The Arab Journal For Arts Vol. 16 No. 1, 2019, pp. 355-375

Translation Quality Assessment of Academic Research Titles: A Case Study of Islamic Education PhD at Yarmouk University

Somia Al-Qudah*

Received Date: Nov. 29, 2018 **accepted Date:** Dec. 11, 2018

Abstract

This study aims to examine the level of translation accuracy applied to the titles of PhD theses presented in the field of Islamic Education at Yarmouk University. A detailed analysis was conducted to reveal the types of errors present in the translation and these were subsequently categorized into six sections, based on the nature of the error. Furthermore, errors were assessed based on their impact on the translation accuracy, which determined the level of its acceptability. The findings uncovered major translation errors in the majority of the titles, many of which are the result of a shortfall in the translator's terminology; general, educational, or Islamic. It is recommended that researchers and scientific research deanships should be aware of the importance of accurate translation being applied to academic research work and the positive outcomes that would ensue, not only on individual research work, but also on the university's reputation.

Keywords: Translation quality assessment, Research titles, Religious translation.

Introduction

Language is a vehicle of meanings and, in the media of scholarly publications, English is considered to be the language of science in academia (Crystal, 2003 and Ozdemir, 2014). It is known that publishing in English is a way to gain international recognition. Crystal (2003, p. 93) further added that 'in any country, most academic journals with an international readership are published in English'. Ghashi (2015) states that 'since English is the major communication and research language, the ability to write research papers in English is a major goal of tertiary education and it is the focal point of the researchers of different fields of study'.

The role of translation, as a tool of communication, in connecting nations and breaking down barriers between religions and cultures is undoubtable. This is important between nations across the globe and has even more significance in melting pot countries where different races, ethnicities and cultures live together. The rise of globalization and the important role of relations between the Islamic world and the

© **Copyright 2019 by The Society of Arab Universities Faculties of Arts, All rights reserved**

* Translation Department, Faculty of Arts, Yarmouk University, Irbid, Jordan.

international community are further enhanced by translation, especially after the strains caused by the September 11th attack in the US and the July 7th attack in the UK. It goes without saying that translation has made religious texts available to a wider audience, and the fact that the majority of Muslims do not speak Arabic means that they must learn their religion through translated texts. Hence, the availability of translated Islamic texts is of importance to Muslims and non-Muslims alike.

The benefits of translating academic research can be extended to various disciplines, such as Islamic studies, with a view to increasing the understanding between nations and making dialogue more fruitful. Furthermore, it will serve to widen the readership of such works and extract them from the ivory towers of academic institutions to make it more useful in the real world. Gutiérrez (2006, p.30) rightly stated that 'Language, in the absence of translation, comprises a barrier to a worldwide community of debate and opinion. Thus, translation has become key to achieving international impact'.

Titles are universal in academic writing. What can be described as short text, or even a line with a condensed meaning of the research topic, needs to be translated in a way that evokes the same intended meaning to the target language (TL) reader. Nord (1995) views titles as 'representatives' of the source text (ST) in a target culture (TC), stating that 'titles and headings are intended to achieve six functions, which are: distinctive, metatextual, phatic, referential, expressive, and appellative. Farghal (2017, p. 119) stated that 'the translation of book titles between English and Arabic is virgin ground that has not yet received due attention'.

This paper will explore the state of the translated PhD titles in Islamic education from Arabic to English. As an interdisciplinary research, the paper will proceed to parallel between topics from the two disciplines of Islamic Education and Translation Quality Assessment.

Research Problem and Questions

The area of Islamic Education as an academic discipline is relatively new; it covers a wide area of social and human sciences such as psychology, sociology, media and curriculum studies. With this in mind, the outcome of Islamic Education academic research is variable and vital to a wide-ranging global audience. It is, therefore, important to share the outcomes of academic research globally, and this is partially achieved through translating research titles and abstracts which is a common practice in academia. The main problem in this context at Yarmouk University (YU) comes from the absence of academic research that assesses the quality of translated PhD titles in general, and in the field of Islamic Education in particular.

Therefore, the current study aims to provide answers to the following research questions:

1. To what extent are Islamic Education PhD titles translated accurately?
2. What are the most common types of error in translation of Islamic Education PhD titles?

Research Significance

The current research is deemed important to researchers in the field of Islamic Education as well as in the field of Translation Studies. The former can work on developing a term base for Islamic Education in English, while the latter can shed more light on this topic as part of translator training. It is hoped that this piece of research will be a platform for further research projects in similar academic spheres. The research is also considered important for academic institutions such as YU as it is expected to uncover the shortcomings and mistakes of translations submitted to the Deanship of Graduate Studies. This should help them set measurable criteria to assess translations, as failure to do so professionally will hinder the purpose of the translation and mean a missed chance to boost the international reputation of the institution.

The current research is also important to Muslim minorities living in the West as there is an increasing demand by this minority to learn about Islamic education in order to deal with new emerging situations in the West today.

Research background

- Religious translation

Translation, in general, and religious translation in particular, is a challenging task. This is due to the language used in religious discourse, which tends to be highly loaded with untranslatable connotations due to its ties with details of dogma, rituals and the representation of culture.

Catford (1965, p.20) describes translation as 'the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)', while Newmark (1988, p.5) defines translation as 'rendering the meaning of text into another language in the way that the author intended the text'. Reflecting on Newmark's definition, religious translation will have a special status due to the fact that it is representative of sacred divine message. Nida (1964, p. 222) added that 'Religious communication, however, involves certain special difficulties, since it appears to require language having a solemn or esoteric flavor'. In addition, Crystal (1995, p.371) demonstrates features of such language: 'Religious belief fosters a language variety in which all aspects of structure are implicated', features include the phonological identity, the graphological identity, the strong grammatical identity and the obvious lexical identity which pervades formal articles of faith and scriptural texts.

Muslims believe that Islam is a universal religion and that it is incumbent upon all believers to communicate the message of Islam to mankind. Religious translation of Islamic texts can be broadly divided into two types: the first is the translation of the Qur'an, the Muslims' scripture, and second is non-Qur'anic texts such as Hadiths and Qur'anic exegesis. According to Qudah-Refai (2014, p.1), 'Studying Qur'ān translations is fundamental for Muslims who do not understand Arabic. On the one hand, this is necessary in order to remove the linguistic barrier between them and the Qur'ān as a source of guidance so they can better comprehend their religion and its tenets, and for non–Muslims on the other hand, to enhance their insights into the religion of Islam'. The

same can be said about the importance of translating non-Qur'anic Islamic texts which supports Muslims' understanding of their religion.

Along with the expected difficulties of translation from Arabic into English, religious translation has the obstacle of translating religious terms, about which the translator needs to be vigilant in order to convey the message accurately. Althawbih and Rabadi (2016, p.34) in their research about Islamic terms in Arabic language, adopted the division provided by Odeh (1981) who categorized terms as follows: First, terms for which their connotations have not changed as taken from the Arabs, such as *jannah:* 'heaven'. Secondly, terms for which their connotations have changed from what was taken from the Arabs, for example, *kufr:* 'infidelity'. Third, terms which were given new connotations because of the Qur'an, Sunnah and jurisdiction, for instance, *'ajr wa ṯawab:* 'pay and reward'.

Elewa (2014) stated that 'Religious translation is characterized by its use of specialized lexical items'. He classified these religious lexical items in the Islamic context into three categories based on the familiarity of the term to the lay translator: First, unfamiliar Islamic terms that are only used in Islamic contexts such as *altaqiyyah:* 'dissimulation'. Second, familiar Islamic terms which are used in non-Islamic contexts, but which look as if they are being used in some Islamically specialized way in the ST, such as *alwalā'*: 'allegiance to Muslims'. Third, familiar Islamic terms that are also used in non-religious contexts, but which do not obviously look as if they are being used in some Islamically specialized way in the ST, such as *alḥajb:* 'exclusion of some relatives from inheritance' (ibid 2014, p.27).

The previous discussion of translating religious terms is very important as it fulfils the first level of equivalence named by Baker (1992) as equivalence 'at the word level'. It is crucial to recognise the challenges of translation at this level while developing suitable translation quality assessment criteria for this research.

- Translation Quality Assessment (henceforth TQA)

TQA continues to gain attention in translation studies. Newmark (1981, p.181) described translation criticism as the link between translation theory and practice. Translation criticism is significant because it improves translation standards and translator's competence and widens his scope of knowledge concerning semantic and grammatical differences between the SL and TL (ibid). Translation studies theorists developed different models for assessing translations; Lauscher (2000, p: 150-158) classified them into two main groups: equivalence-based approaches and functional approaches. Equivalence-based approaches view translation as 'the attempt to reproduce the ST as closely as possible. Because the target text (TT) can never be equivalent to the ST on all levels, researchers have distinguished different types of equivalence', such as formal versus dynamic (Nida), semantic versus communicative (Newmark), overt versus covert (House), etc. Functional approaches, on the other hand, are based on the assumption that translating is not so much determined by the ST as by factors relating to the TC, and that it is 'as a process of text production on the basis of a ST, and the TT is considered as a text in its own right' (Lauscher 2000, p.156).

Another term that is crucial in evaluating translation is adequacy. Shveitser (1993, p.53) stated that 'The key factor of adequacy is the correspondence of the translator's decisions to the communicative conditions to a satisfactory degree'. Sanchez-Ortiz (2000, p.96) clarified the relationship between equivalence and adequacy: 'Within an adequate translation, equivalence can take place either in full or in just one of its levels'.

Reiss (1971, p.54-88, cited in Munday 2001, p.75) lists a series of intralinguistic and extralinguistic criteria by which the adequacy of a TT may be assessed. The intralinguistic criteria consist of: semantic, lexical, grammatical and stylistic features. The extralinguistic criteria determinants are: situation, subject field, time, place, receiver, sender and 'affective implications' (humour, irony, emotion, etc.). These intralinguistic and extralinguistic criteria are needed to aid the evaluation of acceptability in translation error analysis.

- Assessment criteria

Lauscher (2000, p:162) describes translation assessment as: A procedure in which an evaluating person compares an actual TT to a more or less explicit, 'ideal' version of the TT in terms of which the actual TT is rated and judged. The evaluation procedure consists of three elements which influence judgement: the evaluating subject, the object and the model TT. Martínez Melis and Hurtado Albir (2001, p: 273), state that 'Outside the academic context, the evaluation of published translations is generally carried out in the absence of any objective criteria of analysis... However, in recent decades the academic world has seen the gradual introduction of objective criteria into translation evaluation'.

Even though TQA models differ based on the theoretical framework used by the assessor, as well as the purpose of the assessment, the most important thing is the establishment of clear and well-defined criteria that are applicable and practical. Colina (2008) claims that, without clear criteria on which to base their evaluations, evaluators often rely on their own priorities, which may or may not coincide with those of the requester.

Hurtado (1995), among others, presented a detailed framework as related to TQA. This model is based on error analysis and is categorized under three possible headings: 1. Translation mistakes: inappropriate renderings which affect the understanding of the ST; 2. Translation major errors: inappropriate renderings which affect expression in the TL; 3. Translation minor errors: inadequate renderings which affect the transmission of either the main function or secondary functions of the ST (cited in Eftekhar and Nouraey, 2013).

This research will be guided by the marking criteria followed by the Institute of Translation and Interpreting, as explained in their applicant handbook (APPENDIX 8 – Marking Criteria) which is publicly available on the internet. This model was chosen because of its capacity and flexibility in terms of classification and details of the error

sections. As an accreditation exam marking criteria, emphases were distributed on all areas of translation which makes it suitable for the purpose of this research and the nature of the data. The marking criteria were divided as follows:

Section A: Accurate transfer of content. **Section B:** Appropriate terminology, register and collocation. **Section C:** Grammar, syntax and rewording. **Section D:** Spelling, punctuation, layout and presentation. **Section E:** Omissions and additions. **Section F:** Consistency, tense use and tautology.

Classifying errors- after being categorized in the previously mentioned sections- will be followed by another level of evaluation which is related to the notion of adequacy and acceptability. Errors in translation, according to Pym (1992, p.4), can be in two divisions; 'binary' and 'non-binary'. A binary error, he explains, 'opposes a wrong answer to the right answer', while non-binary errors there are at least two right answers and then the wrong ones. For the purpose of this research, and in the light of the fact that the sum of errors does not necessarily reflect the precise quality of translation, the acceptability of translation choices will be based on a simple three-value scale as follows:

Acceptable, adequate translation which is defined as follows: a TL product which is semantically accurate, grammatically correct, stylistically effective and textually coherent (Nida and Taber 1969).**Partially acceptable**, where there is an error or more from the suggested TQA model, and this error did not distort the meaning of the TT. **Not acceptable**, where there is an error or more from the suggested TQA model, and this error did distort the meaning of the TT.

The degree of acceptability will be based on the criterion of the error and its impact on the meaning of the TT, guided by the criteria of adequacy discussed earlier.

- Methodology

This research analyzed 88 PhD titles in the discipline of Islamic Education at YU. These titles represent all PhD theses since the beginning of the Doctoral program in 2003. The list of titles in Arabic and their translation into English was officially provided by the Admissions and Registration Department at YU (henceforth ARD). All title translations were studied and analyzed across all criteria of errors listed above.

It was not possible to know the providers of the translations in order to investigate their backgrounds or their level of education and experience, which may have helped to determine the cause of the errors and whether they are related to a lack of Islamic knowledge or translation competencies. This is a limitation of this research; however, since it is part of PhD requirements, all PhD researchers at YU have at least an intermediate level in English, which puts them in a position to be held accountable for their thesis title translation.

Each title provided was checked before being evaluated across all the sections as coded. After the errors were categorised and highlighted, a second evaluation was carried out, which focused on the acceptability of these errors depending on their effect on translation. The following example demonstrates this method:

Title	**Criteria**					
In Arabic	A	B	C	D	E	F
Title translation	**Accepted**					
	YES		Partially		No	

During the phase of data analysis, a random check was conducted for the titles' translation provided by the ARD by comparing it to the translated PhD titles available in the library catalogue at YU. This comparison identified three cases:

1. Title translation in the official list is **similar** to what is shown online on the library catalogue or the thesis abstract available on the library website.
2. Title translation in the official list is **not similar** to what is shown online on the library catalogue or the thesis abstract available on the library website.
3. There is **no English translation** for the title on the library catalogue or the thesis abstract.

The ratio of the previous cases was as follows:

Case of title translations between the official list and the library	**Number of titles**	**Frequency**
Similar	33	37.5 %
Not similar	38	43.1 %
No English translation provided online	17	19.3 %

This shows that the database for PhD titles in this topic available from the ARD is not updated to include the final titles. However, a consistent update of thesis titles is necessary since titles can be changed or edited during the writing process as a result of a recommendation from the examiners panel. For this research purpose, I studied the final theses titles when available at library catalogue or theses abstracts uploaded to the YU library website. When titles were not available, I used the titles provided by the ARD.

Findings and Results

This section will demonstrate the main findings and results revealed from the error analysis carried out on the English translation of Islamic Education PhD titles in YU. In order to reach this point, I have conducted two levels of analysis. The first is error analysis which showed the main errors across the translated titles, while the second is a thematic analysis based on categorizing these errors under preset themes, explained earlier in the methodology section, namely sections A to F. The third level of analysis evaluated the seriousness and

impact of errors on the overall accuracy of the translation, which will give a clearer impression of whether the translation is acceptable, partially acceptable or not at all acceptable.

The following discussion will illustrate the main findings and results following the preset themes, it is worth noting that some titles has errors from various sections, these errors will be weighed based on its seriousness and accordingly allocated in the most relevant section.

Section A

Errors in section (A) are about the 'Accurate transfer of content', with regard to rendering the meaning of the ST faithfully and precisely in the TT, as far as possible, without changing the emphasis and the intent of the author. The examples below illustrate this evidence.

1. The study revealed that inaccurate transfer of meaning can occur for many reasons. For example, misunderstanding of an Islamic concept such as الحسبة *ḥisbah* which refers to the accountability of the government to maintain the rule of Islamic law in society (Title 1). There is no equivalence in English for this concept; hence the translator can opt to the borrowing strategy where the word is transliterated and retain its Islamic meaning. The provided translation of the title mistranslates it into 'price control', which is inaccurate and not accepted as translation.

Title 1	**Criteria**		
القيم التربوية في نظام الحسبة الإسلامي وتطبيقاتها المعاصرة.	A	B	E
Educational Values In The Islamic Price Control System And Its Modern Organizations: Case Study-Jordan.	**Accepted**		
	NO		

The ability to translate such a religiously embedded concept needs a certain level of education and understanding in the source language (SL) and religion, as well as good translation competencies to employ translation strategies such as borrowing, when needed. The same example (Title 1) shows that there is an addition in the TT of 'Case study-Jordan' which was not available in the ST; hence an error is marked in section E as well.

2. Not all inaccurate translations of the titles are related to religious concepts; the following example shows an inaccurate transfer of meaning in the translation of the concept الوضعي which refers to positivism educational approach, as opposed to the Islamic educational approach. In the following, titles were mistranslated into 'positive' in the first example (Title 2), and 'secular' in the second example (Title 3) as follows:

Title 2	Criteria	
الكون بين التربية الإسلامية والتربية الوضعية: دراسة مقارنة	A	B
The Universe Between The Islamic Education And The Positive Education: A comparative Study.	Accepted	
	No	

Title 3	Criteria		
علاقة الإنسان بالحياة في النظرية التربوية الإسلامية والنظريات التربوية الوضعية (دراسة مقارنة).	A	B	E
The Relationship Between Man And Life In Islamic And Secular Educational Theory.	Accepted		
	No		

Neither translation should be accepted, since positive education refers to an approach which blends academic learning with character and well-being, while secular education refers to education in countries that separate religion and state. Neither is an accurate translation of the intended meaning. Further error in the second example (Title 3) is the omission of دراسة مقارنة in the TT. Therefore, the two translations are not accepted.

3. The wrong word choice is another form of inaccurate transfer of meaning. An example for this is the word of السنن in the following title (4), where it was translated as 'laws' which has a sense of obligatory while the intended meaning is referring to social customs which are non-obligatory traditions, hence the translation is not accepted. In the same title, a further example could be identified and that is the word دلالاتها which was wrongly translated into 'indicators' which literally means.مؤشرات Rather, the correct translation which transfers the accurate meaning is 'implications'.

Title 4	Criteria	
السنن الاجتماعية في الكتاب والسنة ودلالاتها التربوية.	A	B
Social Laws In Qur'an And Sunna And Their Educational Indicators.	Accepted	
	No	

4. An additional form of inaccurate transfer of meaning is the example of title (5) where the word التربية was wrongly translated into 'culture' instead of 'education'. Further errors in the same title are the translation of منهج into 'role' and spelling errors in the word 'Globalization'. Thus, this translation is deemed inaccurate and unacceptable.

Title 5	Criteria		
"منهج التربية الإسلامية في مواجهة الآثار السلبية للعولمة الثقافية "	A	B	D
The Role Of Islamic Culture In Facing The Culture Globalizzotin	Accepted		
	No		

5. The last example in this section shows how inaccuracy in translation can distort the original meaning and give the reader a misconception about the topic. In title (6), the word أنموذجا was mistranslated as 'Model' in 'Yousef AL-Qardawi Model' which indicates that AL-Qardawi has his own ready-model for reforming religious discourse and this is not the intended meaning in Arabic. Rather, the sentence in Arabic indicates that Al-Qardawi is a model himself in reforming the contemporary religious discourse since he has a significant contribution in this context. Therefore, his contribution should be studied 'as a model'. Another word in the same title is تجديد which was translated as 'renewal'. A better choice for the translator to transfer the accurate meaning is 'reform' as this word is more common and widely used in the field.

Title 6	**Criteria**		
تجديد الخطاب الديني المعاصر وآثاره التربوية "يوسف القرضاوي أنموذجا"	A	B	
Renewal Of The Contemporary Religious Discourse And Its Educational Impact "Yousef AL-Qardawi Model".	**Accepted**		
	No		

The above examples show that the inaccurate transfer of meaning is a result of one error such as wrong word choice, or a combination of errors that distort the meaning. However, not all wrong word choices are treated equally; some choices can convey part of the intended meaning, so it doesn't hinder the accuracy. This is what we will explore in the next section.

Section B

Errors in this section are about the use of appropriate terminology, register and collocation.

The analysis of the Islamic Education PhD titles revealed many examples of errors, which will be illustrated in the following examples.

1. The first example comes from (title 7) which shows that the term العقدي was mistranslated into faith إيمان instead of creed. The two words are synonyms, which makes the translation partially accepted. Nevertheless, knowing the different shades of meaning of each word is necessary for accurate translation. Translators need to be equipped with a good knowledge of the terms and references of both languages and religion when translating texts related to religion.

Title 7	**Criteria**		
الأساس العقدي للتربية الإسلامية	B	-	-
Faith Foundation Of Islamic Education	**Accepted**		
	Partially		

2. The second example is part of title (8) and is about translating the Islamic principle of: ظاهرة الأمر بالمعروف والنهي عن المنكر, which was literally translated instead of using the collocation that is more common in Islamic English which is 'Enjoining good and forbidding wrong'. A translator not only conveys the linguistic features of SL but also conveys the style and collocations that are relevant in the TT. However, this error doesn't distort the intended meaning, so the translation is partially accepted. It is worth noting here, too, that the first word in the Arabic title ظاهرة is omitted from the English translation and that is another form of translation error.

Title 8	**Criteria**		
ظاهرة الأمر بالمعروف والنهي عن المنكر الواقع والطموح (دراسة تربوية)	B	E	-
Commanding Goodness And Barring Badness: Ambition And Reality (Educational Study)	**Accepted**		
	Partially		

3. The third example comes from two titles (9 & 10) and is common in titles regarding Sharia and Islamic Studies scientific research. The terms تأصيل and تأصيلية refer to a technical Islamic concept related to research methodology and requires a deeper investigation to understand the meaning in order to translate it accurately. In both titles, تأصيل was translated as 'authenticating' or 'authentication' and that does not reflect the intended contextual meaning as understood in Arabic. Rather, the suggested accurate translation is 'consolidation' which means to establish the origin of something, or finding its foundations and roots, and that is closer to the intended meaning from the terms used in the title.

Title 9	**Criteria**		
التفكير الناقد في التربية الإسلامية- دراسة تحليلية تأصيلية.	B	-	-
Critical thinking in Islamic education- an analytical and authenticating study.	**Accepted**		
	Partially		
Title 10	**Criteria**		
الصحبة من منظور تربوي إسلامي "دراسة تأصيلية تطبيقية".	B	-	-
Companionship From An Islamic Educational Perspective "An Applied Authentication Study".	**Accepted**		
	Partially		

4. The fourth example is about errors and mistakes accruing in titles beyond the Islamic terminology and references. Translating general keywords in titles is important and errors on this level leave the reader in flux. Take two examples for this from titles (11 & 12) when translating the word تأثير into 'effect' instead of 'role' or 'influence', and similarly, the translation of the word النفس into 'soul' instead of 'psyche' as demonstrated in the following examples. However, both

translations are partially accepted as they render part of the meaning but not as accurately as desired. Better translations are achievable hence they are categorized as partially accepted.

Title 11	**Criteria**		
تنمية مفهوم الذات وتوكيدها وتأثير الأسرة المسلمة فيهما	B	-	-
Development And Assertion Of Self-Concept And Effect Of Muslim Family There On.	**Accepted**		
	Partially		
Title 12	**Criteria**		
تربية النفس الإنسانية عند الشيخ الشعراوي.	B	-	-
Rising the Human Soul According to Sheikh Sharawi's Perspective	**Accepted**		
	Partially		

5. The fifth example is in the same context of previous examples, an incorrect word choice that does not entirely distort the intended meaning. In titles (13 & 14), the words أصل and أصولwere mistranslated twice into 'basics' and 'root' instead of 'foundation'. Having sufficient knowledge about the field of education in English will help the translator to choose the right words since the word 'foundation' is widely used in the educational context. However, the above translation is partly accepted since it does not entirely distort the meaning.

Title 13	**Criteria**		
أصول النظرية التربوية الإسلامية وتطبيقاتها التربوية المستخلصة من سورة الأنعام	B	-	-
The Basics of Educational Islamic Theory and it's Educational Applications as Derived from Sourat Al-Anaam	**Accepted**		
	Partially		
Title 14	**Criteria**		
الأصل النفسي للتربية الإسلامية.	B	-	-
The Psychological Root For Islamic Education.	**Accepted**		
	Partially		

6. The word in the sixth example was repeated in eight titles. The word منهج was translated accurately 4 times into 'approach', while it was mistranslated in 4 other titles, 3 of which used the word 'methodology' as an equivalence, while one title used 'role'. A deeper investigation into the actual meaning of the word منهج in these titles revealed that the translator's word choices were inaccurate. It is true that the word 'method' can be one of the accurate translation choices, but the word 'methodology' has a totally different connotation and meaning in academic research. Therefore, these word choices made the translation unacceptable as demonstrated in the following titles (15, 16 & 17).

Title 15	**Criteria**		
المنهج التربوي الإسلامي لإعداد أئمة المساجد: دراسة حالة الأردن	B	-	-
Islamic Educational Methodology For The Preparation Of The Imams Of Mosques-Case Study Of Jordan	**Accepted**		
	NO		
Title 16	**Criteria**		
الاستبداد ومنهج التربية الإسلامية في التصدي له وقايه وعلاجا	B	-	-
Islamic Educations Methodology In Protection And Recovery From Absolutism	**Accepted**		
	NO		
Title 17	**Criteria**		
منهج التربية الوجدانية من منظور إسلامي - دراسة مقارنة.	B	-	-
The Methodology Of Emotional Education As From An Islamic Perspective - A Comparative Study.	**Accepted**		
	NO		

The previous examples demonstrate how errors in choosing the right term in the translation can distort the meaning at different levels, which justifies why the end result can range from partially acceptable to not acceptable.

Section C

Errors in this section are about grammar, syntax and rewording.

1. The first example for this section is taken from title (18 & 19). The error here pivots upon the inaccurate way of translating plural in the ST into singular in the TT. The word المرأة in title (18) and the words للرجل والمرأة, in title (19), were translated into the singular form of 'man and woman' which is an inaccurate translation. Nevertheless, the meaning of the title is still understandable hence it can be considered a partially accepted translation.

Title 18	**Criteria**		
التربية وقيم المرأة المسلمة في **المجتمعات** المعاصرة.	C	-	-
Education and the Values of Muslim Woman in the Contemporary **World**.	**Accepted**		
	Partially		
Title 19	**Criteria**		
الأدوار الاجتماعية للرجل والمرأة من منظور تربوي إسلامي.	C	-	-
Gender Roles for Man and Woman from Islamic Educational Perspective.	**Accepted**		
	Partially		

Further analysis of the previous titles promotes additional concerns about the translation provided. In the first example, a terminology error occurs because the word

المجتمعات was translated into ‘world’ instead of ‘societies’. While in the second example, the wordالاجتماعية is translated as 'gender' and that is a terminology error too.

2. The second example is reported from titles (20 & 21). The word form is yet another type of grammatical error which is present in the title's translation. In this type of error, the root of the word is correct but the form of the word is incorrect. In the first example (title 20), the word تربوية was translated into education rather than 'educational'. The second example (title 21) employs a non-existent term in the TL when قرآنية was translated into ‘Qurani’. As a result, both translations are not accepted.

Title 20	**Criteria**		
الإدراك الحسي في القرآن الكريم / دراسة تربوية	C	-	-
Perception In The Holy Quran/ Education Study	**Accepted**		
	NO		
Title 21	**Criteria**		
العلاقة بين القيم والدافعية وأثرها في السلوك الإنساني دراسة تربوية قرآنية.	C	-	-
The Relationship Between Values And Motivation And Its Impact On Human Behavior: A Qurani Educational Study.	**Accepted**		
	NO		

3. The third example is about a syntax error which occurs when the arrangement of sentence elements does not match the syntactic rules of the TL. The following example shows unnatural word order beside an incorrect word choice when الفكر التربوي was translated as ‘on education’ instead of ‘educational thought’. This obscures the meaning and makes the translation unacceptable.

Title 22	**Criteria**		
الفكر التربوي عن أحمد بن مصطفى المشهور بطاش كبرى زاده.	B	C	-
Tash Kubra Zadah (Ahmad Bin Mustafa) On Education	**Accepted**		
	NO		

4. The fourth example is about using the wrong preposition which can be considered a grammatical error. In title (23), the wordsفي ضوء were translated into ‘inlight at’ instead of ‘in the light of’. Here, we see incorrect use of idiom as well as wrong use of preposition. In addition, in the same example, the word مقارنتها is omitted in the TT, and one of the keywords of the title appears as ‘cantemporay’ instead of ‘contemporary’. Hence the translation in not accepted.

Title 23	Criteria		
المشكلات الاجتماعية ومعالجتها في ضوء كليات رسائل النور للإمام النورسي ومقارنتها بالفكر التربوي المعاصر.	C	D	E
Social Problems And Their Treatment Inlight At Kuliat Rasayel Alnour By Alimam Alnourasi And The Cantemporay Educational Thought.	Accepted		
	NO		

In fact, the previous example is a good illustration of inaccurate translation since there are numerous errors that fall into different sections. It is also noticeable that both the name of the imam and the name of the book were transliterated from Arabic, while they are recognised in the literature and already have standard transliterations that are commonly used in English literature. For example, the imam's name is 'Nursi' instead of 'alnourasi', and the book's recognized title is 'The Risale-iNur Collection' rather than 'kuliat rasayel alnour' which is the transliteration of the original Ottoman Turkish title of the work '*Risale-i Nur Külliyatı*'.

Section D

Here, we focus on spelling and punctuation errors, in addition to errors of layout and presentation. Spelling errors can range from errors that don't distort the intended meaning, to more serious errors that cause confusion in the meaning and even the accuracy of the TT.

1. The first two examples of spelling errors were discussed in previous examples such as (5, 23). Further examples in section D come from different titles such as (24, 25). One major error accrued in the spelling of the word Allah, as in title (24), where it was misspelled as shown in the table below. Also, this title suffers from omission of the word قصة, which was not translated. Hence the translation is deemed unacceptable.

Title 24	Criteria		
القيم التربوية في قصّة نبي الله سليمان وتطبيقاتها التربوية.	-	D	E
Educational values Ailah`s Prophet Solomon and their Educational Applications.	Accepted		
	NO		

2. The second example is from title (25) where the analysis revealed that there are two spelling mistakes that cause a distortion in the intended meaning. One is the spelling of the word 'law' which was written as 'low', as this misspelling caused an accuracy error. Second is the addition of an extra letter 'L' to the word 'personal' which was written as 'Plersonal' in the following example.

Title 25	Criteria		
الأحكام المرتبطة بالنمو الإنساني والصحة النفسية في قانون الأحوال الشخصية الأردني رقم 36 لعام 2010م: دراسة تربوية	A	D	
Study of the Legislation Related to Human Growth and Psychological Health in the Jordanian low of Plersonal Affairs (No. 36/2010): An Educational Study.	Accepted		
	NO		

3. The third example is a presentation error in title (26), where all the terms were translated accurately, but were not presented in the right order due to presentation error, with the translated title starting with 'Seventh, And Eighth' rather than 'Islamic educational...':

Title 26	Criteria		
المنهاج التربوي الإسلامي في القرون الثلاثة السادس والسابع والثامن للهجرة.	-	D	-
Seventh, And Eighth,The Islamic Educational Curriculum In The Sixth, Hijri Centuries	Accepted		
	NO		

Section E

Errors in this section are about omissions and additions. Beside the examples mentioned in the previous discussion, I provide more examples here to illustrate the section fully.

1. The first example is derived from title (27). The omission of the word الهجريين as in the title below distorts the meaning of the title since this word specify the date according to Hijri calendar, hence such omission obscure the author's clear intention in the ST. Also the use of the word 'method' as an equivalence to المنهاج is a terminology error:

Title 27	Criteria		
المنهاج التربوي الإسلامي في مراحل التعليم الأولي في القرنين الرابع والخامس الهجريين.	B	E	-
The Islamic Educated Method In The First Education Stages Of Fourth And Fifth Century	Accepted		
	NO		

2. The second example is about addition, as in title (28). Similarly to omission, addition can distort the intended meaning when extra words or information which does not appear in the ST is added to the TT. For example, the addition of the word 'educational', which was not mentioned in the ST, mars the accuracy of the translation as in the title below:

Title 28	Criteria		
تصميم موقع إلكتروني وقياس أثره في درجة إتقان الطلبة الناطقين بغير العربية لتلاوة القرآن الكريم وحفظه واتجاهاتهم نحوه.	-	E	-
Designing An Educational Website And Measuring Its Impact On The Degree Of Non-Arabic Speaking Students' Mastery Of Recitation And Memorization Of The Holy Quran And Their Attitudes Towards It.	Accepted		
	NO		

Section F

Errors in this section are about consistency, tense use and tautology. This section has comparatively few examples since the research corpus consists of short titles that rarely contain repetition of words or terms.

The example here is one of tautology, which means saying the same thing twice using different words; this can be partly applicable to the translation of أئمة المساجد in title (29), which was translated literally into imams of mosques, but it can be considered as tautology and unnecessary repetition since there is only one type of imam, and they are to be found in mosques, so providing the word mosque in the translation is unnecessary addition of a word that produced a tautology error. Also the word منهج was mistranslated as previously explained in Section B. A better alternative for the word 'preparation' as translation of إعداد is 'training', hence, the translation is not acceptable.

Title 29	Criteria		
المنهج التربوي الإسلامي لإعداد أئمة المساجد 'دراسة حالة الأردن'	B	F	-
Islamic Educational Methodology For The Preparation Of The Imams Of Mosques 'Case Study Of Jordan'	Accepted		
	No		

Conclusions

It is evident that the translated titles suffered from numerous errors that distorted their meaning. The previous examples and the explanation of errors across the 6 sections represent the errors present in the data, as well as the extent to which these errors affect the translation accuracy. In a more holistic approach, the degree of acceptability of the translations was distributed as the following:

Notion of acceptability	Number of titles in each level	Percentage
Acceptable	10	11.3%
Partially acceptable	54	61.3%
Not acceptable	24	27.2%

The distribution of errors was spread across the different sections, and it is worth considering that many titles have errors from different sections. The total number and frequency of errors is demonstrated in the following table:

Sections	Number of errors	Percentage
A	25	28.4%
B	50	56.8%
C	23	26.1%
D	17	19.3%
E	16	18.1%
F	2	2.2%

It is noticed that the majority of errors fall into section B, the word choice and terminology section. Some of these errors can be attributed to the translator's lack of knowledge of the Islamic meaning of the term in Arabic, thus causing a mistranslation in the TT, or lack of knowledge of the exact suitable term in the TT. The fact that some titles have many errors defeats the purpose of translation which is to produce in the TL a natural and comprehensible text that is semantically accurate, grammatically correct, stylistically effective and textually coherent (Nida and Taber, 1969). As mentioned earlier, translating academic research into English is important in order to increase its readership, but this purpose cannot be met if translations contain this volume of errors. It is also important to note that it is part of the translator's duty to convey religious and cultural meanings embedded and associated with the concepts under study. This requires a certain level of training in the SL topic, besides being equipped with a good knowledge of the religious and cultural references to be used in the TL.

Recommendations

Based on the previous findings and research results, it is recommended that translators work along with specialists in Islamic Education on developing a term base for Islamic Education in English, which would be useful for translating research as well as being part of translator training. It is hoped that this piece of research will be a platform for further research projects in similar academic spheres. Likewise, attention should be paid to improving the quality of translation applied to the titles of Master's theses, and the abstracts of both Master's and PhD level research works. It is also worth researching the state of translation of other academic research in different faculties and disciplines in YU.

Furthermore, it is recommended that institutions create an updated database for the final thesis titles which would facilitate further research in this topic in order to guide the translations of future research. It is also recommended that the Deanship of Scientific Research and Graduate Studies elevate the standards of translation of the thesis titles and abstracts and raise awareness of publishing academic research in English which, in return, would enhance the reputation of the institution worldwide.

تقييم جودة ترجمة عناوين الأبحاث الأكاديمية: دراسة حالة دكتوراه التربية الإسلامية في جامعة اليرموك

سمية القضاة، قسم الترجمة، جامعة اليرموك، إربـــد، الأردن.

ملخص

تهدف هذه الدراسة إلى التحقق من مستوى الدقّة في ترجمة عناوين رسائل الدكتوراه في تخصص التربية الإسلامية في جامعة اليرموك. حيث تم تحليل العناوين المترجمة بشكل تفصيلي للكشف عن أنواع الأخطاء في الترجمة، ثم صنفت الأخطاء فيما بعد إلى ستة مجالات بحسب طبيعة الخطأ. بالإضافة إلى ذلك تم تقييم الأخطاء بناء على مدى تأثيرها في دقة الترجمة، والذي يحدد بدوره درجة قبول الترجمة.

كشفت الدراسة عن وجود أخطاء جوهرية في ترجمة أغلب العناوين، يرجع معظمها إلى ضعف حصيلة المترجم اللغوية في استخدام المصطلحات، سواء العامة منها؛ أو التربوية؛ أو الإسلامية. توصي الدراسة بضرورة تعريف الباحثين وعمادات البحث العلمي بأهمية دقة الترجمة في مجال البحث العلمي، وبأهمية النتائج الإيجابية المترتبة على ذلك، ليس فقط على مستوى البحث الفردي، ولكن أيضًا على السمعة الأكاديمية للجامعات.

الكلمات المفتاحية: تقييم الترجمة، عناوين البحوث، الترجمة الدينية.

References

Althawbih, H. H., &Rabadi, R. I. (2016). Hindrances Encountering Undergraduate Jordanian Translation Students in Translating Islamic Terms. *Arab World English Journal (AWEJ)*. Vol. 7, No. 3., Sep 2016.

Baker, M. (1992). *In Other Words.* London: Routeldge

Catford, J.C. (1965). *A Linguistic Theory of Translation*. London: Oxford University Press.

Colina, S. (2008). "Translation Quality Evaluation: Empirical Evidence for a Functionalist Approach". *The Translator* 14(1): 97-134.

Crystal, D. (2003). *English as a Global Language*. Cambridge University Press. The Edinburgh Building, Cambridge, United Kingdom.

Crystal, D. (1995). The Cambridge Encyclopaedia of the English language. Cambridge: Cambridge University Press.

Eftekhar, M. &Nouraey, P. (2013). Commercial Translation Error Analysis: A Case Study of Iranian Products. *Linguistic and Literature Studies* 1 (2): 55-60.

Elewa, A. (2014), Features of Translating Religious Texts. *Journal of Translation*, Vol. 10. No. 1 (2014).

Farghal, M., &Bazzi, H. (2017). Translation of English fiction titles into Arabic. *Translation & Interpreting*, *9*(2), 114-137.

Gashi, B., (2015). Writing and Translating Research Papers in English: Discourse Community, Academic and Specific English Programs towards European compiled Programs and Research Papers. *Academic Journal of Interdisciplinary Studies*. Vol. 4, No. 2 S1. MCSER publishing. Rome, Italy.

Guterrez, M. (2006). Journalism and the Language Divide. In: Susan Bassnett& Kyle Conway (Eds.), *Translation in Global News: Proceedings of the Conference held at the University of Warwick 23 June 2006*. Centre for Translation and Comparative Cultural Studies, Coventry, UK.

Lanscher, S. (2000). Translation Quality Assessment: Where Can Theory and Practice Meet? *The Translator* (6), 149-168.

Martínez Melis, N., & Hurtado Albir, A. (2001). Assessment in translation studies: Research needs. *Meta: journal des traducteurs/Meta: Translators' Journal*, *46*(2), 272-287

Munday, J. (2001). *Introducing Translation Studies, Theories and applications*. London, New York: Rutledge.

Newmark, P. (1981). *Approaches to Translation*. Oxford: Permagon Press.

Newmark, P. (1988). *More Paragraphs on Translation.* Clevedon: Multilingual Matters Ltd.

Nida, E. A. & Taber, C. (1969). *The Theory and Practice of Translation*. Leiden: Brill

Nida, E.A. (1964). *Towards a Science of Translating: With Special Reference to Principals and Procedures.*

Nord, C. (1995). Text-functions in translation: Titles and headings as a case in point.
Target, 7(2), 261-284.

Ozdemir, N. O. (2014). The Role of English as Lingua France in Academia: the Case of Turkish Postgraduate Students in an Anglophone-Cenre. *Procedia-Social and Behavioural Sciences*. 141 (2014)74-78.

Pym, A. (1992). Translation Error Analysis and the Interface with Language Teaching. In: Cay Dollerup& Anne Loddegaard (Eds), *The Teaching of Translation*. Amsterdam, John Benjamins, 1992 279-299

Qudah-Refai, S. (2014). *Dogmatic Approaches of Qur'ān Translators: Linguistic and Theological Issues* (Doctoral dissertation, University of Leeds).

Sanchez-Ortiz, M., (2000). "Equivalence and Adequacy in Translation. In: Salama-Carr", M (ed.), *On Translating French Literature and Film II*, Rodopi, Amsterdam, pp. 89-97.

Shveitser, A., (1993). "Equivalence and Adequacy". In: Palma, Z (ed.), *Translation as Social Action: Russian and Bulgarian Perspectives. pp. 47-56.* London & New York: Routledge.