



THE ANALYSIS OF THE CONTEXTUAL USE OF
QUR'ANIC TERMINOLOGIES IN THE TRANSLATION
OF THE BIBLE INTO HAUSA LANGUAGE

BY

DIKKO BATURE DARMA

A thesis submitted in fulfilment of the requirement for the
degree of Doctor of Philosophy in
Uṣūl al-Dīn and Comparative Religion

Kulliyyah of Islamic Revealed Knowledge and
Human Sciences
International Islamic University Malaysia

JANUARY 2016

ABSTRACT

This research analyzed the usage of Qur'anic terminologies in the translation of Bible into the Hausa language. The new complete Hausa Bible was printed in 2010. But, the text in Hausa contains many Qur'anic terms and concepts such as; Allāh, 'Arsh, Sujūd, Jahannam, etc., and phrases like Alhamdulillah and Salām Alaykum. All this is naturally presented from specific Biblical narratives, which constitute a religious context different from the Qur'ān in many respects. For this reason, this research suspects the use of Qur'anic terms in Hausa Bible- together with other Islamic forms mentioned in it - as the issue of 'contextualization.' Contextualization is a contemporary method or approach of Christian evangelism among Muslims that have the objective to affect Muslims' religious thought and "Weltanschauung". In this case, examining the correct interpretations of these terminologies to elucidate whether contextualization has taken place, is paramount. The Biblical concepts according to Islam have been corrupted such that their meanings cannot match the words of Allāh in the Qur'ān. However, on the contrary, it is finally realized that the Qur'anic terms used by Hausa Bible translators are the same as those commonly used by Hausa people. This is because of the tremendous influence of Islam and Arabic on the Hausa language. For this reason, the Bible translation in Hausa could not do other than to follow the long established language pattern in line with Islamic worldview, which leave a very little choice for alternative native words. This notwithstanding, the translators never favourably consider theological interpretations in which, for instance, the attributes of the Divine "Allāh" are misrepresented. Therefore, this research has explained these misinterpretations and pointed out the contextual differences in some Qur'anic and Biblical concepts used in the Hausa Bible, Littafi Mai-Tsarki.

ملخص البحث

يهدف هذا البحث تحليل المصطلحات القرآنية المستخدمة في ترجمة الكتاب المقدس إلى لغة الهوسا. وقد تم طبع أحدث النسخة المطبوعة بلغة الهوسا في عام 2010م. لكنها، تحتوي على كمية كبيرة من المصطلحات والمبادئ الإسلامية مثل: الله، العرش، السجود، جهنم وما إلى ذلك، وعبارات مثل الحمد لله والسلام عليكم. وكل هذه يتم استخدامها فيه بشكل طبيعي من وجهة النظرية التوراتية التي تختلف عن مرادها القرآنية في كثير من النواحي. لهذا السبب، يتشكك هذا البحث استخدام المصطلحات القرآنية في ترجمة الكتاب المقدس إلى لغة الهوسا كقضية "كونتكتوليزيشن" والتي هي وسيلة من الوسائل المعاصرة لتبشير النصرانية بين المسلمين، لتأثيرها في غزو الفكر و المنظورة الديني من بينهم. ومن هنا، فإن تحليل هذه المصطلحات مهم جدا. لأن المفاهيم التوراتية المنحرفة عن معناها الأصلي تختلف عن ما يوجد في كلام الله في القرآن العظيم. على عكس من ذلك، يتبين لنا في نهاية البحث أن المصطلحات القرآنية المستخدمة من قبل مترجمي الكتاب المقدس إلى لغة الهوسا هي نفسها التي تستخدم عادة من قبل أهل قبيلة الهوسا، وهذا بسبب تأثير الإسلام واللغة العربية على القبيلة فاستعرب جل لسان القوم. فإن المترجمين للكتاب المقدس إلى لغة الهوسا لم يجدوا بدلا إلا أن يتبعوا نمط اللغة العربية المتماشي مع الرؤيا الإسلامية التي لم تترك خيارا إلا نورا يسيرا من كلمات بديلة. ورغم ذلك، إن المترجمين لم يعتبروا معاني الإسلامي لهذه المصطلحات حيث غيروا تفسير الصفات الإلهية في اسم الجلالة الله وما إلى ذلك. ولذلك، فقد أوضح هذا البحث هذه التفسيرات الخاطئة وأشار إلى الاختلافات السياقية في بعض المفاهيم القرآنية والتوراتية المستخدمة في الكتاب المقدس الجديد المترجم بلغة الهوسا.

APPROVAL PAGE

The Thesis of Dikko Bature Darma has been approved by the following:

Saodah Abd Rahmah
Supervisor

Umar Abdurrahman
Supervisor

Haslina Ibrahim
Internal Examiner

Enes Karić
External Examiner

Alef Theria Wasim
External Examiner

Mohd. Feham Bin MD Ghalib
Chairman

DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Dikko Bature Darma

Signature.....

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF
FAIR USE OF UNPUBLISHED RESEARCH**

**THE ANALYSIS OF THE CONTEXTUAL USE OF QUR'ANIC
TERMINOLOGIES IN THE TRANSLATION OF THE BIBLE
INTO HAUSA LANGUAGE**

I declare that the copyright holder of this thesis are jointly owned by the student and IIUM.

Copyright © 2016 Dikko Bature Darma and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

1. Any material contained in or derived from this unpublished research may be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieved system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Dikko Bature Darma

.....
Signature

.....
Date

Umaru Musa Yar'adua University, Katsina

ACKNOWLEDGEMENTS

My first gratitude goes to Allāh, the Creator of the heaven and the earth who is my protector in this world and in the Hereafter. This research and thesis will not have been successful without supervision, encouragement, support and cooperation from my main supervisor, Associate Professor Saodah bint Abd Rahman. Her guidance and useful comments help me to correct my mistakes and to improve the standard of this work. My co-supervisor, Associate Professor Umar Abdurrahman, has also helped in editing the entire work. Their support and guidance had both humbled and inspired me. During the period of this study in the Department of *Uṣūl al-Dīn* and Comparative Religion, IIUM the staff and lecturers of the University have offered me guidance when I most needed it and supported me in the most difficult moments, and for no personal benefit. I would like to thank my mother Hajiya Rabi, my relations, my friends, especially Abdulsalam Abubakar and Ibrahim Elbanna for their prayers and supports. The same goes to my lovely wife, Rabi'atu, my children, Hafsa, Al-Amin & Hasana, who filled my life with joy during my study period in Malaysia. I also share the joy of the fruit of my labor in the completion of Ph.D. study with my brother, Nasiru, who took up the custody of my other two children, Aisha and Fatima, during my absence in Nigeria. They have all been a source of strength and motivation for me in the pursuance of my educational goal. I benefited from generous study scholarship of the Umaru Musa Yar'adua University, Katsina during 2007-8 up to 2009-10 academic years that enabled me to do a Masters Degree in the Department of Islamic Studies, Usmanu Dan Fodiyo University, Sokoto. I also acknowledge the concurrent study grant I received in 2013 from Education Trust Fund (ETF), through the same University. To Allāh and to all I am very grateful.

TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval Page	iv
Declaration	v
Copyright	vi
Dedication	vii
Acknowledgements	viii
List of Tables	xi
List of Abbreviations	xii
CHAPTER ONE: INTRODUCTION	1
1.0 Introduction.....	1
1.1 Background of Study	2
1.2 Statement of the Research Problem.....	4
1.3 Research Questions.....	5
1.4 Research Objectives.....	6
1.5 Scope of the Research.....	6
1.6 Methodology.....	7
1.7 Justification of the Research.....	8
1.8 Literature Review	8
CHAPTER TWO: EXTENT OF CONTEXTUALIZATION AMONG MUSLIMS	27
2.1 Introduction.....	27
2.2 Definition and Meaning.....	28
2.2.1 Review of Some Related Terms of Contextualization.....	30
2.3 Contextualization among Muslims	34
2.4 Insider Movement	35
2.4.1 The Common Ground Approach:	37
2.4.2 The Common Word Approach:.....	39
2.4.3 The Camel Method Approach:.....	39
2.4.4 The Spectrum of Christ-Centered Communities: C1-C6 model:	40
2.5 Contextualization as an Evangelical Approach: Orthodox versus Advocates	43
2.6 Christian Missionary Activities in Hausaland and Contextualization.....	46
CHAPTER THREE: BIBLE TRANSLATION AND CONTEXTUALIZATION	54
3.1 Introduction.....	54
3.2 Contextual Translation of Bible: The Philosophy of Dynamic Equivalency	54
3.3 History of Bible Translation: A Review	60
3.4 The Role of Bible Translation in Evangelism	64
3.5 Bible Translation in Nigeria	67

3.6 Bible Translation in Hausa Language: A Historical Overview	71
CHAPTER FOUR: ISSUES REGARDING THE WORD “ALLĀH” IN BIBLE TRANSLATION	76
4.1 Introduction: A General Background	76
4.2 “Allāh” in Bible Translation.....	80
4.3 The Definition and the Meaning of God: A Comparison.....	91
4.3.1 Concept of <i>Allāh</i> in the Qur’ān.....	91
4.3.2 The Concept of <i>El, Elah or Elohim</i> and <i>Yahweh</i> in the Old Testament.....	92
4.3.3 The Concept of Trinity (<i>Theos</i>) in the New Testament	94
4.3.4 Jesus: A Comparative Accounts of the Biblical and the Qur’anic positions.....	96
4.4 Allāh in Hausa Bible: An Analysis.....	99
CHAPTER FIVE: ANALYSIS OF THE CONTEXTUAL USAGE OF QUR’ANIC TERMS IN HAUSA BIBLE	104
5.1 Introduction:	104
5.2 Semantic Properties of the Contextualized Terminologies in Hausa Bible	104
CHAPTER SIX: CONCLUSIONS.....	160
6.1 Introduction.....	160
6.1.1 Theological Implications.....	160
6.1.2 Religious Implication.....	161
6.1.3 Linguistic Implication.....	163
6.1.4 Social Implication	164
6.1.5 Historical Implication	165
6.2 Research Findings.....	166
6.3 Personal Views And Reflections	170
6.4 Conclusion	173
BIBLIOGRAPHY	176
APPENDIX 1 HAUSA OF AFRICA	186
APPENDIX 2 MAP OF HAUSALAND IN NORTHERN NIGERIA.....	187
APPENDIX 3 EMPIRES IN AFRICA HAUSALAND	188
APPENDIX 4 THE 19TH CENTURY CALIPHATE IN HAUSALAND	189
GLOSSARY.....	190
INDEX.....	197

LIST OF TABLES

Table 4.1	Factor underlying the perception of the word “Allāh” in the Hausa language.	100
Table 4.2	Breakdown of the use of the word “Allāh” in Hausa translation of the Gospels	102
Table 5.1	Caption of the word “ <i>Dīn</i> ” in Hausa Bible	108
Table 5.2	Usage of the terms ‘ <i>arsh</i> and <i>kursī</i> ’ in Hausa Bible	113
Table 5.3	Illustrative meaning of the word ‘prophet’ in the Bible	118
Table 5.4	The contextual use of ‘ <i>Alhamdulillah</i> ’ in Hausa Bible	122
Table 5.5	The different use of the word ‘ <i>hady</i> ’ in Hausa Bible translation	132
Table 5.6	Contextual use of the word ‘malak’ in Hausa Bible	140
Table 5.7	Zina: Adultery or fornication?	157

LIST OF ABBREVIATIONS

AJET	African Journal of Evangelical Theology
AJISS	American Journal of Islamic Social Sciences
Ar.	Arabic
Aram.	Aramaic
b.	“son of” [Ar. <i>Ibn</i>]
Bab	Babylon
BC	Before Christ
c.	Circa
CE	Christian Era (or A.D.)
ch.	Chapter
Chr	Chronicles (1 and 2)
Cor	Corinthians (1 and 2)
Dan	Daniel
Deut	Deuteronomy
Eccl	Ecclesiastes
e.g.	Exempli Gratia (for example)
EMQ	Evangelical Mission Quarterly
En	Enoch (1, 2, 3)
Eng.	English
Eph	Ephesians
Esp.	Especially
Esth	Esther
Eth.	Ethiopic
Exod	Exodus
Ezek	Ezekiel
Gal	Galatians
Gen.	Genesis
Gk	Greek
Hab.	Habakkuk
Hag.	Haggai
Hau.	Hausa
Heb.	Hebrew
Hit.	Hittite
Hos	Hosea
IUM	International Islamic University Malaysia
IJFM	International Journal of Frontier Mission
Isa	Isaiah
Jas	James
Jdt	Judith
Jer	Jeremiah
JHSN	Journal of Historical Society of Nigeria
Judg	Judges
Kgs	Kings (1 and 2)
KJV	King James Version
Lam	Lamentations

Lev	Leviticus
Lit.	Literally
LXX	Septuagint
Macc	Maccabees (1,2,3,4)
Mal	Malachi
Matt	Matthew
Mic	Micah
MBB	Muslim Background Believer
Neh	Nehemiah
Num	Numbers
N.T.	New Testament
Obad	Obadiah
O.T.	Old Testament
Passim	Throughout
Pers.	Persian
Pet	Peter (1 and 2)
Pl.	Plural
Prov.	Proverbs
Ps	Psalms
Q	Qur'ān
Rev	Revelation
Rom	Romans
Sam	Samuel (1 and 2)
SIM	Sudan Interior Mission
Sing.	Singular
Syr	Syriac
Tob	Tobit
Zech	Zechariah
Zep	Zephaniah

CHAPTER ONE

INTRODUCTION

1.0 INTRODUCTION

This research is a study of the contextual use of the Qur’anic terms in the translation of Hausa Bible. It analyzed the usage of the terms from the viewpoints of both Islam and Christianity.¹ Some of these terms include, among others, Allah (Allāh), *Addini* (al-dīn), *Addu'a* (āā), *Almasihu* (al-Masīh), *Annabi* (al-Nabīy), *Iblis* (iblis), *Jahannama* (Jahannam) *Kursiyi*, (kursī) *Mu'ujiza* (Mu'jizāh), *Shaidan*, (shaytān) *Shari'a*, (sharī'ah) *Sujada*, (Sujūd), *Zina* etc. There are also some names of the Qur’anic prophets who move through the pages of the Bible, viz. Adam, Ibrahīm, Nūh, Yaqūb, Yūsuf, Dawūd, Isma’īl, Musā, Isā and other Arabic terms commonly used by Muslims like *Baitulmali* (Baitumāl), *Jana'iza* (janāzah), *istihara* (istikhārah) and so on. The use of Qur’anic terminologies in the translation of Bible into Hausa language raised a contention and suspicion that, it is an applied aspect of “contextualization”², a contemporary method of Christian Evangelists to Islam and, perhaps, to other religious faiths. The idea as such is new as it has not yet gained popular awareness among Muslims in this region. The modern approach of contextualization was introduced in the 1970s and there are much literatures on it by mostly Christians. In the past similar words used such as “adaptation,” “accommodation,” and “indigenization,” however, “Contextualization” includes all that they implied and a bit more.

¹ The word “usage” here means the correct or proper use of a term as defined by the religious authority.

² Detail discussions on contextualization comes in the next chapter.

1.1 BACKGROUND OF STUDY

The predominantly Hausa states in Northern Nigeria and the Hausa communities in the South and the middle belt of Nigeria are mainly Muslims, although very few of them have been converted to Christianity.³ Hausa people in the neighbouring African countries of Benin, Cameroon, Chad, Ethiopian, Gambia, Ghana, Niger, Sudan and Togo are known as Muslims.⁴ The influence of Islam cannot be separated from Hausa culture. This is clear because, the Hausa language faithfully shows the spiritual belongings of the speakers.

The Hausa language is spoken in homes, in the news media and it is a lingua franca for commerce and government business in Northern Nigeria. It is taught from primary school up to the university level, at home and abroad. It is also said to be the most widely spoken language by well over 80 million people in West Africa.⁵

Therefore, one single area where Islam made a great influence on Hausa people is in Hausa language as many of Islamic terminologies and concepts in Arabic have been borrowed by the Hausa language.⁶ These Arabic loanwords in Hausa touch upon almost all aspect of the life of Hausa people. They are derived from Islam in its broad sense as a way of life embodying not only a system of belief but also a series of social institution.⁷ As a result of that, the usage of the old Hausa traditional terms and concepts of religious belief are then replaced by Islamic terminologies as they are in

³ According to the most recent statistics obtained by this research, Muslims among Hausa people constitute 99.9% while Christians among Hausa are only 0.10%. However, this data cannot be substantiated because religious affiliation was not included in the last population headcount in Nigeria.

⁴ See the map in Appendix 1 “The Hausa of Africa.”

⁵ *Encyclopedia of Arabic Language and Linguistics*, Vol. II, “Hausa.”

⁶ Many authorities in language and linguistics report that Hausa is greatly influenced by Arabic, and its influence extends as far as where Arabic is spoken. The Hausa language has a rich vocabulary, a lot of which derived from Arabic, which is used as a lingua franca over a vast area of Northern Nigeria. See, For instance, S. A. Aje, “A survey of the Sociolinguistic Setting of Arabic in Nigeria,” University of Ilorin, <<https://www.unilorin.edu.ng/publications/aje/Dr-Aje-Socio.htm>>.

⁷ *Encyclopedia of Arabic Language and Linguistics*, Vol. II, “Hausa.”

the Qur'ān with very little modifications in some, even-though, the formerly used terms still exist in Hausa dialects.

Recently, the Bible Society of Nigeria set up a team to translate Bible into many Nigerian languages to make it easy for people to read and understand and to further propagate the Gospels. The Hausa complete Bible in Roman scripts has been printed and produced; the Arabic scripts are still on the way.⁸ However, from a cursory glance at the cover page of the translated Hausa Bible, under a title written in Hausa, "The Names of our Lord," it raised up the assumption that the underlined agenda in this translation is geared towards contextualization. The following inscription expresses this point more vividly: "*Yesu da Isa duk ɗaya ne. Almasihu da Krista ma'ana tasu daya ce...*" which means "Jesus and Isah are the same referent. *Almasih* and Christ are synonymous..."⁹ Other evidence abound in the use of special Islamic phrases¹⁰ and Muslim names throughout in reference to Biblical Prophets, in addition to the numerous Islamic-influenced terms used in the translation as pointed out earlier.

It is questionable that Bible translators in Muslim majority languages are using Islamic terms and concepts in their translations of the Bible. Perhaps, in response to this kind of challenge that it was reported, in some renditions of the 'pact of Umar,' among the conditions which the Christians living under Islamic state should observe, "the agreement that they would not use the language of the Muslims."¹¹

⁸ Andy Warren-Ruthlin, "Recent Progress in Bible Translation in Nigeria" *Theological College of Northern Nigeria*, Research Bulletin, (2013): 44.

⁹ Discussion about the different positions of Jesus in Islam and Christianity comes up in chapter four of this thesis under a sub-heading "Jesus: A Comparative Accounts of the Biblical and the Qur'anic positions."

¹⁰ See, for instance, in reference to the appearance of Archangel Gabriel to Virgin Mary in Luke1:28 "...and said, Hail, *thou that art* highly favoured..." is translated as: "*Salama alaikun...*"

¹¹ Georges Houssney, "Meaning Discrepancy in Terminology between Christians and Muslims: Pt I," *Biblical Missiology*, <<http://biblicalmissiology.org>> (accessed 09 May 2015). It is worth pointing out that, there are different versions of the 'Pact of Umar, Treaty of Umar,' or 'Covenant of Umar.'

Therefore, the basic approach to this work as the term ‘analysis’ suggests, is an effort to see that the ‘meaning’ of the Qur’anic terminologies used in the Bible are determined by comparison as they are in relation to Qur’anic original language system and context. The focus is to see how the contextualizers have understood the terms to mean and how their target audience will understand them. In practical term, it is an effort to prevent Qur’anic concepts from being misinterpreted or mis-represented with what one might think similar Biblical terms might have meant.

1.2 STATEMENT OF THE RESEARCH PROBLEM

The rivalry between the majority Muslims and the minority Christians in Northern Nigeria that has come to light in the 1980s and 1990s is that of collective memories of injustice on both sides and rather has intensified nowadays. It has taken the form of inter-religious crises such as those in Kafanchan, Zangon-kataf in Kaduna state and elsewhere which have been much talked of in the international media. Many years of inter-religious violence between Muslims and Christians have prevailed as a result of the activities of the Christians in the predominantly Muslim communities of Northern Nigeria.

The new pattern of contextualizing Qur'anic terms in Bible translation to the Hausa language may be another strategy that will make it possible for the Christians to spread the message of the Gospels prominently among the predominantly Muslim community of Northern Nigeria. However, there is neither objection on the propagation of the Gospels nor the translation of the Bible into the Hausa language. But, the problem is whether the Islamic terminologies used in the translation of the

Therefore, many scholars doubts its’ authenticity and attribution. In general, the treaty contains a list of rights of non-Muslims under Islamic state. By abiding by them, non Muslims are granted rights and protection of their persons, their families and their possessions.

Bible have properly reflected their exact meanings as in the Qur'anic context. Or, they have been modified to accommodate Christian doctrines. For instance, the High Court and the Court of Appeal in Malaysia both ruled that the use of the Arabic word for God (*Allāh*) is not an integral part of the faith and practice of Christianity when Muslims in the country protested against the use of the word Allāh in the translation of the Bible. This is because, for Muslims Allāh is none other than the God of Jesus and Muḥammad whereas, it is not the case with regards to the concept of Allāh in Christianity, and also the fact that there is a serious confusion regarding the difference between God and Lord in Christian faith. As a result, the Christian interpretation of the word God is not synonymous with Allāh, hence rejected. Meanwhile, what about the so many Qur'anic terms used in the translation of Bible into Hausa? Therefore, this research seeks to examine the translated Hausa Bible in case of vested interest, which is to use Qur'anic terminologies inaccurately to Christianize Islam or Islamize Christianity by making a comparison that misrepresents the context's view. In doing so, the concern in the present work is to inquire a little closely into the possible incoherencies and to explain how these terminologies of the Qur'ān might best be used.

1.3 RESEARCH QUESTIONS

In the light of what has been stated, the following are some of the questions this research seeks to address:

- 1- What are the means of contextualization in the spread of Christianity among Muslims?
- 2- What are the semantic properties of the Qur'anic terms contextualized in the Hausa Bible?

- 3- What are the implications for the original meanings and concepts of the contextualized terms?

1.4 RESEARCH OBJECTIVES

The broad aim of this research is to analyze the translated Hausa Bible, *Littafi mai tsarki*, (Arabic, *kitāb al-muqaddas*). The work will focus on the methodology and the strategy adopted, particularly, the use of some Islamic terminologies in the translation.

However, to achieve this aim, the following specific objectives will be pursued:

- 1- To explain the means of contextualization in the spread of Christianity among Muslims.
- 2- To analyze the semantic properties of the Qur'anic terms contextualized in the Hausa Bible.
- 3- To examine the implication of contextualization to the original meanings and concepts of the Qur'anic terminologies.

1.5 SCOPE OF THE RESEARCH

The research tries to analyze the use of Qur'anic terminologies in the Hausa Bible. Therefore, the study of similar cases among other ethnic groups in Northern Nigeria or elsewhere is not part of this research. Also, this work will not undertake the analysis of all Hausanized Arabic words used in the translation other than the terms and concepts that are peculiar to the Qur'ān. For example, we have quoted a sentence, “*Almasihu da Krista ma'ana tasu daya ce*” the word “ma'ana” is Hausanized Arabic referring to “meaning”. The research focus is more on theological terms like Allāh, al-ʿarsh, jahannam, sujūd and others that appear in the translation of the Hausa Bible. In other words, particular attention will be given to theological terms since they are the

kind of words which potentially destabilized cultural and religious order, and so the need to mitigate this tendency.

However, discussing other forms of evangelical activities of the Christians among Muslims in Hausaland are, therefore, beyond the scope of this research. But, by way of illustrations and examples, there may be a reference to the some of these activities in the thesis.

1.6 METHODOLOGY

This is a qualitative research whereby critical, analytical as well as historical methods of research were employed by way of the principle of meta-religion: that is to try to maintain objectivity when discussing about religion other than one's own by suspending one's categories and prejudices, beholding the phenomena of religion as they are and allowing them to speak for themselves. In other words, it is a suspension of all principles and norms not derived from the data, and constant re-examination of one's understanding of the essence in light of the data of that religion. Under the critical method, investigative logic was applied for textual analysis. The function of critical method of research is to "increase the awareness of social actors of the contradictory condition of action which are distorted or hidden by everyday understanding."¹²

The analytical method, on the other hand, was useful in examining the Islamic terminologies used in the translation of the Bible from the religious viewpoints of both Qur'anic and Biblical exegetists. Once again, this method was used in the analysis of the findings at the end of the research.

¹² Donald E. Comstock, "A Method for Critical Research" in *The Critical Approach*, <http://www.goodliffe.byu/301/protect/constock/pdf>, (assessed 18 July 2013).

Therefore, great information for this work was sourced from libraries especially when discussing Bible translation in history, Contextualization, Islam and Christianity in Hausaland, etc.

1.7 JUSTIFICATION OF THE RESEARCH

This research is an objective study of the use of Qur'anic terms in the Bible. As far as this researcher knows, a work of this nature has not been undertaken anywhere. In addition, the research is significant in many ways:

- The study makes an important exploration on terms and concepts relating to Muslim-Christian weltanschauung.
- It highlights the direct and indirect effects of using Islamic terminologies in the translation of the Bible.
- It provides a comprehensive basis for further analysis and comparison of the Qur'anic and Biblical terminologies.
- The research is very useful to other Muslim-majority languages in Nigeria and elsewhere around the world who have similar experiences.

1.8 LITERATURE REVIEW

The main focus of this research is the contextual use of Qur'anic terms in the translation of Bible in Hausa, titled: *Littafi mai tsarki da duk Afokirifa*, which means 'The Bible in Hausa with Deuterocanonical Books,' a local translation project spearheaded by the Nigerian National Bible Translation Organization. However, the literature review can be broadly classified into some distinct categories. First, there are literatures concerning the issue of contextualization. The second category review literature on the aspect of Bible translation. The third category of the literature review

is on Islam and Christianity in Hausa land. Finally, there are a number of Books, Dictionaries, Glossaries, Concordances and Encyclopedias in large volumes that contain some scattered treatments of Qur'anic and Biblical terms and concepts, which are very relevant to the subject of this research. But, the ones must relied upon in this research are reviewed as follows:

Mir's *Dictionary of the Qur'anic Terms and Concepts*¹³ is worth considering in this literature review. Although the book claims to have covered only Qur'anic terms and concepts, it has admittedly extended into the field of extra-Qur'anic terms. This extension of scope makes it more useful to the community of scholars and students of the Qur'ān. As the author rightly mentions in his introduction. In a few cases, the Arabic terms used are the ones that have become traditionally accepted, even though they do not occur in the Qur'ān (e.g. *Wudū*) or occur in it in a different sense (e.g. *qadhf*); these include, in one or two cases, words which for some technical reason are to be regarded as 'extra-Qur'anic' even when words from the same root and with the same basic meaning occur in the Qur'ān - e.g., *bay'ah*, though *mubāya'ah* (in perfect and imperfect forms, that is) occurs in the Qur'ān.

Tahir¹⁴ has made a thorough and general assessment of the above-mentioned book, and his review is interesting and meaningful. He discussed some various Qur'anic terminologies given in the book, giving their meaning and page references. He writes: "The dictionary is arranged in alphabetical form by terms/concepts. Each entry has details like the background of the term, shades of meaning, usage in the Qur'an and "see also" reference to related areas...this dictionary contains 198 entries spread over 216 pages, which means it has on the average a little more than one page

¹³ Mustansir Mir, *Dictionary of the Qur'anic Terms and Concepts* (New York & London: Garland Publishing, INC, 1987).

¹⁴ Taher, M. (1991). [Review of Dictionary of the Qur'anic Terms and Concepts]. *The American Journal of Islamic Social Sciences*, vol.8, no.1, 168-170.

per term. It has 365 “see” and “see also” references.” Finally, Tahir listed some few shortcomings of the book (which may not be mentioned here for the sake of brevity) with the hope that the revised edition may take care of them and also suggested a more appropriate title for the book as *A Glossary of Qur’anic Terms*.

Penrice’s *Dictionary and Glossary of the Koran*, is another important book that makes a very good arrangement of the Qur’anic terms under their verbal roots: “in the case of words that have been likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order...thus, for example, the word كهينة may be looked for either under ك or under its root هاء.” The dictionary has attempted to provide the original meanings of the words to be found in the Qur’ān from the grammatical roots of their verbs. To make the study of the dictionary more convenient, the author frequently supplies the abstract noun or nouns of action in place of infinitive; “the letters n.a. merely refers to the forms of different nouns of action, not necessary to their meaning; this also applied to the participles, written part. act. and pass.”

A selected number of Qur’anic terms and concepts have been discussed in Izutsu’s, *God and Man in the Koran*.¹⁵ The book is a coherent form on both the problems of semantical methodology and those of the Qur’anic Weltanschauung from the viewpoint of semantic. In other words, the work deals with the semantics of the Qur’ān, although its main theme is the problem of the personal relation between God and Man in the Qur’anic world view. The author picks up out some vocabulary of the Qur’ān (all the important words standing for important concepts) like Allah, Islam, nabī, īmān, kāfir and others, and examine what they mean in the Qur’anic context. According to him, none of these key terms was in anyway a new coinage. “Almost all

¹⁵ Toshihiko Izutsu, *God and Man in the Qur’an*, (Tokyo: Toppan Printing Co., 1964).

of them had been in use in some form or other in pre-Islamic times.”¹⁶ However, “Islam brought them together, combined them all into an entirely new, hitherto unknown conceptual network.”¹⁷ An important point worth noting here is that the focus throughout Izutsu’s work has been on semantics and no other thing. On the other hand, the present work asserts a view, which is different from the viewpoint of the author of the book under review, which these words no matter their pre-Islamic origin are understood in the Islamic context today as Qur’anic terminologies.

Fazlur Rahman’s *Major Themes of the Qur’an*¹⁸ is another valuable work useful to this research. The book is an attempt to yield insight into the cohesive outlook on the universe and life that the Qur’ān undoubtedly possesses. The main themes of the book are God, man, and society. The author has tried to respond to the need for an introduction to some major themes of the Qur’ān through analysis of some important Islamic concepts, from the viewpoint of the Qur’ān. In this way, the Qur’ān is allowed to speak for itself; whereas, interpretation has been used as necessary for joining ideas together. For instance, in discussing God, the idea of monotheism is made the foundation-stone of the entire treatment, and all other Qur’anic ideas on God are either derived from it or subsumed under it, as the author asserted; that is the best way to establish the synthetic concept of God in Islam. Although, the work is primarily intended to treat the Qur’anic themes from a broader perspectives, however, the general idea of the book and its method of analysis have been very useful to this research. By the way, Fazlur Rahman’s rationalistic approach has added value to our understanding of meanings as well as provided us with comprehensive discussions on Qur’anic concepts.

¹⁶ Ibid., 12.

¹⁷ Ibid., 13.

¹⁸ Fazlur Rahman, *Major Themes of the Qur’an*, (Minneapolis: Bibliotheca Islamica, INC., 1994).