

Examining the Use of Transliteration Strategy and the Application of Equivalence Theory in Deedat's Books

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Abstract

Transliteration phenomenon is widely interspersed in modern translated works either due to lack of equivalence or due to the writer's tendencies and styles. Either way, transliteration is linguistically abominable act because it distorts the target languages and creates unnecessary difficulties for the target languages audiences. The aim of this study is to examine the use of transliteration in Deedat's books and identify the application of the equivalence theory. Most of the Holy Quran and Hadith translators have made use of the qualitative approach in their researches; therefore, the researcher adopted the qualitative content analysis and Newmark's theory of equivalence and transliteration model for the purposes of this study. The study reveals that Deedat resorted to transliteration strategy but he provided a following equivalent, thus he applied the theory of equivalence too. The study has revealed also that there are only few cases in which Deedat resorted to transliteration strategy without providing equivalents. In addition, the study concluded that Deedat used transliteration technique in the context of expounding and elaboration of particular religious terminology or issues. The research recommends that transliteration should be shunned because it distorts the target languages and breaks the established linguistic rules. In case transliteration is inevitable, an appropriate equivalent should be provided side by side with the transliterated term as Deedat did in his writings.

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

1. INTRODUCTION

The world major religions would not have prevailed all over the world without the translation medium. Islam in particular is found in every corner of the globe. It is regarded as the fastest growing religion in the world. Many translators, interpreters, Muslim missionaries, and scholars are behind this outstanding success and phenomenal prevalence.

This study aims at examining the use of transliteration strategy in Ahmed Deedat's books and identify whether Deedat applied the theory of equivalence or not.

2. THE QUESTIONS OF THE STUDY

The questions of this study are: to find out to what extent had Deedat used the transliteration strategy in his writings? And to find out to what extent did Deedat apply the theory of equivalence?

3. TRANSLITERATION AND EQUIVALENCE MODELS

The problem of non-equivalence is a very critical one and it poses difficulties in translation. Non- equivalence at word level means that the target language has no direct equivalent for a word in the source language text. Different types of non-equivalence require different strategies to deal with. The nature of non-equivalence, the context and the purpose of translation will rule out some strategies and favour others. (Baker, 1992:17-20) One of the most difficult things in translation is that translators are required to achieve “**equivalent effect**” or as Nida calls it **dynamic equivalent**. Effective equivalent means to reproduce the same effect which the source language text had on its readership, on the readers of the target language text. When the source language and the target language are similar, the achievement of the effective equivalent will be possible but when they are completely different, it will be very difficult to achieve.(Newmark, 1988:48). Whenever there is a cultural gap or distance between the source language and the target language, there will be **cultural problems**. They cause difficulty in translation

particularly when there is no equivalent for the cultural concept in the target language. (Ibid: 94)

Mona Baker (1992:31) suggests a strategy for cultural problems which she calls: translation by cultural substitution. This strategy involves replacing a culture-specific item which does not have an exact equivalent with a suitable equivalent which does not have the same meaning but it has a similar impact on the target language readers. This strategy will provide the target readership with a familiar concept which they understand.

However, Newmark (1988:81-91) preceded Mona Baker in this respect and provided some strategies to deal with non- equivalence and non-cultural equivalence: the first strategy is **transference** which is to transfer the SL word to the TL text (Transliteration, loan word, transcription). This strategy is followed by the second strategy which is **naturalization** that involves making the transliterated word fit the pronunciation and morphology of the TL. The third strategy is **cultural equivalent** which is a process of giving an approximate equivalent to the cultural word of the SL text. The fourth strategy also deals with non- cultural equivalence by **deculturalising cultural words**. The fifth strategy is **descriptive equivalent** which means the translator simply explains the meaning of SL word into the TL text. The sixth strategy is **synonym** which means using a near TL equivalent where an exact equivalent is not available. The seventh strategy is **through translation** which means giving a literal translation for the SL phrase or compound. The eighth strategy is **shift or transposition** which means to make a change in the TL grammar by changing a singular into plural or an adjective into a noun. The ninth strategy is **modulation** which means to negate verbs, nouns or adjectives to give the opposite meanings for particular reservations. The tenth strategy is **recognized translation** which means using recognized terms as equivalents for the SL terms. The eleventh strategy is **translation label** which means to put new terms between inverted commas. The twelfth strategy is **compensation** which deals with compensating loss of meaning, sound-effect, metaphor and pragmatic effect in one part of text in another part. The thirteenth strategy is **paraphrasing** which means explaining the segment of a text. (Ibid).

4. STUDY METHODOLOGY

The researcher will adopt the qualitative content analysis as well as Newmark's (1988) theory of equivalence and transliteration model for the purposes of this study. 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)* *Muhummed 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 Muhummed (1970)* *Muhummed the Greatest (1978)*. The researcher will examine the use of transliteration strategy in Deedat's books **in contexts** and will identify the use of equivalence theory if (any).

5. EXAMINING THE USE OF TRANSLITERATION STRATEGY AND THE APPLICATION OF EQUIVALENCE THEORY IN DEEDAT'S BOOKS

A lot of ink was spelt over the phenomenon of translation in modern writings. Many scholars, as mentioned in the introduction above, have restricted the use of translation as a solution for non-equivalence problem. On the other hand, transliteration distorts the target language, therefore many other linguists have called upon shunning it. The researcher will examine the use of transliteration technique in Deedat's books as well as the application of the theory of equivalence if any. Hereafter, lines from Dettat's writings are discussed referring to transliteration and equivalence theories.

Lamartine's tribute to our Prophet inspired me and I had a great desire to share his thoughts about Nabee with my Muslim brethren. (Deedat, 1978, p1)

Deedat used transliteration strategy as shown above (***Nabee***). The theory of equivalence is not served in this case.

But let me give you one more example of our inferiority complex-so much part of the sickness of the Ummah. (Deedat, 1978, p2)

Once again, Deedat resorted to transliteration strategy as underlined above (***Ummah***). The theory of equivalence is not fulfilled in this case too.

The most amazing thing about his selection is that he has put our Nabee-e-Kareem, the Holy Prophet Muhammed (pbuh) as No. 1, the first of his "100". (Deedat, 1978, p4)

Deedat used transliteration technique as highlighted above (***Nabee-e-Kareem***) but accompanied with an equivalent (***Holy Prophet***). Therefore, the equivalence theory is served this time.

It would have been easier to repel the temptation of the devil than to succumb to the ego of a young, loving, brilliant and a beautiful wife like lady Aeysha Siddiga. (Deedat, 1978, p24)

As shown above, Deedat resorted to transliteration technique once more as underlined above (***Siddiga***), without providing an equivalent. Consequently, the theory of equivalence is not applied in this example.

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

The underlined terms prove that Deedat used both transliteration strategy and the equivalence theory together as illustrated in the above example, (***Mushriks- Polytheist***), (***Munafiqeen- Hypocrites***). Therefore, the transliterations strategy and the equivalence theory are both applied side by side.

However, after eight centuries in Spain, the Muslims were totally eliminated from that country so that not even a man was left to give the Azaan (the Muslim Call to prayer). (Deedat, 1978, p30)

Deedat sought transliteration strategy again as shown above (***Azaan***) but with a paraphrase that defines the Arabic Islamic term (Azaan) as (***the Muslim call to prayer***). Consequently, the equivalence theory is accomplished.

In Arabic, the word is Deen (literally meaning a way of life), to supersede all religions, whether it be Hinduism, Buddhism, Christianity, Judaism, Communism or any other "ism". This is the destiny of Allah's Deen. (Deedat, 1978, p35)

Deedat resorted to transliteration as underlined above (***Deen***) but he defined its meaning as (***literally meaning a way of Life***). Hence the theory of equivalence is served as it should be. The term ***Allah*** (The Name of God) is considered an Arabic word or equivalent of God in Arabic, has been transliterated in Europeans languages since Andalusia days in Spain including English language. Thus it has become an acknowledged and accredited term that does not need any definition or rendering of equivalence in any language. (www.etymology.com)

This brought Omar al-farooq (R.A) back to his sense. Could this man who was to become the second great Khaleefah of Islam at this moment imagine that fourteen hundred years later there would be a thousand million followers of Muhammed (pbuh) at one time? (Deedat, 1978, p46)

As the course of the research reveals, Deedat used transliteration strategy together with equivalence but this time he applied the transliteration technique without rendering an equivalent (***alfarooq***) and (***khaleefah***). Therefore, the theory of equivalence is not accomplished in this example as required.

John the Baptist, known through the Muslim world as Hazrat Yahya Alaihi-salam (peace be upon him) was a contemporary prophet of the Messiah. (Deedat, 1978, p50-51)

This time Deedat resorted to transliteration strategy together with equivalence differently. The transliteration came in the context of

elaboration, as he elaborated that (*John the Baptist is Yahya*) as the Muslims know him (*Alaihi-salam peace be upon him*). Therefore, the usage of transliteration is justified in this case and the theory of equivalence is applied too.

Being an ummi (unlettered), he called the scribes and dictated five letters, one each to the Emperor of Constantinople, the King of Egypt, the Negus of Abyssinia, the King of Yemen and the Emperor of Persia. He called forth five Sahaba (his holy companions) with five Arab steeds and set them in five directions inviting the nations of the world to the universal religion of God. (Deedat, 1978, p53)

Deedat sought transliteration as highlighted above (*ummi*), (*sahaba*), but accompanied by equivalence (*unlettered*), (*holy companions*) respectively. As shown above, the theory of equivalence is served.

It is addressed to "ahle-kittab"- the people of the Book, the Jews and the Christians. (Deedat, 1978, p54)

Deedat once more resorted to transliteration strategy (*ahle-kittab*) but with equivalence side by side (*people of the Book*). Hence the theory of equivalence is accomplished as required.

Rujz or Rijz means abomination and is usually understood to mean Idolatory. It is even possible that there was an idol called Rujz. (Deedat, 1978, p56)

For the second time, Deedat used transliteration technique in the context of explaining terms; (*Rujz or Rijz*) means (*abomination or a name of an idol*). Explicitly the equivalence theory is fulfilled.

All the highlighted examples above prove clearly that Deedat had resorted to transliteration technique whether accompanied by equivalence or without equivalence. As the course of the study has revealed so far, Deedat used transliteration with equivalence much more than transliteration without equivalence.

The researcher agrees with Larkin (2008, p102) and Vahed (2013, p274) that Deedat's audience was both Muslims and English speaking Christians and that was why he used transliteration accompanied by equivalence because he had taken his audience into consideration. His Muslim audience could understand the transliterated terms while his English speaking Christian audience needed equivalence and he provided it for them smartly.

A terrifying sight never to be erased from their memory and still more shocking end to the invasion- the miraculous destruction of Abraha and his Army as recorded in Sura Fil or the elephant. (Deedat, 1979, p2)

As shown above, Deedat used transliteration strategy (*sura Fil*) but followed by equivalence (*elephant*). This demonstrates the application of the theory of equivalence as it should be.

There are no short-cuts for Dawah (propagation). (Deedat, 1979, p13)

Once more, Deedat resorted to transliteration technique (*Dawah*) but followed by equivalence (*propagation*). Hence the equivalence theory is done as required.

I believe what I say and I practice what I preach. Insha-Allah! (Deedat, 1979, p13)

Transliteration is used in the above example (*Insha-Allah*) but this time without equivalence. Thus the theory of equivalence is not served this once.

Through her, Allah sobhannahoo-wataalaa, armed me with a fourteen-pound sledge-hammer before leaving Cairo airport. Alhumdolillah! (Deedat, 1979, p 16)

Once again Deedat resort to transliteration without equivalence that follows. (*sobhannahoo-wataalaa*), (*Alhumdolillah*) . According to Vahed (2013, 274) Deedat's audience was both Muslims and English

speaking Christians. Furthermore, he had taken that audience into consideration by giving equivalents for any terms which he transliterated. However, there are few instances of transliteration without equivalence that follows. The researcher may say that when Deedat addressed his Muslim audience in particular, he used transliteration freely without any equivalence. And when he addressed them both, he used both transliteration and equivalence side by side.

An integrated explanation of Comforter (Moouzzi) of John 16:7 and Ahmed/ Muhammed of the Holy Quran 61:6 will be slotted in place when explaining the Ayat (the verse) heading this chapter. (Deedat, 1979, p16)

The highlighted example above, demonstrates that Deedat applied transliteration strategy but followed by equivalence, (**Comforter**), (**Moouzzi**) and (**Ayat**) (**verse**). Therefore, the theory of equivalence is accomplished as it should be.

Jesus Christ (pbuh) is spoken in name no less than 25 times in the Holy Quran. He is honoured as Isa Ibn Maryam (Jesus, the son of Mary), Annabi (the prophet), Assaliheen (the righteous), Kalimatullah (word of God), Ruhullah (the spirit of God) and Masih-Allah (Christ of God). (Deedat, 1979, p28)

As shown above, Deedat resorted to transliteration strategy but with equivalence for each transliterated term as illustrated above. Therefore, the theory of equivalence is applied as required.

Muslims rub their shoulders at the daily salaat (prayer). Once a week, that is on Fridays that a Muslim has to congregate at the cathedral mosque (the juma Masjid) (Deedat, 1979, p46)

Deedat sought transliteration with equivalence, (**salaat**), (**prayer**) and (**cathedral mosque**), (**juma masjid**). Therefore, the equivalence theory is done as best as possible.

And at least once in a lifetime, at the Kaaba, the Central Mosque in Makkah. (Deedat, 1979, p47)

The term ***Kaaba*** is transliterated into English by most of the Islamic scholars and translators but Deedat was the first scholar to render an equivalent for it English language, (***the Central Mosque***). Thus the theory of Equivalent is applied as it should be.

Elruhu Al-amin, the Prophet of Truth or the Spirit of Truth, under inspiration of God supplies the solution to their unfortunate plight. (Deedat, 1979, p49)

Deedat applied the strategy of transliteration (***Elruhu-Alamin***) but supplied with two options of equivalences (***the Prophet of Truth or the Spirit of Truth***). Thus the equivalence theory is served.

The Hijrat (Migration) was when the Holy Prophet was fleeing from Makkah to Madinah. (Deedat, 1979, p55)

Once more, Deedat resorted to transliteration (***Hijrat***) but followed by equivalence (***Migration***). Consequently the theory of equivalence is fulfilled as required.

There are many more challenges and prophecies in the Holy Quran and in the Hadith (the traditions of the Prophets) which can be expounded. (Deedat, 1979, p59)

Deedat applied transliteration (***Hadith***) as well as the equivalence theory (***traditions of the Prophet***).

But let me end this theme of prophecy with one last reference from Allah's Kalam (the Book of God) (Deedat, 1979, 59)

Deedat, once more, resort to transliteration strategy (***Allah's Kalam***) but followed by equivalence (***the Book of God***). As expounded, the theory of equivalence is accomplished.

A word bestowed on Mary, for he was created by God's word "Be" (Kun) and he was. (Deedat, 1979, p67)

Deedat resorted to transliteration strategy to expound the term (**Be**) to his Muslim audience as (**Kun**). Therefore, the theory of equivalence is served as required.

The researcher can say that Deedat's audience was both Muslims and Christian speaking audience, according to Vahed (2013, p274). Deedat was aware of this fact and consequently put his audience into his regard. He needed to resort to transliteration to expound specific terms to his Muslim audience; simultaneously he considered his Christian audience and provided equivalences for them.

In the foregoing speech, the Maulana had drawn our attention to the Quranic exhortations for us to ponder on. (Deedat, 1991, p28)

In the example listed above, Deedat used transliteration technique (**Maulana**) without providing equivalence. Consequently the equivalence theory is not served in this example.

The recluse of Hira was yearning for a solution. He was wont to retire to his retreat often alone, but sometimes with his dear wife, Umm-ul-Momineen (Mother of the Faithful) Khadija-tul-Kubra. (Deedat, 1991, p33-34)

Deedat, once more, resorted to transliteration strategy (**Umm-ul-Momineen**) but followed by equivalence (**Mother of the Faithful**). Thus the equivalence theory is served but he ended with another transliteration without equivalence (**Khadija-tul-Kubra**).

One night, the night of Lailatul-Qadr (the night of power and excellence), when the Divine peace rests on creation. (Deedat, 1991, p34)

In this example Deedat resorted to transliteration so as to expound the term (*Lailat-ui-Qadr*) as (*the night of power and excellence*). Consequently the equivalence theory is fulfilled.

Gabriel, the angel of God, appears to him and commands him in his mother tongue “Iqraa” which means read! Recite or rehearse. (Deedat, 1991, 34)

Deedat resorted to transliteration in order to expound a term to his audience (*Iqraa*) followed by equivalence (*read*) and other possible interpretations (*recite, rehearse*). And the theory of equivalence is applied.

I give you below a replica of that short sura (chapter) Ikhlas or Purity of Faith. (Deedat, 1991, p54)

Deedat, in this example, sought the transliteration technique (*Ikhlas*) followed by equivalence (*purity of faith*). Therefore, the theory of equivalence is applied as it should be.

On my way back to my office, my mind began to buzz with ideas. This is how it happened, I thought. I mean the wahy (the Revelation of God) to Muhammed (pbuh) His Chosen Messenger. (Deedat, 1991, p57)

Deedat used transliteration technique (*Wahy*) but followed by equivalence (*Revelation of God*). Consequently the theory of equivalence is applied as required.

On their arrival, they were housed in the Masjid-e-Nabawi (the Prophet's Mousque) (Deedat, 1991, p58)

The illustrated example shows that Deedat applied transliteration technique (*Musjid-e-Nabawi*) but equivalence is rendered (*The Prophet's Mosque*) and the equivalence theory is served.

The Holy Quran gives us ninety nine attributes of God with the crowning name Allah! These ninety nine attributes or names

are called the Asma-ul-Allah-ul-Husna (The Most Beautiful Names).(Deedat, 1991, p61)

Deedat sought transliteration technique (*Asma-ul-Allah-ul-Husna*) accompanied by equivalence (*The Most Beautiful Names*). Therefore, the theory of equivalence is accomplished.

The iddat after a divorce is three month. (Deedat, 1991, 70)

Deedat used transliteration strategy (*Iddat*) but this time without equivalence. As shown above, the theory of equivalence is not accomplished

They have plagiarized the holy Quran by stealing words and phrases and even the style, not even forgetting the Bismillah! (Deedat, 1991, p71-72)

The highlighted example above, demonstrates that Deedat sought transliteration (*Bismillah*) without equivalence. Once more the theory of equivalence is not served.

Any critic can see that his reactions and confessions are that of an honest, sincere man, the man of truth- Al-Amin (The Honest, The Upright, The Truthful). (Deedat, 1970, p18)

Deedat used transliteration strategy (*Al-Amin*) followed by a number of options of equivalences (*The Honest, The Upright, The Truthful*). Thus the theory of equivalence is fulfilled.

I opened the Holy Quran (Allama Yusuf Ali's Translation), at chapter 114 (Sura-Nas, mankind), the last chapter and showed him the formula at the head of the chapter. (Deedat, 1970, p21)

Deedat transliterated the term "*Allama*" without equivalence but he provided equivalence for the transliterated term (*sura-Nas*), (*chapter 114*) or (*mankind*). Consequently the theory of equivalence is applied as it should be.

I then requested if any of the eleven were Hafizul-Quran, they should put their hands down since they were expected to know the whole verse by the virtue of their memorization of the Holy Quran. (Deedat, 1987, p2)

Deedat resorted to transliteration (***Hafizul-Quran***) without rendering equivalence. Hence the theory of equivalence is served.

They do not deny possession of a scripture and boast the revelation of the Tauraat, the Zaboor and the Injeel by their respective prophets. (Deedat, 1987, p3)

In this example, Deedat resorted to transliteration technique (***the Tauraat, the Zaboor and the Injeel***) without the provision of equivalence. Thus the theory of equivalence is not applied as required linguistically, according to Newmark (1988, p85).

As the researcher mentioned earlier and agreed with Newmark and Vahed (2013, p274) that Deedat's audience was both Muslims and English speaking Christians whom he had taken into consideration in his debates and writings. Therefore, he used transliteration strategy as a means to expound issues and terminology to his Muslim audience and simultaneously he provided equivalence for his English speaking Christians. There are a few cases in which Deedat resorted to transliteration without providing equivalence. The researcher can deduce that when Deedat felt that his audience was only Muslims and there were no Christians, he used transliteration without the provision of equivalence.

What is the Muballigh to do? He has to explain his position vis-à-vis the Bible, as he ought to do. (Deedat, 1980, p5)

Deedat, as shown above, used transliteration strategy (***the Muballigh***) and did not provide equivalence for it. Therefore, the theory of equivalence is not applied.

We believe that the Zaboor was the revelation of God granted to Hazrat Dawood (David) (peace be upon him). (Deedat, 1980, p9)

Once more, Deedat applied the transliteration strategy (***Dawood***) but rendered equivalence (***David***) for the transliterated term. Consequently, the theory of equivalence is accomplished.

This is a preparation for Jihad, holy war-Jews against Jews! Why? (Deedat, 1984, 14)

Deedat, in this example, used the transliteration technique in order to explain the term (***Jihad***) and followed it with equivalence (***Holy war***). Therefore, the theory of equivalence is applied as required. The researcher can say that Deedat did not need to provide equivalence for the term (***Jihad***) because it is included in every English dictionary with full elaboration and expounding. It is believed to have been transliterated in most of the European languages since the Andalusia days in Spain. (www. Etymology.com)

Every prophet is indeed a "Friend of God" but its Arabic equivalent "Khalilullah" is exclusively associated with Father Abraham. This does not mean that others are not God's friends. "Kaleemullah" meaning "one who spoke to Allah" is never used for anyone other than Moses (pbuh). (Deedat, 1983, p7)

Deedat used the transliteration strategy, in this example, in the course of elaboration of issues and terms (***Friend of God***) followed by its equivalent in Arabic language (***Khalilullah***). The theory of Equivalence is exquisitely done.

Allah azza wa jall says in the Quran: (Deedat, 1983, p8)

Once again, Deedat resorted to transliteration (***Allah azza wa jall***) but he did not seek any equivalence for his transliterated term. Hence the theory of equivalence is not accomplished.

I hope to complete both these projects soon, Insha-Allah (by the will of Allah) (Deedat, 1983, p16)

Deedat resorted to transliteration strategy and transliterated the term (***Insha-Allah***) for the second time but this once is with

equivalence (*by the will of Allah*). Consequently the theory of equivalence is applied.

One who is sent is a messenger, and if he be sent by God, then he is messenger of God i.e. Rasulullah, Jesus is referred to in the Quran as Rasulullah (the Messenger of Allah). (Deedat, 1983, p18)

The above highlighted example, shows clearly that Deedat applied the transliteration strategy (*Rasulullah*) followed by equivalence (*Messenger of Allah*). The application of transliteration strategy occurred in the context of expounding terms and concepts and this prompted the application of the theory of equivalence as required.

6. CONCLUSION

After thorough investigation, accurate examination and data analysis, in regard to the first hypothesis (**Deedat used transliteration strategy in his writings**) and the second hypothesis (**Deedat applied the theory of equivalence in his writings**), the study has revealed that Deedat resorted to transliteration strategy in his writings whether with equivalence that followed or without equivalence. The research has found out that most of the transliteration cases were followed by equivalence and few cases were without equivalence. Furthermore, most of the transliteration cases occurred in the context of elaboration and expounding of religious terms, issues and concepts, according to Newmark (1988).

Moreover, the research has concluded that Deedat used transliteration technique accompanied by equivalence much more than transliteration without equivalence. Furthermore, the transliteration cases whether with equivalence or without equivalence are very few compared with the enormous bulk of Deedat's writings. However, Newmark's strategy of transliteration was served by Deedat along time before its establishment by Newmark (1988).

In regard to the second hypothesis (**Deedat applied the theory of equivalence in his writings**), the study has revealed that Deedat applied the theory of equivalence with the most of his transliteration cases, side by side. The researcher can say the theory

of equivalence was served as required linguistically, according to Nida's (1964) model, Newmark (1988) and Mona Baker (1993). Therefore, Deedat unconsciously followed those models in his writings.

The researcher agrees with Larkin (2008, p102) and Vahed (2013, p274) that Deedat's audience was both Muslims and English speaking Christians and that was why he used transliteration accompanied by equivalence because he had taken his audience into consideration. His Muslim audience could understand the transliterated terms while his English speaking Christian audience needed equivalence and he provided it for them smartly.

Deedat was aware of this fact and consequently put his audience into his regard. He needed to resort to transliteration to expound specific terms to his Muslim audience; simultaneously he considered his Christian audience and provided equivalences for them.

There are a few cases in which Deedat resorted to transliteration without providing equivalence. The researcher can deduce that when Deedat felt that his audience was only Muslims and there were no Christians among them, he used transliteration strategy without rendering equivalence. The researcher can say, the use of transliteration without equivalence, in this case is justified.

In the light of the above highlighted findings, the researcher can proclaim that Deedat indirectly encouraged other Muslims scholars and translators to provide equivalence that follows any case of transliteration that they make. In addition to this, Deedat indirectly, encouraged Muslim scholars, proselytes and translators to take their audience into consideration satisfy their needs and meet their inspirations in terms of verbal and written communication. Furthermore, Deedat indirectly encouraged other writers to minimize resorting to transliteration strategy to the lowest level possible. Moreover, Deedat provided insightful solutions to translation problems by presenting limits and restrictions regarding the use of transliteration strategy in verbal and written communication with a given audience.

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