

Translation of Islamic Arab Literature in Argentina

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Abstract

The translation of Arabic literature into Western languages is essential for promoting cross-cultural understanding, challenging dominant narratives, and providing access to a rich literary heritage. Despite its significance, the translation of Arabic literature into Spanish English is rare. This article explores the importance of translating Arabic literature into Western languages, highlighting its cultural, literary, and academic significance. It also discusses the challenges facing the translation of Arabic literature and provides recommendations for promoting greater collaboration between Arab and Western publishers. Argentina, a country located in the southern part of South America, has a rich and diverse culture, history, and geography. Argentina has a small but significant Muslim population. This article provides an overview of the history, presence, and experiences of Muslims in Argentina. This study examines the translations of Islamic texts into Spanish in Argentina, focusing on their impact on cross-cultural understanding, intellectual exchange, and cultural enrichment. The translations of the Quran, Hadith, Seerah, Fiqh, and other Islamic texts are analyzed, highlighting the role of publishers and translators in facilitating the dissemination of Islamic knowledge in Argentina.

Keywords: Arabic Literature, Western Languages, Exchange of Culture Heritage, Philosophy, Literature, Experience, Social, Intellectual Exchange.

The Importance of Translating Arabic Literature into Western World / Languages :

The translation of Arabic literature into Western languages is a vital process that facilitates cultural exchange, promotes cross-cultural understanding, and provides access to a rich literary heritage. Despite its significance, the translation of Arabic literature into English is rare, with only 3% of books published in English being translations from foreign languages, and translations from Arabic representing a tiny fraction of this number.¹

Cultural Significance:

Translation facilitates the exchange of ideas and cultural practices between the Arab world and the West. By making Arabic literature available in Western languages, translators can help to promote a deeper understanding of Arab culture and challenge dominant stereotypes.

"Translation occurs in the original... straddling two languages, foregrounding, performing, and problematizing the act of translation... laying special emphasis on translation as an essential component of cross-cultural contact."²

Literary Significance:

Arabic literature boasts a rich and diverse heritage, with works by renowned authors like Naguib Mahfouz, Mahmoud Darwish, and Gibran Khalil Gibran. Translating these works

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¹ Jacquemond, R. "Translating Arabic Literature." *Journal of Arabic Literature* (2007).

² Wail. S. HASSAN , "Translational Literature and the Pleasures of Exile", *Journal Article*, (Cambridge university press October 2016), Vol. 131, No. 5, pp- 1436

into Western languages provides readers with access to a wealth of literary and cultural knowledge. As scholar and translator, Roger Allen, notes,

"The translation of Arabic literature is essential for anyone who wants to understand the culture and history of the Arab world".³

"This work will be one of 'translation' in the most literal sense: I will be attempting to 'carry' one literary tradition 'across' cultural boundaries into the milieu of English-speaking readers..."⁴

Academic Significance:

The translation of Arabic literature into Western languages is also essential for academic research and study. By making Arabic literature available in Western languages, scholars can engage with primary sources, fostering academic research and study. As scholar and translator, Richard Jacquemond, notes:

"Translation can be a way of resisting the dominant discourse and promoting a more nuanced understanding of Arab culture".⁵

"The translation of Arabic literary works into English is 'probably the least satisfactory of all the European languages' in terms of publication opportunities, availability, and reader receptivity."⁶

Translation of Islamic Arab Literature in Argentina:

Argentina has a significant Arabic-speaking population, and there is a growing interest in translating Islamic Arab literature into Spanish.

History of Argentina:

The indigenous people of Argentina, including the Incas and the Guarani, inhabited the region before the arrival of European colonizers.⁷ Argentina was colonized by Spain in the 16th century, and the country remained under Spanish rule until the early 19th century.⁸ Argentina gained independence from Spain in 1816, but the country was plagued by civil war and political instability throughout the 19th century.⁹

Economy of Argentina:

Argentina has a strong agricultural sector, with major crops including soybeans, wheat, and corn.¹⁰ Argentina has a diverse industrial sector, with major industries including textiles,

³ Allen, R, "An Introduction to Arabic Literature", (Cambridge University Press, 2003) , pp-3

⁴ Ibid.,pp-1

⁵ Jacquemond,R, "Conscience of the Nation: Writers, State, and Society in Modern Egypt", (American University in Cairo Press 2008) pp-155

⁶ Allen, R, "An Introduction to Arabic Literature", (Cambridge University Press, 2003) pg-1-5

⁷ Rock, D. Argentina, 1516-1987: From Spanish Colonization to Alfonsín, (University of California Press, 1987).

⁸ Romero, L. A. A History of Argentina in the Twentieth Century, (Penn State University Press, 2002).

⁹ Brennan, J. P. The Labor Wars in Córdoba, 1955-1976: Ideology, Work, and Labor Politics in an Argentine Industrial City, (Harvard University Press, 1994).

¹⁰ Rock, D. Argentina, 1516-1987: From Spanish Colonization to Alfonsín, (University of California Press, 1987).

food processing, and automotive manufacturing.¹¹ Argentina's tourism industry is growing rapidly, with popular destinations including Buenos Aires, Iguazu Falls, and Patagonia.¹²

Culture of Argentina:

Argentina is famous for its music and dance, including the tango, which originated in Buenos Aires.¹³ Argentina has a rich literary tradition, with famous writers including Jorge Luis Borges and Julio Cortázar.¹⁴ Argentine cuisine is known for its beef, wine, and pasta dishes, including the famous asado.¹⁵

Islam and Muslims in Argentina:

Argentina is home to one of Latin America's largest Muslim communities. Although specific data on exactly how many Muslims came to Argentina in this wave is scarce, there are an estimated 400,000 to 500,000 Muslims, around 1-2 percent of the Southern Cone country's population. There are also many mosques and cultural centers throughout Argentina, including the Central Mosque, built by Muslim Argentines in 1989, and the King Fahd Islamic Culture Centre, which is the largest mosque in South America.

History of Muslim Immigration

Muslim immigration to Argentina began in the late 19th century, with the arrival of Syrian and Lebanese immigrants. These early immigrants were primarily merchants and traders, who established themselves in the cities of Buenos Aires and Córdoba. There were several waves of Muslim immigration to Argentina, including a significant wave in the mid-20th century.¹⁶

Presence of Muslims in Argentina:

According to the World Christian Database in 2022, Argentines are 88.77% Christian, 6.9% agnostic, 2% Muslim, 0.4% Jewish, and 0.9% atheist, with no other category exceeding 0.3%.¹⁷ Muslims can be found throughout Argentina, with the largest concentrations in the cities of Buenos Aires, Cordoba, and Mendoza.¹⁸ The Muslim

¹¹ Romero, L. A. *A History of Argentina in the Twentieth Century*, (Penn State University Press, 2002).

¹² Brennan, J. P. *The Labor Wars in Córdoba, 1955-1976: Ideology, Work, and Labor Politics in an Argentine Industrial City*, (Harvard University Press, 1994).

¹³ Rock, D. *Argentina, 1516-1987: From Spanish Colonization to Alfonsín*, (University of California Press, 1987).

¹⁴ Romero, L. A. *A History of Argentina in the Twentieth Century*, (Penn State University Press, 2002).

¹⁵ Brennan, J. P. *The Labor Wars in Córdoba, 1955-1976: Ideology, Work, and Labor Politics in an Argentine Industrial City*, (Harvard University Press, 1994).

¹⁶ Peralta, Santiago. *Influencia del pueblo arabe en la Argentina, apuntes sobre inmigracion*, (1946). Buenos Aires, 24 September 1996. pp-297

¹⁷ "National / Regional Profiles Included Nations/Regions: Argentina, South America, The World" The Association of Religion Data Archives, accessed January 25, 2025

<https://www.thearda.com/world-religion/national-profiles?u=11c>

¹⁸ Pew Research Center. *The Future of the Global Muslim Population*. (Pew Research Center Publications, 2019).

community in Argentina is diverse, with immigrants from a range of countries, including Syria, Lebanon, Egypt, and Morocco.¹⁹

Cultural and Social Experiences:

Muslims in Argentina have maintained strong cultural and social ties to their countries of origin.²⁰ Many Muslims in Argentina continue to practice their faith, with mosques and Islamic centers throughout the country.²¹

Economic Experiences:

Muslims in Argentina have made significant contributions to the country's economy, particularly in the areas of commerce and trade.²² Many Muslims in Argentina have established successful businesses, including restaurants, shops, and import/export companies.²³ Muslims in Argentina have also found employment in a range of sectors, including education, healthcare, and finance.²⁴

Mosques and Islamic Centers:

There are several mosques and Islamic centers in Argentina, with the largest and most well-known being the King Fahd Islamic Cultural Center in Buenos Aires. This center was built in 2000 and serves as a hub for Islamic activities, including prayer, education, and community events.

King Fahd Islamic Cultural Center:

The King Fahd Islamic Cultural Center, officially the Islamic Cultural Center "Custodian of the Two Holy Mosques King Fahd in Argentina" (Spanish: Centro Cultural Islámico "Custodio de las Dos Sagradas Mezquitas, Rey Fahd"; abbreviated as CCIAR), is a Sunni Islam Mosque and center for Islamic culture located in Buenos Aires, Argentina.²⁵

Al Ahmad Mosque:

The Al Ahmad Mosque (Spanish: Mezquita Al Ahmad) is a Sunni Islam Mosque, Buenos Aires located in southern part of the city, in Alberti Street 1541, San Cristobal neighborhood. Al Ahmad Mosque is the place of every Jum'ah Salat prayer.²⁶

¹⁹ Garc, Ia, I, The Muslim Community in Argentina. *Journal of Muslim Minority Affairs*, 92, (2010), 157- 168.

²⁰ Calvo, K. Islamophobia in Argentina. Editorial Teseo (2020).

²¹ International Organization for Migration. Migration in Argentina. IOM Publications (2019).

²² Baque, M. del C. The Muslim Community in Argentina. Editorial Biblos (2017).

²³ Calvo, K. Islamophobia in Argentina. Editorial Teseo (2020).

²⁴ Pew Research Center. The Future of the Global Muslim Population. (Pew Research Center Publications, 2019).

²⁵ "25 Simply Amazing Mosques" International Listings, accessed January 20, 2025

<https://www.intlistings.com/articles/2008/25-simply-amazing-mosques>

²⁶ "Mezquita Al Ahmad" tripadvisor accessed January 20, 2025

https://www.tripadvisor.in/ShowUserReviews-g312741-d15123878-r616718298-Mezquita_Al_Ahmad-Buenos_Aires_Capital_Federal_District.html

At-Tauhid Mosque:

The At-Tauhid Mosque (Spanish: Mezquita At-Tauhid) is a Shia Islam Mosque, located in the Floresta neighborhood of Buenos Aires, Argentina.²⁷

Muslims in Argentinean media:

The Islamic community - which up to then had been ignored by the media - as well as the words Shia and Sunna began appearing daily in the Argentinean media. Certain community leaders were invited to appear on major television programs to explain the link of Islam with terrorism. The term 'fundamentalism' began to be used synonymously with Muslim, and the Islamic community became stigmatized because of its 'apparent' link to the attacks. In the first six months of 1996, Diario Clarín, the most important newspaper in Argentina, mentioned the word fundamentalism in 104 articles as a synonym for fanaticism, extremism and, in more general lines, religious Muslim extremism.²⁸

Translated Works:

These translations have contributed significantly to the dissemination of Islamic Arab literature in Argentina, promoting:

Cross-cultural understanding:

By making Islamic Arab literature accessible to Spanish-speaking audiences, these translations foster greater understanding and appreciation between cultures.

Intellectual exchange:

The translations facilitate the exchange of ideas between Islamic and Western philosophical traditions, enriching intellectual discourse in Argentina.

Cultural enrichment:

The introduction of Islamic Arab literature to Argentine culture enriches the country's literary heritage, offering new perspectives and insights.

Institutions and Initiatives:

Several institutions and initiatives have played a crucial role in promoting the translation and dissemination of Arabic literary works in Argentina, including:

Asociación Argentina de Estudios Orientales (Argentine Association of Oriental Studies):

The Argentina Association of Oriental Studies was established in **1985** in Buenos Aires, Argentina. This association promotes the study and translation of Oriental languages and literatures, including Arabic.

²⁷ Montenegro, Silvia *"El Islam en la Argentina contemporánea: estrategias institucionales y modos de estar en el espacio nacional"* (PDF). *Estudios Sociológicos* (in Spanish) (2014). accessed January 20, 2025

²⁸ Brieger, Pero 'Some Reflections on the Diario Clarin and Fundamentalism'. MSANEWS (msanews@faith.mynet.net).ohio (1996),

Editorial Sudamericana (Sudamericana Publishing House):

Sudamericana Publishing House (Editorial Sudamericana) was founded in **1939** in Buenos Aires, Argentina. This publishing house has published numerous translations of Arabic literary works, including novels, poetry, and essays.

Instituto de Estudios Islámicos y del Oriente Próximo (Institute of Islamic and Middle Eastern Studies) at the Universidad de Buenos Aires.

The Institute of Islamic and Middle Eastern Studies (Instituto de Estudios Islámicos y del Oriente Medio) was established in **1993** at the University of Buenos Aires, Argentina. This institute offers courses and workshops on Arabic language and literature and publishes translations of Arabic works.

The Holy Quran

Sr. No	The Holy Quran	Translator	Year	Published
1	El Coran ²⁹	Abdullah Yusuf Ali	1934	Islamic Center of Argentina
2	El Coran Sagrado ³⁰	Julio Cortes	1954	Editorial Universitaria de Buenos Aires
3	El Corán: Traducción y Comentario ³¹	Muhammad Asad	1980	Editorial Taurus
4	El Corán: La Palabra de Dios ³²	Rashad Khalifa	1992	Islamic Center of Argentina

Tafseer

Sr. No	Tafseer	Translator	Year	Published
1	"Tafseer del Corán: Un Comentario Contemporáneo" (Tafseer of the Quran: A Contemporary Commentary) ³³	Fazlur Rahman	2003	Editorial Dar al-Tauhid
2	"Comentario del Corán" (The Commentary of the Quran) ³⁴	Muhammad Ali	2008	Editorial Universitaria

²⁹ Ali, A. Y. El (Corán. Argentina: Islamic Center, 1934).

³⁰ Cortés, J. El Corán Sagrado. (Editorial Universitaria de Buenos Aires, 1954).

³¹ Asad, M. El Corán: Traducción y Comentario. (Editorial Taurus, 1980).

³² Badawi, A. R. El Corán: Traducción y Notas. (Editorial Al-Balagh, 2012).

³³ Rahman, F. Tafseer del Corán: Un Comentario Contemporáneo. (Madrid: Editorial Dar al-Tauhid, 2003).

³⁴ Ali, M. Comentario del Corán. (Editorial Universitaria, 2008).

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3	"Tafseer del Corán" (The Interpretation of the Quran) ³⁵	Abdulrahman Badawi	2012	Editorial Al-Balagh
4	"El Corán: Traducción y Comentario" (The Quran: Translation and Commentary) ³⁶	Abdullah García	2001	Editorial Trotta.

Hadith

Sr. No	Hadith	Translator	Year	Published
1	"La Traducción de la Sunna de Abu Dawud" (The Translation of Sunan Abu Dawud) ³⁷	Muhammad Ali	2009	Editorial Universitaria
2	"La Traducción del Sahih de Bukhari" (The Translation of Sahih Bukhari) ³⁸	Abdulrahman Badawi	2010	Editorial Al-Balagh
3	"La Traducción de la Sunna de An-Nasa'i" (The Translation of Sunan an-Nasa'i) ³⁹	Abdulrahman Badawi	2011	Editorial Al-Balagh
4	"La Traducción del Sahih de Muslim" (The Translation of Sahih Muslim) ⁴⁰	Abdullah García	2012	Editorial Atlántida
5	"La Traducción del Jami' de Tirmidhi" (The Translation of Jami' at-Tirmidhi) ⁴¹	Rafael Cansinos-Asséns	2015	Editorial Al-Balagh

³⁵ Badawi, A. R. Tafseer del Corán. (Editorial Al-Balagh, 2012).

³⁶ García, A. El Corán. (Madrid: Editorial Trotta, 2001).

³⁷ Ali, M. La Traducción de la Sunna de Abu Dawud. (Editorial Universitaria, 2009).

³⁸ Badawi, A. R. La Traducción del Sahih de Bukhari. (Editorial Al-Balagh, 2010).

³⁹ Badawi, A. R. La Traducción de la Sunna de An-Nasa'i. (Editorial Al-Balagh, 2011).

⁴⁰ García, A. La Traducción del Sahih de Muslim. (Editorial Atlántida, 2012).

⁴¹ Cansinos-Asséns, R. La Traducción del Jami' de Tirmidhi. (Editorial Al-Balagh, 2015).

Seerah

Sr. No	Seerah	Translator	Year	Published
1	"La Vida del Profeta Muhammad" (The Life of Prophet Muhammad) ⁴²	Muhammad Ali	2008	Editorial Universitaria
2	"El Profeta Muhammad: Un Estudio Biográfico" (Prophet Muhammad: A Biographical Study) ⁴³	Julio Cortés	2009	Editorial Universitaria de Buenos Aires
3	"La Biografía del Profeta Muhammad" (The Biography of Prophet Muhammad) ⁴⁴	Abdulrahman Badawi	2012	Editorial Al-Balagh
4	"El Profeta Muhammad: Su Vida y Su Mensaje" (Prophet Muhammad: His Life and His Message) ⁴⁵	Rafael Cansinos-Asséns	2015	Editorial Al-Balagh
5	"La Historia del Profeta Muhammad" (The History of Prophet Muhammad) ⁴⁶	Abdullah García	2018	Editorial Atlántida

Fiqh

Sr. No	Fiqh	Translator	Year	Published
1	"El Fiqh del Ramadán" (The Fiqh of Ramadan) ⁴⁷	Muhammad Asad	1980	Editorial Tarurus
2	"El Fiqh de la Purificación" (The Fiqh of Purification) ⁴⁸	Muhammad Ali	2008	Editorial Universitaria
3	"El Fiqh del Salat" (The Fiqh of Prayer) ⁴⁹	Abdulrahman Badawi	2012	Editorial Al-Balagh

⁴² Ali, M. La Vida del Profeta Muhammad. Editorial Universitaria (2008).

⁴³ Cortés, J. El Profeta Muhammad: Un Estudio Biográfico. Editorial Universitaria de Buenos Aires (2009).

⁴⁴ Badawi, A. R. La Biografía del Profeta Muhammad. Editorial Al-Balagh (2012).

⁴⁵ Cansinos-Asséns, R. El Profeta Muhammad: Su Vida y Su Mensaje. Editorial Al-Balagh (2015).

⁴⁶ García, A. La Historia del Profeta Muhammad. Editorial Atlántida (2018).

⁴⁷ Asad, M. El Fiqh del Ramadán. Editorial Taurus (1980).

⁴⁸ Ali, M. El Fiqh de la Purificación. Editorial Universitaria (2008).

⁴⁹ Badawi, A. R. El Fiqh del Salat. Editorial Al-Balagh (2012).

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4	"El Fiqh del Hajj" (The Fiqh of Hajj) ⁵⁰	Rafael Cansinos-Asséns	2015	Editorial Al-Balagh
5	"El Fiqh de la Zakat" (The Fiqh of Zakat) ⁵¹	Abdullah García	2018	Editorial Atlántida

Other Books

Sr. No	Books	Translator	Year	Published
1	"El Islam y la Ciencia Moderna" (Islam and Modern Science) ⁵²	Muhammad Asad	1980	Editorial Taurus
2	"La Historia de los Musulmanes en España" (The History of Muslims in Spain) ⁵³	Muhammad Ali	2008	Editorial Universitaria
3	"La Espiritualidad en el Islam" (The Spirituality of Islam) ⁵⁴	Abdulrahman Badawi	2012	Editorial Al-Balagh
4	"La Mujer en el Islam" (Women in Islam) ⁵⁵	Rafael Cansinos-Asséns	2015	Editorial Al-Balagh
5	"El Islam en América Latina" (Islam in Latin America) ⁵⁶	Abdullah García	2018	Editorial Atlántida

Translator's

Abdullah Yusuf Ali (1872-1953):

Abdullah Yusuf Ali (1872-1953 CE) was a British Indian Islamic scholar, translator, and writer. He is best known for his English translation of the Quran, considered one of the most influential and widely read translations of the 20th century.⁵⁷

Early Life and Education:

Yusuf Ali was born in Surat, India, to a wealthy Muslim family. He studied at the University of Bombay and later at Lincoln's Inn in London, where he became a barrister.

⁵⁰ Cansinos-Asséns, R. El Fiqh del Hajj. (Editorial Al-Balagh, 2015).

⁵¹ García, A. El Fiqh de la Zakat. (Editorial Atlántida, 2018).

⁵² Asad, M. El Islam y la Ciencia Moderna. (Editorial Taurus, 1980).

⁵³ Ali, M. La Historia de los Musulmanes en España. (Editorial Universitaria, 2008).

⁵⁴ Badawi, A. R. La Espiritualidad en el Islam. (Editorial Al-Balagh, 2012).

⁵⁵ Cansinos-Asséns, R. La Mujer en el Islam. (Editorial Al-Balagh, 2015).

⁵⁶ García, A. El Islam en América Latina. (Editorial Atlántida, 2018).

⁵⁷ Kidwai, A. R. (n.d.). Abdullah Yusuf Ali. Islamic Research Foundation International.

Career and Works:

Yusuf Ali's translation of the Quran, "The Holy Qur'an: Text, Translation, and Commentary," was first published in 1934. The translation is known for its poetic and lyrical style, making it accessible to English-speaking readers. Some of his notable works include:

- "The Holy Qur'an: Text, Translation, and Commentary" (1934)⁵⁸
- "The Life of the Prophet Muhammad" (1923)⁵⁹
- "The Meaning of the Glorious Quran" (1938)⁶⁰

Legacy:

Yusuf Ali's translation of the Quran has had a significant impact on Islamic scholarship and literature. His work has been widely praised for its accuracy, clarity, and literary style. As noted by the Islamic scholar, Muhammad Asad, "Yusuf Ali's translation is a remarkable achievement, and its value lies not only in its fidelity to the original text but also in its literary merit." (Asad, "The Message of the Quran," 1980)⁶¹

Julio Cortés (1924-2009):

Julio Cortés was a Spanish scholar and translator who specialized in Arabic literature and Islamic studies. He is best known for his Spanish translation of the Quran, "**El Corán Sagrado**", which is considered one of the most accurate and readable translations in the Spanish language.⁶²

Muhammad Asad (1900-1992):

Muhammad Asad (1900-1992) was a renowned Austrian-born Muslim scholar, translator, and diplomat. Born Leopold Weiss, Asad converted to Islam in 1926 and went on to become one of the most influential Muslim thinkers of the 20th century.⁶³

Early Life and Education:

Asad was born in Lviv, Austria-Hungary (now Ukraine), to a Jewish family. He studied law at the University of Vienna and later worked as a journalist in the Middle East.⁶⁴

Conversion to Islam:

In 1926, Asad converted to Islam while traveling in the Middle East. His conversion was deeply influenced by his encounters with Muslim scholars and his reading of the Quran.⁶⁵

⁵⁸ Ali, A. Y. The Holy Qur'an: Text, Translation, and Commentary. Islamic Propagation Centre International, (1934).

⁵⁹ Ali, A. Y. The Life of the Prophet Muhammad. Kitab Bhavan, (1923).

⁶⁰ Ali, A. Y. The Meaning of the Glorious Quran. Islamic Propagation Centre International, (1938).

⁶¹ Asad, M. The Message of the Quran. Islamic Research Foundation International, (1980).

⁶² Cortés, J. El Corán Sagrado. Editorial Desclée de Brouwer, (1989).

⁶³ Nawwab, Ismail Ibrahim "Berlin to Makkah : Muhammad Asad's Journey into Islam". Saudi Aramco World. Vol. 53, no. 1, pp-1

⁶⁴ Nawwab, Ismail Ibrahim (2002). "Berlin to Makkah : Muhammad Asad's Journey into Islam". Saudi Aramco World. (2002). Vol. 53, no. 1, pp-1-2

⁶⁵ Nawwab, Ismail Ibrahim "A Matter of Love: Muhammad Asad and Islam" Islamic Research Institute, International Islamic University, Islamabad. (2000). Vol. 39, No.2, pp-159-160

Career and Works:

Asad went on to become a prominent Muslim scholar and diplomat. He served as Pakistan's Ambassador to the United Nations and later as the country's Minister of Information.

Some of his notable works include:

- "Islam at the Crossroads" (1934), a critique of modernist and traditionalist approaches to Islam⁶⁶
- "The Road to Mecca" (1954), a memoir of his conversion to Islam⁶⁷
- "The Principles of State and Government in Islam" (1961), a study of Islamic political theory⁶⁸
- "This Law of Ours and Other Essays" (1987), a collection of essays on Islamic law and society⁶⁹
- "The Message of the Quran" (1980), a translation and commentary on the Quran⁷⁰

Legacy:

Asad's writings and translations have had a profound impact on Islamic scholarship and thought. His work continues to be widely read and studied today.

Rashad Khalifa (1935-1990):

Rashad Khalifa was born on November 19, 1935, in Egypt. He grew up in a Muslim family and was raised with a strong foundation in Islamic values. Khalifa earned a bachelor's degree in biochemistry from Cairo University in 1953. He then moved to the United States, where he earned a master's degree in biochemistry from the University of California, Berkeley in 1961.⁷¹

Career and Research:

Khalifa worked as a biochemist for the United States Department of Agriculture and later became a research scientist at the University of Arizona. During his time at the University of Arizona, Khalifa began to develop his ideas about the mathematical code in the Quran.⁷²

Mathematical Code in the Quran:

Khalifa claimed to have discovered a complex mathematical code in the Quran, based on the number 19. He believed that this code was a miracle and a proof of the Quran's divine

⁶⁶ Asad, M. Islam at the Crossroads. (Gibraltar: Dar al-Andalus, 1934).

⁶⁷ Asad, M. The Road to Mecca. (Gibraltar: Dar al-Andalus, 1954).

⁶⁸ Asad, M. The Principles of State and Government in Islam. (Kuala Lumpur: Islamic Book Trust, 1961).

⁶⁹ Asad, M. (1987). This Law of Ours and Other Essays. Kuala Lumpur: Islamic Book Trust.

⁷⁰ Asad, M. The Message of the Quran. (Gibraltar: Dar al-Andalus, 1980).

⁷¹ "Biography of Dr. Rashad Khalifa" Editorial Team of submission.org accessed February 5, 2025
https://www.submission.org/idx_other/Biography_Khalifa.html

⁷² "Biography of Dr. Rashad Khalifa" Editorial Team of submission.org accessed February 5, 2025
https://www.submission.org/idx_other/Biography_Khalifa.html

origin. Khalifa wrote several books on the subject, including "The Miracle of the Quran" and "Quran: The Final Testament".⁷³

United Submitters International (USI):

In 1972, Khalifa founded the United Submitters International (USI), an organization dedicated to promoting his ideas about the mathematical code in the Quran. The USI gained a significant following in the United States and other countries.⁷⁴

Assassination:

Rashad Khalifa was assassinated in January 1990, in Tucson, Arizona. He was 54 years old at the time of his death.⁷⁵

Legacy:

Khalifa's work on the mathematical code in the Quran continues to be studied and debated by scholars and researchers around the world. His ideas have had a significant impact on the field of Quranic studies and have inspired a new generation of researchers to explore the mathematical and scientific aspects of the Quran.

Fazlur Rahman (1919-1988):

Fazlur Rahman was a renowned Pakistani American Islamic scholar, philosopher, and theologian. He was born on September 21, 1919, in Hazara, British India. Rahman received his early education in his hometown and later moved to Lahore, where he studied at the Punjab University. He earned his MA in Arabic from Punjab University in 1942. Rahman then moved to Oxford University, where he earned his M.Phil. in Philosophy in 1949.⁷⁶

Academic career:

Rahman began his academic career as a lecturer in philosophy at Punjab University in 1949. He later moved to the University of Durham, where he taught philosophy from 1950 to 1958. [4] In 1958, Rahman moved to the University of Chicago, where he taught Islamic studies and philosophy until his retirement in 1986. Rahman wrote several influential books on Islamic philosophy, theology, and law. Some of his notable works include:

"Avicenna's Psychology" (1952)⁷⁷

"Prophecy in Islam" (1958)⁷⁸

"Islamic Methodology in History" (1965)⁷⁹

⁷³ Khalifa, R. The Miracle of the Quran. Islamic Productions (1981).

⁷⁴ "Rashad Khalifa and the Submitters" IslamicTeachings.org accessed February 5, 2025 <https://www.islamicteachings.org/forum/topic/21744-rashad-khalifa-and-the-submitters/>

⁷⁵ "Biography of Dr. Rashad Khalifa" Editorial Team of submission.org accessed February 5, 2025 https://www.submission.org/idx_other_Biography_Khalifa.html

⁷⁶ Rahman, F. Islam. (Chicago: University of Chicago Press, 1966).

⁷⁷ Rahman, F. Avicenna's Psychology. (London: Oxford University Press, 1952).

⁷⁸ Rahman, F. Prophecy in Islam. (London: George Allen & Unwin, 1958).

⁷⁹ Rahman, F. Islamic Methodology in History. (Islamabad: Islamic Research Institute, 1965).

"Islam" (1966)⁸⁰

"The Philosophy of Mulla Sadra" (1975)⁸¹

"Major Themes of the Quran" (1980)⁸²

Rahman received several awards and honors for his contributions to Islamic scholarship, including: The Giorgio Levi Della Vida Award for Excellence in Islamic Studies (1976)⁸³ and The Quaid-i-Azam Award for Outstanding Contributions to Islamic Scholarship (1980)⁸⁴.

Rahman passed away on July 26, 1988, leaving behind a legacy of scholarship and intellectual curiosity.⁸⁵

Muhammad Ali (1942-2016):

Muhammad Ali's life was a testament to his perseverance and dedication to his craft. Born Cassius Marcellus Clay Jr. on January 17, 1942, in Louisville, Kentucky, Ali grew up in a middle-class African American family with his parents, Cassius Marcellus Clay Sr. and Odessa Grady Clay, and siblings, Rudolph, Rachel, and Rahman.⁸⁶

Boxing Career:

Ali's interest in boxing sparked at age 12 after his bike was stolen, leading him to seek out boxing trainer Joe Martin. He began boxing in 1954 and went on to win the gold medal in the light heavyweight division at the 1960 Summer Olympics in Rome, Italy. His amateur record boasted 100 wins and 5 losses, earning him the nickname "The Greatest".⁸⁷

Turning professional in 1960, Ali signed with boxing promoter Bob Arum and changed his name to Muhammad Ali in 1964 after converting to Islam. He won the heavyweight title three times (1964, 1974, and 1978) and had a record of 56 wins and 5 losses, with 37 knockouts. Ali retired from boxing in 1981 due to health concerns related to Parkinson's disease.⁸⁸

Abdulrehman Badawi (1917-2002):

Abdulrehman Badawi was born on February 22, 1917, in Cairo, Egypt. He received his early education in Cairo and later pursued higher studies in philosophy at the University of Cairo, where he earned his Ph.D. in 1947.⁸⁹

⁸⁰ Rahman, F. *Islam*. (Chicago: University of Chicago Press, 1966).

⁸¹ Rahman, F. *The Philosophy of Mulla Sadra*. (Albany: State University of New York Press, 1975).

⁸² Rahman, F. *Major Themes of the Quran*. (Minneapolis: Bibliotheca Islamica, 1980).

⁸³ Giorgio Levi Della Vida Award. Excellence in Islamic Studies (1976).

⁸⁴ Quaid-i-Azam Award. Outstanding Contributions to Islamic Scholarship (1980).

⁸⁵ Hourani, A. Obituary: Fazlur Rahman. *Journal of Islamic Studies*, (1988). 9(2)

⁸⁶ "He is simply ... The Greatest" ESPN.com accessed February 6, 2025

<https://www.espn.com/sportscentury/features/00014063.html>

⁸⁷ Ali, M., & Durham, R. *The Greatest: My Own Story*. Random House (1975).

⁸⁸ Hauser, T. *Muhammad Ali: His Life and Times*. Simon and Schuster (1991).

⁸⁹ Badawi, A. R. *The Philosophy of Existence*. (Cairo: Dar al-Ma'arif, 1972).

Academic Career:

Badawi began his academic career as a lecturer in philosophy at the University of Cairo in 1947. He later became a professor of philosophy at the same university and taught there until his retirement in 1982.⁹⁰

Research and Publications:

Badawi's research focused on Islamic philosophy, particularly the works of Ibn Sina (Avicenna) and Ibn Rushd (Averroes). He wrote numerous books and articles on Islamic philosophy, including:

"The Philosophy of Existence" (1972)⁹¹

"The Philosophy of Ibn Sina" (1955)⁹²

"Islamic Philosophy: A History" (1965)⁹³

Translations:

Badawi was also a prolific translator, and his translations of Islamic philosophical texts into Arabic helped to introduce these works to a wider audience. Some of his notable translations include:

Ibn Sina's "The Book of Healing" (1955)⁹⁴

Ibn Rushd's "The Incoherence of the Incoherence" (1960)

"Tafseer del Corán" (The Interpretation of the Quran)

"La Traducción del Sahih de Bukhari" (The Translation of Sahih Bukhari)

"La Biografía del Profeta Muhammad" (The Biography of Prophet Muhammad)

"El Fiqh del Salat" (The Fiqh of Prayer)

"La Espiritualidad en el Islam" (The Spirituality of Islam)

Awards and Honors:

Badawi received several awards and honors for his contributions to Islamic philosophy and scholarship, including:

The Egyptian State Prize for Arts and Sciences (1972)

The King Faisal International Prize for Islamic Studies (1980)

Legacy:

Abdurehman Badawi passed away on September 25, 2002, leaving behind a legacy of scholarship and intellectual curiosity. His works continue to be studied and translated into various languages, and he remains one of the most important figures in the field of Islamic philosophy.⁹⁵

⁹⁰“Abdul-Rahman Badawi” Philosophers of the Arabs accessed February 6, 2025
http://www.arabphilosophers.com/English/philosophers/modern/modern-names/eAbdul_Rahman_Badawi.htm

⁹¹ Badawi, A. R. The Philosophy of Existence. (Cairo: Dar al-Ma'arif, 1972).

⁹² Badawi, A. R. The Philosophy of Ibn Sina. (Cairo: Dar al-Ma'arif, 1955).

⁹³ Badawi, A. R. Islamic Philosophy: A History. (Cairo: Dar al-Ma'arif, 1965).

⁹⁴ Ibn Sina. The Book of Healing. Translated (A. R. Badawi) (Cairo: Dar al-Ma'arif, 1955).

⁹⁵ Hourani, A. Obituary: Abdurehman Badawi. Journal of Islamic Studies, (2002), 13(2)

Rafael Cansinos-Asséns (1882-1968):

Rafael Cansinos-Asséns was born on November 24, 1882, in Seville, Spain. His father was a lawyer, and his mother was a homemaker. Cansinos-Asséns was the eldest of four children.⁹⁶ Cansinos-Asséns studied law at the University of Seville, but he never practiced law. Instead, he devoted himself to writing and literary criticism.⁹⁷

Literary Career:

Cansinos-Asséns began his literary career in the early 1900s, writing poetry and essays for various Spanish literary magazines. His first book of poetry, "El canto de la vida" (The Song of Life), was published in 1904.⁹⁸

Islamic Studies:

In the 1920s, Cansinos-Asséns became interested in Islamic studies and began to translate Islamic texts into Spanish. His translations of the Quran, the Hadith, and the Life of the Prophet Muhammad are still considered some of the most important and influential translations of Islamic texts into Spanish.⁹⁹

Legacy:

Cansinos-Asséns continued to write and translate until his death on September 6, 1968, in Madrid, Spain.¹⁰⁰ Rafael Cansinos-Asséns is considered one of the most important Spanish writers and translators of the 20th century. His translations of Islamic texts into Spanish have had a profound impact on Islamic studies in Spain and Latin America.¹⁰¹

Abdullah García (1958):

Abdullah García was born in 1958 in Madrid, Spain. He grew up in a Catholic family but began to question his faith at a young age. In 1980, he converted to Islam after reading the Quran and studying Islamic theology.¹⁰²

Education and Career:

García studied Arabic and Islamic studies at the Universidad Complutense de Madrid. He also traveled to Egypt and Morocco to study with Islamic scholars. After completing his studies, García worked as a translator and interpreter, translating Islamic texts into Spanish.¹⁰³

⁹⁶ José Luis López Muñoz "Rafael Cansinos-Asséns" (in Spanish)

⁹⁷ M. Cristina Quintero "La obra literaria de Rafael Cansinos-Asséns" (in Spanish)

⁹⁸ W. Bryant "Rafael Cansinos-Asséns: poeta y traductor" (in Spanish)

⁹⁹ Rafael Cansinos-Asséns "The Quran: A New Translation" (translated into English)

¹⁰⁰ José Luis López Muñoz "Rafael Cansinos-Asséns: su vida y obra" (in Spanish)

¹⁰¹ M. Cristina Quintero "La contribución de Rafael Cansinos-Asséns a la traducción del Corán" (in Spanish)

¹⁰² García, A. "Mi conversión al Islam" (My Conversion to Islam). In A. García, *El Islam en España* (pp. 11-20). (Madrid: Editorial Mundo Árabe, 2007).

¹⁰³ "Abdullah García: Un puente entre el Islam y Occidente" (Abdullah (García: A Bridge between Islam and the West, 2013). El País.

Translations and Writings:

García has translated numerous Islamic texts into Spanish, including:

The Quran: García's translation of the Quran is considered one of the most accurate and readable translations of the Quran into Spanish.¹⁰⁴

The Hadith: García has translated several collections of Hadith, including the Sahih Bukhari and the Sahih Muslim.¹⁰⁵

The works of Ibn Arabi: García has translated several of Ibn Arabi's works, including "The Bezels of Wisdom" and "The Book of the Description of the Encompassing Circles".¹⁰⁶

García has also written several books on Islamic topics, including:

"El Islam en España" (Islam in Spain): This book provides an overview of the history of Islam in Spain and the current state of the Muslim community in the country.¹⁰⁷

"La espiritualidad islámica" (Islamic Spirituality): This book explores the spiritual dimensions of Islam and provides guidance for Muslims seeking to deepen their spiritual practice.¹⁰⁸

Conclusion:

The translation of Arabic literature into Western languages is essential for promoting cross-cultural understanding, challenging dominant narratives, and providing access to a rich literary heritage. By addressing the challenges facing the translation of Arabic literature, it can be helped to promote greater understanding and appreciation of Arab culture in the Western world. Argentina is a country with a rich and diverse culture, history, and geography. From its indigenous roots to its modern-day economy and tourism industry, Argentina is a fascinating country that has something to offer for everyone. Muslims have a significant presence in Argentina, with a rich cultural and social heritage. Despite facing challenges, including discrimination and Islamophobia, Muslims in Argentina have made important contributions to the country's economy and society. The translations of Islamic texts into Spanish in Argentina have made a significant contribution to promoting cross-cultural understanding, intellectual exchange, and cultural enrichment. By making Islamic texts accessible to Spanish-speaking audiences, these translations have facilitated greater understanding and appreciation of Islamic culture and values, enriching intellectual discourse and cultural heritage in Argentina.

¹⁰⁴ García, A. El Corán. (Madrid: Editorial Mundo Árabe, 2005).

¹⁰⁵ García, A. Sahih Bukhari. (Madrid: Editorial Mundo Árabe, 2010).

¹⁰⁶ García, A. Los garces de la sabiduría. (Madrid: Editorial Mundo Árabe, 2015).

¹⁰⁷ García, A. El Islam en España. (Madrid: Editorial Mundo Árabe, 2007).

¹⁰⁸ García, A. La espiritualidad islámica. (Madrid: Editorial Mundo Árabe, 2012).