis (Deedat applied the theory of equivalence), the study reveals that Deedat succeeded in finding appropriate acceptable equivalents for most of the Quranic and Islamic terms. Since he rendered equivalents for the Quranic, Islamic and the common terms, it proves that he applied the theory of equivalence as required linguistically, according to Newmark (1988, p48), consciously or unconsciously. The researcher said frequently that all the Divine Religions came from one source. This sameness of source has created stark similarities between the Divine Religion in relation to fundamentals, concepts, issues, precepts, legacies and consequently vocabulary. Deedat made use of those similarities and provided the religious realms with a variety of right equivalents. These equivalents are badly needed in field of comparative religions studies, propagation efforts and generic culture and education.

Deedat unconsciously adopted Nida's (1964) theory of equivalence by rendering right religious equivalents; therefore, Nida's model is served in Deedat's writings.

The researcher deems that success of Deedat in this endeavour is attributed to his thorough Knowledge of the Holy Quran, the Bible and the Torah. Moreover, his mastery of English language played a pivotal role in this tremendous success and achievement. Vahed (2005, p5) said that Deedat told a reporter that he knew "the bible better than anybody" and was not afraid of Christians who are "like putty in my hands...." Deedat's knowledge of the bible and

polemical debating style made him a formidable opponent. The researcher agrees with Vahed.

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