Translation of Islamic Texts and Ideology

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Abstract

This paper aims at studying Islamic texts written by non-Muslims and translated by Muslim students; to investigate the translators' ideology on these texts. Three Islamic texts written by non-Muslims were translated by 49 undergraduate students at Yarmouk University, Translation Department, as home assignments. CDA method is employed as a theoretical framework for the contemporary study, as it is an influential tool in exploring the employment of ideology in translating religious texts. The paper concludes that Muslim translators are unconsciously influenced by their religious, social and cultural ideologies when they translate text into Arabic.

Keywords: Religious translation, CDA, culture, ideology and Islamic texts.

Introduction

Translation has a great importance in the world nowadays. As a result of inventing the satellites and the Internet, an urgent need emerges for translation. Translation has been forked in all fields of knowledge. As a result, there are specialized translations in every science, such medical translation, technical translation … etc. Translation is the "replacement of textual material in one language by equivalent textual material in another language" (Catford,1965:20). Translation is also the process of replacing one written statement in a Source Language (SL) by the same message in the Target Language (TL) (Newmark,1988). Translation has extended to all fields of knowledge nowadays, as it has a particular effect or concern on innovations such as the technological inventions (Newmark,1991). Religions affect and shape the language and the culture of a certain society. Islam has increased rapidly all over the world. Many people of different nationalities, languages and ethnicities have entered into Islam recently. So, translation of Islamic texts into other languages has become a must and a challenge at the same time for translators.

Arabic is the language of the Holy Quran and the Islamic teachings, therefore a great responsibility lies upon the shoulders of Arab translators to translate these religious texts into different languages. However, books about religious translation are rare in Arabic. The majority of the studies that tackle religious texts in Arabic focus on the traditional and theoretical part of translation which is comparing two translations by two different persons and checking the strategies each one utilized in translating a certain text. This study jumps over these barriers, by tackling the effect of ideology on the translator's work.

Before embarking on a discussion concerning the influence of ideology on the translated texts, I will present an overview about religious language, its definition and problems. Ugwueye & Ezenwa-Ohaeto (2011: 174) state that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". They also argue that religious language is a dead language, because it uses and transfers the same phraseologies, vocabulary and beliefs from one generation to another. Keane (1997:49) also denotes that, "Religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ." It is also associated with basically assumptions about human matters and divine beings; it is also problematic, because it interacts with invisible being (Keane,1997).Thus, religious language is characterized by inertia, as it has the same and unchangeable terms and concepts. Moreover, the attempt of generating new terms or concepts is risky, because of the severe criticism from the part of religious scholars. This is why a translator of religious texts has to be careful in the process of word selection.

Religious translation is one of the most problematic types of translation, because it deals with special texts that have its own holiness. These texts are highly sacred and sensitive, as they are God's words. Therefore, a great difficulty lies in translating them into a Target Language (TL).At one level, there is a possibility of losing the meaning of the Source Text (ST) or part of it. At another level, the translation of the ST can be subjected to change, because of the influence of the ideology of the translator on his/her translation. This may occur when the translator has a different religion or culture. To be modest, some translators may misunderstand the meaning of the text in the Source Language (SL), because it is not his native language. It is highly recommended for those who are interested or work in translating religious texts to be competent

in both SL and TL to avoid the criticisms of the scholars. Translation is no more viewed as a mere linguistic process; it is a multidimensional process charged with elements of culture and ideology.

This study is original and significant, because it aims to study the influence of religious, cultural and social ideologies on translated Islamic texts written by non-Muslims in English and translated by Muslims into Arabic. This study also aims to test strategies that students employed in translating such texts. In addition, it investigates the relationship between language and ideology and the applicability of Critical Discourse Analysis (CDA) in understanding all the circumstances surrounding the production of text such as, the social, cultural and historical practices.   Furthermore, the present study emphasizes the notion that translation should be studied in connection with social, historical and most importantly cultural practices. It is also hypothesizes that it problematic for a religious translator to render the meanings of the ST without understanding the social, historical and the cultural practices surrounding the text.

Ideology and Language

There are many scholars who tackle the notion of the influence of the translator's ideologies and attitudes on his or her translated work (See, Hatim and Mason, 1990; Venuti,1995; Eagleton, 1996; Eco, 1992;Nazzal,2012). Oxford Dictionary defines ideology as "a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy."To reiterate, ideology is a set of ideas or expectations proposed by the dominant class in the society, or it is a way of thinking and judging other things from personal point of view. Fairclough (1999:71) argues that "ideology invests language in various ways at various levels". In addition, ideology resides in texts.

Fairclough (1992:90) states that, "ideologies built into conventions may be more or less naturalized and automatized"; people may not recognize that they have been affected by their ideologies. That is to say, ideology is something inherited in the unconscious part of one's personality, so a person reacts to responses in an automated way. This is applicable on the translation of Islamic texts written by non-Muslims, when translated by Muslims who unconsciously influenced by their religious and cultural ideologies.

Fairclough (1999:71) also argues "because ideological processes appertain to discourses as whole social events- they are processes between people-not to the texts which are produced, distributed and interpreted as moments of such events"; meanings in texts are open to different interpretations. This is not always true, as it cannot be applied to all texts genres, especially religious texts. When translating religious texts, a translator should be faithful to the original text, but sometimes the translator is unconsciously affected by ideology.

Dijk (2002; 2005) defines ideology as a system of beliefs shared by members of a certain social group; this group shares the same attitudes or knowledge. These beliefs are called 'social representations' (SRs); "ideologies are the organizing, 'basic' beliefs of these SRs"(Dijk, 2002:17). The members of a certain society have the same common cultural ground (i.e. norms, values of the society) which is the basis for all cognition within the same group or between different groups," and thus is also presupposed by different ideologies" (Dijk, 2002:17). In a nutshell, ideologies have canonical structure which is based on the general norms and values,

such as freedom, equality, justice or objectivity. The members of that society organize these values and norms into their ideologies.

Theoretically speaking, the role of the translator is to transfer the propositional meaning of the ST without expressing feelings or opinions. However, the process of translation is a way of "decoding and recoding, or analysis and restructuring, during which the translator tries to absorb the author's ideas before putting them into words"(Al-Mohannadi: 2006:529). Therefore, the translator's ideology may affect the process of transfer or translation consciously or unconsciously; the translated text does not reflect the author's personal ideology or his/her cultural ideology (Al-Muhannadi, 2006).

Xiao-jiang (2007) supports the idea that translator's ideology affects the translation process and strategies. As a way of illustration, when Muslims translators translates Islamic texts written by non-Muslim, they not only translate it, but also they tend to modify i.e. add or omit some information that they think that it must be included in the original texts. Therefore, they are affected by the social and discursive practice of the Islamic societies such as culture and even politeness strategies.

Hatim and Mason (1990:161), state that "behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms". In addition, ideology can affect language on both lexical-semantic level and at the grammatical-syntactic level. To be meaningful, the translator's ideology and attitudes affect the words selection and grammatical construction when translating Islamic texts written by non-Muslims. Lefevere[1] (1992) emphasizes the fact that ideology has an impact on what can be translated and the translator's dominant culture can practice the role of censorship on the translation process. [2]Schaffner's (2003) and Tymoczko's (2003) also highlight that ideology affect the translation process of producing the target text. They also discuss how ideology can influence the words selection and maximizing or mitigating the impact of a certain text. Nazzal (2012) also explains that ideology and the culture of the translator can have a pivotal effect on the translated texts.

Concisely, ideology affects and employs language to serve a certain aim; the ideology of the translator affects the words selection, and even the translation strategies employed in translating the original texts. Moreover, ideology stems from the religious and cultural norms or values of people, so Muslim translators tend to reshape, modify or omit the original text that may have words or expressions that may be hostile or severe, according to translators. Translators therefore mollify them by altering the whole word or expression to make the sentence or the text consistent with their Islamic social, cultural and religious values or norms.

Methods and Procedures

The researcher collected the data of the study during the Fall semester, 2012-2013 at Yarmouk University, Translation Department (Irbid –Jordan). The samples of the study were 48 Muslim students (39 females and 9 males) and a Christian female student. The total is 49 students. They were undergraduate students in third and fourth year. The lecturer asked students to translate

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[1] Cited in Nazzal, Ayman(2012). Translation as an Intercultural Communication Encounter: A deconstructive Approach. *AWEJ* Vol.3 No.1 March 2012.
[2] Cited in Nazzal (2012)

three Islamic texts written by non-Muslims in English; the lecturer did not inform the students the real or the exact purpose of the study in order to avoid inferences in their translation, or affect their attitudes or ideologies toward translating these texts. These texts were given to students as home assignments. The first text titled "Muhammad", and the second "zakat."

Data Analysis

The translated texts were reviewed and checked by the researcher in terms of the ideological affections. CDA was employed to investigate the social, cultural and religious circumstances surrounding the process of translation the translated texts. The occurrences of the ideological influences were investigated and then interpreted and explained in the light of CDA.

Theoretical Framework

This study relies on Critical Discourse Analysis (CDA) as a theoretical framework for this study, since CDA concerns topic relates to religion, social injustice, power, domination and ideology (Dijk, 1995). Dijk (2001:352) defines CDA "as a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context." that According to Flowerdew (2008:195)" the aim of CDA is to uncover hidden assumptions (… in language use) and debunk their claims to authority". In other words, CDA is an influential tool in exploring the pragmatic or the connotative meanings behind the actual words used in discourse, as CDA studies the social, historical, linguistics and ideological practices around the studied texts. In addition, discourse is a form of social interaction and discourse analysis is interpretative and explanatory (Dijk, 2001). Furthermore, CDA bridges the gap between micro level of social order (i.e. language use, discourse, verbal interaction and communication), and the macro level of analysis (i.e. power, dominance and inequality between social groups). In a nutshell, CDA is an influential tool in translation studies, as it helps translator to understand the process of production, consuming and translating a certain text and the effect of ideology on these processes (Al-Harahsheh,2013)

Discussion

After analyzing and scrutinizing the translated texts, I found that translators reflected their own cultural and religious ideologies on the translated texts. The first text titled "The Prophet Mohammad". The following examples illustrate how the reflection of cultural and religious ideology is obvious in students' translations. I found that six students translated the title as it is النبي محمد without any ideological, social and cultural influence. In addition, three students neglected translating the title. The religious, cultural and social ideological effects were highly recognizable in the translations of 40 students. This can be shown in the following examples:

1. Our messenger Muhammad Peace be upon him رسولنا محمد صلى الله عليه وسلم
2. Our lord Muhammad Peace be upon him سيدنا محمد صلى الله عليه وسلم
3. The messenger Muhammad peace be upon him الرسول محمد صلى الله عليه وسلم
4. The prophet Muhammad peace be upon him النبي محمد صلى الله عليه وسلم
5. Muhammad peace be upon him محمد صلى الله عليه وسلم
6. The messenger Muhammad the prayers of Allah and His Mercy be upon him. الرسوم محمد عليه الصلاة والسلام

7. The prophet Muhammad(S) (ص) الرسول محمد

A discursive glance at the various translations of the title of the first text, we can clearly recognize the effects of religious, social and cultural ideology on these translations. The question is why do translators show their religious, cultural and social ideology on translating the title of the first text? CDA helps us in exploring and interpreting the hidden meanings behind the words or sentences in discourse. To illustrate, Muslims consider Prophet Muhammad as a spiritual symbol for Islam. To be a true faithful, you must love and respect him more than anybody else. Allah says "النبي أولى بالمؤمنين من أنفسهم" "*The prophet is closer to the believers than their ourselves.*"[Surat Al-Ahzab, 33, verse 6]. In addition, narrated Abu Huraira:"*Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children*."(Sahih Al-Bukhari, Vol.1, Book 2, No. 13). As a way of illustration, respecting and loving Prophet Muhammad is a part of faith; showing this respect in spoken or written discourse reflects religious, cultural and social ideology of the speakers or writers. It is highly criticized in Muslims community not to use titles or honorific pronouns, such as "*peace be upon him*", when uttering the name of the Prophet Muhammad.

Again, this religious and cultural ideology consciously and unconsciously affects the Muslim translators, when translating Islamic texts written by non-Muslims. In some cases, the use of honorific pronoun is written between dashes or brackets. About 38 students used honorific pronouns between brackets. In example (1) above, we can observe how translators add *"Our Prophet"* رسولنا in the TT. However, it is not included in ST. The same occurred in example (2), "*our lord*" سيدنا. The use of these titles is to show the translator's love, respect and politeness to the Prophet Muhammad. It also has a sociolinguistic function, as it is socially unaccepted in Muslims communities to utter the name of the Prophet, his relatives or his companions without using titles complimenting them. In example (7), we notice that the translator typed the letter [ص], which is a colloquial abbreviation for the phrase *"peace be upon him"*. This kind of abbreviation is rarely used in writing.

The manipulations of religious, cultural and social ideology are still clear in the body of the translated text. The following is an ample example that explains how ideology is manipulated by the translators.

8. [ST] Muhammad was born around the year 570 in the city of Mecca, Arabia.
[TT1].ولد **سيدنا** محمد- **صلى الله عليه وسلم** -سنة 570 في مدينة مكة **المكرمة** في شبة الجزيرة العربية
[TT2].ولد النبي -**محمد صلى الله عليه وسلم**- في سنة 570 في مكة **المكرمة** الواقعة في أرض الجزيرة العربية

Having a glance at this example, we can notice how translator added the word سيدنا *" our lord"* and the honorific expression صلى الله عليه وسلم *"peace be upon him."* In addition, the translator added the word المكرمة *"scared"* after Mecca, because Muslims Mecca as a holy city, since it is the city where Prophet Muhammad was born in, and it has Al-Ka'beh, which is the oldest Masjid on the earth. Muslims every year go to perform pilgrimage. However, these words are not existed in the ST; all students added them in the TT as a result of ideology effects; as a way of showing politeness to the Prophet Muhammad and to Mecca city. Surprisingly, the female Christian student had the same translation, which means that she is culturally and socially affected by the norms, ideologies of the Islamic society where she lives in. Bearing in mind, the target audiences are Muslims. Therefore, the TT should be socially and culturally acceptable.

Moreover, Jordan witnesses a religious tolerance between Muslims and Christians to the extent that they have the same social and cultural norms and social values.

Furthermore, the religious, cultural and social ideology emerges when the name of the Archangel Gabriel is mentioned in the ST. Consider the following illustrated example:

9. [ST] The tradition of Islam claims that in the year 610, Muhammad, while on a retreat to Mount Hira for meditation during the month of Ramadan, received his first revelation from the Archangel Gabriel.

[TT1] ـ **أدعت** تقاليد الاسلام بأنه في سنة 610, وبينما كان محمد ـ**صلى الله عليه وسلم** ـ يتردد الى غار حراء للتفكر خلال شهر رمضان و تلقى وحيه الاول من الملك جبريل **عليه السلام.**

[TT2] ـ **تؤكد** تقاليد الإسلام أنه في عام 610 بينما كان **سيدنا** محمد ـ**عليه الصلاة والسلام** ـ يختلي في غار حراء للتفكر والتأمل خلال شهر رمضان تلقى أول رسالاته من جبريل **عليه السلام.**

A close look at example (9), we recognize how some students were faithful in translating the verbs "claims" into Arabic using the equivalent word أدعى. However, 31 students translated it as تؤكد *"affirms"*, which is not synonymous to *"claims"*. The translators adapted a new word, which denotes a positive and acceptable meaning, instead of the word in the ST. It is an indication of religious and cultural ideological influence on the translated text. Students may use this strategy to mitigate the sentence. As mentioned earlier, Muslims believe that Islamic teachings are taken for granted. In addition, almost all students used the honorific expression *"peace be upon him"*. Again, in (TT2), the influence of ideology is obvious, since the translator added the word *"our lord"* سيدنا.

Another evidence of ideological influence can be shown in example (10) below, almost all students use the honorific expression *"peace be upon him"* after mentioning the father of humans *"Adam",* because Muslims believe that Adam is the first prophet on the earth. All students did the same when mentioning the names of other prophets. The translator employed the honorific expression *"peace be upon them all"* عليهم السلام جمعيا. Also, prophets are equals and they must be treated the same; showing disrespect to one of them means that a Muslim does not like Muhammad, as all prophets are the messengers of God, and God sent them to deliver the same message to people on the earth. Furthermore, the translator added the word "The Glorious" الكريم after "Qur'an."

10. [ST] The Qur'an provides insight into the missions, struggles and communities of twenty-five Prophets, the first of which is Adam. The Qur'an mentions four previously revealed Scriptures: Suhoof(Pages) of Abraham, Taurat (Torah) as revealed to Moses, Zuboor (Psalms) as revealed to David, and Injeel (Evangel) as revealed to Jesus.

[TT] وقد صور لنا **القرءان الكريم** رسالات وصراعات واحوال وامم خمسة وعشرون رسولا, واولهم آدم ـ **عليه السلام.** ويشير القرءان الى نزول اربع كتب مقدسة: صحف ابراهيم وتوراة موسى وزبر داود وانجيل عيسى ـ**عليهم السلام جميعا.**

The second assignment titled "zakat زكاة", the students were still affected by the religious and cultural ideology. Consider example (12) below:

11. [ST] The caliph Abu Baker, believed by Sunni Muslims to be Muhammad's successor, was the first to institute a statutory zakat system.

[TT] أبو بكر **الصديق** ـ خليفة **رسول الله** ـ**صلى الله عليه وسلم** ـ كما يؤمن به المسلمون السنة هو من أسس نظام الزكاة

The translator of this sentence added the phrase *"Allah's prophet - peace be upon him "* رسول الله
صلى الله عليه وسلم before the noun "successor". In addition, she (the translator) added the word
"faithful" الصديق as a compliment adjective to Abu Baker, as this designation was offered to him
by Prophet Muhammad, when Abu Baker was the first man to believe Allah's apostle about the
event of "Isra and Mi'raj". Furthermore, Abu Baker has a special status in Islam. He travelled
with Allah's apostle from Mecca to Al-Madienah. Narrated Ibn 'Abbas: The Prophet said, "*If I
were to take a Khali (a very close friend whose is like one's soul), I would have taken Abu Bakr,
but he is my brother and my companion (in Islam)."* [Sahih Al-Bukhari, Volume 5, Book 57,
Number 8]. Therefore, it is culturally and socially conditioned to compliment the companions of
Allah's apostle in Islamic societies. This ideology has been reflected on 47 students' translations
of Islamic texts written by non-Muslims.

Conclusion

The study concludes that ideology has a significant influence on the translation of Muslim
students, when translating Islamic texts written by non-Muslims, as translators tend to add
honorific expressions after the name of the prophet Muhammad and the other prophets. In
addition, they add words after sacred places such as *"Mecca, the sacred city"* مكة المكرمة . Most
importantly, they omit and replace words that denote negative connotations to mitigate their
impacts; to manage the translated text according to their religious, cultural and social ideology.
CDA is an influential method in exploring the hidden meanings and strategies used in translation
studies. It is a pivotal tool in exploring the social, cultural and ideological practices surround the
processes of producing, consuming and translating texts.

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Appendix

Text No.1

The Prophet Muhammad

Muhammad was born around the year 570 in the city of Mecca, Arabia. His name means "highly praised." Muhammad's full name was Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al-Muttalib Ibn Hashim. He was the last prophet of the religion of Islam.

Muhammad's father, Abdallah, died several weeks before his birth and his mother, Aminah, died when he was six years old. He was raised by his paternal grandfather, 'Abd al Muttalib, until the age of eight, and after his grandfather's death by Abu Talib, his paternal uncle. Under the guardianship of Abu Talib, Muhammad began to earn a living as a businessman and a trader.

The tradition of Islam claims that in the year 610, Muhammad, while on a retreat to Mount Hira for meditation during the month of Ramadan, received his first revelation from the Archangel Gabriel. Gabriel said to Muhammad: "Iqraa," meaning "read" or "recite." He replied, "I cannot read." Gabriel embraced Muhammad and after releasing him repeated: "Iqraa." Muhammad's answer was the same as before. Gabriel repeated the embrace, asking Muhammad to repeat after him and said: "Recite in the name of your Lord who created! He created man from that which clings. Recite; and thy Lord is most Bountiful, He who has taught by the pen, taught man what he knew not".

The Angel Gabriel visited the Muhammad many times over a period of twenty-three years. Gabriel taught Muhammad the verses and he instructed his scribes to record them. All the revealed verses are compiled in the Qur'an. The Prophet's sayings and actions are recorded separately in collections known as Hadith. Muslims believe that Muhammad was a messenger of Allah (Arabic for The One and Only God) and last of the prophets sent by Allah to guide man to the right path.

The Prophet's mission was to restore the worship of the One True God, the creator and sustainer of the universe, as taught by Prophet Abraham and all Prophets of God, and to demonstrate the laws of moral, ethical, legal, and social conduct. Islam means peace by submission and obedience to the Will and Commandments of God. Those who accept Islam are called Muslims, meaning those who have accepted the message of peace by submission to God.

The Qur'an provides insight into the missions, struggles and communities of twenty-five Prophets, the first of which is Adam. The Qur'an mentions four previously revealed Scriptures: Suhoof (Pages) of Abraham, Taurat ('Torah') as revealed to Moses, Zuboor ('Psalms') as revealed to David, and Injeel ('Evangel') as revealed to Jesus. Islam requires belief in all the prophets and revealed scriptures as part of its Articles of Faith.

Muhammad's first few followers were his cousin, Ali, his servant, Zayd ibn Harithah, his friend, Abu Bakr and his wife and daughters. They all accepted Islam by testifying that: "There is no Deity (worthy of worship) except Allah (The One True God) and Muhammad is the Messenger of Allah." By the end of his life, Muhammad had several hundred thousand followers.

Before he died in 632, Muhammad had established the religious practices known as "the five pillars of Islam." They are declaring the oneness of Allah and his messenger Muhammad; praying five times a day; fasting during the month of Ramadan; giving to charity; and making the pilgrimage to Mecca. Some Muslims recognize a sixth pillar in the Islamic jihad that can be an armed conflict in defence of Islam (known as the lesser jihad); and improving one's spiritual being (called the greater jihad.(

Muhammad is the model of Qur'anic behavior for Muslims. They mention his name by adding "peace be upon him," a phrase used with the name of all the prophets. Muslims try to follow the Qur'an and the Prophet's example in every detail.

Retrieved from:http://www.lucidcafe.com/library/95dec/muhammad.html

Text No.2.

Zakat

Zakat, a practice initiated by the Islamic prophet Muhammad, has played an important role throughout Islamic history.The caliph Abū Bakr, believed by Sunni Muslims to be Muhammad's successor, was the first to institute a statutory zakat system. Abu Bakr established the principle that the zakat must be paid to the legitimate representative of the Prophet's authority. Abu Bakr, who ensured that each man, woman, and child had a minimum standard income of 10 dirhams annually, later increased to 20 dirhams.

The second and third caliphs, Umar ibn Al-Khattab and Uthman ibn Affan, continued Abu Bakr's codification of the zakat. Uthman also modified the zakat collection protocol by decreeing that only "apparent" wealth was taxable,

which had the effect of limiting zakat to mostly being paid on agricultural land and produce. During the reign of Ali ibn Abu Talib, the issue of zakat was tied to legitimacy of his government. After Ali, his supporters refused to pay the zakat to Muawiyah I, as they did not recognize his legitimacy.

Ultimately, the practice of state-administered zakat was short-lived in the early Islamic history. During the reign of Umar bin Abdul Aziz (717–720 A.D.), it is reported that no one in Medina needed the zakat. After him, zakat came to be considered more of an individual responsibility. Zakat is one of the five pillars of Islam, and is expected to be paid by all practicing Muslims who have the financial means (nisab). In addition to their zakat obligations, Muslims are encouraged to make voluntary contributions (sadaqat). The zakat is not collected from non-Muslims, although they are sometimes required to pay the jizyah tax.

Amount

The amount of Zakat to be paid by an individual depends on the amount of wealth and the type of assets the individual possesses. The Quran does not provide specific guidelines on which types of wealth are taxable under the zakat, nor does it specify percentages to be given.[citation needed] The amount of zakat to be paid on capital assets (e.g. money) is 2.5% (1/40).Zakat is additionally payable on agricultural goods, precious metals, minerals, and livestock at a rate varying between 2.5 (1/40) and 20 percent, depending on the type of goods. Zakat is separate from the practice khums, where Shi'ites are expected to pay one fifth of their income.

 Retrieve from: http://en.wikipedia.org/wiki/Zak%C4%81t