

**STRATEGIES FOR TRANSLATING AN-  
NAWAWI'S FORTY HADITHS: A DESCRIPTIVE  
ANALYSIS**

by

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## KEY TO SYMBOLS OF TRANSLITERATION

### Consonants

'	الهمزة	ş	ص
a	أ	d	ض
b	ب	ṭ	ط
t	ت	z	ظ
th	ث	a'	ع
j	ج	gh	غ
h	ح	f	ف
kh	خ	q	ق
d	د	k	ك
dh	ذ	l	ل
r	ر	m	م
z	ز	n	ن
s	س	h	هـ
sh	ش	w	و
		y	ي

### Short Vowels

/ a / فتحة

/ i / كسرة

/ u / ضمة

## **LIST OF ABBREVIATIONS AND SYMBOLS**

AT	Adequate Translation
DTS	Descriptive translation studies
E&J-D	Ezzedin Ibrahim and Denys Johnson-Davies
SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text

# **STRATEGI PENTERJEMAHAN HADIS EMPAT PULUH IMAM NAWAWI: SATU ANALISIS DESKRIPTIF**

## **ABSTRAK**

Kajian ini berusaha untuk mengkaji isu-isu dan permasalahan utama yang dihadapi dalam terjemahan hadis-hadis Nabi s.a.w. Ia bertujuan untuk mengenal pasti prosedur yang digunakan oleh penterjemah dalam menyampaikan mesej hadis ke dalam bahasa Inggeris. Isu-isu linguistik dan budaya diambil kira dalam kajian. Kajian ini menggunakan analisis terjemahan secara deskriptif sebagai kaedah analisis untuk mengenal pasti masalah dan prosedur terjemahan. Manakala model Lambert dan van Gorp pula digunakan dalam menghuraikan terjemahan. Koleksi Hadis Empat Puluh An-Nawawi dan dua set terjemahannya digunakan sebagai korpus kajian. Kajian ini mendapati bahawa perbezaan sistem dalam dua bahasa berlainan besar kemungkinan menimbulkan masalah penterjemahan. Kesimpulan ini diperolehi apabila didapati penterjemah menggunakan prosedur yang berbeza untuk menyampaikan mesej. Dari segi keseragaman, kadangkala mereka konsisten dan pada masa yang lain sebaliknya. Kajian mutakhir mendapati istilah dan ungkapan yang terkandung dalam al-Hadis sarat dengan kepelbagaian makna dan teksnya mengandungi banyak makna tersirat. Dengan memberikan makna yang difahami daripada makna lahiriah sahaja akan menjadikan pembaca bahasa sasaran terpesong daripada mesej sebenar. Bahasa al-Hadis adalah suci,

tidak dapat ditiru dan penuh stilistik. Hal ini menyukarkan para penterjemah untuk meniru gaya bahasa seumpamanya. Tambahan pula, al-Hadis menggunakan banyak istilah yang khusus dari aspek budaya kerana pada kebiasaannya, ia merujuk kepada ritual khusus dalam kebudayaan Islam yang berbeza penggunaannya di luar konteks budaya Islam. Selain itu, teks al-Hadis juga menggunakan perkataan yang berirama sebagai ciri retorik. Untuk mengekalkan bentuk tersebut dalam bahasa sasaran adalah amat sukar menyebabkan keutamaan diberikan kepada makna dan bukan fungsi estetik. Makna-makna sebenar itu dapat dikesan secara mudah dalam bahasa sumber tetapi apabila diterjemahkan secara tidak tepat akan menghalang pembaca bahasa sasar daripada memahami mesej asal. Di samping itu, kajian ini menunjukkan bahawa teks-teks sensitif seperti itu sepatutnya diterjemahkan ke dalam bahasa sasar menggunakan prosedur *foreignization*. Terjemahan harfiah, penjelasan nota kaki dan glosari adalah antara langkah-langkah yang boleh diambil untuk mengekalkan identiti bahasa sumber. Dalam erti kata lain, hasil kajian ini senada dengan saranan Venuti untuk menonjolkan budaya bahasa sumber dalam bahasa sasar sekaligus dapat memperlihatkan keupayaan sebenar penterjemah.



## **STRATEGIES FOR TRANSLATING AN-NAWAWI'S FORTY HADITHS: A DESCRIPTIVE ANALYSIS**

### **ABSTRACT**

The present study endeavours to investigate the main problematic issues encountered in the translation of prophetic Hadith. It attempts to identify the procedures utilized by translators to convey the messages of Hadith into English. Linguistic and cultural issues are dealt with in the study. The forty Hadith collection of An-Nawawi and two sets of translation constitute the corpus of the study. For being systematic and objective, Descriptive Translation Studies (DTS) method of analysis is used to identify problems and procedures of translation. Lambert and van Gorp's (1985) model of describing translations is applied. It is found through the study that the difference in the systems of the two languages under consideration is likely to cause translation problems. This conclusion is arrived at as translators utilized different procedures to render the message. They showed different stands as regards consistency; each translator opts for different procedures in similar situations and vice versa. The present study reached another conclusion that prophetic terms and expressions are heavily loaded with meanings and the texts hide many meanings behind their actual representation. Conveying only surface structures of those meanings would deprive the target language (TL) reader of the original message. The language of Hadith is divine, inimitable and highly elevated in style. Typically, this makes it far beyond the translators' capacity to render such a style. Moreover, Hadiths include many terms which are totally culture specific due to their

reference to Islamic rituals which result in a rendition of one component of meaning at the expense of others. Besides, the Hadith texts are characterized by the use of sound devices as a rhetorical feature. Retaining such devices in the TL is unattainable and priority is given to meaning rather than the aesthetic function. In addition, the study showed that such sensitive texts are best represented in the TL using foreignization procedures. Literal translation, borrowing, explanatory footnotes and glossaries are possible ways to preserve the SL identity. In other words, the findings of the present study are in harmony with Venuti's call for highlighting the SL culture and making the translator visible.

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Background to the study**

Translation is a vital activity in the transmission of knowledge, beliefs and values across cultures and civilizations and in mediating reality and reproduction of cultures. It also causes many distortions and ambiguities. People are living in a mediated world in which everything they experience is transferred throughout something else.

Culture is a collection of practices which condition daily life; it includes history, social structure, religion, traditional customs and everyday usage (Bassnett McGuire, 1992). Religion and culture are two interrelated issues. In his classification of cultural aspects of the language, Newmark (1988:95) regards religion and religious activities as a very significant part of culture.

One of the main characteristics of translation is its “double-bind situation”, where the translator has to link the source text in its cultural context to the target communicative-cultural condition (House, 2009).

The process of transmitting cultural elements, including religion, through translation is a complicated task. Baker (1992: 21) acknowledges the difficulty of translating religious texts contending that certain items in the SL culture may be conveyed to the TL culture to fill in a gap. Such items may relate to a religious belief, a

social custom, or a type of food and are difficult to translate to the TL both denotatively and connotatively.

It has been contended that religious translation is problematic in terms of the status of translation, sacredness and text. These core issues “serve to contextualize the nature of translation activity” (Robinson, 2000:103).

Simms (1997) in his *Translating Sensitive Texts: Linguistic Aspects* considers religious texts as “very sensitive” texts. The “sensitivity” of such texts comes from the information carried by them as well as the critical decision of finding the appropriate method to convey their meanings into the TL.

The present study aims at discussing the problems of translating religious Islamic texts, especially the prophetic Hadith. The small amount of research conducted in this regard and the importance of Hadith in Islam, as will be shown in section (2.5) later, necessitate focusing on this part of religious texts. Megrab (1997), Al-Azzam (2005), Abdul-Hameed and Hikmat (2009), and Dweik and Abu Shakra (2011) are examples of studies that either focus on one aspect of analysis or on analysing one Hadith only.

Siddiqi (1977: vii), in his translation of *Sahih Muslim* (a collection of Hadith) into English, acknowledges the intricacy of translating Hadith especially when “difference in the genius of two languages is immediately vast”.

Megrab (1997:231) contends that “while many attempts have been made to render the message of the Holy Quran into English, much less attention has been paid to Hadith”. These Hadiths represent the actual life of a Muslim and they are worth analyzing and discussing from a translational point of view to transfer their meanings into English so that they will be a clear guide for non-Arabic Muslim speakers. The

degree of loss of meaning in such religious texts is likely to be high and inevitable. The task of the translator here is to find an optimal method of translation to lessen the degree of loss.

Al-Azzam (2005) highlights the idea of the “impossibility” of translating the Holy Quran and Hadith. Many reasons are given to account for this impossibility including style as well as phonic and textual constituents. In addition, he holds that a third reason of difficulty is that such texts are supremely well structured and thus have a unique effect on the source text reader. This idea is affirmed by Siddiqi (1977: vii) who maintains that the Messenger is “gifted with a very chaste mode of expression, the like of which cannot be found in human history”.

Ibrahim and Davies (1976) conduct a translation of An-Nawawi’s collection of Al-Arbaeen “Forty Hadiths”. In their introduction, they declare that translation is a hard task especially in the area of religious texts. Possession of a great breadth and depth of knowledge of both languages is imperative for the religious text translator.

Prophetic Hadiths carry important information that has to be cautiously dealt with in translation and the target-language reader seeks to get the intended message of the original especially those who want to be guided in the ways of Islam. Religious texts add more burden on the translator and require extra care on his/her part. To this effect, Hary (2009:57) says:

The translations of sacred texts ... exhibit a constant linguistic tension between the translator’s desire to retain the original sacred text word for word and the need to produce a translation that readers could understand. Greenspahn was correct in arguing that “translations that preserve the sound, syntax, and etymological relationships of the original are unlikely to read smoothly in their target languages”.

The above-mentioned statement emphasizes the translators' perplexity in deciding on the appropriate method to convey the meaning of sacred texts.

Ibn Rajjab (2007: 3) maintains that Hadith is the collected sayings of the Prophet Muhammad (ﷺ), his daily practice (the Sunna), and his approval for the actions of others which constitute the second source of guidance for Muslims after the Holy Quran. These sayings have been passed verbally via chains of narrators and then documented by *Muhaditheen* (specialists in the science of Hadith). Abdalati (1983:14) clearly points out the relation between Quran and Hadith when he says:

The true Muslim believes in a clear distinction between the Quran and the Traditions (Hadith) of Muhammad. The Quran is the word of God whereas the Traditions (Hadith) of Muhammad are the practical interpretations of the Quran. The role of Muhammad was to convey the Quran as he received it, to interpret it, and to practice it fully. His interpretations and practices produced what is known as the Traditions (Hadith) of Muhammad. They are considered the Second Source of Islam and must be in complete harmony with the First Source, namely the Quran, which is the Standard and the Criterion.

The Hadith of the Prophet (ﷺ) is dated back 1400 years. Transferring the ideas presented in such sayings to another language, with different cultural values, is by no means difficult and requires hard work on the part of the translator especially as such sayings contain religious beliefs different from the TL.

The present study is restricted to a collection of prophetic Hadith named "Al-Arbaiin An-Nawawiya" which is compiled by Imam An-Nawawi (1234-1278), a well-known scholar and a specialist in Islamic studies and the author of many valuable books in Islamic studies. In fact, the collection is composed of forty-two Hadiths which have been given only two official translations. These Hadiths are rich areas for researchers due to the idea of representativeness. Such Hadiths have been selected carefully by the compiler, as stated by him, to include all that a Muslim should know about his/her

religion. It follows that translating such texts should be carefully planned so as to convey their meaning into the TL.

Translators differ in the ways in which they translate. They employ different procedures and strategies. In his major work *The Translator's Invisibility*, Venuti (1995) contends that when conveying a text from one culture to another the translator has to choose either to respect the SL cultural features and its identity or adopt a strategy that leads to produce a text that is easily accessible by the TL receptors. The former is called foreignization while the latter is termed domestication. The whole translation process may be affected when choosing each method. Hadith, as a text translated into English, is not an exception. As will be discussed in section (3.7), domestication and foreignization are two opposing strategies to tackle a text. Each strategy has its own advantages and disadvantages. Choosing one would disclose the translator's view regarding a text. It also unveils the translator's ideology whether he/she retains the original message or is influenced by certain surrounding that suggests adopting a certain strategy. Identifying the translator's procedures is very important in translation studies and the researcher should follow a systematic model to underline the problems and strategies of translation.

The present study follows the descriptive approach for identifying the problems and strategies of translation. Toury (1995) contends that Translation Studies aims to focus on the translated texts and /or their constituents, on intertextual relationships, on models and norms of translational behaviour under specified conditions or on strategies resorted to for the solution of particular problems. "What constitutes the subject matter of a proper discipline of Translation Studies is (observable or reconstructable) facts of real life rather than merely speculative entities resulting from preconceived hypotheses and theoretical models" (ibid: 1).

The present study is conducted through following a model of describing translations proposed by José Lambert and Hendrik van Gorp (1985; 2006). This model will be discussed in detail and justified in Chapter 3. It starts with describing contexts of both source language (SL) and target language (TL). The model involves comparing the source text and the translated text to find out how the translator has represented the SL message. Comparing the two texts unveils the similarities, differences, additions, failures as well as the points of strength and weakness in the translation in addition to cases of paraphrasing or overtranslation. In addition, translation strategies will be revealed. The comparison will also reveal whether the original message has been retained or overtranslated.

The descriptive analysis is expected to unveil the possible ways that translators have for dealing with such sensitive texts. The intended meaning of the original message is of paramount priority. It is axiomatic that the translator must do his/her utmost to preserve as much as possible the message and the identity of the SL. When it is possible to produce a natural text without affecting the original message, this will be the farthest extreme of optimal translation, yet this is utopian especially in religious texts.

In the first place, the study plans to discover the procedures followed by translators after shedding light on the problematic areas using the available objective methods for describing translations. Categorization of these procedures will be based on Vinay and Darbelnet's (1958) classification known as "A methodology for translation". A detailed description of these procedures is given in section (3.6) later. These procedures are one of the means that lead specifically to categorize the strategies into domestication and foreignization. The gloss translation provided, the comparison that will be conducted, and answering many questions proposed by the descriptive model



adopted will finally pave the way for outlining the procedures of translation adopted by translators and hence the strategies followed by them. There are also many details that help in the categorization of the strategies employed by translators. These details will be given in Chapter 4 while conducting the analysis.

It is not the aim of this study to correct the translators' cases of overtranslation and undertranslation. After the description and the identification of the translator's procedures, a review of loss and gain in translation following each procedure will be provided. A suggested translation is provided for the Hadith in case a conclusion is reached that the translator has adopted a strategy that affects the original meaning of the SL. The suggested translation will be based on the descriptive analysis that will be conducted and the evaluation of the translation. The descriptive analysis will also project the optimal method concerning the translation of such a sacred text as well as where the focus is supposed to be kept. It is admitted that there will be a loss in translation. Wilss (1982) supports the idea of loss in translation. He asserts that: "we should all accept that perfect translatability is impossible. The principle of perfection, immutability and absolutes belong perhaps to mathematics and not to translation" (ibid: 32).

It is axiomatic in translation that the identity of the SL text should be preserved as far as possible and it should be the central issue in the discussion or analysis of the texts. It should be borne in mind that the identity and the cultural value of the SL are significant parts of the meaning. The effect of naturalness on the TL readers is undeniable as admitted by Nida (1964), yet this should not be done by devaluing the intended message of the original.

Translation is a tool for transferring the original culture and a means of cultural interaction or cultural communication. It is supposed that such intercultural

communication would enrich the TL with new forms and ideas concerning the source-language. It will also introduce new ways of communication and cultural dialogues.

## **1.2 Statement of the problem**

The present study sets its aim to address some problems in one of the fields of religious translation, i.e. the translation of prophetic Hadith. Problems of translating Hadith and strategies followed to encounter those problems are one of the issues that have not been given a great deal of attention. This can be observed in the studies that have been conducted so far. In fact, there is no specific study focusing on this field of religious texts, to the best of the knowledge of the researcher.

Al-Azzam (2005) argues that some terms in the Holy Quran and Hadith are compressed in meaning such that a long target-language paraphrase is sometimes required to give even a rough denotative equivalent of the source-language term.

There are certain linguistic and cultural features found in the Hadiths, as will be seen later, which demonstrate the challenges encountering translators when they attempt to render their meanings into the TL. Categorization of these problems is important for the prospective researchers in religious studies as well as translators who conduct a religious text translation. The time and environment of these Hadiths are very distinct and hence necessitate forming a context appropriate to convey their meaning into the TL.

It goes without saying that conveying the meaning becomes more complex when the terms are translated between languages that have clear differences in terms of origin such as standard Arabic and modern English. Al-Azzam (2005:4) contends that among the many obstacles that translators at work might encounter, linguistic as well as culture-

specific words and expressions related to the Islamic field might be the most perplexing and complicated. Since Islamic cultural terms and expressions are rooted in their native cultures, their power of significance and referential value stem from their instinctive position in the culture of which they are a part (ibid).

Linguistic and culture-specific words and expressions will be the central points of analysis of the present research. Al-Azzam's (2005) study focused on the problems of translating the five pillars of Islam in the Quran and Hadith. The focus of his study is on the Quran rather than the Hadith. Some Hadiths related to the five pillars of Islam are cited to support the analysis.

Religious discourse is very sensitive as it has to be translated with extra care in the sense that it carries holy ideas to the target readers. The meaning of a lexical item within a religious discourse context is different from its meaning in any other discourse because it is originally selected carefully to convey a specific meaning which is strongly related to the contexts of the original. This problem will be addressed later within the lexical aspect of microstructures. *Nasihah* (lit. advice) has acquired a very wide range of meanings in a religious context as will be seen in section (4.3.1.1.1). Those meanings are only activated in a religious context. Long (2005:1) highlights the idea that sacred terminology has acquired extra meanings in addition to those common uses in daily life stating that:

Any cultural contact, “interference” or exchange requires translation, particularly in the area of what each culture holds as sacred or holy. But the holy resists translation, since the space it needs in the target language is often already occupied; available vocabulary is already culturally loaded with indigenous referents.

Long’s statement also affirms another problem that the target language lacks appropriate equivalents for the expressions in the source language. An example can be

the term *Nawafil*, discussed in section (4.3.2.2), which is given the term “supererogatory” as an equivalent and it is noted, through the analysis, that the given equivalent covers only one part of the meaning. In addition, transferring the context of the source text to the target text is very difficult or, sometimes, impossible as each represents too distant a culture.

As stated by Siddiqi (1977) before, stylistic problems are also a challenge for Hadith translators. The style of the prophet is unique as will be seen in Chapter 2. No categorization for the stylistic problems of Hadith is set before either.

Al-Said (1975:54-56) describes the bond between Islam as a religion and Arabic as a language in which this religion is originated. This inseparable relation between these two components is very strong so that any attempt to convey the meaning of any Arabic religious text in a language other than Arabic will surely be criticized. For that reason, a proficiency of Arabic is a precondition for comprehending the meaning of the Hadith of the Prophet (ﷺ).

### **1.3 Objectives of the study**

The main objectives of the research are:

- 1) To investigate the main problematic areas associated with translating Hadith.
- 2) To identify the procedures adopted by the translators throughout their work.
- 3) To evaluate the procedures followed by the translators based on thorough analysis of the source text to identify loss and gain in meaning.

### **1.4 Research questions**

In association with the above mentioned objectives, the researcher aims to answer the following questions:

- 1) What are the main problems that translators face when they translate Hadith into English?
- 2) What are the procedures followed by translators to handle these problems?
- 3) Which procedures are possibly optimal for preserving the meaning of Hadith in the TL, and what is the effect of these procedures on the SL message?

### **1.5 Significance of the study**

The motive of this research is to shed light on the problems encountered while translating religious Islamic texts, especially prophetic texts. The findings of the present study are expected to outline these problems as well as the strategies adopted by translators to solve these problems. Outlining the problems of religious text translation would give insights for prospective researchers and translators into better conveying the meaning of Hadith into English.

The present descriptive study is expected to provide insight into better understanding of the concepts of translation procedures. Through detailed analysis and comparison of the translations in hand, the study will view how these concepts can be effectively used to describe translations and outlining the cultural difference in translation.

Tackling religious texts is similar to walking through an unpaved way which is full of holes and obstacles. The translator definitely comes across many crossroads and he/she has to choose the method that best preserves the original message. The study, by adopting DTS, will give insights on how the processes of translating such texts go.

The study makes use of various possible linguistic tools for analysis so as to specify the message of the original and by comparison it will show the limitation of the

lexical items used to convey the SL message into the TL. Translation procedures have an effect on the original message because they focus on certain aspects of the text producing either a fluent text or a non-fluent one retaining the strangeness of the original.

The study sheds light on the Arabic culture in which such texts are produced because religion and culture are two interrelated issues and cannot be separated. The TL reader, if he/she needs to have a better view of the text, should be acquainted with the culture of such texts. The TL reader should discover the beauty of the SL; it is the duty of the translator to highlight this beauty. As DTS calls for utilizing the cultural aspect in describing translations, the present study makes use of this aspect as a part of the descriptive analysis. This aspect, as will be seen in Chapter 4, is expected to uncover many obscurities regarding the texts under consideration. The cultural aspect plays a vital role in the way that Hadith works. By focusing on this aspect, the translator can pave the way for the TL reader to have a clear image of the setting of the texts.

Another significance of the study lies in its obvious insight into research of the English translations of An-Nawawi's Forty Hadith. Up to now, there has not been any comprehensive and systematic comparison of translations. The studies (see section 2.5) that have been conducted in this respect are restricted to sporadic analysis of fragments, such as one or two Hadiths. Most of these studies do not provide a well-developed framework of analysis for identifying translation problems and procedures adopted by translators.

## **1.6 Limitations of the study**

Lambert and van Gorp (1985: 41) accept that “it is impossible to summarize all relationships involved in the activity of translation”. They recommend focusing the analysis on specific aspects of the text under consideration.

For better focusing on the problems and strategies encountered while translating Hadith, the study limits itself to one original collection of Hadith , namely, Alarbaeen An-Nawawiyah (The forty Hadiths of An-Nawawi) and two translations. The entire collection and the two translations are studied, but some excerpts reflecting the problems encountered by translators in the microstructures will be selected in the ST and TTs respectively.

It is very difficult to address all problems encountering translators in one study. The study tackles certain linguistic and cultural aspects as representing the microstructures for analysis. Stylistic features, mostly rhetorical, representing the linguistic aspect will be analysed. It is beyond the limits of the present research to cover them all as there are many stylistic aspects of the language. The aspects covered represent the most prominent stylistic features of the text under consideration that are conceived to represent a challenge for translators.

The study discusses certain cultural features and culture-bound words and expressions. Only terms related to religious culture will be analysed; other terms related to other aspects of culture will be out of the scope of the study.

There are many types of metaphor and simile listed in the books of rhetoric. The study will focus on these rhetorical aspects without going into the specific details that are unavailing for the research and the focus will be on those types occurred in the Hadiths of the present collection.

Being a qualitative study it, therefore, limits itself to investigate certain linguistic and cultural aspects of the texts under study, which are thought to be problematic in translation. Very limited quantitative details as regards the occurrences of the aspects under analysis will be provided.

The present study is following a descriptive model of analysis. It does not aim to give value judgment regarding the quality of the translations under consideration. It limits itself also to certain languages, namely, Arabic and English.

### **1.7 The structure of the thesis**

This dissertation is composed of five chapters. Chapter 1 presents introductory information. It commences with a background of the subject under study. This background is followed by a presentation of the statement of the problem objectives, and research questions of the present research. A section is also devoted to the significance of conducting the present study.

Chapter 2 is a review of the relevant literature. It consists of three main fields of research. The first concerns a brief history of translation as well as descriptive translation studies. This review is followed by a brief description of previous studies regarding the role of culture in translation. The last section in this chapter tackles the religious Islamic texts in translation and the studies conducted in this regard.

Chapter 3 reviews the methodology construction of this study as well as the theoretical framework for the analysis. The corpus in addition to the procedures of translations is also discussed.

Chapter 4 is devoted to an investigation of the two translations of An-Nawawi's forty Hadiths. Different linguistic and cultural aspects are analysed and their respective



renditions in the two English versions are explicated and compared, with the aim of identifying the strategies and procedures that have been used for these renditions.

Chapter 5 sums up the findings of the previous chapters as well as answers the research questions that are set in the first chapter followed by some recommendations and suggestions for further studies.

### **1.8 Key definitions for the study**

*Domestication*: it is a translation method coined by the American well-known translation theorist Lawrence Venuti. This method of translation is TL oriented. For Venuti (1995: 17), domesticating translation strategy means removing foreign components from the ST and replacing them with components from the target culture to ease the conception and minimize the effort of the target receptors. It means also to favour fluency over accuracy and beauty over fidelity. More details are given in section (3.7).

*Foreignization*: it is a translation method coined by the American well-known translation theorist Lawrence Venuti. He (1995: 20) states that “foreignizing method is highly desirable in an effort to restrain the ethnocentric violence of translation”. He (ibid) contends that it “is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”. This method of translation is SL oriented. More details are given in section (3.7).

*Hadith Maudu'* (fabricated or forged Hadith): the *Dictionary of Islamic Terms and Expressions* (2002) defines a *Hadith Maudu* as a report that goes against the norms

of the sayings of the Prophet (ﷺ), discrepancies are found in the dates of the incident or it is proven to have been invented by a lying narrator. More details are given in section (2.5).

*Hadith:* Burton (1994: 29) states that Hadith (or the prophetic Sunna) is awarded the position of the second basic source of Islamic law after the Holy Quran. It is used for Tradition, being an account of what the Prophet (ﷺ) said or did, or of his tacit approval of something said or done in his presence. More details are given in section (2.5).

*Polysystem theory:* it is a theory developed by Even-Zohar in the 1970s. This theory initiated the Descriptive Translation Studies. Polysystem theory views literature as a system which is part of a larger polysystem. Each system interacts with one another. Consequently, translation will be a process which depends on active relations among certain cultural systems, and therefore the phenomenon is unpredictable and borders are indefinite (Gentzler, 2001: 124). More details are given in section (2.3.1).

*Qudsi Hadith:* Dehlvi (1976: ix) defines Qudsi Hadith as “a collection of those talks and examples which the Prophet set to explain and illustrate the Divine injunctions he was assigned by Allah for the mankind”. The meaning of the Qudsi Hadith is from Allah, but the choice of words is from the Prophet (ﷺ). Qudsi Hadith denotes a class of traditions which give words spoken by God, as distinguished from the other Hadiths, which are spoken by the Prophet (ﷺ) and whose meaning is Prophetic. These Hadiths were communicated to the Prophet Muhammad (ﷺ) through either revelation or vision. Therefore such Hadith are Allah’s revelation but Muhammad’s (ﷺ) wording.

*Translation Studies:* Baker (1998:277) states that:

Translation studies is now understood to refer to the academic discipline concerned with the study of translation at large, including literary and non-literary translation, various forms of oral interpreting, as well as dubbing and

subtitling. The terms 'translation' and 'translator' are used in this generic sense throughout this entry. 'Translation studies' is also understood to cover the whole spectrum of research and pedagogical activities, from developing theoretical frameworks to conducting individual case studies to engaging in practical matters such as training translators and developing criteria for translation assessment.

*The Manipulation School*: Snell-Hornby (1988:22) describes the Manipulation

School as follows:

The second major school of thought in Europe views translation studies as a branch of Comparative Literature. This school is represented mainly by scholars such as Andre Lefevere, Jose Lambert and Theo Hermans, but it also includes Susan Bassnett-McGuire and Gideon Toury. Some leading members of the group published an anthology of essays with the title *The Manipulation of Literature: Studies in Literary Translation* (Hermans 1985), on the basis of which they have been dubbed the 'Manipulation School'. Their starting-point is the exact opposite of that represented by the linguistically oriented school, not intended equivalence but admitted manipulation. These scholars nearly all work in Comparative Literature and confine themselves exclusively to literary translation, which the linguistically oriented German theorists dismissed as being deviant language inaccessible to rigorous analysis or scientific explanation.

## CHAPTER 2

### REVIEW OF LITERATURE

#### 2.1 Introduction

To begin with, Newmark (1981:19) maintains that translation theory is concerned with finding out proper translation methods for “the widest possible range of texts or text-categories”. The ultimate result, then, should be a background for problem solving. The theory should also investigate translation techniques employed to solve problems in certain problematic texts.

Jakob Grimm (cited in Mary Snell-Hornby (2000:26)) compares translation to “crossing a river where the ship is the text, the navigator is the translator, the passage across the sea or river is the translation process, and the land beyond the two shores are the source and target cultures”. In fact, many questions are raised regarding this conceptualization. Questions such as the destination (source oriented or target oriented) of the journey, the safety of the ship (the appropriateness of the message for the TL readers), the conditions of the weather (what affects the message) and how the ship (the text) is received in the TL culture, all are seeking answers from the researcher.

The above mentioned questions are relevant to translation, and answering them decides the translation strategies and techniques that are employed in each individual case. As will be seen later, the descriptive translation studies method of analysis adopted in the present study attempts to answer those questions as well as other questions related to the position of translation in the TL.

The following sections in this chapter provide a review regarding the major issues that will be involved in the analysis of the data. There will be a review for the concept of equivalence and how scholars view it from different perspectives. It is followed by a brief history of descriptive translation studies theory and how it has been developed. The polysystem theory is explained as it is the trigger for modern descriptive studies. Toury is regarded as the father of the descriptive translation studies; his contribution as well as his concept of norms of translation behavior will be discussed. Lambert and van Gorp's model will be explicated as it will be the model adopted for the analysis. The role of culture in translation as well as the cultural problems faced by translators will be outlined. Finally, religious Islamic texts in translation and the studies conducted in this regard whether theorization for translation or translations conducted by well known translators will be put under focus.

## **2.2 The Traditional concept of equivalence**

It is appropriate to consider some views of the concept of translation equivalence before discussing the development of Descriptive Translation Studies as they provide some insights into the opinions of the scholars as to how a translation *should* be. Moreover, these views give insights as regards the drawbacks, as will be seen later, that triggered the transformation of translation studies from prescriptivism to descriptivism. The discussion of these views will be continued in section (3.7) as the discussion of foreignisation and domestication is related to the present one.

Equivalence is a key concept in the process of translation because it determines which strategy of translation should be used to render a certain text. Farghal (1994:56) argues that “translation is a mode of communication where choices are further subjected

to a principle of equivalence between a source text in one language and a target text in another”.

No single topic in this basic domain of knowledge has attracted the attention of scholars in linguistics and translation theory more than the issue of equivalence, for it represents the backbone of the whole translation process (Al-Hajjaj, 1995:233).

Bassnett McGuire (1980:24-5) refers to Popovič who distinguishes four types in the definition of translation equivalence:

1. Linguistic equivalence, in which the target text matches all the source text on the linguistic level, i.e., word for word translation.
2. Paradigmatic equivalence, in which there is equivalence of the elements of grammar.
3. Stylistic equivalence, in which there is functional equivalence of elements in both the source text and the target text “aiming at an expressive identity with an invariant of identical meaning,” and
4. Textual equivalence, in which there is equivalence of form and shape.

Bassnett McGuire (ibid: 25) states that translation is not just the replacement of lexical and grammatical items between languages. It may involve deleting elements from the source text in order to achieve Popovič’s goal of “expressive identity” between the source text and the target text. However, when the translator moves away from close linguistic equivalence, the nature of the level of equivalence will be affected.

Bassnett McGuire (ibid) argues that equivalence in translation should not be handled as a search for sameness, for there is no sameness between two target language versions of the same text, so how do we expect to find it between a source text and a target text?

For Hatim and Mason (1990:6), equivalence in translation is a relative matter. The term means reaching the closest meaning to the ST meaning. They argue that there is no complete equivalence.

According to Bell (1991:6), total equivalence is an illusion because languages differ from each other in form. They have different patterns and rules, which regulate the grammatical structure of languages and these forms give different meanings. Therefore, if we want to transfer one language into another, there will be a change in form, and this entails a change in meaning. There must be a loss or gain in the process of translating.

Bell (ibid: 6-7) considers language a formal structure, which consists of elements that combine to give the semantic sense, and a communication system, which uses the forms of the structure to give the communicative value. The translator is to choose between searching for formal equivalents that maintain the semantic sense of the text and searching for functional equivalents that maintain the communicative value of the text. The translator cannot achieve either way.

Baker (1992:10-11) handles the notion of equivalence on several levels: word, above the word, grammatical, textual and pragmatic. She argues that there are problems in translation because of the lack of equivalence and suggests that there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages. Further, she (ibid: 56-7) contends that there is always tension in translation between accuracy and naturalness. Accuracy is considered a significant element in translation, but it should be noted that there are certain patterns in the TL which are common to the target reader. The translator must consider these patterns so that communication can be achieved. Therefore, in order to produce a smooth understandable

language, there should be a great deal of loss, addition or change of patterns or meaning because the system, patterns and priorities of languages are so different from each other.

According to Farghal (1994:56), the term “equivalence” refers to the correspondence of effects: the effect of the ST on the ST receivers versus the effect of the translation on the TT receivers. This equivalence is not complete because of different factors such as informativity, creativity and expressivity, and because of differences or similarities between the two language cultures. He (ibid: 57) suggests that the two types of equivalence, formal and functional, can be mediated by the notion of ideational equivalence. This kind of equivalence refers to transferring the “ideas” that comprise the communicative sense.

In short, most translation studies emphasize the fact that there is no total equivalence or one-to-one equivalence throughout the whole text because of the differences in the systems, patterns, rules, conventions and cultures of languages. However, they stress that the translator may follow certain strategies in order to find the appropriate equivalent to the source text.

The above mentioned views represent some of the prescriptive opinions of translation which try to give guidelines as regards how the translation should be. Most of these views are criticized by translation scholars for certain drawbacks concerning the strategies that should be adopted to obtain approximate equivalence. These views inspired some other translation scholars to adopt a new approach of translation.

The major problem regarding the notion of equivalence is that there is no agreement among translation scholars on the kinds or the degree of equivalence required to establish real equivalence. Nord (1997) maintains that equivalence mainly concentrates on the source language features “losing the intrinsic interrelationship



between extratextual (i.e. situational) and intratextual (i.e. linguistic) factors of communicative interaction out of sight” (Nord, 1997: 44).

Ignorance of the sociocultural conditions, prerequisite for translations to function in the receiving culture, is regarded as another shortcoming of equivalence-based theories (Bassnett and Lefevere, 1990).

Heylen (1993:4) argues that the conditions required to produce equivalence differ from language culture to language culture; a text which functions as a translation today may not be called a translation tomorrow and may be named a version instead, or a translation strategy (e.g. turning prose into verse) which was valid in the past may be completely unacceptable today.

The conception that translations are never produced in a vacuum, irrespective of time and culture, and the desire to explain the time- and culture-bound criteria which are at play, give rise to a shift away from a prescriptive and normative perception towards a descriptive one for the study of translated literature (Hermans, 1985). It is unavoidable in prescriptive methods that a certain amount of subjectivity is involved.

Pym (2010:2) contends that “a loose network of scholars from many countries gave rise to a paradigm based on finding out what translations actually do as pieces of language in context, as opposed to what countless generations had opined about ideal translation”. Approaching translation has, then, been altered from “prescriptivism” to “descriptivism”. Consequently, the new approach is labeled as “Descriptive Translation Studies”. Gideon Toury (1980) argues that translated texts should be accepted as part of the target culture and they are equivalent to their sources. Consequently, the research can then be conducted to determine the modes of that equivalence.

Mary Snell-Hornby (1990:80) contends that it is time to find an alternative for the concept of equivalence as the term has become imprecise that it hardly represents anything anymore or, conversely, that it represents all things to all people. The next section gives an introduction about the development of descriptive translation studies.

### **2.3 What is Descriptive Translation Studies (DTS)?**

Hermans (1985: 8) argues that studies on translation up until the 1970s focused on the source text and source culture. Researchers who evaluate a TT focus on errors and failure in relation to the ST; in this way, the dominance of the ST continued to be undisputable for centuries. Therefore, the concepts of “equivalence” and “fidelity” to the original text were the main concern of researchers. Consequently, this led to the belief that the TT would never be a counterpart to the ST because its structure can never be equal to that of the original.

This thinking of translation studies has been changed over time with the new attitudes to translation. Holmes (1988) endeavors to readdress the discipline of translation studies in his paper *The Name and Nature of Translation Studies*. His model has been respected and adopted by some other translation scholars (Hermans, 1996:25).

Gentzler and Tymoczko (2002: xii) contend that many shifts in global politics influenced some translation scholars to realize that translations have the potential powers to manipulate the socio-political power, and that translators are involved in constructing of cultures.

Translation studies, as a dependent discipline, is divided by Holmes (1988) into two main branches: the “pure” and the “applied”. The “pure” part is divided into “theoretical” and “descriptive”. The term “descriptive” entails that the approach does not

intend to be “prescriptive”, i. e. provide practical guidelines for translators, nor does it want to make value judgments as its primary aim. Figure (2.1) below illustrates the classification of Translation Studies. It is to be noted that the main concern of the present research in the pure descriptive part is the study of the translation as a “product” to underline its “function” in the TL system.

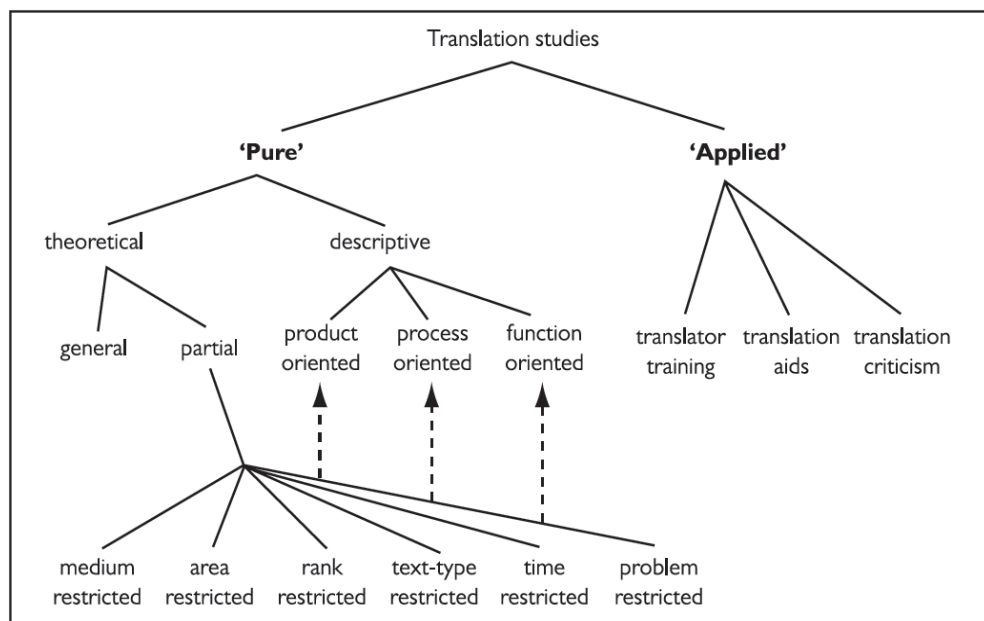


Figure 2.1 Holmes’s “map” of translation studies (Adopted from Toury, 1995: 10).

The following sections attempt to give an account of the principles and scholars of the “Descriptive Translation Studies” theory as well as the models developed in addition to a brief history of the theory. The Polysystem theory will be introduced first due to its importance to the new paradigm.

### 2.3.1 Polysystem theory

“Polysystem” is a theory developed by Even-Zohar in the 1970s. This theory reapprached the field of translation from an entirely different perspective. Gentzler (2001) illustrates the approach of scholars before and after the influence of polysystem.

He affirms the influence of the TL standards on the translator and hence of the product stating that “the social norms and literary conventions in the receiving culture (‘target’ system) govern the aesthetic presuppositions of the translator and thus influence ensuing translation decisions” (Gentzler, 2001: 108).

The polysystem theory views literature as a system which is part of a larger polysystem. Each system interacts with one another. Consequently, translation will be a process which depends on active relations among certain cultural systems, and therefore the phenomenon is unpredictable and borders are indefinite (Gentzler, 2001: 124).

A “polysystem” is defined by Shuttleworth and Cowie (1997: 176) as “a heterogeneous, hierarchised conglomerate (or system) of systems which interact to bring about an ongoing, dynamic process of evolution within the polysystem as a whole”.

As noted in section (2.2) above, translations are perceived as immutable and could be assessed apart from their context. Recent developments in translation studies have given context a paramount importance. Based on these developments, polysystem theory is a largely empirical and target-orientated approach. The Polysystem theory abandoned viewing translation as “good” or “bad”, “adequate” or “inadequate” (Gentzler, 2001: 108).

Polysystem theory is regarded as the trigger for Descriptive Translation Studies (DTS). Toury (1995: 29) highlights the importance of the target culture by emphasizing that “translations are facts of target cultures; on occasions facts of a special status, sometimes even constituting identifiable (sub)systems of their own, but of the target culture in any event”.

Even-Zohar’s (1978) view of systems entails that there is a hierarchical relation between the dissimilar literary systems and also between the different kinds of systems.

Consequently, certain systems are considered as “primary”, while others are subsidiary and remain “secondary”. Toury has based his conceptualization of DTS on Even-Zohar’s approach. He endeavors to investigate the rules that control the polysystem in which a text is situated (Gentzler, 2001: 119-120). Even-Zohar (1978: 204) says that "translation is no longer a phenomenon whose nature and borders are given once and for all, but an activity dependent on the relations within a certain cultural system"

Even-Zohar’s insights inspired Toury to claim his proposal that “translation is a norm-governed activity constrained by certain socio-cultural acts” (Toury, 1995: 54). Toury’s view alludes to the importance of selecting the target text community or system. Accepting that the process of translating is constrained by the target system norms gives the translator the right to deviate from the original text, on condition that the general message of the ST is represented in the new language, and consequently within the new system. The choice between being source oriented or target oriented is termed by Toury as the “initial norm” (Gentzler, 2001: 124). The “initial” norm and the other norms will be discussed in the next section.

### **2.3.2 The concept of “norms” in DTS**

As stated above, one of the main contributions of Toury to the DTS is the development of the concept of “norms” which he defines as:

the translation of general values or ideas shared by a community- as to what is right or wrong, adequate or inadequate- into performance instructions appropriate for, and applicable to, particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension (Toury, 1995: 55).

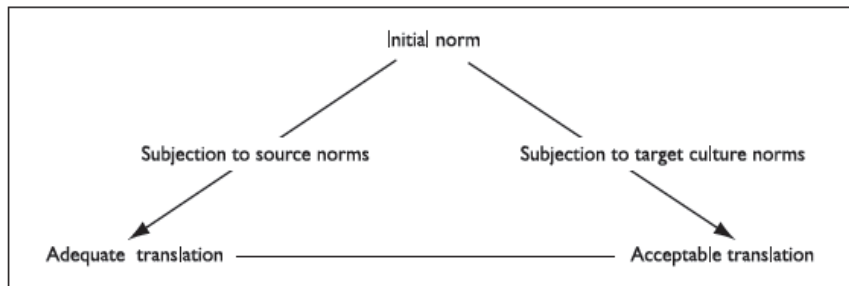


Figure 2.2 Toury's initial norm and the continuum of adequate and acceptable translation. (Adopted from Munday, 2001:113)

Toury (1995: 58-59) divides norms into three basic categories that affect translation decisions: the initial norm, preliminary norms and operational norms. Moreover, he admits that these norms are inherently specific and unstable:

1. The initial norm (the orientation of the text, ST or TT-orientated). See Figure 2.2 above.
2. Preliminary norms (related to the translation policy and the directness of translation). See Figure 2.3 below.
3. Operational norms (including matricial and textual-linguistic norms). See Figure 2.4 below.

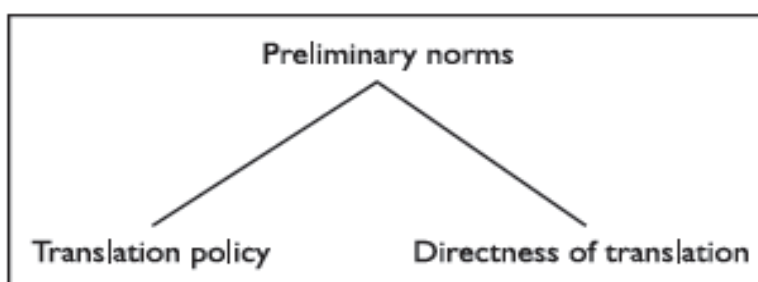


Figure 2.3 Preliminary norms. (Adopted from Munday, 2001:113)

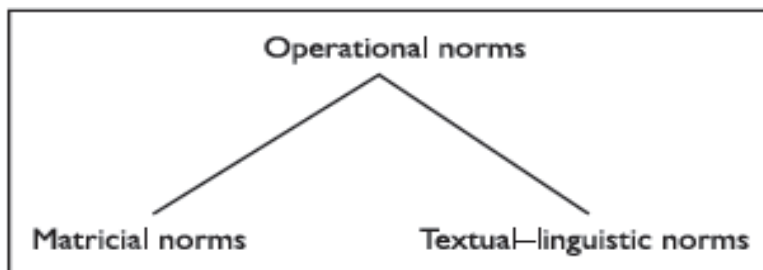


Figure 2.4 Operational norms. (Adopted from Munday, 2001:113)

Before analyzing the translation according to the preliminary norms, researchers are required to establish the initial norm. The initial norm refers to a general selection made by translators. Thus, translators may adhere to the norms of the ST or to the norms of the target culture or language. As Figure (2.2) above shows, the former results in an adequate TT, while the latter produce an acceptable one.

The initial norm is related to the translation policy which signifies those translation restrictions that occur for a particular culture/language at a particular point in time (Toury, 1995: 58).

Once established, both the initial and the preliminary norms can help to clarify the orientation of the translated text whether subjected to the source system norms or to those of the target system. Influenced by certain constraints related to the target socio-cultural system, translators have choices in the process of translating. Those constraints force translators to be active mediators rather than enslaved by the SL text (ibid).

A researcher in Translation Studies should take these norms and constraints into consideration to predict, explain and understand the translator's choice of various strategies prevailed in particular conditions. Lefevere (1992) contends that:

Potential translators need to learn about the conditions or constraints- ideological, poetical, sociocultural, and linguistic- under which texts come into

being and the potentially different constraints under which they are to be translated (Lefevere, 1992: 13).

The study of norms and constraints of translation has impact on the teaching of translation. Systematic description of translation can help prospective translators to identify the choices and strategies available to them to tackle a text. Lefevere (1992: 5) believes that translation scholars can support prospective translators making them aware of challenges that may be encountered. Attempts of success and failure in the past can be provided without prescribing any of them.

This section can be concluded with the main concepts in DTS and their difference from the past approaches to translation studies followed by Toury's theoretical framework for descriptive studies. Three major issues can be noticed:

1- In DTS approach, it is clear that the focus is on the TT. It follows that translation is considered as an integrated part of the target culture. The general outline of the translation is primarily influenced by TL socio-cultural norms.

2- As a natural result of the previous point, the approach followed here is descriptive rather than prescriptive. This approach rejects the traditional linguistic-based theories that follow evaluative attitudes.

3- Studies in this approach are empirical with clear emphasis on practical fieldwork and case studies. There is a shift from the process of translation towards its function in the TL system. The concentration, therefore, is on explaining, analyzing and comparing many translations of the same SL text.

Toury (1995: 36-9) encapsulates the theoretical framework for descriptive translation studies in the following three systematic stages:



- (1) Situate the text within the target culture system, looking at its significance or acceptability.
- (2) Compare the ST and the TT for shifts, identifying relationships between “coupled pairs” of ST and TT segments.
- (3) Attempt generalizations, reconstructing the process of translation for this ST–TT pair.

The above mentioned stages are the general theoretical framework of the studies and models for describing translations and translation criticism that follow the descriptive approach.

Chapter 4, as it is devoted to analyse the problems and procedures followed in the translation of An-Nawawi’s forty Hadiths, considers the above mentioned norms through the analysis of the texts under consideration. The following section gives a brief idea regarding the model of describing translation adopted for the purpose of the present study.

### **2.3.3 Lambert and van Gorp’s model for describing translation**

Hermans (1985) summarizes the fundamental notions of the *Manipulation School* when he argues that “Itamar Even-Zohar’s work in particular is directly associated with the new approach,” and proposes that scholars of this group share:

a view of literature as a complex and dynamic system; a conviction that there should be a continual interplay between theoretical models and practical case studies; an approach to literary translation that is descriptive, target-oriented, functional, and systemic; and an interest in the norms and constraints that govern the production and reception of translations (Hermans, 1985:10-11).

Lambert and van Gorp (1985) contend that they present a systematic methodology for researchers to establish the nature of the TT’s orientation. Hermans

(1999: 64-65) argues that Lambert and van Gorp's model has been useful for graduate students as a reference aiming at providing particular "aspects of a set of texts and its principles and objectives spring from [a] practical research context". Hermans (1999: 65) appreciates Lambert and van Gorp's scheme because it is "comprehensive and flexible" as it tries to explore "two entire communication processes rather than two texts". Hermans (1985: 44) contends that Lambert and van Gorp's scheme is influenced by Toury's opinions. The influence can be clearly seen in the approaches followed by them to observe the specific link between the literary systems of the source and target cultures. Both systems are open and interrelate with other systems.

Lambert and van Gorp (1985) begin their descriptive model by surveying the *preliminary data* offered by the translated text(s). These data include general examination of the TT(s), such as title and title page (e.g. presence or absence of genre indication, author's name, translator's name) as well as metatextual issues (on title page; in preface; in footnotes) (Lambert and van Gorp, 1985: 51).

The second level of analysis in Lambert and van Gorp's model is the *macro-level*. Analysis in this level includes textual aspects such as (the way in which the text is divided; the chapter titles; the relations between types of narrative; internal narrative structure; and authorial comment) (ibid: 52). Analysis in this level leads to establishing a general hypothesis regarding the next level (micro-level). The TT'(s) orientation can be assumed in this level.

The third analytical level in Lambert and van Gorp's scheme is the *micro-level*. The analysis in this level includes aspects of analysis such as "shifts on phonic, graphic, micro-syntactic, lexico-semantic, stylistic, elocutionary levels and modality" (ibid: 52).

The findings of both this level and the macro-level should lead to their “consideration in terms of the broader systemic context” (ibid: 52).

The last level of Lambert and van Gorp’s scheme is the *systemic context*. Micro and macro-levels are compared and norms underlined. “Oppositions between micro- and macro-levels and between text and theory” are also evaluated and “intersystemic relations (relations with other genres, codes)” are elucidated (ibid).

Lambert and van Gorp (ibid: 41) admits the impossibility to study all relationships related to the activity of translation. Their scheme is, in short, a call for a thorough investigation of the translated texts to avoid unsubstantiated judgments. This model will be explained further and justified in Chapter 3 and will be applied in Chapter 4.

To sum up, Toury (1995) has presented a replicable and relatively simple methodology that can place the translation within the TL system. This can help the future studies to utilize the present findings to give clear picture of a certain linguistic phenomenon in translation and the development that has taken place as well as the translation strategies adopted in the process of translation. This can allow any researcher from almost any background to play a part in building up a framework for our knowledge of translation.

Even-Zohar’s polysystem theory presents a dynamic analysis for the position of translated literature in the historical and literary systems of the TL culture. He aims at categorizing the patterns of behavior that are operating and hence identifying the norms in the translation process.

DTS sets its aim to find out the potential norms of translation which can be a valuable source for prospective researchers and translators. Lambert and van Gorp’s

systematic ‘scheme’ for describing translations is one of the models of the Manipulation School which contributed significantly towards systematic and practical descriptions of translation.

#### **2.4 The role of culture in translation**

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions (Toury, 1978:200). This statement entails that translators will face problems of how to accommodate the cultural aspects implied in a source text (ST) in the target text (TT).

Lotman (1978: 211) contends that no language can exist unless it is submerged in the context of culture. Moreover, no culture can exist which does not have at its centre the structure of natural language. This integrative view of language and culture entails that the meaning of any linguistic item, religious terms and expressions included, be properly understood only with reference to the cultural context enveloping it. In view of the fact that meaning is of particular importance in translation, translation consequently cannot be fully understood outside a cultural frame of reference. It thus seems that a brief account of the basic conceptualization of culture, language, and translation, and their relationships with one another should be in place prior to the embarking of the research analysis.

Nida (1994: 1) says: “it is true that in all translating and interpreting the source and target languages must be implicitly or explicitly compared, but all such interlingual communication extends far beyond the mechanics of linguistic similarities and contrasts”. He (ibid) states that:

The main reason for this is that the meaning of verbal symbols on any and every level depends on the culture of the language community. Language is a part of

culture, and in fact, it is the most complex set of habits that any culture exhibits. Language reflects the culture, provides access to the culture, and in many respects constitutes a model of the culture (Nida, 1994: 1).

The translator might omit part of the text thinking that it will not affect the meaning. Nonetheless, sometimes what is sacrificed might be as significant as what was translated. The task of the translator in this case is to handle the minor particles or the simplest details with care after analyzing them and classifying them as important or not before deciding to transfer or sacrifice them. Sometimes it is not as easy as said when it comes to the issue of culture. Nord (2001:34) holds that translating means comparing cultures. The problem of culture adds a special flavor to the practice of translation as when we add seasoning to food. It will make translation a developing activity rather being a mechanical operation.

Translators have to admit that there is a real problem when it comes to culture. It is noted, as a fact, that all contemporary translation theories retain a prominent place for the issue of culture. We read expressions such as: cultural translation, cultural gap, cultural overlap, cultural filter, cultural transfer, culture- bound or culture- specific and others, all of which admit the role the culture in any translation theory. Some definitions would go so far as to declare that language is culture. House (2002:92) claims that: “one does not translate languages but cultures” and “in translation we transfer cultures not languages”.

Newmark (1991), in addition to defining culture, selects a moderate way of the relation between language and culture. He says:

language is a substantial but partial reflection of culture, culture being defined here as the total range of activities and ideas and their material expression in objects and processes peculiar to a group of people, as well as their particular environment. (Newmark, 1991:73)

Faiq (2004:1) highlights the importance of the cultural signs of a text and problems caused as a result of transferring these aspects into the TL:

Misunderstandings are not only the products of linguistic incompatibilities *per se* but of cultural ones as well. This means that misunderstandings generally occur in particular social structures, particular histories, and prevailing norms of language production and reception. All these can be said to make up the ingredients of the culture and the ideology subsumed within it.

In addition to proposing a definition for culture, the above-mentioned lines underline the role of the past histories or events in shaping the present culture. Sometimes, these histories or customs involve (superstitious) beliefs or actions, transferred from generation to generation and they are now part of people's lives and they cannot change them. It is sometimes useless to try to teach others (or cultures) how should they behave and it is better to understand how they do behave so as not to cause such “misunderstandings”.

Faiq (2004: 2) contends that what shapes the present culture is its past events and “When cultures cross and mingle through translation, these pasts come face to face and a struggle for power and influence becomes inevitable”.

Faiq (*ibid*) confirms the inevitability of cultural aspects to be violent when they are transferred into another language due to its importance in one culture and ignorance in the other. What is meant by ignorance here is the limited knowledge of the other culture with these aspects as a result of limited contacts between the two cultures. The idea of “violence” in translation is reinforced by Venuti (1996) when he asserts that:

the violence of translation resides in its very purpose and activity: the reconstruction of the foreign text in accordance with values, beliefs, and representations that pre-exist in the target language, always configured in hierarchies of dominance and marginality, always determining the production, circulation, and reception of texts (Venuti, 1996: 196).

What is also asserted here in Venuti's words is the idea of sacrificing in translation by borrowing the image of hierarchy. The translator then has to set a range of priorities and has to select the ones that best convey the SL culture into its TL counterpart.

Burke and Po-chia Hsia (2007) contend that the process of transferring the meaning into the TL involves sacrificing in translation and the translation outcome can be used to make a comparison between the cultures of the two languages:

Whether translators follow the strategy of domestication or that of foreignizing, whether they understand or misunderstand the text they are turning into another language, the activity of translation necessarily involves both decontextualizing and recontextualizing. Something is always "lost in translation" (Burke and Po-chia Hsia, 2007: 38).

As for the ways of encountering the problem of culture in translation, some of the above mentioned scholars have proposed methods, as a compromise but not a total solution, for the problem. Burke and Po-chia Hsia's (2007:30) views embody the idea of transferring the cultural image by producing a TL image which has a relation with its SL. They allow for themselves to do whatever possible in order to make the TT appears natural, i.e. priority is given here to the target text. It is thought that this method is encountered by translating purely cultural texts in which the content describes a festival or daily life of a certain community or a whole book describing the culture of people.

Newmark (1991:164) defines translation as follows: "Now I am suggesting that translation is a kind of uncovering, that it suddenly exposes culture 'art' and language to the cool wind of common sense, to literary and linguistic criticism in a different cultural climate, or should I here say 'space'?"

Newmark (1991) summarizes the possible methods of translating cultural items showing the translators' dilemma in fulfilling the expectations of the TL readers. He states:

In fact, the only problem is the degree to which the cultural expressions to be explained in the translation, which may range from not at all (leaving the readers to calculate the meaning from a combination of the linguistic context and from their own reading in the SL culture), through a few hints to a full explanation in terms of functional (neutral) or even TL cultural equivalents. Cultural items demonstrate or conceal universal values (Newmark, 1991: 74).

The present study sets its aim to grant culture a prominent place in the analysis of texts as it will be part of the model that will be adopted for analysis. It is believed that the cultural identity should be given high priority as it surrounds the text and helps in conveying as much as possible the meaning of the SL text. It will also help the reader to catch the gist of the text along with the linguistic meaning.

## **2.5 Religious Islamic texts and translation**

The basic sources of Islam are two: the Holy Quran and the *Sunnah* (or Hadith, sometimes translated as *Traditions*). The first one is Allah's words conveyed to the community in Arabic by His "messenger", the Prophet Muhammad (ﷺ), the "seal of the Prophets" as stated in the Holy Quran (33:40). The second one is Muhammad's words, practices, and approvals during his lifetime (Sunnah) which is followed by the Muslim community.

Religious texts, and especially prophetic Islamic texts, are regarded as of immense importance because it is said to guide the people into the right path. Almighty Allah said in His holy book (Quran):



﴿7﴾ (الحشر): ﴿وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا﴾

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you” (59:7) (Yusuf Ali, Trans., 2007: 545).

Moreover, Allah also said:

﴿قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم﴾ (آل عمران: 31)

Say: “If ye do love Allah, follow me: Allah will love you and forgive you your sins” (3:31) (Yusuf Ali, Trans., 2007:54).

Muslims are commanded to follow the guidance of the Prophet (ﷺ) if they seek to achieve a sound life. The exact words of the Prophet (ﷺ) were transferred to us by authentic people, by witness of all Muslim scholars, who have done their utmost effort to convey all “قول، فعل، تقرير” (saying, action, and approval) of the Prophet (ﷺ). Even the simplest actions of the Prophet (ﷺ) are preserved because Allah said:

﴿إنا نحن نزلنا الذكر وإنا له لحافظون﴾ (الحجر: 9)

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)” (15:9) (Yusuf Ali, Trans., 2007:262).

Swarup (2002) contends that the non-Muslim world is not as familiar with the Hadith as with the Holy Quran. Nonetheless, it is the Hadith that is the most important single source of Islamic laws, precepts, and practices. He says:

Ever since the lifetime of the Prophet Muhammad, millions of Muslims have attempted to mimic his dress, diet, hairstyle, toilet mores, and sexual and marital habits in the hope of being more like the man who walked in the ways of Allah. Whether one visits Saudi Arabia or Central Asia, India or Malaysia, Muslims by the millions can be found conforming to the Prophet’s views on the veil, polygamy, and ablution (Swarup, 2002:1).

The task of transferring the meaning into the TL is not an easy task because in addition to these texts being sacred, they convey strict rules as to how the Muslim

should behave through his/her life by following the teachings of the Prophet (ﷺ).

Bosworth in (Khan, 1974: ix) says:

Where the Quran has not been explicit, the Hadith has often supplied guidance, providing an intermediate source of knowledge between the text of the holy book itself and the ratiocinations of the religious lawyers, the Fuqaha', who had recourse, when all else failed, to such principles as analogical reasoning and personal judgment.

Translating texts of such sensitivity requires many preparations to be made before embarking on such a task. First and foremost, the translator should recognize that what he/she is handling is something divine. Muslims believe that what is said by the Prophet (ﷺ) is a legislation inspired by Allah:

﴿وما ينطق عن الهوى. إن هو إلا وحي يوحى﴾ (النجم 3-4)

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him” (53:3-4) (Yusuf Ali, Trans., 2007: 526).

The translator should hold the idea that what he/she is doing is translating these texts into the other people whose language is not the language of revelation “وحي” and he/she should affect them as though they heard the original message. It goes without saying that such a task is not simple to perform- sometimes it is impossible. There are many problems that hold back such a task. The first problem is that, as is the case with the Holy Quran, the prophetic Hadith has many interpretations due to many factors such as synonymy and polysemy. The Arabic language has a wide range of meaning and could be said to hold all the meanings suggested by the text. In Hadith, there are many narrations for the same Hadith all of which are authenticated and the Arabic language would be able to accept such meanings which are also logically accepted and they would show the other side of the Hadith. But in principle, the message is the same. The same

Hadith is narrated by more than one narrator with a slight difference in some words and also the message is the same.

The task of the translator is complicated by the fact that the two languages are represented by two different cultures. Islam and Christianity are deeply related to those cultures. Moreover, the two religions have pillars or principles which are common to all religions in the world such as God, worship, religious duties, prohibitions, repentance. Yet, the ways of representation are actually different in both. It seems that the similarity is on the names only.

In Islam the word “God” is represented by (Allah) which is defined as the “Only and One and there is nothing like Him” as stated in the Holy Quran. In Christianity, it is represented by the creed of Trinity.

Long (2005:1) contends that the same referents are already occupied by other meanings attached to them; therefore, when the translator wants to convey the meaning of the original word, he is obliged to use a word in the TL which is already has a meaning attached to it and that meaning holds a connotation which has to do with the other religion. Again the task here is complicated by going deeper into the smallest details which collectively constitute the essence of every single religion.

The translator who tackles such sensitive texts needs many aids regarding structures and metaphors, metonyms, and other rhetorical uses of the language. The language of Hadith uses many of these devices as a way of conveying different types of meaning. Chapter 4 in this research will underline many of these rhetorical uses of the language of Hadith.

One of the important preparations that the translator should perform before commencing the process of translating is the study of context in which the words of the

Prophet (ﷺ) were said. Studying the context reveals much of the meanings inherited in the Hadith. It goes without saying that different contexts will give different interpretations for the same text and sometimes more and more meanings will be revealed when the text is studied within context.

An additional requirement for the Hadith translator is that he/she should have a good knowledge in the grammar of both languages and specifically the language of Hadith because the words are selected by the Prophet (ﷺ) with great caution so as not to mislead the *Umah* (Islamic people) and also such a style could not be imitated by others and would leave special traces for those interested in the study of Hadith to differentiate between what was said by the Prophet (ﷺ) and the fabricated Hadith.

For example the Hadith “لا ضرر ولا ضرار”, which is translated by E&J-D as “there should be neither harming nor reciprocating harm”, is five words only but the translation is one sentence. This Hadith is regarded as a “قاعدة شرعية” (a rule of generating judgments) for the deduction of other issues related to new occurrences due to modernity of other issues which have not happened at the time of the Prophet (ﷺ) and could be used by Islamic scientists to make “قياس” (parallel judgment) for other issues relating to Muslims.

A large number of Hadiths take the form of command in the sense that sometimes a Muslim must do some acts while at times he/she is prohibited from doing other acts. Sometimes the “حكم شرعي” (religious judgment) will be different as a result of style change. As an example the “حكم شرعي” (religious judgment) will be different when using “لا النافية” (La (no) for negation) instead of “لا الناهية” (La (no) for prohibition). The language selection is, therefore, very strict. Repetition in Hadith is another form of conveying meaning whether prohibitions or compulsory actions.

Long (2005:73) states “it must be remembered that those who come to sacred text translation often do so through intense religious conviction. Consequently the translation issues involved come to take a more vital significance”. What can be understood here is that a sacred text translator must have a belief in the religion he/she is translating from so that he/she will sense what he/she is transferring and he/she should sense also that any mistranslation of any item will consequently mislead people which is also prohibited, i.e., wrong translation leads to wrong beliefs.

Al-Azzam (2005:1) says “the differences in religions are mainly confined to the way of practising the deed rather than the deed itself”. He (ibid: 2) states that “more importantly, some features of *Ibadat* acts are common to all the divine religions”. The aforementioned saying has advantages and disadvantages in that the name for the act is there which makes the task of the translator easier, yet describing those *Ibadat* (acts of worshiping) requires the translator to explain the difference using different methods of conveying the meaning such as notes, footnotes and other means of explanation which are sometimes necessary for the TL reader to recognize the meaning.

A further important issue is that most religious practises are related to historical events or old beliefs restricted by the religions. Hence, a better understanding of the meaning of any religious act is to observe the event to which the religious act relates, i.e., studying the meaning within its historical context.

Al-Azzam (2005:39) maintains that Hadiths are composed in a highly condensed form of language which can be clearly seen in their precise choice of diction and smooth progression of ideas. From a translational perspective, Hadiths have not received as much interest as the Holy Quran. Translations of certain Hadiths are either embedded in the translations of the Holy Quran and meant to explain some ideas discussed or to

support these ideas by giving supporting evidence from the Hadiths, or in works mainly devoted to Hadiths themselves.

Megrab (1997:231) contends that “while many attempts have been made to render the message of the Holy Quran into English, much less attention has been paid to Hadith”. Megrab attempts to build a model that transfers the communicative function of the ST which is derived from De Beaugrande and Dressler (1981). He (ibid: 237) concludes that “Hadith comprises comprehensive and communicative text that fulfils the seven standards of textuality. Its translation should also maintain these textual and contextual criteria”. Megrab ends his research with some suggestions for Hadith translators:

- The translator should be well acquainted with the religious discourse in question so as to reach a comprehensive understanding of the ST.
- If the translation lacks nuance, addition or explanation would certainly help.
- The translator should be aware of the existence of some intellectual differences between the two languages involves, i.e. the SL and the TL readers have different perceptions and views of the world.
- The translator should opt for a text-linguistic model that locates meaning within the text in relation to its producer (the Prophet), its intertext (the Quran in particular), and the audience (ibid: 238).

Dweik and Abu Shakra (2011) carry out a study to investigate the problems that translators encounter when rendering cultural collocations in three religious texts namely, the Holy Quran, the Hadith and the Bible. Their quantitative study consists of 45 short sentences randomly selected from the aforementioned three religious texts. The quantitative results of the study show that (i) translators encountered difficulties in lexical and semantic collocations (ii) translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, should realize the disparities between Arabic concepts and beliefs and Western ones, and should always avoid literal

translation by taking the context into consideration. The researchers avoided any systematic analysis for the texts under consideration. They confined their study on the collocational difficulties facing translators in rendering such texts.

Abdul-Hameed and Hikmat (2009) conduct a study to examine coherence as the most crucial property of text. Both the SL and TL coherence have been examined first and then compared. The basis of analysis is on the analytical framework of coherence introduced by De Beaugrande (1980). They choose Ibrahim and Davies' (1976) translation of An-Nawawi's Forty Hadiths for the purpose of evaluation. They focus on the translation of Hadith No. 36 to assess the quality of the translation of the ST's aspects of coherence. The study pointed out and discussed good renderings and misrenderings of these aspects.

Ibrahim and Davies (1976) conduct a translation of An-Nawawi's collection of Al-Arbaeen "Forty Hadiths". In their introduction, they acknowledge the difficulty of translation especially in the area of religious texts.

Ibrahim and Davies (ibid) adopt a number of procedures to convey the meanings of Hadiths. The Hadith sometimes includes a verse of the Holy Quran; they refer to Pickthall's translation to support their translation. Moreover, literal translation of some technical terms in the Hadith is supported by explanatory notes, the keywords of which are included in square brackets. Some Arabic religious words which are peculiar to Islam have been transliterated. Examples include *Iman* (faith), *Ihsan* (beneficence), and *Zakat*. It is noted that very short and few explanatory notes are given for such terms.

Ibrahim and Davies' translation will be discussed in detail as it is one of the two translations under analysis. It is to be noted that this translation is reprinted in 2009

without any change of the contents. This gives evidence on the translators' abidance by the way of translating such texts.

Ibrahim and Davies (henceforth E&J-D) (1980) also produce a translation of the *Qudsi Hadiths*. In this work, they adopt the same procedures adopted in their earlier work. The only difference is that, at the end of this work, they add an index containing the opening words and some distinctive phrases according to their position in the Hadiths.

Under the title "Imam An-Nawawi's Forty Hadith Arabic text translation & explanatory notes", Abu Hayati (2003) presents the "Forty Hadith" in a new translation. The publisher says "we present this translation in a new format, easy reference and with explanatory notes to explain each Hadith". As clearly noted, Abu Hayati, as he is a compiler, selects translations used to transliterate many items usually providing sometimes very long footnotes so that the reader can understand that the given translation for the meanings of Hadith is insufficient to disclose the hidden meanings in their actual representation. Those long notes give the impression that translating such sensitive texts requires extra care as the selection of words is crucial for representing the meaning in the TL. Moreover, such notes clearly indicate that the meaning cannot be appropriately conveyed using the same amount of words, rather the translator should clarify the meaning using those notes.

The translations of both E&J-D and Abu Hayati along with the original text constitute the corpus of the present study. More details as regards these two translations will be given later in Chapter 4.

Siddiqi (1977) produces a four-volume translation of *Sahih Muslim* into English. He supports his translation with Quranic verses. He (ibid: vii) admits the intricacy of



translating such work. The Arabic language, as he admits, is colourful and powerful. English, on the other hand, is basically a language of “understatement”. Siddiqi (ibid: vii) states that his main concern is to give as “literal and as faithful rendering as is consistent with tolerable English”.

El-sayed (n.d.) devotes his work to translate some of the Qudsi Hadiths. He provides a parallel text translation of Arabic and English. A discussion is provided for each Hadith regarding the lessons that can be drawn from it. No details are provided to explain the culture specific terms.

Abbasi (1989) attempts a translation of *Riyad Assalihin* (gardens of the righteous) collected by Imam An-Nawawi. Abbasi (ibid: x) asserts that the language of Hadith outclasses any other written works in composition and eloquence. Hadiths are classed as fabulous works of Arabic. He affirms the importance of his work when he says:

Since the original work is in Arabic, it is not possible for a large number of non-Arabic knowing Muslims to derive any benefit from it. Although a number of translations of such useful books are now available in other languages like Urdu, Turkish, and Persian as languages of Muslim countries, yet there are not many others in English and other languages spoken in the West (Abbasi, 1989: xv).

Khan (1974) attempts a translation of *Sahih Al-Bukhari* into English, which he calls “Al-Tajrid AsSahih”. He resorts to transliterating some of the terms that have inappropriate English equivalents followed immediately by a note after each word when it occurs for the first time. The translator provides a glossary of words at the end of his work and maintains his trial to provide the meanings of the Hadith of the Prophet (ﷺ) in a simple way, targeting the ordinary reader.

In his translation for some prophetic Hadiths, Nurbakhsh (1981) contends that the Quran is regarded as the main source of jurisprudence in Islam. The language of

Quran is condensed in form and requires elaboration. Hadiths of the Prophet (ﷺ) give further explanations. His translation is void of details for some terms that are culture-specific. Such culture-specific terms are very difficult for the TL readers to understand. Some terms such as, “الجهاد الأصغر” and “الجهاد الأكبر” are transliterated into “Al- jihad Al-asghar” and “Al-jihad Alakbar” respectively without further notes or footnotes.

The above mentioned works whether translation assessment or Hadith translation draws a picture for the amount of work that has been done in the area of prophetic Hadith. It is noted that those studies focus on one aspect of analysis. They avoid providing a systematic or comprehensive analysis of Hadith. Translations of Hadith, on the other hand, have not been analysed to examine their "acceptability" or "adequacy" in the TL. The studies conducted so far support devoting a study to investigate the problems as well as the strategies adopted by translators to render Hadith into English.

This chapter has reviewed the related studies and their relation to the present one. It starts with discussing the notion of equivalence followed by reviewing Descriptive Translation Studies and the authors who contributed to the evolution of this theory. Culture and its role in translation are also investigated. Religious Islamic texts, which are the focus of this study, are examined as well as the previous works of translation in this regard. The next chapter focuses on the method of analysis adopted in addition to some theoretical issues related to the study.

## CHAPTER 3

### THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

#### 3.1 Introduction

As stated in the previous chapter, religion has been given an essential part within culture and one better understands religion through understanding culture. Many studies on culture have set a prominent place for religion and religious ideas (see Newmark, 1988).

Descriptive translation studies approach studies individual translation texts as products and the translation process as a form of human behaviour. Its purpose is to describe and explain any behaviour which leads to something that can be appropriately called a translation. In other words, the approach, similar to other general descriptive laws pertaining to any form of human behaviour describes what translators (at various levels of translation competence) tend to do under certain given circumstances (see Toury, 1998).

Venuti (1995) differentiates between two translation strategies to render a text. The first of which respects the SL culture and its identity; while the second calls for a text easily accessible by the TL readers. Foreignization is the label given for the former; while the latter is termed domestication. The whole translation process may be affected when choosing each method.

As the present study tackles religious texts and attempts to identify the problems and strategies followed by translators, it adopts a descriptive model for analysis. The

choice of the descriptive model of translation analysis will be discussed in the following sections after reviewing the stages to be followed in analyzing both the SL and TL.

## **3.2 Theoretical framework**

### **3.2.1 Jose Lambert and Hendrik van Gorp's model**

For the purpose of practically underlining the problems related to translating Hadith as well as identifying the procedures followed by translators, the present study adopts the descriptive translation studies method of analysis.

The descriptive analysis of both SL and TL “demands that not only text structures but also systems of texts be involved in the comparison” (Broeck, 1985:56). To describe comprehensively both the SL and TL systems in addition to text structures, the present study adopts Jose Lambert and Hendrik van Gorp's model for translation description. This model is designed to account for the systemic description details required to underline the actual methods adopted by translators in their translation process.

The following four points highlight the justification behind choosing Lambert and van Gorp's (1985) model for describing translations under study:

1 - As the aim of the study is to describe the translations of the Forty Hadith of An-Nawawi for the purpose of identifying the difficulties encountered by translators and strategies followed by them, it is axiomatic that a descriptive model will be applied to answer the research questions and achieve the objectives of the study. The results can be of great value for the researchers as generalization would give insights on how to tackle the texts involved in the analysis.

2 - The model, as it involves the cultural factor which is very important here in such sensitive texts, would highlight the cultural effect on shaping such texts.

3 - This model has been applied by well known scholars such as Munday (2001) in his *Introducing Translation Studies: Theories and Applications*, in which he selected a case study and applied the model. Munday, in fact, praises the model for being comprehensive, objective and systematic. This model, as acknowledged by Munday, received less criticism than the other descriptive models due to its objectiveness.

4- Hermans (1999: 65) appreciates, as stated before, Lambert and van Gorp's scheme because it is "comprehensive and flexible" as it tries to explore "two entire communication processes rather than two texts".

Jose Lambert and Hendrik van Gorp's model generally describes the original text contextually, linguistically, and stylistically; it follows the same order in dealing with the TL text. This model is also part of the Manipulation School which is part of the DTS and bases its research on the polysystem theory; many of the objectives and goals of this group of scholars are harmonious with the objectives of both the polysystem theory and those of the DTS. Jose Lambert and Hendrik van Gorp's paper, "On Describing Translations," published in (*The Manipulation of Literature: Studies in Literary Translation* (1985)), depicts on Even-Zohar's and Toury's work and introduces a scheme for translation description. Lambert and van Gorp divide their model into four levels:

1. Preliminary data:

- title and title page (e.g. presence or absence of genre indication, author's name, translator's name, . . .)
- metatexts (on title page; in preface; in footnotes )

- general strategy (partial or complete translation?)

These preliminary data should lead to hypotheses for further analysis on both the macro-structural and the micro-structural level.

## 2. Macro-level:

- division of the text (in chapters, acts and scenes, stanzas . . .)
- titles of chapters, presentation of acts and scenes, . . .)
- relation between types of narrative, dialogue, description; between dialogue and monologue, solo voice and chorus, ...)
- internal narrative structure (episodic plot?, open ending?, . . .)
- authorial comment; stage directions;...)

These macro-structural data should lead to hypotheses about micro-structural strategies.

## 3. Micro-level: (i.e. shifts on phonic, graphic, micro-syntactic, lexicosemantic, stylistic, elocutionary and modal levels):

- selection of words
- dominant grammatical patterns and formal literary structures (metre, rhyme,...)
- forms of speech reproduction (direct, indirect, free indirect speech)
- narrative, perspective and point of view
- modality (passive or active, expression of uncertainty, ambiguity, ...)
- language levels (sociolects; archaic / popular / dialect; jargon . . .)

These data micro-structural strategies should lead to a renewed confrontation with macro-structural strategies, and hence to their consideration in terms of the broader systemic context.

## 4. Systemic context:

- oppositions between micro- and macro-levels and between text and theory (norms, models,...)
- intertextual relations (other translations and “creative” works)
- intersystemic relations (e.g. genre structures, stylistic codes . . .)

As the aim of DTS is to find answers to questions related to translated texts, the analysis is expected to give an account of the following:

- 1- Which method of translation has the translator adopted? Source oriented or target oriented.
- 2-Has the translator abided by this adopted method throughout the whole translation?
- 3- Is he/she loyal to the SL or TL?
- 4-What strategies has the translator adopted to fulfill his/her goals in translation?
- 5-Has the translator had a specific ideology and did he/she impose such an ideology on the translation?
- 6- What are the constraints within SL and TL that obliged the translator to produce his/her translation?

Tymoczko (2002:16) in her “Connecting the two infinite orders” says that in descriptive studies one usually wishes to answer questions such as the following:

What relationship exists between two cultures at a certain point in time? Has that relationship changed over time and, if so, how has it changed? What is the position of translators in the source and/or receiving culture? What impact did the source and/ or receiving cultural context have on the translation methods and product? How did the translation manipulate or shift the source and/or receiving culture, and how did the receiving and /or source culture manipulate the translation? What patterns of translation choices can one discern, or, to put it another way, what norms were adopted in the course of translation? How do these norms intersect with the cultural impact of the translation and with the cultural expectations within which the translation was produced?

Most of the above-mentioned questions will be addressed in the analysis in Chapter 4 and answering them paves the way for answering the research questions of the present study.

Broeck (1985:61) argues that translations can be either intended to function as if they were original texts in the target literary system, and that is acceptable to the prevailing literary taste; or they can be meant as adequate renderings of their sources, irrespective of the aesthetic norms of the target system; or they can occupy a position somewhere in between these two extremes. In Venuti's terms, the first option represents domestication while the second one represents foreignization. For the purpose of the present study, foreignization and domestication strategies will be discussed and highlighted. Moreover, the discussion highlights the advantages and disadvantages of following each strategy. Arguments as regards foreignization and domestication are given in section (3.7) below. Both strategies will be explained in detail when analyzing the texts. The following sections shed light on the aspects of macrostructures and microstructures that constitute the analytical parts of the model.

### **3.3 Aspects of analysis**

As noted in Jose Lambert and Hendrik van Gorp's model, macrostructures and microstructures are the central analytical parts of the model. A review of those two parts along with their subdivisions is indispensable.

#### **3.3.1 Macrostructures**

“Macrostructure” is a term devised in text linguistics by van Dijk. It organizes “the global semantic and pragmatic structure of a text. The macrostructure of a text, which includes phonological, graphological, and lexicogrammatical patterning, refers to



the largest scale patterns, which are the means whereby texts can be classified into different text types, such as narrative, exposition, lyric poem, and so on” (Bussmann *et al.*, 1996).

Van Dijk (1981: 84-89) contends that macrostructures deal with the “global level of semantic representation” which is defined as “a theoretical construct, consisting of hierarchical structure of propositions”. Van Dijk maintains that meaningful discourse and textual coherence are unpredictable without world knowledge of the connection and relations between macrostructures and microstructures (*ibid*: 5).

Correspondingly, De Beaugrande and Dressler (1981:27) argue that macrostructures are aspects related to the organization of the context of situation and events in the real world. However, macrostructure is the ideational world and organization of the text as far as translation is concerned.

Wilss (1998: 58) labels those aspects “macrocontext” and “microcontext”. He regards them essential in translation as far as decision-making is concerned. They control and respond to the following interrogative formula: “who says what to whom, with what communicative intention, in what spatio-temporal setting” (macrostructure) “with what linguistic means” (microstructure).

Neubert and Shreve (1992:79) point out that the meanings of the ST and the meanings of the TT “have a specific semantic relationship,” which are different from their global semantic structures as prototypical superstructures blend with textual meanings. Macrostructures, they maintain, are hyponyms of textual superstructures, which are textualized semantic macropropositions. Their microstructures are the textualized micropropositions. They believe that “words or sentences cannot be translated. Translators can only translate texts” (*ibid*).

Moreover, Jakobson (2004:350- 358) categorizes the functions of language and poetics. He thinks that poetics is as “a form of language whose function can only be understood in the context of a general theory of communication”. Accordingly, what makes a verbal message a work of art is its macrostructures relative to the constitutive aspects in any act of communication. These aspects are: (a) context (reference), (b) addresser (emotive), (c) addressee (conative), (d) contact (phatic), (e) code (metalanguage), and (f) the message as such (poetic). He claims that these aspects are the main facets to be studied in any message.

To sum up, many theories and terms have been stated in this section concerning the global ideational of the text (macrostructures). In this level of analysis in the model, setting and composition as well as themes related to the collection of Hadith are discussed.

### **3.3.2 Aspects of microstructures under analysis**

Microstructures are the surface structures that help to express the macrostructures; they are therefore interrelated. Halliday (1978) considers them the low level of text components that serve towards the realization of the higher level of the text (macrostructures).

Lambert and van Gorp (1985: 41) declare that “it is impossible to summarize all relationships involved in the activity of translation”. After a very careful reading of both the SL and the two translations, the present study has identified certain linguistic and cultural aspects as potential areas of challenges facing translators. It is very difficult to cover all aspects of comparison in one study. Hence, the micro level of analysis focuses on certain aspects to examine, describe and procedures to identify.

As the present study deals with prophetic Hadith, which is originated in Arabic, it is axiomatic that Arabic classification of the aspects will be carried out. It follows that the English counterparts are provided wherever possible so that the comparison can be clear and the reader finds it much easier for reference. The next sub-sections clarify the microstructures to be analysed and compared in the present study.

### **3.3.2.1 Linguistic aspects**

The term “linguistics” is very broad as it is the scientific study of language. There are many facets of a language to study. The present study tackles some lexical and stylistic issues identified as potential areas that cause problems in the translation of the collection under study. Moreover, these issues give clear account of the orientation of the translation whether to the SL or to the TL as will be seen in Chapter 4.

#### **3.3.2.1.1 Lexical problems**

Lexical problems occur as a result of the diversity of languages. The translator finds himself/herself in a dilemma because some items in the source text are not lexicalized in the target language. It is essential to bear in mind that a lexical item consists in a relation between meaning and form. When a word has more than one meaning, it said to be lexically problematic and ambiguous. Baker (1992:20) maintains that translation problems at word level arise for translators because there is no equivalence at word level between different languages. Yet, what is important in Baker’s discussion is the lexical meaning. Baker (ibid) states: “non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text”.

Within the lexical aspect, only the problem of polysemy will be discussed as it shows a real challenge for translators of the present collection. Other lexical relations have very limited occurrences in the collection. Such occurrences would not help in establishing a well-supported conclusion regarding the method of translation followed by translators. No cases of homonymy are observed in the collection.

### **3.3.2.1.1.1 Polysemy**

The term “polysemy” has been investigated by many scholars. Different views are adopted by those scholars to explore this term. Ullmann (1966: 232) maintains that polysemy refers to “the use of the same word with two or more distinct meanings”. Leech (1981: 228) holds the same view and defines polysemy as “one word having two or more senses”. Then, he (ibid) adds that polysemy is the “existence of more than one semantic specification for the same lexical item”.

Steiner (1975: 10) describes polysemy as “the capacity of the same word to mean different things”. Lyons (1977: 550) argues that polysemy refers to “one lexeme with several different senses”.

Harold (2000: 4) contends that polysemy denotes a “particular lexical item may have multiple meanings, which may have something in common with each other”. For the purpose of the present study, polysemy can be defined as the case referring to an item, which has a more than one related meanings.

### **3.3.2.1.2 Stylistic problems**

Abdul-Raof (2006: xiv) contends that Arabic rhetoric is concerned with sharpening up the stylistic effectiveness of a given text. Arabic rhetoric, therefore, is directly related to stylistics, which is the bridge between literature and linguistics.

However, the major aim of Arabic rhetoric is to enable the learner of Arabic to relay his or her intended communicative meaning to the addressee through the application of rhetorical means and eloquent criteria.

Under this section, the following stylistic issues will be analysed. More discussion and explanation as well as valuable information will be given along with analyzing the related examples in Chapter 4.

### **3.3.2.1.2.1 Allegory**

Dhaif (1983: 53) says that allegory (*majaz*) in Arabic rhetoric can be classified into two categories, namely, cognitive and linguistic. This classification is based on the nature of the predicate. Cognitive allegory is attributed to an action in which a subject or an object is not truthfully authentic. In cognitive allegory, the implicit meaning can be discovered through the application of cognition. For example:

**Example (3-1):** The president has built many schools.

In example (3-1), the meaning is literally incorrect, as the president has not the physical ability to do so, but rather, he ordered some other people to do this.

Linguistic allegory, on the other hand, refers to expressions in which the figure of speech involves a transfer of the semantic features of an item to another thing via common value. Linguistic allegory is further divided into *majaz mursal* (*hypallage*), *isti'arah* (*metaphor*) and implicit metaphor discussed in the following sections.

Abdul-Raof (2006:212) says that allegory is characterized by three main prerequisites:

- 1) There should be a semantic link that makes possible the transfer of the lexical item from its intrinsic signification to a non-intrinsic signification.

- 2) The semantic link may be based on similarity or dissimilarity.
- 3) There must be a lexical clue available that indicates the distinction between the denotative lexical item from the allegorical one.

For more information as regards allegory, see Dhaif (1983).

### 3.3.2.1.2.1.1 Hypallage

For Al-jurjani (1984: 49), hypallage (Al-Majaz Al-mursal) refers to cases in which the figurative rather than the literal meaning of an expression is intended. Unlike metaphor, there is no correlation between the literal (original meaning) and the figurative meaning (new meaning). The correlation, therefore, between the two should be looked for at some other levels of meanings. It follows that the correlation should be specified by a lexical clue that conceptualizes the occurrence of the figurative meaning as in the following examples from the Holy Quran:

**Example (3-2):** “Enquire of the **city** wherein we were” (12:82) (Yusuf Ali, Trans., 2007:245).

**Example (3-3):** “They **put their fingers into their ears** because of the thunder peal, for fear of death” (2: 19) (Yusuf Ali, Trans., 2007:4).

**Example (3-4):** And He (Allah) sends for you ***rizq*** (subsistence) from the heaven (40:13). (Yusuf Ali, Trans., 2007:468).

The word “city” in example (3-2) is used and the intended meaning is “the people” who live in the city. In example (3-3), the word “fingers” (the whole) is used instead of fingertip (the part) which is the intended meaning. This shows the intensity of their fear. The word *rizq* (subsistence) is used instead of rain in example (3-4). The correlation between the two is that *rizq* “subsistence” is the effect of rainfall.

For more comprehensive classification of hypallage, see *Ulum al-Balaghah* by Al-Muraghi (n.d.).

### 3.3.2.1.2.1.2 Metaphor

Metaphor is one of the most important figures of speech. It is about the use of one idea, thing, or action to signify another idea, thing, or action, provided that they share an inferred resemblance. This resemblance is realized without the use of any simile markers like, “as” and “like”.

Newmark (1981: 125) regards metaphor as a tool for language innovation. He (ibid) defines it as “the concrete expression of the ability to see resemblance or contrasted differences”. Newmark (1981: 124) divides metaphors into “stock metaphor” and “original metaphor”. The difference between them is that the former is less in terms of range of meanings than the latter. With regard to translation, he maintains that the translator may encounter some problems to render stock or original images of metaphor. However those problems can be solved since “the sense normally has several semantic elements, which can be explored for rendering a given image to the TT” (ibid). The simplest example of metaphor is:

**Example (3-5):** That man is a lion.

The addresser is contextually referring to a man who is as brave as a lion. The feature of bravery as represented by lion is symbolized in the human who is depicted as being a lion.

For Al-Zamakhshari (1995:32), metaphor “Al-Istia’arah” is the second type of linguistic allegory. It is one of the significant types of figures of speech. It is a creative statement in which one item is said to be recognized with another. It is an implied or

compressed expression. Moreover, it is based on contradiction that requires more processing on the part of the addressee.

Al-Zamakhshari (ibid) contends that metaphor is composed of three parts:

- (1) (Borrowed from). A semantic domain from which a meaning is transferred.
- (2) (Borrowed to). The semantic substance to which a meaning is transferred.
- (3) (Borrowed attribute). The particular meaning that is metaphorically utilized.

Consider the following verse from the Holy Quran:

**Example (3-6):** “(This is) a Book which We have revealed unto you (O Muhammad ) in order that you might lead mankind out of **darkness** (of disbelief and polytheism) into **light** (of belief in the Oneness of Allah and Islamic Monotheism)” (14: 1) (Yusuf Ali, Trans., 2007:255).

In the above mentioned verse, “ignorance” is borrowed from “darkness”, while “knowledge” is borrowed from “light”.

In fact, there are many types of metaphor. It is not the concern of the present study to investigate those types; rather some examples will be given for illustration.

Another example from the Holy Quran is:

**Example (3-7):** “We, when the water (of Noah’s Flood) **transgressed** [overflowed beyond its limits], carried you (mankind), in the floating (Ark)” (69: 11) (Yusuf Ali, Trans., 2007:567).

In the aforementioned example, a human attribute is borrowed which is “transgression” to portray the water as it rose beyond its limits.

Metaphor should be unambiguous and informative so as not to be rendered unintelligible; it is a product of creative imagery. For more discussion regarding this type of allegory, see *Asas al-Balaghah* for Al-Zamakhshari (1995).



### 3.3.2.1.2.1.3 Implicit metaphor

“Implicit metaphor” is formulated when the thing likened is dropped in a structure and substituted with a word which stands for it (Al-Jurjani, n.d.: 34). For example:

**Example (3-8):** Books are the best friends in this world.

In example (3-8), the book is likened to a friend who keeps a company. The word “companion” is elided but substituted with a word “friend” which refers to one of its necessary qualities i.e. (to keep company).

As the likened is dropped in an implicit metaphor, it is the duty of the receptor to infer the meaning provided by the context of the situation. Consider the following Quranic verse translated by Shakir (1970):

**Example (3-9):** “surely my bones are weakened and my head **flares** with hoariness”  
(19:4) (Shakir, Trans., 1970: 305)

In this example the (likened-to “the head”) is compared to the (likened “fuel”). The likened is ellipted but is indicated to by one of its necessary characteristics (flares). In the previous example, a reader has to depend on his/her own experience to identify the connection. More examples and explanations will be found in Chapter 4 in discussing the examples pinpointed in the collection under study.

### 3.3.2.1.2.2 Simile

Al-Hajjaj (1995: 22) considers simile as an imaginary resemblance. In this important rhetorical aspect in Arabic, a feature of one item is attributed to another by means of comparison. In this figure of speech, two components should make up the statement. The first part is the likened-to (al-mushabbah) (the object being compared)

and the second is the likened (al-mushabbah bihi) (object to which comparison is made). The comparison is made through the use of particles called “the particles of comparison”, which are usually “kaf” or “mithl” (like or as). Consider the following examples:

**Example (3-10):** Zayd fights like a lion

**Example (3-11):** He is as black as the bottom of the pot.

Al-Hajjaj (1995) contends that a simile is composed of the following four parts:

- 1) Al-mushabbah (likened-to): The object or notion being compared
- 2) Al-mushabbah bihi (likened): The object or notion to which comparison is being made.
- 3) Wajh Al-shbah: The feature of comparison
- 4) Adat al-tashbih: Particle of comparison

The knowledge of simile is important in the study of Arabic literary works. There are many types of simile. It is beyond the limits of the present study to list them as they contain many details. Al-Jurjani (1984: 75) says that simile is said to be more imaginative and artistic if the particle of comparison and the feature of comparison are elided. The following examples, given by Al-Jurjani (ibid), illustrate this figure of speech:

**Example (3-12):** You are like sea in generosity.

In example (3-12), both the particle of comparison “like” and the feature of comparison (wajh al-shabah) “generosity” are mentioned.

**Example (3-13):** Bad deeds spoil good ones as vinegar spoils honey.

Other examples from the Holy Quran are:

**Example (3-14):** “And made the night as a covering, And made the day as a means of subsistence” (78: 10-11) (Yusuf Ali, Trans., 2007:582).

**Example (3-14):** “And the heavens shall be opened as if there were doors” (78: 19) (Yusuf Ali, Trans., 2007:582).

**Example (3-15):** “(Yea, the same that) has made for you the earth (like a carpet) spread out” (43:10) (Yusuf Ali, Trans., 2007:489).

For a comprehensive investigation for simile, see Al-Hajjaj (1995).

### 3.3.2.1.2.3 Metonymy

Lakoff and Johnson (1980:19) argue that metonymy is used to replace “the name of one thing with the name of something else closely associated with it”. It can embody whole-whole or part of a whole association. The latter is also known as synecdoche in which the name of a part stands for the whole (e.g. hand for worker). They (ibid) maintain the view that the function of this figure of speech is to establish “relationships of contiguity between two things”. For example, some terms such as *Crown*, *Broadway*, *Wall Street*, and *gray hairs* refer to *a monarchy*, the *New York Theater*, *investments* or *American stock markets* and *old age* respectively.

As a rhetorical term in Arabic, *kinayah* (metonymy) is used to portray an expression which carries both a figurative meaning and a literal one. However, the figurative sense is intended rather than the literal one with the presence of a *qarinah* (clue) (Al-Muraghi, n.d.: 36). An example of this is:

**Example (3-16):** I killed the king of all animals.

The phrase “king of all animals” is used to indicate “the lion”.

Al-Zamakhshari (n.d.: 72) treats metonymy as “hiding the meaning through linguistic means for the purpose of the relation between the addressee and the addresser. It follows that there should be a common knowledge between the two to construe meaning”.

Al-Qazwini (n.d.:183) defines metonymy as “a term used to allude to something sensitive between two entities with the intention of avoiding the literal meaning”.

Al-‘Askari (1952) is one of those who thoroughly investigated metonymy. The definition he provides for metonymy refers to “a case in which the meaning is expressed implicitly rather than overtly” (Al-‘Askari, 1952:360).

Al-Jurjani defines metonymy as the “situation in which a meaning is conveyed via non-conventional language; hence a contiguous meaning is used to convey conventional one” (Al-Jurjani, 1984:52). The examples provided by Al-Jurjani to illustrate his definition are:

**Example (3-17):** Having a long sword.

**Example (3-18):** Having a lot of ash under his cooking pot.

In example (3-17), the expression “long sword”, entails that the man is tall. The metonymic connection is realized as the “long sword” requires a tall man to carry. In example (3-18) the more ash found under one’s pot the more generous he is, simply because this means that the person concerned is visited by many guests and therefore, hospitable and feeds a lot of guests.

The Holy Quran contains numerous verses in which metonymy is employed as a literary style. These Quranic verses are very important to investigate due to their uniqueness. Understanding Quranic metonymy is important to explore other religious texts such as Hadith.

**Example (3-19):** “Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until **the camel goes through the eye of the needle** (which is impossible)” (7:40) (Al-Hilali and Khan, Trans., 1985: 155).

The above mentioned example contains a metonymy represented in the phrase “until the camel goes through the eye of the needle”. The Holy Quran used an image referring to something impossible to happen which tells those who reject the evidences presented for them by Allah that they will never enter paradise unless the camel enters through the eye of the needle. The figurative message here is stronger than if the word “impossible” is plainly stated.

Al-Jurjani (1984:62) maintains that there are many other Quranic euphemistic examples of metonymy to express the meaning in more decent way and to avoid taboo expressions. An example of this can be the euphemistic expression “in contact with women” in the following Quranic verse to mean what is more than “contacting”:

**Example (3-20):** “And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you **have been in contact with women** (by sexual relations) and you find no water, perform Tayammum” (4:43) (Al-Hilali and Khan, Trans., 1985:85).

The translator here represented the metonymic expression figuratively and then literally to inform the TL reader about the figurative meaning used. The expression denotes an extended meaning beyond contacting, namely “sexual intercourse”.

Newmark (1981: 125) contends that metonymy is a culture-based device. The translator, then, has to know well the culture to which the metonymy is rendered so as to be able to render it accurately. He argues that metonymies regarding institutions like *Rue*

*de Rivoli, the Kremlin, the White House, Bonn, etc* will not pose problems, and they depend on the reader's knowledge of the world.

#### **3.3.2.1.2.4 Succinctness**

Al-Jurjani (1984) defines *Al-Ijaz* (succinctness) as an Arabic rhetorical term coined to describe the way of using very few words to convey the meaning to the text receiver. There are two categories of succinctness, namely, *Ijaz Qisar* (brevity succinctness) and *Ijaz Hathf* (elliptical succinctness). Abdul-Raof (2001:73) says:

Succinctness is concerned with effective communication and the production of a given proposition with minimal lexical items. However, succinctness in discourse should not lead to ambiguity and the addressee should have access to contextual clues that enable him or her to infer the implicature of a given proposition.

Arabs were known of being succinct. It is one of the important features in their speeches. This fact is registered in the verses of many poets in the pre-Islamic era. When the Prophet (ﷺ) came, Arabs were astonished at his succinctness which could not be imitated. More discussion will be presented while discussing this aspect in Chapter 4.

#### **3.3.2.1.2.4.1 Brevity**

Brevity involves conveying a message of a given issue using the least number of words. Brevity succinctness can be noted in the Quranic short *surahs* (chapters) and in the Hadiths of the Prophet (ﷺ). The influential power of brevity succinctness is undeniable. The following Quranic example illustrates brevity succinctness:

**Example (3-21):** “And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment)” (2:179) (Al-Hilali and Khan, Trans., 1985:27).

Al-Mawdudi (1975:70) in his *Tafheemulquran*, which is an English interpretation of the Holy Quran, says that:

The Qur'an, however, addresses itself on this question to wise and intelligent people and cautions them against such immoderate leniency by proclaiming that the survival of human society rests on the application of the death penalty for homicide. A society which holds inviolable the lives of those who disregard the sanctity of human life is in fact rearing snakes and serpents. To save the life of one murderer is to risk the lives of many innocent human beings.

Thus, such a short verse needs a lot of words to clarify its meaning. The Holy Quran encapsulated the meaning in few words. Even the translator is obliged to supply some constructions to clarify the meaning for the TL reader. More information as regards this aspect will be given while conducting the analysis in section (4.3.1.2.4.1) in the next chapter.

#### **3.3.2.1.2.4.2 Elliptical succinctness**

In elliptical succinctness, one part of the construction is elided for the purpose of succinctness. The elided item may be one part of speech or a phrase as will be seen in the discussion in Chapter 4. It follows that the context of situation should refer to the ellipited item. Gaps that leave the meaning unintelligible should be avoided.

Ellipsis is defined by Halliday and Hasan (1976:142) as “substitution by zero”. They further indicate that it is “something understood” where “understood” is used in a restricted sense of “going without saying”. Part of the structure of a sentence is ellipited if it does not lead to a loss of main features that compose the body of the text. For them, ellipsis should be discussed on three levels: nominal, verbal and clausal.

Ellipsis is defined as the leaving out of words or phrases from sentences where they are unnecessary because they have already been referred to or mentioned (Longman Dictionary s.v. *ellipsis*).

Crystal (1985: 166) contends that “ellipsis” is used to point out that a part of the structure of a sentence has been elided for reasons of economy, emphasis or style. The context can recover the elided item.

Ellipsis is one of the main features of the Arabic language that tends to be succinct and pithy. Many Arab linguists investigated this phenomenon thoroughly in the Holy Quran and other texts.

Az Zarkashi (2001, vol. 3: 115) views “ellipsis” as dropping an item from the structure provided that there should be a reference for the elided part. The process will be brevity rather than ellipsis if the deletion is left without evidence. The evidence can be either verbal or circumstantial. The former is related to the linguistic contexts of the text while the latter is related to the knowledge of the text receiver.

**Example (3-22):** “And if they belie you (O Muhammad SAW), so were Messengers belied before you” (35:4) (Al-Hilali and Khan, Trans., 1985:435).

In this example: (Do not be despondent) has been elided as stated by Al-Jurjani (1984:132).

To sum up the discussion, ellipsis is defined in the present research as the omission of one word or parts of a sentence which are understood from the text thus generally achieving succinctness as a rhetorical value or marking a rhetorical purpose.

### **3.3.2.1.2.5 Verbosity**

Dhaif (1983: 67) argues that *Al-itnab* (verbosity) is a rhetorical device in which more words or structures are used to affirm the meaning provided that the increase in items is reasonable and effective. This feature is admirable in Arabic rhetoric.



Appropriateness should be ensured while this feature is used. In Arabic, there are many useful purposes for verbosity including:

- 1) Mentioning Detail after epitome
- 2) Mentioning a specific to modify a general
- 3) Clarifying a point after being ambiguous
- 4) Repetition for the purpose of highlighting the meaning or as a warning.
- 5) Repetition for the purpose of persuasion and for instilling the meaning in the mind of the receiver.

These purposes and others will be considered and explained in detail in the next chapter. However, some examples will be given here for illustration. Consider the following Quranic examples highlighted by Al-jurjani (1984:145):

**Example (3-23):** “Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer ‘Asr). And stand before Allah with obedience” (2:238) (Yusuf Ali, Trans., 2007:39).

In this Quranic verse, the five obligatory prayers have been stated generally followed by the middle one which is the specific for the purpose of emphasizing the importance of that prayer.

**Example (3-24):** “My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women” (71:28) (Yusuf Ali, Trans., 2007:571)

In this Quranic verse, the Prophet Noah invokes Allah to forgive everyone who entered his house as a believer and then he supplicates Allah to forgive for all believers males and females and this is an example of mentioning general after specific.

**Example (3-25):** “Verily with every difficulty, there is a relief. So verily, with every difficulty there is a relief” (94:5-6) (Yusuf Ali, Trans., 2007:597).

The above mentioned verse is usually cited by many rhetoricians as an example of repetition for the purpose of emphasis and highlighting the meaning. This verse will be explained later in section (4.3.1.2.6.1.a) as it is connected with a Hadith with the same structure and wording. For more information as regards verbosity, see Dhaif (1983).

### **3.3.2.1.2.6 Jinas “paronomasia”**

The English counterpart to the Arabic *jinas* can be paronomasia. It is defined as the similarity between the pronunciation of two utterances (Al-Qazwini, n. d.:382). These utterances could be words only or words and part of words. There is no unanimous agreement on a unified classification of *jinas* among Arab rhetoricians. The most comprehensive categorization can be that of Al-Qazwini (ibid: 382-390) in which *jinas* is classified into two main types: *the complete* and *the incomplete* with many subdivisions under each type. Barnet *et al.* (1971:53) contends that the term paronomasia is sometimes restricted to words near, but not identical, in sound, e.g., “hear”, “hair” but not “hair”, “hare”.

Wahba (1974:386) noticed that paronomasia is a verbal rhetorical feature of a language and the sound effect of which will be completely lost when it is translated. Sound devices have an effect on the meaning. In addition to their ornamental function, they are used to strengthen the meaning. The Prophet (ﷺ) used these aesthetic devices to address the Arabs who were professional in using them. *Jinas* is an important part of the style of the Prophet (ﷺ). In fact, there are many kinds of *jinas*. They will be discussed in the next chapter.

### **3.3.2.2 Cultural aspect**

In this aspect, culture-bound terms as well as religious terms and expressions related to religious culture will be discussed. Valuable information as regards culture is reviewed in section (2.4) in the previous chapter.

### **3.4 Corpus and authors' background**

As has been stated earlier, in translating religious texts every single word counts. The present study aims at shedding light on the strategies adopted by translators and problems encountered in translating religious prophetic texts. Needless to say, it is very difficult to account for all religious prophetic texts, it will be appropriate here to focus on a specific collection of such texts on condition that such collection is representative and contains most of the problems encountered when dealing with such texts. The choice then has been to study the Forty Hadiths compiled by Al-Imam An-Nawawi.

Badi (2002:2) maintains that the collection of Forty Hadiths by Al-Imam An-Nawawi has been recognized, accepted and respected by Muslim scholars for the last seven centuries. Their significance lay in the fact that these selected forty Hadiths comprise the essential and fundamental concepts of Islam which, in turn, construct the minimum level of required revealed knowledge for every single Muslim.

It is undeniable that having a sound knowledge of the essential aspects of the religion is fundamental to a Muslim's sound practice of Islam. This study attempts to provide a systematic and practical analysis of the collection of Imam An-Nawawi's Forty Hadith and two sets of translation.

These Hadiths contain numerous principles such as *Fiqh* (Islamic jurisprudence), belief, Muslim ethics as the compiler (An-Nawawi) stated at his introduction. As such, systematic based interpretation of these Hadiths is vital for good understanding.

The collection under consideration has only two official translations, the first of which is performed by two translators. Details regarding both translations will be given in Chapter 4 while analysing both translations. Other attempts at translation are done by anonymous people and circulated on the internet but not officially recognized by any institution. These are without any details on the method of translation adopted and are not found on the website of any official or authoritative bodies.

It is appropriate here to mention a few lines concerning Imam An-Nawawi's life and his education as he is the compiler of the present collection. These lines are summarized from the "Collection of Riyadh-us-Saliheen" by Al-Saboni (2007: 6):

His name is Abu Zakaria Mohiuddin Yahya. He was the son of Sharaf ibn Muriy ibn Hasan ibn Husain ibn Jum'a ibn Hazam Al-Hazami. An-Nawawi was born at Nawa near Damascus in the year 631 A.H. He had a great love for knowledge and learning. Even at the very young age of ten he spent his hours in reciting the Quran and enlightening his heart with knowledge. Imam's father respected his son's craving for knowledge and took him to Damascus in the year 649 A.H. for formal education. He mastered the fields of Hadith, Islamic Jurisprudence, syntax and etymology. He devoted almost all of his time to learning, reading and writing. He had a sharp memory and remarkable depth of thought. He led a simple life – he wore simple dress and ate plain food. He was a God-fearing and humble person. He lived a short life of 45 years but he provided the Ummah with some great books and compilations of Islamic knowledge. He died in Nawa on the 24th of Rajab 676 A.H. and he was buried in his home town.

It is also appropriate to give an idea regarding the translators and their academic background. The following lines give short information regarding the translators of the

texts under consideration. This information is taken from the official website of “Amazon” as it gives short biographies about the authors.

Ezzedin Ibrahim was born in 1928 in Cairo. He first studied Arabic literature at Cairo University, later taking his doctorate at London. He taught and held educational posts in Libya, Syria and Qatar before becoming, in 1967, Professor of Arabic literature at Riyadh University in Saudi Arabia. Active in Islamic affairs, he is engaged in the work of the Islamic Conference and other similar organisations. At present he is the Cultural advisor to the President of the United Arab Emirates and lives in Abu Dhabi (Ezzedin Ibrahim (n.d.), from *Amazon.com*).

Denys Johnson-Davies was born in 1922 in Canada. He studied Arabic at London and Cambridge Universities and later taught at Cairo University. He has published a text book on Arabic translation and ten volumes of short stories, novels and plays translated from modern Arabic literature and is the Editorial Adviser to the 'Arab Authors' series published by Heinemann. He previously founded and edited a quarterly literary magazine in Arabic. At present he lives in Cairo (Denys Johnson-Davies (n.d.), from *Amazon.com*).

“A.S. NOORDEEN” is a well known firm ventured into the book industry in 1972 in a small and humble way as a small time vendor supplying assorted reading material. Buoyed by the success of the first publication, it ventured into the Publishing industry and has now become a reputable publisher of Islamic Books in Malaysia. By today it has published no less than 700 titles in the English and Malay language and has been established as a prominent publisher. Recognized by this firm, Abu Hayati, in addition to his “Imam An-Nawawi’s Forty Hadith Arabic text translation & explanatory notes”, he is also the compiler of “Forty Hadith Qudsi” published by the same publisher (Abu Hayati (n.d.), from *A.S. NOORDEEN*).

As will be shown later, the data under consideration is sufficient as it will represent the central problems encountered in Hadith translation. Moreover, it will be an invaluable source of linguistic, ideological and cultural issues of translation.

### 3.5 Procedure of analysis

The procedure adopted in analyzing the Hadith starts with giving information regarding the meaning of Hadith in general. This information is quoted from two authentic sources. The first one is *Jamii Al-Ulum wa Al-Hikam* by Ibn Rajjab Al-Hanbally (2007) and the second one is the later commentary of An-Nawawi (1968) himself on the same collection.

To support the descriptive analysis of the SL text and to define more strictly the adequate interpretation of the grammatical and rhetorical structures of Hadiths, the study constantly consults *Sharh Al-Tibi ala Mishkat Al-Masabiih Al-Musamma "Al-kashif an haqa'q Al-Sunan"* by Al-Tibi (1997) which is a commentary on the rhetorical aspects and *I'rab Al-Arbeen Hadith Al-Nawaiya* for Yusuf (2003) on the grammatical aspect. Arabic books of linguistics are consulted as well and they are referred to when they are cited for support. These books are dedicated to explaining the meanings of the Forty Hadiths of An-Nawawi from different angles and they are a valuable source for the analysis of the descriptive stage.

It is noticed that the examples that reflect the problems encountered by translators are cited. These examples pose real problems for translators as the descriptive analysis shows. Other examples are given in appendices following the same order of giving details. With regard to every example cited for analysis, the number of the Hadith, the source text, E&J-D's translation, and Abu Hayati's translation are shown in an illustrative table. A gloss translation is provided to underline the changes that occur on the item under consideration and to enable the non-Arabic reader to identify the

changes as well as the way the translators deal with that item. Utilizing the Arabic sources mentioned above, the meaning of the SL text is specified and how this meaning realized in the SL is determined. The linguistic and non-linguistic constraints that oblige the translator to adopt a certain strategy are collected. Both translations are examined in terms of structure and meaning to compare with those of the SL.

Shifts in the translation are identified and hence the procedure of translation adopted is determined. As expected, the description reveals whether there are addition, deletion and other changes in the TT elements with respect to their corresponding SL counterparts.

There are some cases involving a direct relation between the interpretation of the Hadith and the Holy Quran. This relation is underlined to support the analysis with the verse (Ayah) that contains the support. Eight well-known translations for the meanings of the Holy Quran are cited for support.

Jose Lambert and Hendrik van Gorp focus on the need for fully describing the systems of both ST and TT. The dichotomy of macro/micro analysis, as will be seen later, is sufficient to give more adequate analysis for both ST and TT.

As the descriptive theory claims that translation as a human activity unavoidably involves socio-cultural factors, the present study endeavors to utilize the cultural dimension into translation. It assumes that translation does not occur in a vacuum, it takes place in a certain culture, environment, with the translator as an active mediator taking into consideration the position of translation in the target cultural/literary system and of the models, norms and constraints imposed on him/her. There will be an emphasis on the integration of cultural factors into the descriptive analysis for better understanding, and explanation of the translation phenomenon of prophetic texts. The

cultural element regarding the ST is added to the micro-analysis, which constitutes a basic factor in descriptive translation studies. Adding this factor to the analysis provides more insight into how the language works in a specific culture. Moreover, as the present study deals with religious texts, reviewing the cultural factor can help one to get an understanding of the relationship between culture and religion. Culture and religion are deeply connected (see Newmark, 1988) and one can better understand a religious text by understanding culture. The text that the study deals with currently requires setting the text in its source culture to ease the task of the translator and to account for the extra information (such as explanations and footnotes) that he/she has to add to the translation.

The descriptive analysis reveals the problems encountered as well as the strategies and procedures adopted by the translators. It also reveals their ideology towards the SL text. Moreover, it shows whether they have followed more than one strategy throughout their translation. This analysis discloses what was gained and lost through following such strategies. In cases where it is found that the translators have adopted certain strategies that affect the meaning, proposition for alternative translations may be put forth by the researcher, detailing the loss and gain in these suggested translations.

The following section is a brief explanation for the strategies and procedures of translation adopted for analysis in this study.

### **3.6 Strategies and procedures of translation adopted for analysis**

A translation strategy, in Chesterman's (1997:13) words, is "a potentially conscious procedure for the solution of a problem which an individual is faced with



when translating a text segment from one language into another”. In this vein, strategies are represented by “forms of explicitly textual manipulation” and are thus “directly observable from the translation product itself, in comparison with the source text” (ibid: 89).

Venuti (2001: 315) distinguishes between two approaches that shape the research in translation, namely, linguistic and cultural. Some of the strategies which characterize the linguistic approach are discussed in section (2.2) above. The cultural approach is represented by Schleiermacher and, recently by, Venuti himself. The former coins *alienating* vs. *naturalising* and the latter invents *foreignizing* and *domesticating*. The present study adopts Venuti’s cultural dichotomy of translation strategies, a review of his contribution is indispensable. Both terms will be explicated in section (3.7) below.

Newmark (1988:45) has clearly distinguished SL oriented methods from TL oriented methods by providing a V diagram (see Figure 3.1 below). He discusses these methods explaining advantages and disadvantages for each. It is clear through his discussion that the left side represents foreignization methods while the right side of the diagram shows more inclination towards the TL and this is domestication.

SL emphasis	TL emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

Figure 3.1 Newmark’s distinction between SL and TL methods (adopted from Newmark, 1988: 45)

Poucke (2012: 141) contends that one of the earliest attempts to divide the most frequently used translation procedures into foreignization and domestication is the taxonomy constructed by the Canadian linguists Jean-Paul Vinay and Jean Darbelnet in 1958 in their “methodology for translation”. They make a clear distinction between direct or literal translation and oblique translation in those cases where the translator has to fill a gap in the TL by “corresponding elements” (Vinay and Darbelnet 1958; 2000: 84).

Venuti (2004: 114) describes the work of Jean-Paul Vinay and Jean Darbelnet as the “most influential work of translation studies in this period”. Venuti (ibid) maintains that “their contributions to the field were of noticeable impact, offering many theoretically-based translation methods and strategies that have been used till today”.

The two general translation methods identified by Vinay and Darbelnet (1958; 2000) are direct (or literal) translation and oblique translation. They subdivide the direct translation strategy into three procedures - called “direct translation methods”:

(1) “**Borrowing**” for Vinay and Darbelnet is “the simplest of all translation procedures” (ibid: 129). The SL word is conveyed directly to the TL. Borrowing is sought as a resort

when the equivalent in TL seems difficult or inappropriate for better translation. For example, to translate the word “Ihsan” into English which undeniably has no one word rendering in English, the translator has to borrow the word “Ihsan” (lit. beneficence, kindness, perfection and many other meanings) to compensate its conventional and cultural meaning. There is no one word counterpart denoting all of its shades of meaning. Other examples of borrowing may include the Arabic lexical items/terms like *Jihad* (lit. holy war).

Translators’ preference for borrowing is developing in response to the difficulties encountered during the process of translation. Vinay and Darbelnet (1958; 2000) contend that old borrowings have become a part of the respective TL lexis. In English, words such as “carburetor”, “chic”, “rendezvous” are no longer considered to be borrowing. The entries of these words in the *Oxford Advanced Learner’s Dictionary* show nothing about their borrowing instead they have been treated equally to other English lexis. Borrowing of SL lexical items for introducing new shades of meaning is a matter of style and communication of the intended message.

(2) “**Calque**”: this procedure is “a special kind of borrowing whereby a language borrows an expression from another, but then translates literally each of its elements” (ibid: 129). Calque’s status in translation is that of a sandwich between pure borrowing and TL/receptor’s expectations. A calque example is “الدين النصيحة” (lit. Religion is advice) which becomes “Religion is Nasihah” in English. There are many fixed calques like borrowing which, after a period of time, become part of the TL. Vinay and Darbelnet (1958; 2000) argue that translators seem interested in calques that may minimize linguistic difficulties without using actual borrowing that may cause comprehension problems for receptors.

(3) “**Literal translation**” (or word for word translation): which is “the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators’ task is limited to observing the adherence to the linguistic servitudes of the TL” (Vinay and Darbelnet, 1958; 2000: 130). Literal translation “is most common when translating between two languages of the same family (e.g. between French and Italian), and even more so when they also share the same culture” (ibid: 131). Vinay and Darbelnet and others are of the view that: “a literal translation is a unique solution which is reversible and complete in itself”.

Robinson (1997:26) encapsulates the idea of “word-for-word translation” and “sense for- sense” translation:

It is perhaps unfortunate but inevitable that the norms and standard appropriate for one group of users should be generalized to apply to all. Some readers demand literal translations, for the idea spreads that a translation other than literal is no translation at all. On the other hand some receptors like semantic (sense-for-sense) equivalence/rendering, adopt the opinion that a translation that charts its own semantic path is no translation.

For Vinay and Darbelnet, a good translation is a literal one; literalness should be sacrificed, only if the literal translation turns to be “unacceptable.” The translation is “unacceptable” if it “(i) gives another meaning, or (ii) has no meaning, or (iii) is structurally impossible, or (iv) does not have a corresponding expression within the metalinguistic experience of the TL, or (v) has a corresponding expression, but not within the same register” (Vinay and Darbelnet, 1958; 2000: 131). In those cases where literal translation is not possible, Vinay and Darbelnet say that the strategy of “oblique translation” must be resorted to.

The oblique translation methods are:

(1) “**Transposition**”: this “involves replacing one word class with another without changing the meaning of the message” (ibid: 132). Due to the difference in the systems of the SL and TL, the translator is obliged to substitute the “verb” in the SL by a “noun” in the TL. They state that this method can be used with and without language peculiarity concern. It is categorized into (1) obligatory transposition, and (2) optional transposition. Due to different stylistic values that may occur between “the base and the transposed expression”, it is necessary that translators use it when it is appropriate to the utterance. Consequently, translators render the item under consideration into different word classes according to their preferences. For Wilss (1982), transposition is the method of producing the same meaning by using different syntactico-syntagmatic structures. The present study has many instances of transposition discussed in Chapter 4.

(2) “**Modulation**”: this procedure is “a variation of the form of the message, obtained by a change in the point of view”. It can be used when “translation results in grammatically correct utterances, [but] it is considered unsuitable, unidiomatic or awkward in the TL” (Vinay and Darbelnet, 1958; 2000: 133). The difference in the system is also a reason for resorting to “modulation”. This procedure entails subjectivity which lacks consistency in communicating the message.

Their next method of oblique translation is (3) “**Equivalence**”: this procedure is used by Vinay and Darbelnet in a way different from the traditional concept of equivalence in the theories of translation. It refers to cases where languages describe “the same situation...using completely different stylistic and structural methods” (ibid: 134). In this procedure a translator replaces SL text through equivalents in TL text. The translator in this TL oriented procedure seeks to achieve effect of the message. Vinay and Darbelnet provide a classical example of equivalence. They say: “the reaction of an

amateur who accidentally hits his finger with a hammer: if he were French his cry of pain would be transcribed as ‘Aie!’, and if he were English, this would be interpreted as ‘ouch!’” (ibid: 134).

The final procedure is (4) “**Adaptation**” which is “the extreme limit of translation” (ibid: 134-5). This procedure is used in “cases where the type of situation being referred to by the SL message is unknown in the TL culture” (ibid: 135). In those cases, “translators have to create a new situation that can be considered as being equivalent. Refusal to inevitable adaptation affects not only the syntactic structure but also hinders the development of ideas in the text. Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence”. (ibid: 135).

In fact, there is an emphasis on literal translation. It is clear that their procedures are beneficial for translators. The present study will constantly refer to these procedures whether the ones related to foreignization or domestication within the analysis part of this study.

### **3.7 The choice of foreignization and domestication**

Foreignization and domestication are two translation methods coined by the American well-known translation theorist Lawrence Venuti. These methods are further discussed by many scholars in the field of translation. The discussion of foreignization and domestication should not be disconnected from section (2.2) which is devoted to discuss the notion of equivalence. In this section, Venuti’s opinion is presented as well as the opinions of some scholars regarding foreignization and domestication. Scholars’ views clearly disclose the preference of one method and criticizing the other. Each party attempts to show points of strength in his/her method and weakness in the other. These

views give translators, who want to apply each method, a general view regarding the steps to follow in order to render a text. Venuti's discussion gives more explanation of the advantages and disadvantages of following each method.

Venuti declares his preference for foreignization and he provides long arguments to support his preference. He admits:

I prefer to translate foreign texts that possess minority status in their cultures, a marginal position in their native canons – or that, in translation, can be useful in minoritizing the standard dialect and dominant cultural forms in American English. This preference stems partly from a political agenda that is broadly domestic: an apposition to the global hegemony of English (Venuti, 1998:10).

Venuti (1995: 20) states that “foreignizing method is highly desirable in an effort to restrain the ethnocentric violence of translation. In other words, it can restrain the violently domesticating cultural values of the English language world”. Venuti (ibid) contends that foreignization “is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”.

Venuti's view is not far from Friedrich Schleiermacher's who demands in his famous article “On the Different Ways of Translation” on (1813) that translations from different languages into German should read and sound different. The reader, Schleiermacher thinks, should be able to sense the Spanish behind a translation from Spanish, and the Greek behind a translation from Greek. He contends that if all translations sound alike, the identity of the source text may be lost, leveled in the target culture.

For Shuttleworth and Cowie (1997:59) foreignization is realized when “a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original”.

Foreignization advocated by Venuti and his proponents “is a non-fluent translation style proposed to make visible the presence of the translator by stressing the foreign identity of the ST and protecting it from the ideological dominance of the target culture” (Venuti, 1995: 147). Domesticating translation, as argued by Venuti, distorts the ST and may demolish the values of a culture.

Foreignization method demands precise and complete rendering for the thought and style of the source text. Foreignization translation helps in maintaining the ST formal features. It displays the SL culture for the TL readers. It shows the strange linguistic features and cultural values. The TL reader may acquire new the information as regards the SL.

Domestication, on the other hand, is easier for the TT readers to follow and accept. Yet, the smoothness and naturalness of the TT are often realized without regard for the stylistic and cultural messages of the SL.

Venuti (1995) views the term “domesticating” negatively. The term describes the translation strategy whereby a smooth and transparent style is followed in order to reduce the foreignness of the ST for TL readers. Domesticating strategy results in the translator’s “invisibility”.

In addition to “foreignization” as the first part of his well-known dichotomy, Venuti (1995) has many other terms to label the other part, i.e. domestication. Terms such as “translator’s invisibility”, “transparency”, “fluency” and “submission”, which are target oriented or the translation is in favour of the target culture readers. As for “transparency”, he contends that it is realized by removing “awkward phrasings, unidiomatic constructions and confused meanings” (p. 287). Moreover, “transparency” is achieved “when clear syntactical connections and consistent pronouns create



intelligibility for the reader” (ibid). Transparency is described by him as “an illusionistic effect”. This effect is the result of the translator’s management of words.

For Venuti (1995: 17), domesticating translation strategy means removing foreign components from the ST and replacing them with components from the target culture to ease the conception and minimize the effort of the target receptors. It means also to favour fluency over accuracy and beauty over fidelity.

Bassnett and Lefevere (1998:7) coin another term for the phenomenon of “domestication”. They propose the concept of “analogy” which results in obliterating the differences between the SL and TL cultures in a democratic way.

Lefevere (1992:5) disagrees with Schleiermacher’s preference in using his model for modern translations because, as he thinks, Schleiermacher’s translations are produced for educated readers who are able to read original and translated text but not for a reader who could not access the original.

Beekman and Callow (1974) say that naturalness is not “dependent on familiar information”. They affirm that new information can be offered dynamically. They argue that the statement “translation should not sound like a translation at all” is realized when the emphasis is kept on the manner rather than the matter. Thus, “the images used in live figures (parables, allegories, illustrations, and similitudes) need not be replaced by substitutes to attain meaningfulness” (Beekman and Callow, 1974: 41).

Both domestication and foreignization involve loss of meaning as losses are inevitable in the translation process.

As seen above, this chapter has put the bases of analysis that will be conducted throughout the study. A descriptive analysis is expected to reveal the problems as well as

the procedures adopted by translators. The next chapter will be the analytical part of the study. It will tackle all the issues raised in the current chapter.

## CHAPTER 4

### DESCRIPTIVE ANALYSIS OF TWO ENGLISH TRANSLATIONS OF AN- NAWAWI'S FORTY HADITHS

#### 4.0 Introduction

The current chapter constitutes an important part of the study as it is devoted to the analysis of the English translations of An-Nawawi's Forty Hadiths. The aim is to examine and describe the Arabic source structures and their target counterpart English structures. In other words, answering the research questions through the analysis of the English translations is attempted.

As set forth in the previous chapter regarding the model of analysis adopted in this study, this chapter tackles some aspects representing the *tertium comparationis* proposed within the descriptive approach, namely, linguistic and cultural with subdivisions in both aspects. There will be a descriptive analysis of those aspects accompanied by the cultural context to support the analysis. The analysis is expected to discuss the strategies followed by translators to convey the meaning into the TL as well as the constraints that led translators to such renderings. Problems of translation and their treatment by translators will be highlighted along with the texts analyzed in each section.

In this chapter, Jose Lambert and Hendrik van Gorp's model is followed. Preliminary data, macrostructures, microstructures and systemic context are analysed.

## 4.1 Preliminary data

### 4.1.1 Title

As regards E&J-D, the title is “AN-NAWAWI’S FORTY HADITH” with the words “FORTY HADITH” in a large size font and in the singular form to indicate that this is the central theme of the work of the translation. The cover page also contains the names of the translators followed by the Arabic original title “النووية متن الأربعين”. Here the word “متن” (lit. the main text of the Hadith) is not translated as it is a culture specific or more specifically religious specific term used by Arabic only.

Abu Hayati’s translation, on the other hand, starts with the following Arabic title “صلى الله عليه وسلم” followed by “Imam An-Nawawi’s Forty Hadith Arabic text translation & explanatory notes”, trying to indicate that the text under consideration is originally in Arabic and religious in nature.

E&J-D’s title page bears the translators’ names (EZZEDIN IBRAHIM----DENYS JOHNSON-DAVIES). The name of the translator is not mentioned on the cover in the second translation, rather it is mentioned in the next page, under “compiled by Abu Hayati”. It is simply noticed that the source language is introduced in Abu Hayati’s translation while in E&J-D the target language is introduced. In E&J-D translation’s cover, there is no mention of the publisher while the other translation bears the sign “ASN”.

In fact, the word (Hadith) is introduced by both translations to indicate that the content of their work is Hadith, or prophetic sayings. The word “Hadith” is not mentioned in the original title. Specifically, the title is “الأربعين النووية” (lit. the Forty Nawawiyah) in which the word “Hadith” is implied in the word “الأربعين” as it is a well-

known collection of Hadith among Arabic speakers. This also means that the word Hadith is recognized in the English language at the time of producing both translations.

It is clear from the cover that the works under consideration are translations for religious Islamic texts, specifically Hadith.

#### **4.1.2 Meta text**

The original text is one of An-Nawawi's important works as it is a compilation of the prophet's Hadiths from the most authenticated sources. It has an introduction by the author regarding the importance of these Hadiths and their role in the Muslim life. An-Nawawi mentioned the motivation behind this compilation and how he makes it easy for memorization by omitting the chains of authorities. He mentioned a Hadith by the Prophet (ﷺ) as regards the number "forty" and mentioned that this Hadith, though it is weak, can be used in virtuous deeds. He said that he does not rely on this Hadith, rather, he relied on the prophet's Hadith "let him who was witness among you inform him who was absent" and on his having said (may the blessings and peace of Allah be upon him): "May Allah make radiant [the face of] someone who has heard what I have said, has learnt it by heart and has transmitted it as he heard it". Moreover, he said that there are other scholars who have written forty Hadiths in specific matters rather than general such as Jihad (struggle in the cause of Allah), asceticism, rules of conduct and *khutbah* (sermons). An-Nawawi (1977:22), in his introduction which is translated by E&J-D, said:

I, however, considered it best to bring together forty Hadith more important than all of these, being forty Hadith which would incorporate all of these, each Hadith being one of the great precepts of religion, described by religious scholars as being "the axis of Islam" or "the half of Islam" or "the third of it", or the like, and to make it a rule that these forty Hadith be [classified as] sound and that the majority of them be in the Sahih of al-Bukhari and Muslim.

As for the E&J-D translation, it contains an introduction by the translators in which they give some remarks about the importance of Hadith or *Sunnah* and its relation to the Holy Quran followed by previous works conducted in the field of translating Hadith into English in which they give a list of six different works. Moreover, the translators' introduction contains important items as regards the "method of translation" adopted in the work. This part will be discussed later in detail as it gives important remarks regarding the translation. The work also contains the translation of the author's original introduction. Compared with the Abu Hayati's, it is noticed that E&J-D's translation is more comprehensive as it has given a translation for all the details contained in the original starting from An-Nawawi's introduction reaching the actual text, which is the words of the Prophet (ﷺ) regardless of the method of translation adopted.

In E&J-D's translation, both the translators' introduction and An-Nawawi's introduction are given in Arabic and English with the English text first, and throughout the whole book the Arabic text to the right and the English one to the left. This could give an indication to the whole method adopted by the translator before going through the translation.

Regarding the second translation (Abu Hayati), it starts with giving a very short biography for Imam An-Nawawi, his study, his *Zuhd* (asceticism), his life, as well as his well-known written works under the title "Imam Nawawi (an abridged biography)". The short biography is followed by the publisher's preface which is a brief idea about the work in general, its importance as well as the publisher's affirmation to try his best to produce a translation error-free. After the publisher's preface, comes An-Nawawi's

introduction. It is to be noted that the Arabic text here is given first followed by the English translation to the opposite of the first translation. Again, such indication refers to the general view of the translator towards the text under consideration.

It is to be noted that neither translations have translated the comments of An-Nawawi; what is translated is the Hadith text only. Those comments give explanations for the meanings of the Hadiths in general as well as explaining some of the difficult meanings of the words of the Prophet (ﷺ).

There is no mention of a short biography for the translators of either translations or their previous works. Only their names are mentioned. Details of the translators are given in section (3.4).

As for the text under consideration, it is recognized from the front cover that it is a religious text and involves both Arabic and English. The reader will deduce directly after the word (Hadith) that the cover indicated that it is an Islamic text containing the sayings of the Prophet Muhammad (ﷺ).

#### **4.1.3 Typography**

The compilation of the collection is dated back 750 years as the compiler lived between the years 1255-1300 (Al-Saboni, 2007). What is available nowadays is many printed versions for this collection and can be simply checked with the main source, i.e., Sahih Al-Bukhary and Sahih Muslim. It contains forty-two Hadiths not only forty. Some Hadiths are short (five words) such as (لا ضرر ولا ضرار) and others are lengthy such as the second Hadith and Qudsi Hadith No. 24. Both translations follow the original order, but as said above, An-Nawawi's comments are not translated probably because of the

size of this collection which is meant to be as small as possible so that the TL reader will not find it boring because of length. Therefore, brevity here is of great importance.

Regarding the translations, they show difference in that the E&J-D translation follows the order of parallel text with each text in a separate page. The one who reads can simply make a comparison between the original and the translation. The second translation mentions the original text first followed by the translation. The first translation mentions the order of Hadith above while the second translation fixes a title for every single Hadith not mentioned in the original. This makes it easier for the reader to get an idea about the content that follows and there is also a content reference at the beginning of the translation to help the reader find his preference as regards the themes of Hadith.

The original text starts with the Hadith “إنما الأعمال بالنيات” (lit. Actions are but by intentions). The original author “An-Nawawi” wanted to inform the reader with one of the most important Hadiths in Islam. The author affirms the implication of this Hadith in his introduction.

Regarding the two translations, from the very beginning of each, there are many indications that the texts are translations. Transliterated words such as “*Hijrah*” and “*jihad*”, strange names in English as well as parallel texts all of which point out that the texts under consideration are translations.

Transliteration is justified by the translators when they give some notes about the translation. In the first translation, for every single word transliterated, a footnote is given to enrich the reader with more information, this would also indicate that these words are culture specific or religious specific as well as to indicate that these words are recognized in the English language. Moreover, in their introduction, E&J-D said:



Every care has been taken to ensure the accuracy of the translation. In instances where a freer rendering would have sounded more effective, we have sacrificed effect for accuracy. Where a literal translation was unacceptable and we have felt obliged to add words to the translation, such words have been enclosed in square brackets (p.10).

The second translation uses many transliterated words juxtaposed with English words and many times long footnotes are given for more explanation. Those explanations are sometimes quotations of interpretation of the Holy Quran without reference to the translator.

## **4.2 Macro structures**

The preliminary examination of works under consideration reveals that they are authentic and complete, except the comments of An-Nawawi which are neither included nor translated. Those texts are, therefore, can be submitted for macroanalysis.

### **4.2.1 Setting and composition**

It is hard for the present study to investigate the setting of the text under consideration. Nonetheless, the setting of the prophetic text is the setting of the Arabian Peninsula and its environment. For every Hadith, it seems that there is a certain environment in terms of characters and other aspects. The reference for the setting will be given when the analysis requires support. For example in the second Hadith the narrator has given a description for the settings of the Hadith No. 2 “بينما نحن جلوس عند “ (One day while we were sitting with the messenger of Allah).

The life in Arabian Peninsula is hard and harsh and the weather is dry, the way of transportation is simple and this is reflected in the behavior of the people. The Hadiths of the Prophet (ﷺ) reflect this clearly within every Hadith, though the message of Islam

is international. Therefore, the setting of the Hadiths is the setting of the Arabian Peninsula in all its aspects and ways of life.

In fact, in addition to the main setting for the Hadiths there is a mini or special setting for every single Hadith which should be studied separately from other Hadiths. More explanation will be given as regard this point while discussing the micro level of analysis. The Hadiths encapsulates the aspects surrounding the life in the Arabian Peninsula, the Prophet (ﷺ) and his companions.

#### 4.2.2 Themes

In fact, the themes of this collection are multifarious. An-Nawawi himself confirmed this idea when he said in his introduction that he selected those Hadiths to include all aspects of Muslim life such as (أصول الدين، الفروع، الجهاد، الزهد، الآداب، الخطب) “basic rules of religion, subsidiary matters, *jihad* (struggle in the cause of Allah), *zuhd* (asceticism), rules of conduct and *Khutbah* (sermons)”. Islam is a system of life. It is not just performing *salat* (prayers) or *sawm* (fasting). It is a way of going through the way of Allah who is all knowing of this world because He created it.

Those themes are presented through various means. Sometimes those themes follow the order of questions asked by the companions and answered by the Prophet (ﷺ) or as a cause an event happened and the Prophet (ﷺ) used the situation to teach the companions the view or the opinion of Islam towards that event.

It is to be noted that the Prophet (ﷺ) used many linguistic and nonlinguistic or extralinguistic means to address those matters such as conditional structure (Shart), succinctness (Ijaz), and exception (Istithnaa’) among others. These means are purposeful and they are strong and well-fitted to the situation.

The companions of the Prophet (ﷺ) are believed to be accurate and they preserved every movement of facial expression acted by the Prophet (ﷺ) as well as described the situation of every single Hadith such as the way of sitting so as not be misinterpreted.

The Prophet (ﷺ) many times used to support his saying with a verse (Ayah) of the Holy Quran in order to assure the strong relationship between the Holy Quran and *Sunnah* as well as to explain plainly the intended meaning of his words. Hadiths No.10 and No. 29 are examples of this. In the first Hadith, the Prophet (ﷺ) was explaining to his companions the virtues of eating of the good things and doing right. The Prophet (ﷺ) cited the following verse to support his speech: “O ye who believe! Eat of the good things wherewith We have provided you” (23:51). In the other Hadith, the Prophet (ﷺ) cited the following verse: “No soul knoweth what is kept hid for them of joy, as a reward for what they used to do” (32:16). It is to be noted here that the first translator has given the full Quranic text for the Ayah quoted by the Prophet (ﷺ) though it is not mentioned fully in the original text, while the second translation followed the original in giving the text mentioned in the original in addition to giving the number of Ayah (verse) and the order of Surah (chapter).

It is to be noted that E&J-D’s translation used Pickthall’s translation for the meanings of the Holy Quran as they stated in their introduction, while Abu Hayati used Yusuf Ali’s translation as he stated on page 69.

In fact, one simply recognizes the translators’ dilemma in translating such texts. Translators attempt to convey as best as they could the meaning and one could also say that they saved no effort to convey such meanings. Yet, each translation followed different strategies in conveying the meaning. The following sections try to trace the

strategies adopted by both translations to convey the message. There is not any form of deletion and translators could not do so because of the structure of the Hadith does not allow this. Hadith is a sophisticated form of language. The ideas are connected in a way that is impossible to imitate. Any attempt to make false Hadith or cut part and leave the other will cause a disconnection in ideas.

### **4.3 Microstructures**

In this section, the aspects already mentioned, namely, linguistic and cultural with subdivisions in both aspects will be analyzed as representing the text segments in both SL and TL for comparison in the present study.

#### **4.3.1 Linguistic aspects**

For the linguistic aspect of microstructures, lexical and stylistic problems are discussed with subsections in both.

##### **4.3.1.1 Lexical problems**

Neubert (1999: 120) maintains that “words are unique vehicles of meaning, yet they are sometimes put together to convey thoughts which can shed the meaning neatly into new containers which the translator has located in the target language”. He (ibid) adds that these words acquired new lexical meanings when used in composing certain texts. Therefore, the focus of studying translation, as he thinks, should be on texts rather than words.

In a religious context, as will be seen later, words gained new meanings when the Prophet (ﷺ) used them in his speech. The original meaning of the word is preserved and strengthened by the new meanings.

In this aspect, only the problem of polysemy will be discussed. Other lexical (or sense) relation such as antonymy, homonymy, synonymy and hyponymy have very limited occurrence in this collection. There will be a reference for some of these problems in the discussion of examples.

#### 4.3.1.1.1 Polysemy

In dealing with polysemy in distinct languages like the ones under consideration, polysemy adds extra burden on the translator as it is very difficult to specify which meaning is to convey to the TL. The context, sometimes, helps the translator. Nevertheless, there are many instances in which conveying most, or part, of the meaning of the lexical item is challenging.

In describing the problem of polysemy for the texts under analysis, many sources of information are used to describe how the two translations dealt with this problem. These means include *The Dictionary of Islamic Words and Expressions*, the differences between translators in dealing with these words as well as the Quranic translations for the same items by well known translators. The way the translators dealt with these terms in the collection constitutes the centre of discussion. In fact, there are many instances of polysemy in the collection under consideration and the examples given are by no means illustrative rather exhaustive as most religious terms and expressions are polysemous. The first example is:

#### **Example (4-1): *Ihsan***

Table 4.1: A brief illustration of example (4-1) representing a problem of polysemy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati

1	2	الإحسان	ihsan	Ihsan
2	17	الإحسان	proficiency	goodness (ihsan)

The word *Ihsan* (lit. beneficence, kindness, perfection) is given the following definition by the dictionary of Islamic words and expressions:

1-benefaction: doing good or favours to others or showing them kindness

2-acting in the best way

The meanings given by the dictionary are very broad and would not help to specify the meaning as the words “good”, “kindness” and “acting” do not refer to something specific, rather they refer to general things.

E&J-D transliterate the term and provide the following footnote:

In this context the word *ihsan* has a special religious significance and any single rendering of it would be inadequate. The Dictionary meanings for *ihsan* include “right action”, “goodness”, “charity”, “sincerity”, and the like. The root also means “to master or be proficient at” and it is to be found in this meaning in Hadith 17 of the present collection (p. 30).

The above footnote proves the bewildering meaning of the term. Though this footnote gives more information to the reader as regards meaning, it somehow, by giving those meanings, goes far away from the meaning of *Ihsan* which is specified by the Prophet (ﷺ) himself in the same Hadith as the highest degree of *Iman* (faith): “To continue worshipping Allah as though you see Him”. The procedure of borrowing is regarded as foreignization strategy informing the reader with the sensitivity of the term and that there is no direct counterpart in the TL. This procedure keeps the original meaning protected. Yet, the footnote given ought to be changed to give appropriate information for the TL reader. A footnote such as the following can give more

information to the reader: “It is the highest level of Iman (faith). A person should be good and righteous and continue worshipping Allah to obtain perfection in that worshipping”. The reader can be provided with other sources to have useful information about this term.

The second translator also transliterates the term without giving any explanation, which is highly required to give more information for the TL reader. The translator here responds differently to the way he used to in other cases. When he comes across such perplexing terms or meanings, he elaborates by giving notes and footnotes to convey the message in a more appropriate way. A footnote here, such as the above mentioned one, would be very important to clarify the meaning after using the procedure of borrowing.

The same item (*Ihsan*), as shown in Table 4.1 above, recurred in Hadith No. 17. The first translator gives the word “proficiency” as a rendering choosing the adaptation procedure. This procedure is usually adopted by translators as the term is unknown to the TL and the translator resorts to this procedure to create a new situation that eases getting the SL message. This procedure shows more inclination towards the TL. The word “proficiency” has one of the meanings of *Ihsan* in this context. Yet, other meanings are sacrificed. Meanings such as “showing mercy, being kind to the animals you are slaughtering, sharpening your knife away from the animal, slaughtering away from other animals, slaughtering in a very fast manner so as not to torture the animal” are part of the meaning held by the term *Ihsan* in this Hadith. E&J-D give a footnote referring the reader to the note given in the second Hadith to clarify the meaning. The strategy adopted here takes the term out of its context and detach any connection with its original meaning.

The second translator gives the word “goodness” along with transliterating the term. A mixed procedure (or couplet) is used here, namely, borrowing along with adaptation. Adaptation procedure is used as the counterpart item is missing in the TL. The word “goodness” is general. This gives the reader the sense that the translation does not convey the whole meaning of the original. Rather, the reader has to seek other references to get the appropriate meaning of the term. Consider the following explanation given for the word *ihsan* “الإحسان” by Abu Ala’la AlMududi in his book *Tafheemulquran* (1975) when he interpreted the Quranic verse Alnahl 90:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النحل: 90)

The second thing enjoined is “ihsan” which has no equivalent in English. This means to be good, generous, sympathetic, tolerant, forgiving, polite, cooperative, selfless, etc. In collective life this is even more important than justice; for justice is the foundation of a sound society but ihsan is its perfection. On the one hand, justice protects society from bitterness and violation of rights: on the other, ihsan makes it sweet and joyful and worth living. It is obvious that no society can flourish if every individual insists on exacting his pound of flesh. At best such a society might be free from conflict but there cannot be love, gratitude, generosity, sacrifice, sincerity, sympathy and such humane qualities as produce sweetness in life and develop high values.

The term “ihsan” has been mentioned many times in the Holy Quran and the translators also differed in rendering it. Consider the following translations for the above mentioned Ayah of the Holy Quran by well-known translators:

**Pickthall:** Lo! Allah enjoineeth justice and **kindness**, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

**Yusuf Ali:** God commands justice, **the doing of good**, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.



**Al-Hilali and Khan:** Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and **Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner]**, and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.

**Shakir:** Surely Allah enjoins the doing of justice and **the doing of good (to others)** and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

**Arberry:** Surely God bids to justice and **good-doing** and giving to kinsmen; and He forbids indecency, dishonour, and insolence, admonishing you, so that haply you will remember.

**Palmer:** Verily, God bids you do justice and **good**, and give to kindred (their due), and He forbids you to sin, and do wrong, and oppress; He admonishes you, haply ye may be mindful!

**Rodwell:** Verily, God enjoineeth justice and **the doing of good** and gifts to kindred, and he forbiddeth wickedness and wrong and oppression. He warneth you that haply ye may be mindful.

**Sale:** Verily God commandeth justice, and **the doing of good**, and the giving unto kindred [what shall be necessary]; and he forbiddeth wickedness, and iniquity, and oppression: He admonisheth you that ye may remember.

As clearly noticed, the Holy Quran translators give many renderings, the most extensive of which is Al-Hilali and Khan who have transliterated the term as well as provided illustrative definition within the translated text to inform the TL reader that no translation would cover this term. The TL reader should be informed of the sensitivity of this term and the above-mentioned footnotes can offer some valuable information in this regard. It is to be noted that E&J-D render the phrase "أحسنوا القتلة" as "kill well" and it is

supposed that the translation should be “kill proficiently” and they give a reference to the second Hadith.

The second translator transliterates the term along with the word “goodness” which contains one of the meanings of *ihsan*. The translator renders “أحسنوا القتلة” as “kill in a good way” which shows consistency to adhere to the already mentioned term. It is also noted that the accompanying verb “كتب” (lit. wrote) for the term *ihsan* is given two different renderings. The first translator gives the verb “prescribed” while the second gives the verb “enjoined”. These terms and others show the sensitivity of such texts and the bewildering mind of the translator to deal with them.

It is concluded here that transliterating the term along with Abu Ala’la Al-Maududi’s above-mentioned note, though lengthy, can preserve the meaning of this term.

**Example (4-2): نصيحة Nasihah**

Another term to consider under polysemous terms is the term “nasihah” mentioned in Hadith No. 7 and received different treatment by translators:

Table 4.2: A brief illustration of example (4-2) representing a problem of polysemy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	7	النصيحة	sincerity	nasihah

In fact, the term *nasihah* (lit. advice) has a very wide range of meanings and giving one term as an equivalent causes many meanings to be lost. In addition to rendering “النصيحة” as “sincerity”, E&J-D give the following footnote on page 44:

The Arabic word *nasihah* has a variety of meanings, the most common being “good advice”, which is obviously unsuitable in the context. It also gives the meaning of “doing justice to person or situation”, “probity”, “integrity”, and the like.

The Prophet (ﷺ) said: “الدين النصيحة” (lit. Religion is advice). The meaning of the term *nasihah* is changed five times in the Hadith according to the context. Ibn Rajjab (2007: 131) says:

*Nasihah* for Allah means obeying Him, worshipping Him, and following His commandments. *Nasihah* for Allah’s Book means reciting and respecting that Book as well as believing in what is stated in it. *Nasihah* for the prophet means following his teachings. *Nasihah* for the leaders of Muslims means obeying them and giving them advice. *Nasihah* for other Muslims means giving them sincere advice”.

The above mentioned meanings are the simplest meanings that can be stated here. In fact, Ibn Rajjab (2007: 132) mentioned other meanings for this term. It is noted that E&J-D do not follow the procedure they used to follow in rendering similar religious-specific terms which are polysemous. When the term is sensitive and problematic, they used to show the difficulty within the text rather than giving a translation for one meaning and give the other meanings in a footnote. Therefore, E&J-D choose an adaptation procedure which is regarded as inclination towards the TL. The adaptation procedure is used as the term *nasihah* has no direct counterpart in the TL. The term “sincerity” given as a translation represents one of the simplest meanings of *nasihah*. Hence, the translators resort to a term in the TL which has part of the meaning of the SL term to compensate for the loss. It is noticed that more contradiction is brought by mentioning the phrase “and the like” which opens the door for the reader to reach

his/her own conclusion rather than the conclusion of the meaning brought by the original text.

In fact, Ibn Rajjab (ibid) said that “nasihah for other people” or “giving advice for other people” is included within the meaning of the Hadith contrary to the note given by E&J-D when they say: “The Arabic word nasihah has a variety of meanings, the most common being ‘good advice’, which is obviously unsuitable in the context”.

The second translator transliterates the term and gives a very long explanatory note on pages 17-18. The most important part of the note is the following:

The word nasihah is derived from the verb nasaha which carries a wide range of meanings: to give (someone) sincere advice, advise, counsel (someone to do something), admonish, exhort; to be sincere, to mean well, wish someone well, be well-disposed, show good will, to act in good faith, to give sincere advice, to be sincere in one’s intentions towards someone; to be loyal and sincere to each other; to take good advice, follow an advice, etc. Imam Abu Sulayman Khattabi says: it is a very comprehensive term and it stands for all those virtues and deeds for which the counsel is given.

The translator ends the long footnote saying: “Nasihah thus covers the whole field of religion and its scope is as wide as that of Islam itself”. It is thus devaluing the meaning of the term if just one meaning is given by the translator. The meaning of this term is very sensitive and encapsulates other meanings that could not be attained by the TL reader unless there is a reference to other sources as sometimes the translator has limited space and is not able to mention all the meanings in one setting.

Moreover, this term is mentioned many times in the Holy Quran and translators also differ in rendering the root verb for *nasihah*. Consider the following verse and its translations which demonstrate the difficulty faced by translators:

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (التوبة: 91)

**Pickthall:** Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) **if they are true to Allah** and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

**Yusuf Ali:** There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), **if they are sincere (in duty) to God** and His Apostle: no ground (of complaint) can there be against such as do right: and God is Oft-forgiving, Most Merciful.

**Al-Hilali and Khan:** There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihad)], **if they are sincere and true (in duty) to Allah** and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers - see the footnote of V.9:120). And Allah is Oft-Forgiving, Most Merciful.

**Shakir:** It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are **sincere to Allah** and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

**Arberry:** There is no fault in the weak and the sick and those who find nothing to expend, if they are **true to God** and to His Messenger. There is no way against the good-doers -- God is All-forgiving, All-compassionate --

**Palmer:** For the weak, and the sick, and those who cannot find wherewith to expend in alms there is no hindrance, so they be only **sincere towards God** and His Apostle. There is no way against those who do well; for God is forgiving and merciful.

**Rodwell:** It shall be no crime in the weak, and in the sick, and in those who find not the means of contributing, to stay at home, provided they are **sincere with God** and His Apostle. Against those who act virtuously, there is no cause of blame: and God is Gracious, Merciful: -

**Sale:** In those who are weak, or are afflicted with sickness, or in those who find not wherewith to contribute [to the war], it shall be no crime [if they stay at home]; provided they **behave themselves faithfully towards God** and his apostle. There is no room [to lay blame] on the righteous; for God [is] gracious [and] merciful:

In the above listed translations, the term is mentioned in the verb form. These Quranic translations support the argument that the term “sincerity” is not enough to render the term and the given TL counterpart covers only one part of the meaning. Abu

Hayati’s footnote “Nasihah thus covers the whole field of religion and its scope is as wide as that of Islam itself” can cover larger part of the meaning of *nasihah* and the reader can be supplied with other references so that the meaning would be conveyed to the TL reader in an appropriate way.

**Example (4-3): طيب Taiyib**

The word “طيب” (lit. delicious/ Halal (legal)/ good/pure/ goodness) is another example of polysemy which is treated differently by each translation. Ibn Rajjab (2007:162) contends that the term “طيب” has many meanings comprising all what is positive in terms of food, drinks, actions, *Niyyah* (intentions) and many other meanings.

Table 4.3: A brief illustration of example (4-3) representing a problem of polysemy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	10	طيب	good	pure

The first translator renders it as “good” which is a general term while the other translator gives “pure” as a rendition. Both translators use adaptation procedure. This procedure is adopted as the counterpart is missing in the TL. The TL does not contain a term that combines all the literal and religious meanings given above for the term. As a compensation, the translators give one of the meanings of the term. It is noted that E&J-D do not give more information when they use adaptation procedure. Moreover, translators cannot avoid translating the term as it is the main theme of the Hadith. Abu Hayati, on the other hand, shows inclination towards the SL by giving the following note:

Purity is another essential of good conduct. Allah is the source of all purity and good, and man derives it from him. Allah does not accept impure intentions,

impure actions. Man should earn his living in an honest and pure manner. Everything must be worked for, and nothing sought dishonestly.

In addition, a long footnote is also given to explain more plainly the meaning of this term as it is related directly to Allah.

The Ayah which is given by the Prophet (ﷺ) as a support for his saying contains the same term “الطَّيِّبَاتِ” in the plural form. E&J-D show consistency in using the same word and its root while Abu Hayati used a different term from the one used in the Quranic *Ayah* (verse) which is given below.

As for the Quranic Ayah, translators differ in assigning the meaning to the term under consideration. Consider the following:

﴿ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴾ (المؤمنون: 51)

**Pickthall:** O ye messengers! Eat of the **good things**, and do right. Lo! I am Aware of what ye do.

**Yusuf Ali:** O ye apostles! enjoy **(all) things good and pure**, and work righteousness: for I am well-acquainted with (all) that ye do.

**Al-Hilali and Khan:** O (you) Messengers! Eat of **the Taiyibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)]**, and do righteous deeds. Verily! I am Well-Acquainted with what you do.

**Shakir:** O apostles! eat of **the good things** and do good; surely I know what you do.

**Arberry:** ‘O Messengers, eat of **the good things** and do righteousness; surely I know the things you do.

**Palmer:** O ye apostles! eat of **the good things** and do right; verily, what ye do I know!

**Rodwell:** “O ye apostles! eat of things that are **good**: and do that which is right: of your doings I am cognisant.

**Sale:** O apostles eat of those things which are **good**; and work righteousness: for I well know that which ye do.

The above mentioned translations for the term show diversity in assigning the appropriate meaning. In fact, Hadith commentators, such as An-Nawawi (1968:172), said that the term contains the meaning of both “pure” and “good” and many other meanings such as the literal ones provided at the beginning of the discussion. It is noted that all those meanings are activated within the context of the Hadith. The most noticeable thing in Al-Hilali and Khan’s translation is transliterating the term along with a note to clarify more the meaning of the term. This procedure, followed by Al-Hilali and Khan, can be a solution to this problem provided that more information is given in a footnote or a glossary.

**Example (4-4):** استقامة Istiqama

The problem of polysemy is the point of debate for scholars as it constitutes most of the items of any language. Yet, translators could not do more than giving the variant meanings of the item under consideration. The verb “استقم” (lit. be straight/ noble) in the imperative mood is one of those verbs holding a variety of meanings and the Hadith commentators, like An-Nawawi (1968: 184), say that the context refers to many meanings stipulated by interpreters. This term within a religious context holds many meanings in addition to its literal meaning. A man came to the Prophet (ﷺ) asking him about the best way to be a Muslim. The Prophet (ﷺ) answered the question by telling the questioner to “believe in Allah first and then to do *Istiqama*”. The meaning here is very difficult to render. Translators differ in dealing with this term. Consider Table 4.4 below:

Table 4.4: A brief illustration of example (4-4) representing a problem of polysemy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
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1	21	استقم	Be upright	Be steadfast (in accordance with such a profession)
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E&J-D render the verb as “Be upright” which is one of the meanings stipulated by Hadith commentators while Abu Hayati chooses another meaning in addition to paraphrasing and giving a note to explain more the meanings of the verb. Both translators used the adaptation procedure to render the term. No target equivalent is found to convey the meanings in one set. The adaptation procedure is followed by translators to compensate the loss of meaning as the term is sensitive and should be reproduced in the TL. The absence of a TL counterpart item that combines all the meanings of the SL term obliges the translator to select one important meaning and sacrifice the other meanings. Each translator selects a meaning to be a basis for translation as listed in Table 4.4 above. Abu Hayati gives the following note to highlight the meaning of this verb and its importance in Islam: “mere profession of Tauhid is not enough. It has to be expressed continuously in the form of noble action”.

Besides, the same root verb, but in the past tense, recurred many times in the Holy Quran including an *Ayah* in *surat Alahqaf*:13 given below. Translators give many meanings for the same verb. The meanings given are: “walk aright”, “remain firm (on that Path)”, “thereafter Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained)”, “continue on the right way”, “go straight”, “keep straight”, “take the straight way to Him” and “behave uprightly”. Consider the following:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (الاحقاف: 13)

**Pickthall:** Lo! Those who say: Our Lord is Allah, and **thereafter walk aright**, there shall no fear come upon them neither shall they grieve.

**Yusuf Ali:** Verily those who say, “Our Lord is God,” and **remain firm (on that Path)**, - on them shall be no fear, nor shall they grieve.

**Al-Hilali and Khan:** Verily, those who say: “Our Lord is (only) Allah,” and thereafter **Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained)**, on them shall be no fear, nor shall they grieve.

**Shakir:** Surely those who say, Our Lord is Allah, then they **continue on the right way**, they shall have no fear nor shall they grieve.

**Arberry:** Surely those who say, ‘Our Lord is God’ and then **go straight**, no fear shall be on them, neither shall they sorrow.

**Palmer:** Verily, those who say, ‘Our Lord is God,’ and then **keep straight**, there is no fear for them, and they shall not be grieved.

**Rodwell:** Assuredly they who say, “ Our Lord is God,” and **take the straight way to Him** - no fear shall come on them, neither shall they be put to grief:

**Sale:** [As to] those who say, our Lord [is] God; and who **behave uprightly**: On them [shall] no fear [come], neither shall they be grieved.

In fact, all the meanings stipulated in the Hadith and the Holy Quran translations above are included within the meaning of *istiqamah* as stated by An-Nawawi (1968:334). It is to be noted that within the Quranic translations, Al-Hilali and Khan’s translation has plainly shown that giving one word as a rendering for a polysemous Arabic word is insufficient. The given translation will not be more than a trial on the part of the translators to prove the inability to represent the SL item. To conclude the discussion of this example, transliterating the term and adding a footnote signifying Al-Hilali and Khan’s treatment for the term “stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has

forbidden and by performing all kinds of good deeds which He has ordained” can be a solution to preserve part of the meaning of this term.

The examples discussed above illustrate the dilemma of religious translation. Those important terms are only examples. The TL readers cannot observe the sensitivity of the terms without representing them in the translation. The procedure of borrowing can solve part of the problem. Explanatory notes are highly recommended to clear the meaning. Moreover, the words of the Prophet (ﷺ) are selected carefully by him which put more burden on the translator to be careful and select the optimal method to convey the message.

As noted through the examples illustrated above, the words “good” and “goodness” are given for most of the examples discussed. This indicates lack of expressions in the TL to replace the SL items. Footnotes in such cases are recommended to differentiate between those meanings.

Furthermore, most religious words and expressions are polysemous and it is very difficult to discuss them all in the present study. The items discussed are representative. No Appendix is given for polysemous words as it will include most of the expressions and words of the collection. Nevertheless, many of those terms and expressions will be discussed while analyzing examples of other aspects.

#### **4.3.1.2 Stylistic aspects**

The term “style” has been looked at in different ways. It would be out of the scope of this study to describe this term fully. For the main purpose of the present study, then, style is intended to mean a mode of expression that differentiates the prophet’s

sayings from other people. Our concern will be, however, confined to the stylistic characteristics in the renditions of the Hadiths in the present collection.

Translators frequently come across problems related to style. They are required to observe not only what the source text said, but also the way it said it. The message cannot be fully conveyed if the stylistic particularities of the source text are avoided. Stylistic means and devices of the source language constitute part of the meaning and the translator should find the optimal method to reproduce them in the TL. The following stylistic devices and expressive means are the most common and frequently dealt with by the translators on the stylistic level.

#### **4.3.1.2.1 Allegory**

The Prophet (ﷺ) used allegory as a very important part of his style to affirm certain important meanings and to convey the Message of Islam to humanity. It is a very important “tool” and the present collection contains many allegorical expressions that are unique. Moreover, these expressions prove the prophet’s extensive use of this type of rhetorical devices to convey the message for the people as conveying the meaning through such rhetorical means will be stronger. The allegorical expressions used by the Prophet (ﷺ) should be well understood and used by Muslims today to convey the Message of Islam when doing *da’wah* (calling people to Islam) as it is the most effective way. Existence of allegory in Hadiths, due to its humanistic nature, is inevitable. It is utilized as a tool for conveying a variety of meanings. Knowledge of allegory paves the way of proper understanding of Hadith texts.

In the light of the wide range of allegory in Hadith texts and the probability of challenging translators, it can be concluded that the investigation of allegory in Hadiths

and methods of understanding as well as translating it should be paid much attention on the part of researchers and translators.

In fact, there are many types of allegory. The types to consider in the present study are: hypallage, metaphor and implicit metaphor as they are the only types that occurred in the present collection.

#### 4.3.1.2.1.1 Hypallage المجاز المرسل

##### Example (4-5):

In this type of allegory, two examples are discussed and the other instances are listed in Appendix A. Consider the first example in Hadith No. 8 illustrated in Table 4.5 below:

Table 4.5: A brief illustration of example (4-5) representing a problem of hypallage in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	8	أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولَ اللَّهِ،	I have been ordered to fight against <b>people</b> until they testify that there is no god but Allah and that Muhammed is the messenger of Allah	I have been commanded to wage war on <b>the people</b> till they testify that there is no deity save Allah and that Muhammad is the Messenger of Allah

In this Hadith, the Prophet (ﷺ) said “أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ” (lit. I was ordered to fight **the people**). The subject (in Arabic) or the agent (in English) is ellipted as the sentence is in the passive voice and it is regarded as subject ellipsis in Arabic. The purpose of ellipsis will be given in detail in section (4.3.1.2.4.2.2.b) later. The hypallage occurred when the Prophet (ﷺ) said: “الناس” (lit. the people). Al-Tibi (1997, vol.1: 188) says that

“the word ‘people’ has general meaning and the intended is the specific one”. The Prophet (ﷺ) mentioned all “people” and he meant those who worship idols. An-Nawawi (1968:141) said that *Ahl Al-kitab* (the People of the Book (Christians and Jews)) are excluded from what is intended by the Prophet (ﷺ) as they say: “No god but Allah”. The word “عصموا” (lit. be protected) in Arabic means “protection”. If Allah protects his servant, He will safeguard him/her from evil that leads a person to go astray. “Ba” “الباء” in his saying “بحقها” (lit. except for Islamic laws) carries the meaning of causality to avoid bloodshed and money taking from those who obey the Prophet’s (ﷺ) teachings.

Ibn Rajjab (2007: 139) says:

when the Prophet (ﷺ) felt, Allah knows best, that there are people who show their conversion to Islam and their belief in its pillars and hide disbelief in their hearts, he (the Prophet) concluded his speech with referring those people to the One who knows what is in the hearts of people by saying: “and their account is with Allah”. Allah will inevitably account all people.

The first translator renders the word “people” indefinite while in the SL it is definite as the word “الناس” is connected with definite particle “أل”. There is no reference in the context of the translation that the Prophet (ﷺ) has specified which group of people he is going to wage war against; rather the reference is general. The target reader will directly understand, through this translation, that the meaning conveyed here is that Islam is a violent religion and urging its followers to fight against all people. This is, in fact, a false idea. The translator here uses the literal procedure in rendering hypallage. Literal translation is not enough to highlight the meaning presented by the Prophet (ﷺ) and the translator has to add more explanations to convey the meaning intended by the Prophet (ﷺ) as the idea here causes misunderstanding of Islam. Hadith interpreters including Ibn Rajjab (2007) and An-Nawawi (1968) provide a detailed meaning of this

Hadith and the TL reader needs more elaboration regarding the meaning of this Hadith.

The second translator also uses the literal translation procedure and follows the SL text by making the word definite. Yet, the meaning here is also not specified. The translator gives the following footnote to clarify the meaning because it is very dangerous and could cause misunderstanding of Islam:

The sword is to be used for correction and not for aggression and exploitation. There is perpetual conflict between the forces of good and evil, and the Muslim is required to fight against such evil forces until good triumphs. Islam is a world revolutionary movement to establish peace and justice, the very purpose of which the prophets were sent by God. *Certainly, we sent our Messengers with clear arguments, and sent down with them the Book and the Balance, so that men may conduct themselves with justice* (Quran 57:25). There are numerous verses in the Quran exhorting the believers to fight to establish justice and peace. While the Quran urges the Muslims to preserve jihad, it also lays down certain conditions. The Muslims are required to fight for a just cause or in their self-defense (P. 20-1).

This footnote, to a certain extent, elucidates part of the meaning of what is meant by “fighting people”, yet what is required here to explain by the translator for the TL reader is that the Prophet (ﷺ) did not mean “all the people” rather “a specific group of people who shows its hatred for Islam and it tries to demolish it”. Adding the last phrase as a footnote can clarify the intended meaning for the TL reader.

#### Example (4-6):

Another example of hypallage occurred in the following Hadith:

Table 4.6: A brief illustration of example (4-6) representing a problem of hypallage in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	36	مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ	Whosoever <b>removes</b> a worldly grief from a believer, Allah will	Whosoever <b>dispels</b> from a believer some grief

		كُرِبَ يوم القيامة	remove from him one of the griefs of the Day of Judgment.	pertaining to this world, Allah will dispel from him some grief pertaining to the Day of Rising.
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The words of the Prophet (ﷺ) can be glossed into the following: “Who **(give(s) a breath)** for a believer in (case of) hardship in this world, Allah **(gives a breath)** for him/her in (case of) hardship in the Day of Judgment”. The hypallage here is represented in the use of the verb “نَفَّسَ” (lit. to give breath). Rhetoricians, such as Al-Tibi (1997, vol.3: 210), say that the hypallage in this verb is characterized in the perfection of selecting the word that goes directly to the intended meaning so that the hearer will not be confused in assigning the required meaning.

The *Online Arabic Lexicon* has listed the following meanings for the verb “نَفَّسَ” which show the careful selection on the part of the Prophet (ﷺ):

ويقال اللهم نفس عني ووسع علي ونفست عنه تنفيسا أي رفهت عنه ويقال أنت في نفس من أمرك أي سعة واعمل وأنت في نفس من أمرك أي فسحة وسعة قبل الهرم والأمراض والحوادث والآفات والنفس مثل النسيم والجمع أنفاس ودارك أنفس من داري أي أوسع وهذا الثوب أنفس من هذا أي أعرض وأطول ونفس الله عنك أي وسع وفي الحديث من نفس عن غريمه أي أخرج مطالبته وتنفست دجلة إذا زاد ماؤها وقال اللحياني إن في الماء نفسا لي ولك أي متسعا وفضلا.

It is very difficult to translate the above mentioned extract as any translation would cause meaning loss. Nonetheless, it can be concluded that the meaning of the verb “نَفَّسَ” is taken from “relief”: relief from affliction, or give a breath for someone who is in need.

Al-Tibi (1997, vol.3: 210) says that the Messenger did not say: “فَرَّجَ أو أزال” (remove or ease) from a believer, but used the word “نَفَّسَ” to mean “relieve” metaphorically. It is necessary for relaxing the grip to remove it, which means to remove



the hand. The Prophet (ﷺ) said “كُرْبَةً” (agony or grief) which indicates intensity and deep sorrow. Moreover, the nunation on the word “كُرْبَةً” is used to make the item indefinite and hence to magnify; because the agony makes one lose his/her life, as the intensity disrupts breathing.

The Prophet (ﷺ) repeats a rule in the Islamic law, namely, “the reward will be consistent with the quality of action” (الجزاء من جنس العمل), sometimes translated idiomatically as “you reap what you sow”. This is clear when the Prophet (ﷺ) announces the glad tidings which rewards those who relieve the distress of Muslims. The Islamic teachings state that the plight or the distress of the day of resurrection is the strongest which makes the Prophet (ﷺ) uses the phrase “relieves him/her from the intensity of the horrors of the Day of Judgment” by repeating the metaphor again. In this Hadith, the Prophet (ﷺ) affirms the advantage of helping the Muslims in any possible way such as teaching, money, prestige, advice, or other charitable actions.

Unquestionably, the image here is so difficult to render into the TL as it is connected with a lexical item for which is not easy to find a counterpart with even a near meaning.

The first translator uses the verb “remove” with the word grief to represent a meaning near to the TL reader’s recognition, choosing the equivalence procedure. This procedure is used to achieve effect and naturalness as translating the verb “نَفَّسَ” into (to give breath) would not be acceptable in the TT, especially in a religious context. The equivalence procedure shows more inclination to the TL. This causes a loss in meaning of the image drawn by using the hypallage and merely represents the simplest meaning for retaining it.

The second translator uses the verb “dispel” which is a compensation and nearer in meaning than “remove” as the discussion above refers. The translator also uses the equivalence procedure which only preserves part of the original meaning. The hypallage expression here needs translators to provide more information as regards the sensitive meaning of the verb to preserve the image introduced by the use of this word by the Prophet (ﷺ). It is also the duty of the translator to show the beauty of the Arabic language by explaining the metaphorical meanings of such expressions.

The verb “dispel” has the following meanings “dismiss”, “chase away”, “disperse”, and “scatter” all of which convey part of the original. The reader can imagine the meaning as when someone is choking and another person trying to give help in whatever means so that normal breathing is restored. The loss of meaning here is undeniable and the original message is hard to attain. As a suggestion for the verb to be used, “relieve” can catch larger part of the meaning presented in the Hadith.

Eighteen structures of hypallage are identified in the present collection (see Appendix A). The main finding in these structures is that E&J-D use the equivalence procedure more than the other procedures. They use this procedure in rendering nine structures. The other procedures range from literal to modulation. They use the literal procedure five times.

Abu Hayati tends to use the literal procedure extensively in addition to the use of other procedures in lesser degrees. In some cases, both translations are unanimous in using particular procedures. In other cases, they take different stands as one uses the equivalence procedure while the other uses the literal one. One interesting thing noted here is that Abu Hayati uses mixed procedures (couplets) many times to render the items under consideration as in Hadiths Nos. 1,2,3,8,29,29,36, and 36. All those mixed

procedures (couplets) involve one direct procedure. In all cases that Abu Hayati used equivalence procedure he also uses borrowing procedure. Hence, the general structure of the sentence is rendered using the equivalence procedure. Yet, words within the structures are borrowed. E&J-D do not use such a method here.

#### 4.3.1.2.1.2 Metaphor الاستعارة

As discussed in section (3.3.2.1.2.1.2), conveying the message through such rhetorical devices has an effect on the message conveyed. Metaphor is used to compress meaning and to express it effectively. In this type of allegory two examples will be discussed

#### Example (4-7):

Table 4.7: A brief illustration of example (4-7) representing a problem of metaphor in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	6	ألا وإن في الجسد مُضغَّةً، إذا صلحت، صلح الجسد كله، وإذا فسدت، فسد الجسد كله، ألا وهي القلب	Truly in the body there is a <b>morsel of flesh</b> which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.	Beware, in the body there is a <b>piece of flesh</b> ; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.

A gloss translation for the above mentioned Hadith can be as follows: “There is a **chew/ morsel** in the body, if it is set right, the whole body will be set right, and if it is spoiled, the whole body will be spoiled, namely, the heart”.

In this Hadith, the Prophet (ﷺ), in a logical sequence, connects the meaning harmonically and accurately using cause and effect, describing the heart as “a lump/

chew of flesh” using the indefinite to magnify it despite its smallness in the human body. The Prophet (ﷺ) foregrounded the prepositional phrase “في الجسد” (in the body), because in Arabic the grammatical structure does not allow to begin with an indefinite.

Al-Tibi (1997, vol.1:156) says that the conditional sentence is used metaphorically in two senses. Firstly, the “corruption” and “reform” are manipulated with “مضغنة” (a chew/ morsel). The Prophet (ﷺ) connected the bad human actions with corruption or disease that affects the heart in real life and disrupts it from functioning properly. Secondly, good human conduct is portrayed with healthy heart which is free from diseases that disrupt its functions.

This was confirmed by Al-Zamakhshari (1972: 63) when he argued that it is permissible to use disease and corruption in the hearts literally and metaphorically. It is clear that the eloquence of metaphor in the Hadith required directing corruption or disease and goodness contrary to the literal usage of the language and that gives stronger impact for the message.

Ibn Rajjab (2007: 117) says that both the literal and the metaphorical meaning can be inferred from the words of the Prophet (ﷺ); however, the emphasis is kept on the metaphorical meaning as it is the stronger one in this sense. Abu Hayati gives a note to inform the reader that the meaning intended here is just the metaphorical by saying: “‘Heart’ here is related to ‘human mind’. The corruption of human conduct starts from impure mind”.

Both translators use the transposition procedure. This procedure is used when there is no direct replacement for the item using the same word class, i.e., a word is rendered using a structure. Moreover, the metaphor is translated without any comments or clarification as to what is the meaning behind the prophet’s saying except the one

given by Abu Hayati. The choice of the two words “whole” and “sound” has kept part of the meaning. A reference here for the metaphorical use of the item under consideration can help maintaining the meaning of the message.

**Example (4-8):**

Another example of metaphor in this section occurred in Hadith No. 29 in which the Prophet (ﷺ) borrows the image of a tongue as a tool for reaping. Consider the following Table:

Table 4.8: A brief illustration of example (4-8) representing a problem of metaphor in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	29	وهل يكب الناس في النار على وجوههم أو قال على مناخرهم إلا حصائد ألسنتهم	Is there anything that topples people on their faces - or he said on their noses into Hell-fire other than the <b>harvests of their tongues</b> ?	Will anything but the <b>harvests of their tongues</b> overthrow men in hell on their faces (or he said, on their nostrils)?

In this Hadith the Prophet (ﷺ) literally said: “Will anything throw people into the fire on their faces- or said on their noses but **harvests** of their tongues”, and this is a metaphor as recognized by Al-Tibi (1997, vol.3: 39) who asserts that “an individual in life is farming and life is a farm, and the harvest will be on the Day of Judgment”.

Ibn Rajjab (2007: 446) says that the Prophet (ﷺ) did not say: “حصاد” (harvest), but “حصائد” (harvests) in the plural form, as though the tongue is planting and reaping many types of plants. A person who plants thorns shall reap thorns, and who plants roses shall reap roses. No injustice in the Hereafter. Thus, the word we utter is the most

serious matter, and one cannot reimburse people the slips of his/her tongue. We should know that the most dangerous harvests of our tongues are in sincerity and lying.

Both translators render the SL metaphor in the same way choosing literal translation without adding any notes or footnotes to inform the reader about the unfamiliar meaning presented by the word “harvests”. The way of translation preserved the identity of the original and added to the TL reader’s knowledge new information rather than repeating what is already in his/her language. A footnote is required here to give an idea about the metaphor of the word “harvests”. A footnote denoting “the word ‘harvests’ is used here metaphorically by the Prophet (ﷺ) as a warning for people of the dangerous lapses of the tongue” may compensate for the unusual meaning of this metaphor. What is left for the TL reader is to try to find a match between “tongue” and “harvest” as usually there is no relation in the common knowledge.

#### 4.3.1.2.1.3 Implicit metaphor الاستعارة المكنية

In this section three examples will be discussed, the first of which occurred in Hadith No. 3 narrated by Abdullah bin Umar (رضي الله عنه) and illustrated in Table 4.9 below. Consider the following example:

#### Example (4-9):

Table 4.9: A brief illustration of example (4-9) representing a problem of implicit metaphor in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	3	بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ	Islam has been built on five [pillars]:	Islam has been built upon five things

Here, the Prophet (ﷺ) says in this Hadith “بُنِيَ الْإِسْلَامُ” (lit. Islam was built). Islam is beliefs that occur in heart and sayings by tongue in addition to physical actions. The Prophet (ﷺ) explained its construction and columns, as though Islam is like a house, or rather, it is a fortress. Any building could be demolished, but the building of Islam is the strongest throughout the time. It went fifteen centuries as though it was built yesterday.

Al-Tibi (1997, vol.1: 73) says:

Islam is an abstract thing. It has no physical construction, but expressions and words that can conceptualize the individual’s life. It has no ceiling or walls. However, the Prophet (ﷺ), who is given the conciseness of speech as he is the most eloquent of Arabs and non-Arabs, highlights the hidden moral of the perceived image using the concrete, and this is, in fact, the style of the Holy Quran.

The implicit metaphor here is represented in utilizing the concrete conception to describe an abstract one, which gives the description a strong denotation.

The translators render the implicit metaphor presented here using the same words used in the original. The literal procedure is followed by both translators. Still the reader needs to be informed in a footnote that, “though Islam is an abstract concept, it can be represented by those linguistic tools referring to tangible things” so that the view will be clear for the TL reader. The implicit metaphor here is very strong and the TL reader is not supposed to be acquainted with the style of the Prophet (ﷺ). Therefore, much information should be given to enlighten him/her with such powerful meanings.

Literal translation by both translators keeps the meaning and shows the beauty of the prophet’s style. The Hadith also contains a subject ellipsis, and the translators keep the passive voice structure of the Hadith. Arab grammarians, as will be seen later in discussing ellipsis, regard the passive voice as subject ellipsis and there should be a function for the ellipsis. Otherwise, the subject (or agent in English) should be explicit.

### Example (4-10):

Another example of implicit metaphor is represented in Table 4.10 below in which three items are identified as implicit metaphors. Two examples will be discussed here and the third one will be discussed in section (4.3.2.1) as it denotes a significant cultural reference.

Table 4.10: A brief illustration of examples (4-10) and (4-11) representing problems of implicit metaphor in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	29	ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟	Then he said: “Shall I not tell you of the <b>peak of the matter</b> ,	Then he said: “Shall I not also inform you about

Table 4.10: continued

item	H. No.	SL	E&J-D	Abu Hayati
			<b>its pillar</b> , and its topmost part?”	<b>the head and the pillar (support) of the matter</b> and the top of its hump?”

A gloss translation of the words of the Prophet (ﷺ) can be “Then he said: ‘Shall I inform you about **the head of the matter**, **its mainstay/pillar** and the top of its hump?’”. Al-Tibi (1997, vol.3: 40) says that this question is a rhetorical one and the evidence is that the Prophet (ﷺ) wants to draw the attention of the listener through using such a style. The Prophet (ﷺ) himself answers the question. Al-Tibi (ibid: 41) adds that the words of the Prophet (ﷺ) contain three implicit metaphors.

The first implicit metaphor is represented in the Prophet’s saying “رَأْسِ الْأَمْرِ” (lit. head of the matter). Ibn Rajjab (2007:445) contends that the top of everything is its head; this is in the tangible things, such as the human head. In the abstract things, the



head is the main component that controls the other parts. The pillars of Islam are *Shahadah*, establishing prayer, *zakat*, *sawm* (fasting during Ramadan), and *Hajj* (pilgrimage to the House), which are accepted only after entering Islam. The polytheist's actions will be rejected despite what he/she has done in terms of the best of goodness. Allah will make his/her work "as scattered dust" (Furqan: 23), because he has not got the head of the matter.

The first translator gives the word "peak" as an equivalent for the word "رأس" choosing the equivalence procedure. The equivalence procedure is used by the translator to achieve effect of the message as the literal rendition of "رأس" is "head" which is avoided by the translator. This is regarded as inclination towards the TL reader. The word "head" in English is also used to refer to the main component of an item and there is no justification for the translator to avoid using the literal procedure other than achieving the effect of the message. E&D, in this rendering, conclude that the TL reader will be confused and may be astonished if he/she reads the word "head" in this context. In fact, the translators, doing so, have missed the implicit metaphor presented in the SL text. The things explained are the main concepts of Islam and the word "head" will be unfit, as they conclude, in this position.

The second translator gives the word "head" as a rendering for the same word choosing literal procedure. Here, the translator wants to highlight the original implicit metaphor choosing not any other term to replace it.

**Example (4-11):**

The prophetic implicit metaphor for "prayer" as a "mainstay" upon which construction is based represents the second example of this type of metaphor and the way the Prophet (ﷺ) manages his speech to diversify the images for his companions.

The Prophet (ﷺ) said “عمود” (lit. mainstay/ pillar) informing that Islam is the head of the matter, and the mainstay of Islam is the prayer. Al-Tibi (1997, vol.3: 45) says that the word “mainstay” is an implicit metaphor as if to say: Islam is like a house and the house has columns, and the most important thing in the house for the construction is its mainstay which is the prayer, i.e., without prayer there is no home as it is the mainstay and the construction will not be established.

The first translator renders this implicit metaphor as “pillar” and keeps this rendering throughout the whole work, which shows consistency. The translator literally translates the item. It is to be noted that there is a discussion in section (4.3.1.2.4.2.2.g) regarding the difference among the Muslim exegetes whether it is “pillar” or “basis”.

The second translator also renders the implicit metaphor in the same way adding the word “support” between two brackets as an explanation for the reader. The idea of the translator here is that the word “pillar” as a literal translation is not enough to convey the meaning of the original; therefore, more information is needed to clarify the meaning. A footnote denoting Al-Tibi’s explanation mentioned above can give more information to the TL reader.

Metaphor and implicit metaphor occur 19 times in the Hadiths of this collection. Both structures are combined in one Appendix (see Appendix B) as they are related to one section and few instances of implicit metaphor are identified.

In several instances, the two translators are unanimous in using the literal procedure. E&J-D use this procedure 8 times. The literal procedure is followed by translators as the SL text contains universal concepts and the meaning is still conveyed appropriately using this procedure. E&J-D use the equivalence procedure 8 times, adaptation 2 times and modulation 1 time. Abu Hayati, on the other hand, use

equivalence procedure 5 times, modulation 1 time and transposition 1 time. Literal procedure scores the highest in this aspect when it is used 11 times by Abu Hayati.

Both translations use mixed procedure (couplet) as in Hadith No. 27 “والإثم ما “حاك” (lit. sin is what wavers) in which both translations used equivalence + transposition. Abu Hayati tends to use direct translation procedures in general. Yet, when he uses oblique procedures, he mixes them with direct procedures as well as gives explanatory notes which show more inclination towards highlighting the SL structures though they look strange or awkward for the TL reader. It is noted that Abu Hayati tries to give more details through notes and footnotes when he concludes that the translation is not clear when direct procedures are used.

E&J-D on the other hand, use oblique procedures and try to ease and naturalize the translation so that it looks acceptable for the TL reader.

#### **4.3.1.2.2 Simile**

Simile is regarded as one of the magnificent rhetorical methods which characterize the Arabic language. It is common in the language of the Arabs. The Quran and the *Sunnah* are abounded with examples of this rhetorical method which draws the attention of the target audience. Therefore, the Prophet (ﷺ) utilized this rhetorical feature due to its impact in the field of *Daa'wa* (the call to Allah).

The purpose of the use of simile in *Daa'wa* (the call to Allah) is for the target audience to comprehend. Ibn Rajjab (2007:78) says that mentioning what is familiar to the receptors makes them understand what is delivered to them and ease comprehension. This leads to strengthen those ideas in their minds and makes them keen on performing good deeds. Moreover, this method eases human conviction with those ideas and makes

them eager for better performing Allah’s orders. In this aspect, seven examples are discussed.

**Example (4-12):**

The first example to consider in this section tackles a simile taken from a well known image in the life of people so that the effect of the message will be strong.

Consider the following Hadith illustrated in Table 4.11 below:

Table 4.11: A brief illustration of example (4-12) representing a problem of simile in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	6	ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه	Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions	Beware, every king has a preserve, and the things God has declared unlawful are His preserves

The simile is represented by the prophet’s saying: “ألا وإن لكل ملك حمى” (lit. Truly every king has a **protected area**). No one can break into the King’s land without punishment. Fortifying the protected area is necessary. Ibn Rajjab (2007: 116) says that Allah has a protected area in His creation. Allah’s protected area is not lands, groves, nor pastures, although the whole earth belongs to Allah. Allah’s protected area is the *maharim* (the forbidden or the prohibited). Hence, if you fear suspicions, you have to move away from Allah’s *maharim*. You should be clear regarding your religion and leave suspicious things so as not to fall into the protected area of Allah which is forbidden to you.

Saleh (2002:67), in his *The Dictionary of Islamic Words and Expressions*, states that: “*Hima* ‘حمى’ means both forbidden and guarded. It is a portion of land reserved by

a ruler whether legally or illegally; prince’s ‘Hima’ is the thing forbidden by him to others and Allah’s ‘Hima’ means prohibited things”.

E&J-D start with the emphasis adverb “truly” to render the Arabic construction “لا” which is composed of the interrogative particle “إ” and the negative particle “لا”. In fact, this construction has many meanings and can be used in many situations including the present one. It can be used for warning as used by the second translator. Both translators unanimously translate the simile literally using two different words for rendering. The first uses “a sanctuary” and the second uses “a preserve” and by doing so they preserve the SL image and show the TL reader the way of combining the senses of diverged images. This shows that the translation has no problem in TL and would not confuse the TL reader.

The second translation uses the word “Beware” as a warning. The addition of this word supports the literal translation and gives more emphasis for the warning of the Prophet (ﷺ). This warning is an order by the Prophet (ﷺ) for all Muslims to stay away from the prohibited things. If one comes near the sanctuary he/she will surely be detained; therefore being away is the best method. The translator also literally renders the simile. The above mentioned definition of the word “Hima” can be used as a footnote to support the translation.

**Example (4-13):**

Another instance of simile is represented in the Hadith No. 40 illustrated in Table 4.12 below:

Table 4.12: A brief illustration of example (4-13) representing a problem of simile in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
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1	40	كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ	Be in the world <b>as though you were a stranger or a wayfarer</b>	Be in this world <b>as though you were a stranger or a traveler.</b>
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A gloss translation for the above mentioned Hadith can be “Be in this world like a stranger or a passerby”. Al-Tibi (1997, vol.3 :291) says that the prophetic Hadith portrays, using a picture and a word, this world and the one who is resident in it, starting with the verb of command “كن” “Be”, which gives the Hadith a rhythm with severe tone attacking the heart and shaking it violently. This makes the listener more attentive and anxious at the same time to see the effect of “Be” “كن” which comes resembling the reality consisting of the sentence “like a stranger or a wayfarer”.

Moreover, Ibn Rajjab (2007: 616) says that “the stranger” is the one who is far from his/her homeland. As the Prophet (ﷺ) concluded that the stranger may dwell far from his/her homeland and could be a resident, he followed the phrase with another simile, i.e., a “passerby” which is a traveler who stopped by the way and he/she wants to go back to his/her homeland, but cannot find what makes him/her reach his/her homeland. A passerby who intends to go to a new country, and passes through deadly valleys, does he/she stay a moment? The implicit meaning then is “be a wayfarer and do not be a stranger”. This note could be the central point in this Hadith.

Al-Tibi (1997, vol.3: 295) argues that the thing that combines the likened (human) and his likened to (stranger and wayfarer) is the avoidance of becoming attached to worldly things to the degree of being deceived and forget the Hereafter. If the wayfarer did not find a livelihood, he/she returned disappointed to his/her homeland. This world should be a source of livelihood for the Hereafter, but not to collect money.

The believer should collect righteous deeds which are the way for the Hereafter that waits ahead. The difference between these two cases is that the traveler knows the time he/she is going to spend and how much remains for him/her to return; it depends on him/her, but the human in this world knows how much passed of his/her age, yet he/she does not know how much time is left and that is up to Allah alone. Al-Tibi (ibid), maintains that this Hadith is worthy of being called “readiness for the longest trip”.

Both translators render the simile literally. The first translator does not add any explanation for the translation. The second translator adds the following explanatory note to clarify part of the meaning which is implicit in the simile: “Man is mortal and his earthly existence is transient. Man’s stay in this world is a period of preparation for his ultimate perfection in the Hereafter” (p.87).

Abu Hayati’s note does not refer to the meaning concluded by Ibn Rajjab (2007: 616) when he said that the meaning is “be a wayfarer and do not be a stranger”. More explanation, such as the above mentioned one, is required so that the TL reader becomes aware of the meaning of the simile. What supports Ibn Rajjab’s argument is that the Prophet (ﷺ) did not say “be a stranger” or “be a wayfarer” but said both so that the reader can make a comparison and the Hadith commentators, such as Ibn Rajjab, concluded that what is meant by the Prophet (ﷺ) is “be a wayfarer and do not be a stranger”.

#### **Examples (4-14), (4-15) and (4-16):**

Another instance of simile occurred in Hadith No. 23 and Al-Tibi (1997, vol.2: 224) says that rhetoricians would call this type “the rhetorical simile”. Consider the following table:

Table 4.13: A brief illustration of examples (4-14), (4-15) and (4-16) representing problems of simile in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	23	والصلاة نورٌ والصدقة برهانٌ ، والصبرُ ضياءٌ	Prayer is light; charity is a proof; patience is illumination	Salat (Prayers) is a light; sadaqah is a proof(of sincere faith); patience (sabr) is a shining glory

In the above mentioned extract of Hadith No. 23, three similes occur. The feature of simile in these examples is deleted. This leaves room for a recipient to look for common characteristics that bind the likened with the likened-to. In the first example (4-14), the Prophet (ﷺ) says “الصلاة نورٌ” (lit. Prayer is light).

Al-Tibi (1997, vol.2: 225) argues that since the light (likened-to) guides the person to the right path protecting him/her from falling into the pitfalls of the road, the prayer (likened) guides the person to the right path and avoids pitfalls of demons. As the prayer is the reason for the brighter lights of knowledge and the flowering of the heart and its turning to Allah, it is likened to light as an exaggeration in simile.

In the second example of simile (4-15), the Prophet (ﷺ) says “الصدقة برهانٌ” (lit. Sadaqah/charity is a proof). Al-Tibi (1997, vol.2:228) contends that since the proof (likened-to) is the unequivocal argument for the opponent to demonstrate his/her innocence before the judge at the time of trial to save him/her from punishment, so *sadaqah* (likened) is the argument and evidence on the truth of belief before Allah on Judgment Day (Qiyamah) to save the believer from the torment of fire. If the slave is asked at the Day of Resurrection (Qiyamah) about his/her money, his/her *sadaqah* is his/her evidence along with his/her answer.



In the third example of simile (4-16), the Prophet (ﷺ) says “الصبرُ ضياءٌ” (lit. patience is a shining light). Al-Tibi (1997, vol.2: 230) explains that patience (likened) is the opposite of intolerance, which is undoubtedly hard and painful, the Prophet (ﷺ) resembles it with “a shining light” “الضياء” (likened-to) because patience cleanses calamities and distress, as the shining light reveals things and clears them. Al-Jurjani (1984: 227) affirms that the prophetic eloquence of simile is clear in choosing the shining light, because it is located on sight in every time and place.

E&J-D literally render the first and second similes as the meanings are obvious and clear. They use the equivalence procedure in the third simile as the literal translation would seem strange for the TL reader without adding an explanatory note to clarify the image for the TL reader. The word “illumination”, given by E&J-D, is not the direct equivalent for “ضياء” (lit. shining light). “Illumination” is the result of “light”. Therefore, E&J-D use equivalence procedure to produce the effect of the message.

The second translator also uses the literal procedure with the first and second similes adding the phrase “sincere of faith” for the second simile within the text to give more information for the TL reader. Moreover, footnotes for both similes are given as an explanation. Footnotes here are very important as the similes are very difficult for the TL reader to understand. As for the third simile, the expression “shining glory” is used in addition to the following footnote:

Patience is said to be diya'. Diya' is an attribute of the sun while Nur (light) of the moon. Sunshine is more perfect than the light of the moon. Patience is called shining and not light as it produces perfect light in mind. Patience in trials and calamities creates brightness just as brightness of gold is seen after it is burnt by fire. (p. 50.)

In fact, the translator appropriately underlines the image using the above-mentioned footnote. Yet, the translation given, as it followed the adaptation procedure,

causes a loss of part of the SL message. The adaptation procedure is usually followed by translators as the counterpart is missing in TL. There is no specific reason that justifies this procedure in this point. There is no place here for the word “glory”. It is to be noted that the translation has provided a transliteration for the words “salat”, “sadaqah” and “sabr”, a step that can draw the TL readers’ attention to the sensitivity of these terms as they are religious Islamic specific terms and any translation method will be insufficient to cover the message held by them. A suggested rendering for “ضياء” can be “shining light”. This meaning is concluded from Abu Hayati’s footnote.

**Example (4-17):**

Another example of simile is also identified when the Prophet (ﷺ) told Muaadh about the gates of goodness. The Messenger wanted to show Muaadh the virtue of fasting (likened) and the privileges enjoyed by the one who fasts. He likened it with “جُنَّةٌ” (lit. shield or armor) (likened-to) which enhances the eloquence of this simile. As in examples (4-14), (4-15) and (4-16), the feature of simile is deleted. It is possible to say “Fasting is like a shield”, yet the Prophet (ﷺ) makes direct similarity between the likened and likened-to, which opens the door for interpretation on the part of the receiver to find a way to combine “fasting” and “shield”.

Table 4.14: A brief illustration of example (4-17) representing a problem of simile in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	29	الصُّومُ جُنَّةٌ	Fasting [which] is a shield	Fasting is a protection

Ibn Rajjab (2007: 443) says that as the shield is a protection for the soldier in a battle to repel the enemy and prevent his strikes, thus it is an impregnable object for

him/her. Fasting is also a weapon for the believer protecting him/her from the arrows of Satan and his sins as well as preventing the entry of the devil into the bloodstream. The implicit meaning for this Hadith is “fasting is like a shield in protection”.

The first translator gives a literal translation for the word “جُنَّةٌ” (lit. shield or armor), while the second translation uses the equivalence procedure as the word “protection” is general. The equivalence procedure is followed to achieve the effect and avoid literal rendering. No justification is provided by the translator as to why he follows this procedure. It is noted that the first translator preserves the simile and gives the TL reader the chance to think and make a comparison between “sawm” (fasting) and “shield” and the feature of simile between them to the opposite of the second translation, which gives a general meaning rather than a specific one given by the Prophet (ﷺ). A general meaning would not cause the TL reader to think of the eloquent style of the Prophet (ﷺ).

#### Example (4-18):

Another example of simile is underlined in the following Hadith:

Table 4.15: A brief illustration of example (4-18) representing a problem of simile in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	24	يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ ، وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ	O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, <b>that would</b>	O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns also all stand in one plain ground and you ask Me

			<p><b>not decrease what I have, any more than a needle decreases the sea if put into it.</b></p>	<p>and I confer upon every person what he asks for, <b>it would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it.</b></p>
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Al-Jurjani (1984: 123) in his lexicon *At-Tarifat* defines Hadith Qudsi as: “A Sacred Hadith is, as to the meaning, from Allah the Almighty; as to the wording, it is from the messenger of Allah (peace be upon him). It is that which Allah the Almighty has communicated to His Prophet (ﷺ) through revelation or in dream, and he, peace be upon him, has communicated it in his own words”. The Prophet (ﷺ) says “ما نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ” which literally means (this would not decrease what I (Allah) own even less than what decreases the sea if a needle dipped into it).

Al-Tibi (1997, vol.2: 243) comments that Allah has visualized some spiritual meanings embodied in images and forms associated with each other, in preparation for the following ideas. The image starts with the vocative mode picturing the number of questioners which is all creatures since the beginning of creation until the Day of Judgment using a simile element commensurate with the context of the text which is “Kaf” “الكاف”. One of the characteristics of “Kaf” is to make the far as very near and the inferior as very high to the status of the top. Allah likened the image obtained from inserting the needle into the sea taking into consideration what such an image denotes. The sea is often an example of generosity of man and greatness in the Arab imagination.

It is clear from the foregoing that the sea is often an exemplary of abundance; because it is the biggest visualization on the ground compared to a needle which is often an example of paucity or tiny things.

Al-Tibi (ibid) says that the simile feature, which combines the “likened” represented by all questioners of the creation mankind and jinns (goblins) and the “likened-to” represented by inserting the needle into sea, symbolizes completeness. One can imagine as he/she dips the smooth needle into the sea surrounding the planet, what does it extract? The logical answer would be: It hardly extracts anything. Therefore, Allah Almighty, the lasting generous, who provides livelihood for all creation, does not stop or cut off His livelihood for His creation.

Both translators here use literal translation as the simile is conveyed to the TL without loss. What is left for the reader is to make the comparison between the gathering of peoples, and their needs, and dipping the needle into the sea and what it extracts.

Al-Tibi (1997, vol.2: 248) contends that the eloquence of simile here is derived from the phenomena of nature. The simile images derived from general and recognized cosmic or psychological elements will survive and their impact on generations will be everlasting.

In this aspect 15 instances are recognized (see Appendix C). The extensive use of the literal procedure is noted. E&J-D used this procedure 10 times while Abu Hayati used it 9 times. Nevertheless, Abu Hayati when using procedures other than the direct tends to give notes and footnotes. In this aspect, the only example of calque in this collection is listed here which is used by Abu Hayati when he translated “الدين النصيحة” into “religion is *nasihah*” along with a footnote to clarify the meaning of this term. The term *nasihah* is discussed in section (4.3.1.1.1).

The other oblique procedures used are: adaptation, equivalence and transposition. E&J-D use equivalence procedure 3 times; while Abu Hayati uses this procedure 2 times.

In fact, the Prophet (ﷺ) used simile as a mean to link the religious teachings with universal things that can be easily recognized so that the simile will be strong and the reader will not find a difficulty in explicating them.

#### 4.3.1.2.3 Metonymy الكناية

In the previous chapter, specifically in section (3.3.2.1.2.3), this term has been briefly discussed along with some examples from the Holy Quran. In this section examples from the collection under consideration will be examined. In this aspect, four examples are discussed.

#### Example (4-19):

The first example to discuss here occurred in Hadith No. 28 narrated by Abu Najeeh Al-A'rbad. Table 4.16 below illustrates the example:

Table 4.16: A brief illustration of example (4-19) representing a problem of metonymy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	28	فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوْاجِدِ،	so you must keep to my Sunnah and to the Sunnah of the rightly-guided Rashidite Caliphs <b>cling to them stubbornly.</b>	So for you is to observe my Sunnah and the Sunnah of the rightly-guided Caliphs, <b>holding on to them with your molar teeth.</b>

A gloss translation for the metonymic expression “عَضُوا عَلَيْهَا بِالنَّوَاجِدِ” can be “bite, for the purpose of holding, on them with your molar teeth”.

Ibn Rajjab (2007: 426) notes that the *Iman* (faith) of an individual will be incomplete unless two things come together: that he/she must follow what was brought by the Messenger of Allah, and that he/she should love the Messenger of Allah more than himself/herself, his/her son, his/her parents and the entire world. He/she should follow the *Sunnah* of the Messenger of Allah. So, a person must hold on *Sunnah* firmly with his/her “نواجذ” (molar teeth).

Al-Tibi (1997, vol.3: 16) says that the meaning of metonymy here is “to be careful so as not to leave the *Sunnah* behind”. The Prophet (ﷺ) likened his *Sunnah* as something tangible which can be touched and caught with hands and more to hold with teeth and not any teeth but the molar teeth which are the strongest type of teeth and when something is caught by the molar teeth, it is very hard to take it out.

E&J-D use the equivalence procedure by giving the rendering “cling to them stubbornly” choosing to give the literal meaning in a footnote. The first translator concludes that the TL readers may find the main text very strange and it might be perplexing. It can be argued that the translators’ point of view stems from the fact that the Prophet (ﷺ) is talking about something abstract and finally ends the speech with abstract ideas transferred into a tangible ones. The abstract idea is *Sunnah* which is transferred into tangible thing that can be held by teeth. This, in fact, is strange for a one who does not have an idea of the prophetic style and his way of conveying the information. In this way of translation, the strength of the message is devalued. The footnote given helps the reader in realizing the message. Yet, it will not be a substitute for the original meaning.

The second translator literally renders the original metonymy by reproducing the same image of the original. The idea here is that the TL reader starts to feel the strangeness of the text. This would raise the TL reader's questions regarding the strangeness of the message. In such rendering, new image is brought to the TL readers. Using those rhetorical devices, undeniably, gives the speech an effect which is not realized using simple language. Raising questions means more knowledge. Literal translation here highlights the beauty of the SL and the way of expressing ideas.

**Example (4-20):**

A metonymic expression is also underlined in the following Hadith. Consider the following Table:

Table 4.17: A brief illustration of example (4-20) representing a problem of metonymy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	2	أَنْ تَرَى الْخُفَاءَ الْعُرَاةَ الْعَالَةَ رِعَاءِ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبَنِيَانِ	and that you will see <b>the barefooted, naked, destitute herdsmen</b> competing in constructing lofty buildings.	that you will see <b>the barefooted ones, the naked, the destitute, the herdsmen of the sheep</b> (competing with each other) in raising lofty buildings.

Al-Tibi (1997, vol.1:42) says that the phrase “الْخُفَاءَ الْعُرَاةَ الْعَالَةَ رِعَاءِ الشَّاءِ” (lit. the barefooted, the naked, the dependent, the herdsmen of the sheep) is a metonymy for a modified which means “the low status people” “الأسافل”. The Messenger (ﷺ) wanted to draw a picture using signs taking us to the far horizon to imagine the past of those people and the reality that they live while they are barefooted, naked, and after all a



burden. The Messenger (ﷺ) specified the herdsmen because they are the most vulnerable people.

Al-Tibi (ibid) contends that the expression “رِعَاءِ الشَّاءِ” (lit. sheep herdsmen) is more appropriate in this context than camel herdsmen. The reason for this is that camel herdsmen are often holders of pride and snobbery and they are not a burden or poor. The description of the Prophet (ﷺ) becomes more consistent with an exceptional view, and the beauty of the style, as well as the accuracy of wording, especially when he started with the expression “تَرَى” ((you) to see) and the emphasis particle “أَنْ” which has affirmed achieving the future vision of the holders of those descriptions. Then, the context of the Hadith brings a great shift describing them competing in architecture and skyscrapers.

Ibn Allan (2004: 49) says that the phrase “الْحَفَاةُ الْعُرَاةُ رِعَاءِ الشَّاءِ” is a metonymy for assigning great issues to non-professionals, and the low status people of the desert, mostly poor, become kings or like kings, even their conditions develop and the world will be suitable for them. Consequently, they direct their attention to the construction of buildings and the demolition of religion contrary to the provisions of the Holy Quran and prophetic *Sunnah*.

This description, with its main idea as the sheep herdsmen who are low status people and are going to control the world, is very hard to reproduce in few words as the Prophet (ﷺ) did. The first translator modifies the word “herdsmen” with the word “destitute” which has the meaning of “poor”, “impoverished”, and “needy” as well as “low status people” to a lesser extent, but still lack the meaning of “non-professionals”. The translator does not specify which type of herdsmen is the one intended by the Prophet (ﷺ) as the original specified them with “herdsmen of the sheep” “رِعَاءِ الشَّاءِ”. This

causes the translation to lose part of the meaning. The literal procedure here is followed and this procedure is not enough as the translation still lacks more information to provide for the TL reader.

The second translator also follows the literal procedure. The difference here is that the type of herdsmen is specified using “herdsmen of the sheep” as in the original. The difference between the “herdsmen of the sheep” and the “herdsmen of the camels” is a well-known fact in the Arabic culture and the TL reader may not be aware of the difference unless stated in a note to support the translation. It is noted that both translations found a difficulty in rendering the meaning of “low status people and non-professionals” and the translation still need clarification as to why the Prophet (ﷺ) used this metonymy. A footnote containing a description for those “low status people and non-professionals as being the leaders of this world” and their connection with one of the signs of the end of this world can be sufficient to give more information for the TL reader.

**Example (4-21):**

Another metonymy is pinpointed in Hadith No.5 illustrated in Table 4.18 below. It is noticeable that the metonymy in the Hadith is very difficult to represent even via many means due to the big difference between the item described and the implicit meaning. The Hadith takes the readers to the far horizon to consider the suffering of the Prophet (ﷺ) and the difficulties he faced in order to deliver the divine message to the people as well as to spread the message of Islam for the entire world and establish rules, provisions, orders and prohibitions. Consider the following Hadith illustrated in Table 4.18 below:

Table 4.18: A brief illustration of example (4-21) representing a problem of metonymy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	5	مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا، مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ	He who innovates something in this <b>matter of ours</b> that is not of it will have it rejected.	Whosoever introduces into this <b>affair of ours (i.e. into Islam)</b> something that does not belong to it, it is to be rejected.

Ibn Rajjab (2007:104) says that by the grace of Allah, the Prophet (ﷺ) succeeded in carrying out the mission and when he was inspired by Allah that there are events that will happen in the future after his death, changing the course of the message of Islam, he used the implicit style in the Hadith to show that the religion is complete and it is clear like the sun and that it cannot be hidden to anyone holding insight.

Al-Tibi (1997, vol.1:135) says that the metonymy in this Hadith is represented in the choice of the “أمرنا” (lit. our affair/ matter) to mean “Islam”. The choice of the pleasant word: “أمرنا” (our matter/affair) instead of “ديننا” (our religion) is to notify that this religion is ours and that we are concerned with it and we should not spare any effort to serve. Then, each and every Muslim will be responsible for protecting it. It should be our first concern.

Remarkably, the combination of the word “أمرنا” (our affair) with the deictic word “هذا” (this) has revealed that this religion is tangible and can be described using concrete objects. Moreover, this religion is without any defects; because he who wants to change in the religion, as if he found a flaw and this is inadequate understanding.

The first translator uses the literal procedure to render the metonymy and the sentence in its present form would not convey all the meanings inherited in the original. The context of the translation does not reflect the meaning of the original; rather the sentence is ambiguous and uninformative. It is to be noted here that the translator gives the same translation for the derived verb of the root “bid’ah” and the verb “أُخِدْتُ” (innovate/ introduce) which questions also the word “innovation” given as a translation for “bid’ah” as will be seen later in section (4.3.2.2). The tense of the original is in the past; yet the reference of the word in the original is in present and future because the verb “أُخِدْتُ” (innovate/ introduce) has the meaning of introducing something new to warn all Muslims against every single aspect that may happen and make any difference to this religion. Therefore, the translator is successful in rendering the past into the present which carries also a reference to the future. Yet, the translation “this matter of ours” for “أَمْرِنَا” does not convey the meaning of the original as it does not specify the reference to whom this matter belongs. Therefore, there is a lack of reference for the sentence.

The second translator also renders the tense into the present using the verb “introduces” choosing another rendering other than “innovates” which he used for “bid’ah”. As for the rendition of the word “أَمْرِنَا”, the translator, in addition to the literal meaning of the original, has provided a note between two brackets “into Islam” to inform the reader about the reference of “this affair” which clarifies as well as specifies the intention of the Prophet (ﷺ) when he said this.

Sometimes, conforming to the original by giving as short as possible a rendition will cause the meaning to be lost rather than informing the reader. Consequently, the TL reader cannot understand the message as understood by the SL reader as there are other information lost in the process of translation.

**Example (4-22):**

The following is the last example that will be discussed in this aspect. This Hadith Qudsi is narrated by the companion of the Prophet Abu Dharr Al-Ghifari:

Table 4.19: A brief illustration of example (4-22) representing a problem of metonymy in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	24	يا عبادي . إنما هي أعمالكم ، أحصيتها لكم ، ثم أوفيتكم إياها ، فمن وجد خيراً فليحمد الله ، ومن وجد غير ذلك ، فلا يلومن إلا نفسه	O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and <b>let him who finds other than that</b> blame no one but himself.	My servants, these deeds of your which I am recording for you I shall reward you for them, so he who finds good should praise Allah and <b>he who does not find that</b> should not blame anyone but his ownself.

Al-Tibi (1997, vol.2: 244) noticed that both the context of the conditional structure of the sentence and the image of penalty highlight the style of metonymy when the Prophet (ﷺ) said “one who finds good let him/her praise Allah” that the phrase indicates the righteous believer who is guided by Allah and has received such status. The prophet’s (ﷺ) saying “ومن وجد غير ذلك” (lit. who finds other than that) is considered an indication that the one concerned has been deprived of the above-mentioned status because he/she continued his/her errors and did not repent. Therefore, the Prophet (ﷺ) expressed the “evil” indirectly by a metonymic structure. Instead of saying “who finds evil actions, done by him/her (at the Day of Judgment)”, the Prophet (ﷺ) used “other

than that” to avoid the use of objectionable words or harmful notifications and to teach Muslims how be decent in speech.

Both translators agree on using the literal procedure which conveys the decent style of the Prophet (ﷺ). The meaning will be conveyed more appropriately if a note referring to the implicit meaning of “evil” is added so that the reader will not think of any other thing and the warning will be clearer. The structure of the phrase can be as follows: “who finds other than that (evil actions)”. In this manner the TL reader will connect the ideas presented and can recognize that there is a polite mode of saying “evil actions” other than the direct one.

In this aspect, 16 instances are highlighted. Both translators follow the same procedures in rendering all the items that are identified in this collection (see Appendix D). They use the literal procedure 8 times, equivalence 3 times, transposition 4 times and adaptation 1 time. The difference is that Abu Hayati provides notes as well as footnotes in most instances to support the translation. This gives a clear indication that Abu Hayati tries to convey the idea that the text of the translation is not conveying the required meaning in a sufficient way; therefore, he supplies the translation with notes and footnotes.

As for using the equivalence procedure in rendering some cases of metonymy, it can be said that the translation still retains the original meaning as the meanings used by the Prophet (ﷺ) are universal and what is left for the TL reader is to connect between these images. The use of the transposition procedure is attributed to the way the translator approaches the text. The difference in the systems of the two languages obliges the translator to use a structure instead of the same word class. Transposition procedure in this aspect is used as there is no direct translation for some items within the

structure of the metonymy as for example the verb “يحل” (lit. to make it legal or Halal) in which the two translations use different structures. E&J-D use “be legally spilt” while Abu Hayati use “be lawfully shed”.

Adaptation procedure is used once as the metonymic item “طيب” (lit. delicious/ Halal (legal)/ good/pure/ goodness) has no equivalent in the TL to encapsulate all, the meanings. Abu Hayati provided a footnote to explain more the meaning of this item so that the image will be clear to the TL reader. It is to be noted that both translations use mixed procedures (couplets) once to render the metonymic item. This occurred in Hadith No. 2 listed in Appendix D.

#### **4.3.1.2.4 Succinctness**

In this aspect, both types of succinctness will be discussed, i.e., brevity and ellipsis. The analysis will begin with brevity as a distinctive characteristic of the prophet’s style.

##### **4.3.1.2.4.1 Brevity**

Hadiths are intended to inspire the souls of today’s Muslims and motivate them. Moreover, the inimitable style of the Prophet (ﷺ) is marked with conciseness of speech that is marvelous and impressive. Muhammad, the Messenger of Allah (ﷺ) is given incomparable rhetorical skills. Those who study Hadith say that his words are comprehensive, eloquent, and simple. Conciseness of speech implies expressing multitude of meanings in few words.

Siddiquie (1977) is one of those who translated *Sahih Muslim* into English. He noted the extraordinary flexibility of the Arabic language. He also noted the eloquence of the Prophet (ﷺ). He says:

Bookstores and libraries today are full of books of proverbs, coined by historical personages and political and religious leaders. But each of these pales in comparison to the eloquence of the Messenger of Allah (upon him be peace) and philosophers and sages seem nothing more than struggling students in the light of his divinely inspired wisdom. (Siddiquie, 1977:20)

**Example (4-23):**

The Prophet (ﷺ) said: “أعطيت جوامع الكلم” (lit. I have been given the conciseness of speech). Ibn Rajjab (2007: 13), in his introduction, says that the aforesaid phrase recurs ten times in the sayings of the Prophet (ﷺ) as collected by Hadith commentators. One of these Hadiths representing the prophet’s conciseness of speech is the Hadith No. 32 in this collection. The Prophet (ﷺ) says: “لا ضرر ولا ضرار” (lit. no harm/ harming and no harming/ harm). The two central words (ضرر, ضرار) in this Hadith collect as many meanings that are challenging to explain in few pages. This Hadith is the only example to discuss in this aspect to avoid repetition of ideas and discussion of the pithy language of the Prophet (ﷺ).

Ibn Rajjab (2007: 497) says that Hadith commentators extracted many rules from this Hadith such as: the harm should be lifted, the harm should not be lifted with harm, lightest harm should be endured for the worst harm, warding off evil is better than bringing benefits, and other rules that this Hadith indicated. This Hadith was the basis for autonomous science in the Islamic religion, i.e. the purposes of Islamic law, which indicates that Islam came to achieve the best interests of people and ward off evil from them.

As regards the meanings of the words “ضرر” and “ضرار”, Ibn Allan (2004: 502) would say that they have many meanings. They are words of the same root. In the Arabic language, they are against “benefit”. They have other meanings such as harm and



conquest. Other meanings related to all that which is poor and poverty such as ill, droughts, and intensity, decrease in money and lives as well as the need and necessity.

The words of the Prophet (ﷺ) are general without any limitations. Moreover, the two central words are indefinite which means that all types of harm and harming are prohibited and are not permissible. The strength of the words in the form of negation indicates prohibition in Arabic.

Table 4.20: A brief illustration of example (4-23) representing a problem of brevity in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	32	ضرر ولا ضرار لا	There should be neither harming nor reciprocating harm.	No harm, no harming (in other words, where there is no injury there is no requital).

As for the translation of this Hadith, the dilemma of the translators is undeniable. The words of the Prophet (ﷺ), though they are short, convey significant meanings that comprise the whole life of every Muslim.

The first translator paraphrases the simplest meaning of the Hadith by giving as much information as possible using as short as possible words to convey that information then translated the paraphrased meaning. Nonetheless, the number of the words doubled in English. In the original, it was four, while in the translation the number is eight. The translator uses both the words “harm” and “harming” as the central meaning for the translation in addition to choosing the word “reciprocating” with “harm” to convey the meaning of “ضرار”. It is obvious that they used the procedure of equivalence to render the Hadith as they think that the effect of the message is more

important than the length of the translation. The procedure of equivalence is used due to the limited space and to achieve the effect of the message as it is impossible to recapitulate the unlimited meanings in few words. The equivalence procedure overlooks the limited number of the original. The reader's understanding of the general meaning is the ultimate aim regardless of the original structure. Other meanings, stated by Ibn Rajjab above, are sacrificed.

As shown above, the beautifulness of the aforementioned Hadith stems from compiling inclusive meanings in short words. Therefore, the translators here attempt to convey at least one aspect of the meanings of the Hadith through such rendering.

Moreover, the translators also used the phrase "there should be no" to convey "لا" in Arabic. The translators here are successful as they attempt to convey the meaning of negative obligation or "prohibition". Arabic grammarians term this "لا" when combined with a noun as "لا النافية للجنس" (absolute negation) where the meaning is prohibition.

The Arabic structure also conveys the meaning of command and obligation in one set as stated by Yusuf (2003: 175). It is very difficult for any English structure to convey both meanings in one set. Translators have to sacrifice either the length of the translation or choose to convey only one aspect of meaning. It can be said that they choose to paraphrase the whole Hadith thinking that this is the best choice. The translators assume that the TL reader is concerned about the meaning and hence neglect the aesthetic value of the text represented by succinctness of the words used.

In fact, the words of the Prophet (ﷺ), though short, have in themselves a meaning in that at the time of the Prophet (ﷺ), Arabs were boasting with their succinct language and their eloquent people. But when the Prophet (ﷺ) was sent to them, his words stunned

them at that time because the Prophet (ﷺ) used their language but conveyed inclusive meanings by the well-formed structure he used.

As for the second translator, it is noticeable that he chooses to abide even by the number of words as in the original. Using this structure, the translator tries to tell the TL reader that the original text is short, sacrificing a long list of meanings that can be conveyed if long forms are used. Alternatively, the translator chooses to give the required information through notes and footnotes.

It is worth noting that the first translator uses “harming” for “ضرر” while he uses “harm” for “ضرار”. The second translator interchanges the use of these words which reflects the perplexing meaning of the original words in addition to their succinctness. The shade of meanings included in the Hadith cannot be attained through any English structure.

The second translator adds the following statement trying to give more information to the reader in the main text rather than in a footnote:

“in other words, where there is no injury there is no requital”

Ibn Rajjab (2007:499) regards the meaning presented in this statement as one of the hidden meanings extracted through the unique structure of this Hadith. The procedure followed is literal in addition to a note to give more information for the reader.

What can be concluded from the second translation is that the translator concludes that the English translation is not enough in rendering the original and the translator attempts to support the translation with additions, notes as well as footnotes. At the same time, he tries to tell the TL reader that the SL text is very brief.

As explained earlier in the introduction of this aspect, the style of the Prophet (ﷺ) is inimitable. One of those prominent aspects of the prophet's style is brevity. In the present collection, brevity occurred 8 times (see Appendix E). Those occurrences of brevity contain collective meanings. The dominant procedure in this aspect is the literal. The difference between translations is that Abu Hayati supports the translation with notes and footnotes to clarify, to a certain extent, the hidden meanings which the translation cannot disclose with the few words given.

Adaptation procedure is used once by both translations in Hadith No. 21 and explained in section (4.3.1.1.1) as they deal with the meaning of "Istiqamah". Abu Hayati provides a footnote to highlight the meaning of this term.

#### **4.3.1.2.4.2 Elliptical succinctness**

This section is concerned with the instances of ellipsis in the collection under study, the knowledge of which is indispensable to the translator. Twenty-eight examples are identified and only representative examples will be discussed. It is argued here that a well formulated classification can be helpful not only in understanding the prophetic text, in particular in understanding the rhetorical (i.e. eloquent) function of ellipsis, but also in improving translations, reviewing Arabic traditional grammar and better understanding the Arabic language. These elliptical instances consider the type of translation challenges which face the translator and the translation procedures that have been adopted.

Elliptical succinctness means expressing many meanings with fewer words, by deleting part of the structure without shaking or prejudice to the meaning. The following

are illustrative examples of the kinds of ellipsis that occurred in the collection under study.

#### 4.3.1.2.4.2.1 Particle ellipsis

The collection contains some Hadiths in which the particle is ellipted. The context indicates the deleted particle, such as the ellipsis of coordination particle and the vocative particle. As for the vocative particle, it may be removed for ease and conciseness or politeness and sociability such as close relationship with the addressee when the situation requires and the addressee is near. Particle ellipsis occurred in the following Hadith as narrated by Abu Hurayrah:

#### Example (4-24):

Table 4.21: A brief illustration of example (4-24) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	35	لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا	Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, <b>but be you, O servants of Allah, brothers.</b>	Do not envy one another, do not outbid one another, do not hate one another, do not shun one another and do not enter into transaction when the others have entered into that transaction; <b>and be as fellow-brothers and servants of Allah.</b>

In this Hadith the Prophet (ﷺ) says “وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا” (lit. Be servants of Allah and brothers). Ibn Rajjab (2007: 533) observed that the Hadith has listed the requirements of brotherhood among the servants of Allah, and then brought prohibition

into imperative mood signifying obligation by saying: “Be servants of Allah and brothers”. An-Nawawi (1968: 469) says: “deal and treat other Muslims as brothers and be friends with affection, kindness, compassion, courtesy and cooperation in goodness, with purity of hearts”. This Hadith is a call for believers to honour their Muslim brothers.

Earlier in this Hadith, the Prophet (ﷺ) gives some commands. These commands are stated orderly by the Prophet (ﷺ) according to priority. Nevertheless, the well-structured sentence by the Prophet (ﷺ) kept the importance balanced on all the mentioned aspects.

Al-Tibi (1997, vol.3: 189) says that the ellipted vocative particle, as specified by grammarians, is “يا” “ya” (O). As the speech is an appeal to the hearts of the listeners to direct them to the right path, this necessitated deleting the vocative particle: “O” “يا” in the prophet’s (ﷺ) saying: “Be servants of Allah brothers” and possibly, as Al-Tibi (ibid) says, the structure without ellipsis is: “O be servants of Allah” or, “Be servants of Allah, O brothers”. It is to be noted that the parenthetical phrase “كونوا عباد الله إخواناً” here is used for enlightening and emphasis which is more eloquent. The previous commands are prohibitions composed of a succession of one word form in the negative as they are preceded by “لا”, while the phrase “وكونوا عباد الله إخواناً” is a full sentence in the affirmative imperative form. In using this different structure, the Prophet (ﷺ) here wanted to emphasize the prominent place of brotherhood in Islam. The inferred meaning of “يا” “O” is a special call from the Prophet (ﷺ) so that Muslims pay attention to this characteristic of Islam.

The first translator regards it better to render the ellipted vocative particle, while putting less emphasis on the imperative meaning presented in the SL, whereas the second translator keeps the ellipted item without representing it and follows the SL. The translator keeps the emphasis on the imperative meaning of the SL thinking that the emphasis should be kept on the command of the Prophet (ﷺ) “to be brothers” rather than showing the closeness of both the addressee and the addresser as the translation shows. It is to be noted that the structure of command and the emphasis will be different in the above mentioned cases and this is obvious in the difference between translations as regards the structure of the sentence and whether the emphasis should be directed to the servants or brothers.

Revealing the beauty of the language, and before that, the beauty of the style of the Prophet (ﷺ) is of immense value and should be represented in the translation either in the text itself or through other means such as notes and footnotes. Those ellipted items are identified for the SL reader through supplementary explanations of these Hadiths, while the TL reader would not know that unless represented by the translator in some way or another.

#### **4.3.1.2.4.2.2 Word ellipsis**

Al-Tibi (1997, vol.1: 22) says that word ellipsis has wider scope than particle ellipsis or phrase ellipsis, because vocabulary is easier to account for and the item can easily be recovered. There will be a focus on this type of ellipsis which is divided into many types: verb, subject, object, additive, inchoative, predicate, and modified ellipsis. This is perhaps the reason for the vast number of examples.

#### **4.3.1.2.4.2.2.a Verb ellipsis**

In principle, the doer of the action should be mentioned. It may be implicit but associated with a linguistic context leads to inferring the ellipsed item. Consider the following example:

**Example (4-25):**

Table 4.22: A brief illustration of example (4-25) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	24	يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا.	<b>O my servants, were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you, that</b>	<b>O my servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of Jinns even, become(equal in)God-conscious like the</b>

Table 4.22: continued

item	H. No.	SL	E&J-D	Abu Hayati
			would not increase My kingdom in anything.	heart of a single person amongst you, nothing would add to My Power.

The phrase that contains the ellipsis is: “يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ” (lit. O My servants! If the first of you and the last of you). Al-Tibi (1997, vol.2: 245) says that there is a verb ellipsis. The position of the verb here is after the conditional particle “لو” (if) and the meaning of this verb is “حدث” (if proven or if it happened) and the complete structure of the sentence is “يَا عِبَادِي! لَوْ حَدَثَ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ” (lit. O My servants! If (happened that) the first of you and last of you). Moreover, Al-Tibi (ibid) argues that



there is a rhetorical function here in addition to the grammatical construction. As the Hadith focused on highlighting the succession of *taqwa* (piety) and “الفجور” (debauchery) and the escalation of the event to the degree of including the *Ins* (human) and *Jinn* (goblins), and even the angels, the situation recalled verb ellipsis to highlight that event. With respect to this, Al-Tibi (ibid: 247) comments: “highlighting the event with the drop of the related verb will cause to draw the attention of the recipient and put more focus on the event of gathering, as it is the most important in the words of the addresser”.

Neither translation makes any reference to the ellipsed verb; rather they focus on conveying the conditional structure of the SL.

The first translator selects a grammatical structure instead of rendering the ellipsed verb. He represents the past tense of the original using the auxiliary verb “were” choosing a structure of English sentence (were+subject+to become). This structure is used to indicate impossibility. Again here, the ellipsed item is not represented. Arab grammarians, such as Yusuf (2003: 131), say that it is something usual to conceal the verb after the conditional particle “لو” (if). The importance of the verb is for the TL structure to be informative. In their present structure, both translations lack informative verbs.

The second translator renders the conditional structure in addition to the impossibility structure of the original. The ellipsed verb is not rendered either. As a suggested translation, it might be “if it happened that” to retain the ellipsed item as well as the conditional structure of the sentence.

#### **4.3.1.2.4.2.2.b Subject ellipsis**

Subject ellipsis may occur to show respect for the doer or for rhetorical purposes such as succinctness provided that there is a linguistic clue to identify the meaning. Therefore, the subject will be inferred by the text receivers and there is no need to mention it. Consider the following Hadith narrated by Ibn Umar:

**Example (4-26):**

Table 4.23: A brief illustration of example (4-26) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	8	أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	<b>I have been ordered to fight against people</b> until they testify that there is no god but Allah and that Muhammed is the messenger of Allah	<b>I have been commanded to wage war on the people</b> till they testify that there is no deity save Allah and that Muhammed is the messenger of Allah

In this Hadith, the Prophet (ﷺ) said: “أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ” (lit. I was ordered to fight the people). The subject (in Arabic) or the agent (in English) is ellipated as the sentence is in the passive voice. The Arabic language regards the passive voice as subject ellipsis. The Arabic language tends to make the doer of the action explicit. The doer may be ellipated for rhetorical purposes or other purposes specified by grammarians. Al-Tibi (1997, vol.1: 188) comments on this Hadith saying: “it is axiomatic that no one commands the Prophet (ﷺ) except Almighty Allah, the Creator. Therefore, the subject of the sentence, which is assumed to be ‘Allah’, is ellipated”. Al-Tibi (ibid) adds that scholars differed in the cause of ellipsis. Some would say that it is to show respect to Allah. Others would say that it is ellipated for brevity of the speech and there is, therefore, no need to mention it, which is somehow more reasonable. Moreover, ellipsis

of the subject in this Hadith is meant to highlight the event to the reader drawing his/her attention to the matter under consideration.

Both translators keep the ellipsis as in the ST without rendering the ellipsed subject. They keep the focus on the command using two verbs: “order” and “command”. As discussed above, the structure in Arabic clearly shows that Allah Almighty has ordered the Prophet (ﷺ) through the structure of the sentence, while the English text does not show this. The SL reader understands that the order is given by Allah. The TL reader of this translation would not understand that the order is given by Allah as he/she does not own beforehand knowledge to inform him/her about the source of the order. Moreover, the translators do not contextualize this. The purpose of ellipsis here is to glorify Allah as stated by Al-Tibi (ibid). Yet, the English structure would not perform this function. A parenthesis enclosing (by Almighty Allah) after the verbs “order” and “command” might compensate for the ellipsed subject.

It is to be noted that, in both translations, the particle “حَتَّى” (until) is here represented though it is only mentioned in the beginning of the Hadith because the translators are afraid that the meaning will be confined to *shahadah* (testifying). The order here is very strong and serious in which the Prophet (ﷺ) is commanded by Allah to fight those who are waging war against Islam and contradicting its teachings. Therefore, the command is direct and the *sahabah* (companions) would understand that Allah only commands the Prophet (ﷺ).

#### **4.3.1.2.4.2.2.c Object ellipsis**

Yusuf (2003:4) says that the object is regarded as a complement and the sentence can stand with a complete meaning using a verb and a subject only without an object.

Therefore, it can be ellipted and can be inferred. Hence, the function of ellipsis here is to achieve succinctness for the purpose of generalization. There must be a linguistic clue to indicate ellipsis. The following Hadith Qudsi illustrates object ellipsis:

**Example (4-27):**

Table 4.24: A brief illustration of example (4-27) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	38	وَلَنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ،	Were he to ask [something] of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it.”	And if he asks Me, I shall surely give him, and if he refuge in Me, I shall certainly give him refuge,

In this Hadith Qudsi, the two phrases “وَلَنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ” (lit. If he/she asks Me, I shall give him/her, and if he/she refuge in Me, I shall give him/her refuge) come as a conclusion for this Hadith Qudsi, and a reward for the “servant” already mentioned at the beginning of the Hadith:

“ وَلَا يَزَالُ عِنْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ”

“And My servant ceases not seeking My nearness by offering nawafil (supererogatory) till I love him/her”.

Al-Tibi (1997, vol.3: 246) contends that Allah loves all believers and would not reject anyone who asks Him especially if the believer performs all what Allah asks him/her to do. Therefore, the object here is ellipted to include all what the believer asks Allah for or seeks refuge of whatever makes him/her seek refuge. This makes the request of the believer open ended. Al-Tibi (ibid) adds that if the object is mentioned in both

phrases, the effect will be lost and generalization will not be achieved. There is another rhetorical purpose that can be deduced from the Hadith, which is succinctness. If the object is mentioned in both sentences, it takes several pages to list the needs of a Muslim from his Creator.

The main linguistic clue for ellipsis is the verb “سألني” (lit. asked me) which is a transitive verb in Arabic and the ellipsed meaning is “asked me anything whether spiritual or material”. It is to be noted that the rhetorical systems and the structures of both Arabic and English are different. Hence, not every missing item in one language should be kept missing in the other as there will be a flaw in the sequence of ideas as regards the translation.

The recipient can imagine anything needed from Allah. Ellipsis, therefore, is purposeful and the listener can imagine whatever needs he/she wants from Allah. Usually, the verb “ask” is also transitive in English and requires a complement to specify the thing asked.

As for the translations, it is clear that E&J-D add the word “something” to render the ellipsed item in the first phrase and avoid this in the second phrase and the reason for this is that the verb “ask” needs a complement to specify the thing being asked. The TL reader will immediately ask: “what is the thing that will be given by Allah to his servants?” The word “something” is general and would make the door open for interpretation as to what is that thing. Therefore, it could mean “everything” as in the original. The second translator keeps the ellipsis without adding anything after the verb “ask” following the SL in both phrases.

Adding those ellipsed items supports the translation as they are easy to assume in the SL, but not in the TL. The TL reader has the right to get all those details even if the

translation will be longer than the original and may lack brevity. Yet, the information he/she gets is very important especially in such sensitive texts. As a suggested addition for the translation, it can be as follows: “asked me ‘anything whether spiritual or material’”. This addition might retrieve part of the meaning of the ellipted object.

In fact, one who reads the Holy Quran, especially the last two *Suras* (chapters), namely, *Al-Falaq* and *Al-Nas*, realizes that there are many concerns that the servant of Allah should seek refuge of them. Consider the following interpretations by Al-Hilali and Khan (1985):

*Surat Al-Falaq*

In the Name of Allah, the Most Beneficent, the Most Merciful.

Say: “I seek refuge with (Allah) the Lord of the daybreak”,

“From the evil of what He has created”;

“And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away)”.

“And from the evil of the witchcrafts when they blow in the knots”,

“And from the evil of the envier when he envies” (113:1-5) (Al-Hilali and Khan, Trans., 1985:604).

*Surat An-Nas*

In the Name of Allah, the Most Beneficent, the Most Merciful.

Say: “I seek refuge with (Allah) the Lord of mankind”,

“The King of mankind”,

“The Ilah (God) of mankind”,

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allah)”,

“Who whispers in the breasts of mankind”,

“Of jinns and men” (114:1-6) (Al-Hilali and Khan, Trans., 1985:604).

The word “something”, as it is indefinite, will fit the context here and it is suggested that the same word be added to the second phrase “وَلْيُنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ” so that the phrase will be “and if he takes refuge (of something) in Me”. The TL reader can be referred to the above-mentioned interpretations of the two *Suras* to get more information as regards “asking Allah” and “seeking refuge in Him”.

#### **4.3.1.2.4.2.2.d The genitive construction (al-Idhafah) ellipsis**

Ibn Allan (2004: 592) argues that the genitive construction (al-Idhafah) ellipsis is a way of expanding the meaning, in which the prepositional phrase can be ellipted without causing confusion to the structure of the sentence or its meaning. This type of ellipsis is justified if the addresser has a common knowledge with the addressee since the grammatical function of the prepositional phrase is to restrict the meaning. Yet, if the meaning is inferred, the prepositional phrase can be ellipted for the purpose of succinctness. Concerning this, the following instance shows the genitive construction ellipsis in the Hadith Qudsi:

#### **Example (4-28):**

Table 4.25: A brief illustration of example (4-28) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	38	فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ	<b>When I love him I am his hearing</b> with which he hears, his seeing with which he sees,	<b>When I love him, I shall be his hearing</b> with which he shall hear, his sight with which he shall see,

The phrase “فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ” (lit. When I (Allah) love him/her, I am his/her hearing) contains a genitive construction ellipsis and the ellipted construction is assumed to be “في طاعتي” (lit. in obeying My order) and the whole structure without ellipsis will be (When I (Allah) love him/her, I am his/her hearing in obeying My order). Al-Tibi (1997, vol.3: 250) maintains that exegetes of Hadith are at odds as to how The Bari (Allah) will be the hearing of a person and his/her eyesight. Al-Tibi (ibid) states many arguments to answer the question, all of which agree that the ellipted construction has added extra meaning for the Hadith which is not reached if it is stated. However, Allah has made it general to include all that can be inferred. An-Nawawi (1968: 544) says that the ellipted construction can mean “I am his/her hearing and his/her sight (in obeying My order) ‘في طاعتي’, he/she loves My obedience and prefers My service”. It can also mean: “I will support him/her and grant him/her victory over his/her enemies”.

Al-Tibi (1997, vol.3:25) affirms that the genitive construction ellipsis in the text grants inclusiveness and great expansion for the meaning, and opens the way for the receiver to meditate and to imagine all possible meanings which urge the person to obey Allah and perform all the religious duties assigned to him/her.

Both translators keep the ellipsis without adding indications or explanations to help the reader outline the purpose of the ellipsis. With this rendering, the TL reader will



face the same problem faced by the SL reader and he/she will start asking how Allah will be the hearing of a person and his/her eyesight. In such sensitive texts, the translators are supposed to make ideas clear for the TL reader and if the text is problematic, they have to look for a possible way of helping the reader to explicate the hidden meaning which is solved in the ST by interpretation through linguistic and nonlinguistic means, yet in the TT it is still problematic. No comments, notes or footnotes are given in either translation.

Such sensitive texts require the translators to abide by the original form and meaning. They require clarifying ambiguous structures that add more ambiguity to the translation. Without doing so, the translation will not perform its task in conveying the implicit and explicit meaning of the original. In such rendering, the TL reader could not obtain the meaning. Hence, the above mentioned addition, i.e., “in obeying My order” can somehow stand for the meaning of the ellipsed item.

#### **4.3.1.2.4.2.2.e The inchoative ellipsis**

Al-Tibi (1997, vol.2: 225) asserts that the inchoative is a fundamental element in the Arabic sentence, yet it may be ellipsed if indicated by a linguistic clue, and the meaning is not affected. If the meaning is understood without a word and can be inferred, then the word can be ellipsed. This gives the speech a substantial strength and beauty in addition to succinctness. Consider the following:

**Example (4-29):**

Table 4.26: A brief illustration of example (4-29) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	23	كُلُّ النَّاسِ يَغْدُو، فَبَاعَ نَفْسَهُ فَمَعَتْقُهَا أَوْ مُؤَبِّقُهَا	Everyone starts his day <b>and is a vendor of his soul</b> , either freeing it or bringing about its ruin.	All men rise at morn <b>and sell themselves</b> , thereby setting themselves free or destroying themselves.

The Hadith contains an inchoative ellipsis which is the pronoun “هو” (lit. he). The ellipsis of the pronoun is confirmed by Al-Tibi (1997, vol.2: 227), who says that the ellipsed inchoative is “هو”, and the whole sentence will be “فهو باع نفسه” (lit. he sells himself). The personal pronoun may be dropped when it is inferable.

Al-Tibi (ibid) argues that the rhetorical purpose behind the ellipsis is that both the context of the Hadith and the linguistic clue indicate the missing item. Moreover, the inchoative is frequently deleted after “فاء” “fa” retribution (al-jazza’) as in the above-mentioned Hadith. Therefore, the ellipsis is a precaution against mentioning useless items. Moreover, the attention here should be directed to the purpose of Hadith which is to convey the idea to the listener either managing himself/herself from entering Hellfire or perishing in the Hellfire, and the result is dependent on his/her deeds, valid or invalid.

This Hadith contains a shift in pronoun reference in that the first part of the Hadith is stated in the plural form while the second part is stated in the singular and this is common in Arabic which caused the two translators to differ as to what to represent in the TL. The first translator renders the structure in the singular form for the two parts of the phrase. The second translator uses the plural form for the whole phrase. This in turn is reflected in the rendering of the ellipsed item. The first translation rendered the

ellipted item in the singular to indicate “هو” (his), while the second translation rendered the item as “هم” (themselves) which is plural.

Such ellipsis illustrates what is known as anacoluthon, which is defined as: “An abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect” (The American Heritage Dictionary of English).

Anacoluthon, in fact, adds a special flavor for the text and it has many rhetorical functions and may be a separate study is needed to investigate this subject.

**Example (4-30):**

Another example of inchoative ellipsis is a Hadith narrated by Abdullah bin Masoud illustrated in Table 4.27 below. In the last forty days of the human creation in his/her mother’s womb when the spirit has been breathed, an angel is sent to perform an order by Allah. Consider the following Table:

Table 4.27: A brief illustration of example (4-30) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	4	وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ	and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and <b>whether happy</b> or unhappy.	Four words of command are given to this angel, i.e. (i) that he write down his provision (rizq), (ii) his life-span, (iii) his deeds, and (iv) <b>whether he will be among</b> the wretched or <b>the blessed</b> (at judgment).

Al-Tibi (1997, vol.1: 106) asserts that the ellipted inchoative here is “هو” (lit. he) in the phrase “و شقي أم سعيد” (lit. whether happy or unhappy) and the assumed full construction is “و هو شقي أم سعيد” (lit. whether “he (is)” happy or unhappy). The

inchoative is ellipled because it is already known to the listener and mentioning it will be redundant. Moreover, the sentence has a beauty of rhythm and adding the inchoative here will cause the sentence to lose that rhythm. The focus of the sentence here is on whether the human is happy or unhappy and adding the inchoative here also causes the focus to be lost. Therefore, the inchoative here is ellipled.

The first translator does not render the ellipled item. Instead, a structure is given in which the inchoative is hidden while the second translator renders it purposely by making the structure refers to the future and the inchoative could not be hidden.

#### 4.3.1.2.4.2.2.f Predicate ellipsis

The purpose of the predicate ellipsis is also a precaution against mentioning useless items on condition that there must be a clue for the ellipsis. Table 4.28 below illustrates the saying of the Messenger of Allah which contains a predicate ellipsis:

#### Example (4-31):

Table 4.28: A brief illustration of example (4-31) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	29	وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ،	charity [which] extinguishes sin as water extinguishes fire; <b>and the praying of a man in the depth of night.</b>	sadaqah quenches wrong actions as water quenches fire; <b>and man's prayer in the middle of the night.</b>

Grammatically, it is noted that the Prophet (ﷺ) when he said: “وَصَلَاةُ الرَّجُلِ فِي جَوْفِ  
اللَّيْلِ” (lit. man’s prayer in the middle of the night), that the sentence needs a predicate.  
Yet, making a detailed examination at the Hadith reveals that the predicate has been

ellipted. Al-Tibi (1997, vol.3: 41) says: “The man’s prayer” is an inchoative for the ellipted predicate and the assumed meaning for the phrase is:

“كذلك تُطْفِئُ الْخَطِيئَةَ فِي جَوْفِ اللَّيْلِ وَصَلَاةُ الرَّجُلِ”

“man’s praying in the middle of the night ‘also extinguishes sin’”. It can also mean “man’s praying in the middle of the night ‘is also one of the gates of goodness’”. The deliberate hiding of the predicate here is to keep the door opened for more meanings that cannot be deduced if the predicate is mentioned.

The Ayah that follows the ellipted predicate supports this argument in that it mentions the reward for those who pray in the middle of the night. It keeps the reward open ended “فلا تعلم نفس ما اخفي لهم من قرآنة أعين” “No person knows what is kept hidden for them of joy as a reward for what they used to do” (32:17) (Al-Hilali and Khan, Trans., 1985:416). Therefore, the believer would increase such type of worshipping to seek the open ended rewards of Allah.

Both translators add a semicolon to the sentence which indicates that it is a separate clause and they keep the ellipsis without any linguistic clues to make the idea clear for the TL. The sentence in its present form indicates that there is something missing and the structure is hanging.

The two translators here do not attempt to compensate for the ellipted item. Translators are sometimes obliged to follow certain rules in translation according to a certain pressure on them. Space limitation in translation might be one of these, especially in such sensitive texts. As a compensation for the translation, it is suggested that the translator can resort to a footnote explaining the ellipted item and highlighting the importance of night prayer and the consequent rewards. A footnote containing the

following can be sufficient to compensate for the ellipted predicate: “man’s praying in the middle of the night extinguishes sin and also one of the gates of goodness”.

#### 4.3.1.2.4.2.g The modified (al-Mawsuf) ellipsis

Grammarians, such as Yusuf (2003: 22), say that the general grammatical rule states that the modified (or the qualified noun) refuses ellipsis because the adjective and the modified are one set in terms of the statement and clarification. Yet, the modified may be ellipted if there is a clear indication for the ellipsis.

#### Example (4-32):

In the Hadith narrated by Abdullah bin Umar Ibn Al-Khattab (may Allah be pleased with them) the Prophet (ﷺ) said “بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ” illustrated in Table 4.29 below:

Table 4.29: A brief illustration of example (4-32) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	3	بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ	<b>Islam has been built on five [pillars]</b>	<b>Islam has been built upon five things</b>

Here, the Prophet (ﷺ) says in this Hadith “بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ” (lit. Islam was built on five). The modified (or the qualified noun) in this Hadith is not mentioned. Al-Tibi (1997, vol.1: 73) contends that Hadith exegetes disagreed in the ellipted modified. Some would argue that what is missing is “قواعد” (bases), and the phrase will be “five bases”. Other Hadith commentators assume that what is meant by the ellipted modified is “أركان” (pillars) and the reason for this is grammatical. They say: “خمس” (five) does not

end with “ة” (feminine Ta), because in Arabic there should be a concord between the adjective and the modified.

Al-Tibi (ibid: 74) argues that: “five” allows the interpretation of “bases” as well as “pillars”. Thus, the modified ellipsis in the Hadith opens horizons for meditation and interpretation of what fits the ellipsis in line with the development of the language over the centuries. The present form of ellipsis is easier to attach to the listener’s mind.

It is hard for the TL reader to deduce the meaning of the word “five” if it occurred in the translation without any noun to specify as the verb “build on” requires identifying the thing that is built. Therefore, both translators render the ellipped item but differ in specifying the meaning intended in the SL. The first translator chooses the word “pillars” while the second chooses to make the ellipped item general as in the original when the word “things” is selected. What can be inferred from this example is that the translators are aware that there is an ellipsis in the Hadiths. The way of dealing with ellipsis reflects the strategy adopted by each translator to render the ellipped item. The first translator adopts the literal procedure in rendering the ellipped modified and represents it in the translation as he follows one of the interpretations given for the ellipped item. The missing item is given between two brackets. The second translator also represents the missing item in the translation and uses equivalence procedure for rendering it by giving a general term.

#### **4.3.1.2.4.2.3 Phrase ellipsis**

Ibn Allan (2004: 35) affirms that the Arabic language utilizes ellipsis in speech because the listeners know the purpose of speech in addition to the context which

supports recovering the meaning. The purpose for the phrase ellipsis here is succinctness.

Example (4-33):

In this collection, there is an example of phrase ellipsis in which the second part of the conditional sentence in the question of Gabriel for *Ihsan* is ellipated. Consider Table 4.30 below:

Table 4.30: A brief illustration of example (4-33) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	2	فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَمَا تَنْتَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَأِنَّهُ يَرَاكَ.	Then tell me about <i>ihsan</i> He said: “It is to worship Allah as though you are seeing Him, <b>and while you see Him not yet truly He sees you</b> ”.	Then he (the man) said, “inform me about <i>Ihsan</i> ”. (the messenger of Allah) (saw) answered,” it is that you should serve Allah as though you could see Him, <b>for though you cannot see Him yet He sees you.</b>

In this Hadith, the Prophet (ﷺ) says “فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ” which can be glossed as (if you cannot see Him, He sees you). Even the non-professional Arabic reader may think that the phrase “he sees you” is the second part for the first part of the conditional sentence: “If you cannot see Him”, and this is certainly not the case. Ibn Rajjab (2007: 43) says that the first part of the conditional sentence should be a reason for the occurrence of the recompense (or the second part), as we say: “if you come now, I will honor you”. Almighty Allah sees His creation in all cases. So, it is not because one does



not see Allah, Allah sees him/her but Allah sees the mankind, as well as all the creatures in all cases and every time.

Yusuf (2003:17) argues that if the answer for the conditional sentence is not compatible with the first part of the condition, the “الفاء” (fa’) will be attached to the answer of condition to indicate the missing item. Therefore, the ellipted phrase is “for though you cannot see Him, ‘continue worshipping Him’, He sees you” or as Al-Tibi (1997, vol.1: 44) assumes the meaning of the Hadith as “for though you cannot see Him, know my speech, He (certainly) sees you”.

Each translator renders the ellipted phrase in a different way. The first one avoids the conditional structure using a phrase beginning with “while” to convey coincidence of the events and adds “yet truly” as a representation for the ellipted item. The word “truly” recovers part of the ellipted meaning by emphasizing the act of Allah’s monitoring and control over His creation.

The second translator renders the conditional sentence using “for though” and follows the superficial structure of the original, but overlooks the ellipted item and merely adds “yet” to complete the grammatical structure of the sentence.

The ellipsis contributes to maintaining the integrity of the text, unity, cohesion and clarity, which would open the field of widening the receiver’s mind in imagining the potential meanings. The style of ellipsis certainly leads to achieving the purpose for which the Prophet (ﷺ) aims to assure and implant those meanings in the minds of the recipients.

Example (4-34):

Another example for phrase ellipsis occurred in the following Hadith narrated by Jabir bin Abdullah Al-Ansari (may Allah be pleased with him) illustrated in Table 4.31 below:

Table 4.31: A brief illustration of example (4-34) representing a problem of ellipsis in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	22	<p>أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ  فَقَالَ: أَرَأَيْتَ إِذَا صَلَّى  صَلَّيْتُ الْمَكْتُوبَاتِ،  وَصُمْتُ رَمَضَانَ،  وَأَحَلَّتْ الْحَلَالَ،  وَحَرَّمْتُ الْحَرَامَ، وَلَمْ  أَزِدْ عَلَى ذَلِكَ شَيْئًا؛  أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ</p>	<p>A man asked the messenger of Allah (may blessing and peace of Allah be upon him): do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that</p>	<p>A Man questioned the messenger of Allah (saw) saying, “do you see, if I pray the prescribed (prayers), fast during Ramadan, allow myself what is lawful and forbid what is forbidden,</p>

Table 4.31: continued

item	H. No.	SL	E&J-D	Abu Hayati
			<p>which is lawful and treat as forbidden that which is forbidden, and do nothing further, <b>I shall enter Paradise? He said: Yes.</b></p>	<p>but do nothing more than that, <b>shall I enter the Garden?” He (the prophet) (saw) answered: “Yes”</b></p>

In this Hadith, a questioner inquires about some actions whether he enters the paradise if he performs them. The Prophet (ﷺ) answers the question with one word only which is “نَعَمْ” (yes). Al-Tibi (1997, vol.2: 205) contends that the ellipted sentence here is to shorten the answer. The ellipted phrase here is verbal one likely to be: “نعم، تدخل الجنة”

(lit. yes, you enter paradise). The purpose of ellipsis is to deliver the answer as soon as possible because the questioner came eagerly to ask about the shortest way to enter paradise. Thus, in order not to burden the questioner with a lengthy answer, it comes with one word and the phrase “نعم، تدخل الجنة” (lit. yes, you enter paradise) is ellipted. An individual can confine himself/herslf to the works mentioned in the Hadith and receive the reward of entering paradise.

The direct and short answer of the Prophet (ﷺ) fulfills the eagerness of the questioner. If any details were added, the effect of the answer would be lost. Both translations keep the original ellipsis without any changes following the same order of the original. The TL reader can be given a note informing him/her of the purpose of this short answer and its effect on the questioner. A footnote such as “the short answer for the long question is to deliver the message as soon as possible, ease comprehension and fulfill eagerness of the questioner” can support the translation.

In this aspect 28 instances of ellipsis are identified which is the largest number of items collected (see Appendix F). E&J-D render 7 items while Abu Hayati renders 4 only. The explanation for this is that both translators render items that affect the meaning directly and when the item under consideration has little effect on the translation it is not rendered. Moreover, many cases of ellipsis involve particles and conjunctions which have effect in the SL but when translated they lose their effect and cause strange structure in the TL. Those particles and conjunctions are very important and they stand for interesting meanings in the SL.

The argument that translators are not aware of the ellipted items is defeated by the fact that they render some of them. It is recommended that those items, while they

are not represented in the translation, should be given attention as the meanings conveyed by them are considerable as shown in the above analysis.

As a conclusion to this section, it can be noted that both translators show inconsistency in rendering ellipsis. The examples discussed prove that the translators are aware of the ellipsis within the Hadith. Moreover, they follow different strategies to render the ellipped items. Examples also show that the ellipped items can be rendered indirectly by formulating syntactic structures in the TL text to recover part, but not all, of the meaning of the ellipped items.

The English translations demonstrate how one structure in the source language is transferred into a variety of different structures in the target language. They also reveal how ellipsis functions differently in English and Arabic. Although ellipsis symbolizes both English and Arabic, the source structures with ellipsis are not rendered into target structures with ellipsis only. Other structures where there is not ellipped item represent an important part of the English translations. The fact that ellipsis in Arabic is not always translated into ellipsis in English justifies strongly the idea that translation is not an automatic operation of substitution. Translation is, instead, a creative activity which requires specific knowledge about the languages we translate from and into.

The difference witnessed in the way cohesion is expressed in Arabic and English may be justified by the difference in the systems of English and Arabic. The recovery of the ellipped item is realized by the existence of other linguistic items in the same text. This is what is known in Arabic as “قرينة لفظية” i.e., a clue or a linguistic item which contextualizes recovering the ellipped item in a way or another. The translator should be careful about the source text’s content because, as the analysis of data reveals, the translator’s choice to take out whole clauses from the source text, can affect the source

structure's content negatively, i.e., there is a loss of information in the target structure if compared to the source one.

#### 4.3.1.2.5 Verbosity الإطناب

It is one of the most effective rhetorical devices. In Arabic, verbosity is one of the various modes of recurrence. In fact, there are many types of verbosity. What follows are some of the main purposes of using verbosity listed with examples underlined in the collection under study.

##### 4.3.1.2.5.1 Detail after epitome or (specific after general)

This stylistic feature is quite natural. A concise introduction to the subject matter helps understanding its detail afterwards. The Holy Quran speaks about this stylistic device, ﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾ (a Book with messages basic (or fundamental), further explained in detail" (11:1) (Yusuf Ali, Trans., 2007: 221).

Al-Tibi (1997, vol.3: 227) says that this method is one of the leading ways of verbosity for its unique grammatical structure which clarifies the meaning in two different ways: the first highlights the total meaning, driving the listener eagerly to the second method, which highlights the detailed meaning and explains the overall meaning by giving more details, and thus achieves the speed of delivery of information and instills it in the mind of the recipient, as it is said twice in two different ways. This is certainly better than if the information is mentioned one time. In fact, this type of style is the prophet's way of delivering the meaning to listeners. This method is full of rhetorical impact, featuring our Prophet (ﷺ) and his sophisticated and wonderful style in directing the meaning. Consider the following example:

Example (4-35):

Table 4.32: A brief illustration of example (4-35) representing a problem of verbosity in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	37	<p>إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ</p>	<p>“Allah has written down the good deeds and the bad ones.” <b>Then he explained it [by saying that] :</b>” He who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over.</p>	<p>“Truly Allah has written down the good deeds and the evil deeds.” <b>Then he clarified that.</b> “Whosoever intends to do a good deed but does not do it, Allah writes it down with Him as a complete good deed, but if he intends it and does it, Allah writes it down with Him as ten good deeds, up to seven hundred fold, or more than that manifold.</p>

Ibn Rajjab (2007: 570) says that this Hadith includes events that take place in the unseen world which are divine facts conveyed to the Prophet (ﷺ) by Allah. They are certainly given to the listeners who are not aware of them and they need to be confirmed. The beginning of the Hadith starts with the emphasis particle: “إِنَّ” to prepare the listener for accepting the coming event.

Al-Tibi (1997, vol.3: 228) notes that when the Prophet (ﷺ) wanted to prove that the event of writing the good deeds and evil deeds is already finished, without any changes, the emphasis particle “إِنَّ” is followed by verbs in the past tense such as “كتب” (wrote) and “بين” (explained/clarified) to confirm the occurrence of the event conveyed to the listeners. There is no doubt that the listener needs more elaboration of what was

stated in the beginning of the Hadith, eager for the meanings that follow. Such elaboration puts him/her in the position of inquiring about those provisions and meanings. This shows the power of rhetoric owned by the Prophet (ﷺ) who excelled in the formulation of what enriches the knowledge of the listener.

Al-Qazwini (n. d.: 423) confirms that: “if the meaning is delivered by the speaker generally, the listener will look forward to know a detailed clarification to what is after. After being delivered in detail, the listener will understand the whole meaning and it will be infused in the mind”.

Al-Tibi (1997, vol.2: 228) contends that the conditional sentence which is controlling the reward of good or bad deed over the structure of Hadith puts the self in front of the condition to choose divine consequences. The structure is enhanced by the conjunction particle “الفاء” (Fa’) which functions as succession particle between sentences every now and then to perform its mission in linking sentences which are not fit to be an answer for the condition. The use of temptation and intimidation here is to raise the motivation to obey the Prophet (ﷺ) and the need to continue worshiping Allah and avoid sins, and stay away from everything that was forbidden by Allah and His Messenger. It is for the benefit of the reader’s knowledge to tell him/her that intending *Hasanah* (good deed), even if not performed, will be rewarded with full *Hasanah* (good deed) because intending a good deed is a reason for doing goodness. This is certainly a strong motive, stimulates Muslims to do good deeds. What increases that motivation is the greatness of Allah’s reward. Thus, the reward for goodness work will be doubled into ten-fold to seven hundred times and many times over. This gives clear indication that there is no limitation for the rewards of Allah. This is supported by Allah’s saying:

﴿ وَاللَّهُ يضاعِفُ لِمَن يَشَاءُ ﴾ (البقرة: 261)

“Allah gives manifold increase to whom He pleases” (2:261) (Yusuf Ali, Trans., 2007: 44).

Here, verbosity is strengthened by emphasis, when the Prophet (ﷺ) said “عنده” (lit. with Him) to refer to the honor and caring paid by Allah to the *Hasanah* (good deed) and the one who performs it.

Ibn Allan (2004: 580) argues that Allah said: “كاملة” (complete) which maximizes the good deed and confirms it, as if He said “it is full and complete”, with no shortcoming. As for the bad deed, Allah does not describe it as “complete”, but confirms it by saying: “واحدة” (one). This is an indication to minimize bad deed, which is a credit and kindness from Allah to his servants. For more devalue for the bad deed, Allah does not say “عنده” (with Him), as in the work of good deed. Therefore, it is certainly a receding for verbosity. This suggests the virtue to avoid and stay away from bad deeds.

The first translator literally renders all the verbosity meaning into the TL except the phrase “many times over” for which the translator gives a rendering that does not reflect the meaning of the original discussed above. The Prophet (ﷺ) aims to confirm that there are no limits for the rewards of Allah, while the translator in this rendering puts limits for the rewards as the word “many” refers to something definite in number.

The second translator also literally renders the verbosity meanings trying to represent them in the TL. Undeniably, the TL reader will find them very difficult to understand. But the Prophet (ﷺ) of Allah here has purposely emphasized those rewards for the good deeds so that they stimulate individuals to do goodness. A footnote containing the above mentioned Ayah and the “unlimited generosity of Allah to the good



deed doers” can give extra information for the TL reader as regards the meaning of this Hadith.

#### 4.3.1.2.5.2 A specific modifying a general

The idea of the speaker to provide a specific concept after a general one is to show more interest in it and a notification on the implicit virtues.

Example (4-36):

Consider the following Table below which contains a Hadith narrated by Irabad, the companion of the Prophet (ﷺ), when the Messenger of Allah said:

Table 4.33: A brief illustration of example (4-36) representing a problem of verbosity in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	28	أوصيكم بنقوى الله، والسمع والطاعة	I counsel you to fear Allah and <b>to give absolute obedience</b>	I enjoin you to fear Allah-magnified and exalted be He!- <b>and that you harken and obey,</b>

Al-Tibi (1997, vol.3:17) says that the phrase “وَالسَّمْعِ وَالطَّاعَةِ” (lit. to listen and obey) is an example of a specific modifying a general. *Taqwa* (piety) is the feeling of conscience and the motivation of many actions and attitudes. Inner feelings and apparent behaviors unite and connect man to Allah in secret and openly which makes a person in compliance with His orders and avoiding prohibitions. The Prophet (ﷺ) aims to underline the most important duties of *Taqwa* (piety) by coordinating “hearing and obedience” to *Taqwa* (piety) to give more attention. Hence, Ibn Jinni (1952: 89) assumes that the coordination of specific after general comes to emphasize the advantages of the specific because it is part of the general.

E&J-D here avoids representing the idea of verbosity by rendering the phrase “السمع والطاعة” into “give absolute obedience” choosing the equivalence procedure. The equivalence procedure is used to achieve effect of the message by giving a translation acceptable for the TL readers and to avoid literal rendering which seems redundant. The idea of the translators here is that the two words “السمع والطاعة” are part of *taqwa*, therefore, it will be boring for the TL reader to find the same meaning repeated. It can be deduced here that the translators think that the word “taqwa” and “السمع والطاعة” are the same, so they attempted to find a formulation of words that can be nearer in meaning with the word “taqwa”; therefore comes the expression “give absolute obedience”, the implicit meaning of which is “taqwa”.

Noticeably, the translator’s priority here is the TL reader. He gives his main concern to naturalness, readability and fluency of translation. This is a telling example of a domesticating translation. In this way of rendering the translator prefers naturalness for the sake of the TL readership, at the expense of the informativity, emotiveness, and many layers of meanings of the original text.

The second translator literally renders the meaning of “السمع والطاعة” giving the words “harken and obey” and even added the word “that” to confirm that it is an independent phrase and it is connected with the beginning phrase “أوصيكم” which means “I advise you”. Therefore, the second phrase is regarded as an explanatory phrase that gives more information about the way of how to fear Allah as *Taqwa* is a principle in Islam. Usually one obeys after hearing, so the Prophet (ﷺ) makes this wonderful succession to make ideas clear.

#### **4.3.1.2.5.3 Repetition**

Ibn Allan (2004: 234) says that repetition is one of the most powerful methods of persuasion and the best means for instilling the Islamic creed in the human psyche. In a Hadith narrated by Abu Huraira, the Prophet (ﷺ) repeated the same phrase three times:

Example (4-37):

Table 4.34: A brief illustration of example (4-37) representing a problem of verbosity in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	15	<p>مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ،</p>	<p>“Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.”</p>	<p>“Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honour his neighbor. Let whosoever believes in Allah and in the Last Day honour his guest.”</p>

In this Hadith, the phrase “مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ” (lit. Whoever believes in Allah and the Last Day), is repeated by the Prophet (ﷺ) three times. One of the unique procedures followed by the Prophet (ﷺ) to begin his speeches is an introduction to draw the listener’s attention to his words. This introduction begins with the conditional particle “من” (whoever). Therefore, the conditional structure controls the Hadith. Ibn Rajjab (2007:217) says: “and he specified it ‘Iman’ by Allah and the Last Day to be a reference to the beginning and the end of this life which means that he/she who believes in Allah who created him/her and that He will reward him/her”. Thus, such work

awakens the soul and motivates it to hasten to excel in the compliance and fulfillment of the purpose which the Prophet (ﷺ) intends. The prophet's first purpose is to say something good or to keep silent.

Yusuf (2003: 86) argues that the reason for verbs in the simple present tense and their control over the Hadith is to confirm the need to continue and renew the faith in Allah and the Last Day every time the matters mentioned in the Hadith recur. It is to be noted here that these matters have been accompanied by the particle of command “الأمر” “لا” to signify that it is obligatory to deal with those issues in the way the Prophet (ﷺ) wants.

Ibn Rajjab (2007: 219) says that the Prophet (ﷺ) wants to confirm the principle of honoring the guest as well as the neighbor. It was possible to mention the first part of the conditional structure once, yet the repeated phrases were purposely repeated to make each set of conditional sentences, “Whoever believes in Allah and the Last Day,” an independent one. The purpose here is to give more importance to all the issues mentioned by the Prophet (ﷺ), which creates an emotional attitude towards all issues, especially as they are associated with the extent of faith in Allah and the Last Day.

The first translator uses the modulation procedure by changing the conditional structure of the phrase into a command to call for action using the verbs (speak good or keep silent). The same form of recurrence has been repeated without any change in the three phrases. The translator resorts to the modulation procedure to change the structure of the original so that the resulting TL structure will be suitable for the TL readers. The emphasis on conditional sentence in the original is changed into the emphasis on the command in the TL.

The second translator also uses the same procedure and form. The difference is that he makes separate sentences with the same form repeated in every single sentence. The translator here attempts to highlight the importance of each sentence by separating them rather than connecting them to give equal value to all.

Ibn Rajjab (ibid) says that repetition here is regarded as appropriate in this Hadith as it was said to be one of the concise speeches of the Prophet (ﷺ).

**Example (4-38):**

Repetition may indicate other rhetorical purposes, such as being delighted with the repeated item as in the following Hadith reported by the companion Umar Bin Al-Khatab and illustrated in Table 4.35 below:

Table 4.35: A brief illustration of example (4-38) representing a problem of verbosity in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	1	فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَنْكَحُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ“	<b>Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated”.</b>	<b>Thus he whose migration (hijrah) was to Allah and His messenger, then his migration is (accepted) to Allah and His messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, then his migration is to that for which he migrated”.</b>

In this Hadith, the Prophet (ﷺ) repeats his saying: “هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ” (lit. his migration to Allah and His Messenger) while he does not repeat the phrase when he mentions migration to worldly benefit or women. Ibn Rajjab (2007: 16) considers

repetition as the best way to instill the meaning and its impression in the self. The Messenger aims to raise the status of the “immigrant to Allah and His Messenger” by repeating and confirming the reward for the one who intends “make *niyyah*” and the Prophet (ﷺ) is delighted with mentioning him/her and sympathized with him/her. The Prophet (ﷺ) did not say “فهِجْرَتُهُ إِلَيْهِمَا” (lit. migrated to them), though it is shorter, but brings the explicit saying “migrating to Allah and His Messenger” to inform the believers of the seriousness of *niyyah* (intention).

Ibn Rajjab (ibid:17) argues that the Prophet (ﷺ) did not repeat the same words when he mentioned migration to worldly benefit or women, urging on turning away from them and not to pay any attention to them, and to rebuke those who follow them. This phrase is to minimize the status of such migration and to indicate that it will be deemed unacceptable.

The structure of the SL sentence is conditional, starting with the conditional particle “من” (whoever). The first translator uses literal a procedure and keeps the repeated phrase without any addition or deletion because the structure requires such repetition.

The second translator also renders the repeated item in the same way signifying the conditional sentence by adding the word “then” and intensifying the meaning of the repeated phrase as acceptable which means that the translator renders the repeated item as “accepted”.

In this aspect 16 constructions are underlined. The literal procedure is the dominant in both translations. Translators use this procedure 14 times. It is to be noted that both translators use mixed procedures (couplets) to convey the meaning. This method of rendering is used by E&J-D 7 times in which different oblique procedures are

used along with the literal ones. Abu Hayati uses this method 8 times. This shows the difficulty of such constructions which oblige the translator to use more than one procedure in one construction as well as highlights the possible means of rendering them (see Appendix G). E&J-D use the adaptation procedure twice compared with one used by Abu Hayati.

As noted in the above mentioned examples of verbosity, the use of direct procedures gives actual representation for the SL. Yet, these procedures should be accompanied by explanations, notes as well as footnotes so that the TL reader gets the full image of the SL especially when the translation deals with such a sacred text as the one under consideration.

#### **4.3.1.2.6 *Jinas* “paronomasia”**

Sound devices are used to produce a language “designed to please the senses” (Newmark, 1988:42). This kind of language performs an ornamental function in addition to enhancing the meaning of the text. Arabic is rich in such aesthetic devices, which form one of its natural characteristics.

The style of the Prophet (ﷺ) is very hard to imitate. Even those who try to fabricate Hadith (Mawdu’), they are discovered by Hadith specialists as the fabricated Hadith either not well formed or containing contradicting information.

The Hadith of the Prophet (ﷺ) is in itself a miracle because it is said by an illiterate person. The Prophet (ﷺ) himself declared many times that he is illiterate. Yet, his speech is miraculous. This is because of the special style he used. One of those kinds of styles utilized by the Prophet (ﷺ) is *jinas*. There are many kinds of *jinas*. The present work will be confined to the types occurring in the collection of the Hadith under

consideration. It is to be noted that there is no complete *jinas* in the present Hadith collection.

#### 4.3.1.2.6.1 Incomplete *Jinas*

In this category, there is a change in the position of letters of the two items under consideration. It is further divided into subcategories. The following types are marked in this category:

##### 4.3.1.2.6.1.a A change in the initial letter of an item

##### Example (4-39):

Table 4.36: A brief illustration of example (4-39) representing a problem of *jinas* in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	19	وان مع العسر يسرا	relief with affliction, and <b>ease</b> with <b>hardship</b>	Relief follows distress, <b>ease</b> follows <b>hardship</b>

The Prophet (ﷺ) says: “وان مع العسر يسرا” (lit. with hardship (comes) ease). The SL text has both the meanings of succession and accompaniment as the conjunction “مع” (with) has both meanings, yet only one can be rendered in one setting, the other can be supplied in a note or footnote or other means of clarifying the meaning.

Ibn Rajjab (2007: 303) contends that at the time of hardship engulfing the human, if he/she believes in Allah, Allah will support the believer by settling the wars that wage in his/her heart so that he/she will accept Allah’s fate and he/she will be satisfied with it.

Al-Tibi (1997, vol.2:156) affirms that one of the fantastic styles of the Prophet (ﷺ) is to combine two antonyms successively with full meaning conveyed to the reader



which is a very difficult style to imitate. Yet, the meaning conveyed goes directly to the meaning intended by the Prophet (ﷺ).

The translators supply a translation that drops a cultural element that is the rhyme of the language. The SL phrase does not contain a verb as it is a nominal sentence while both translations have verbs. The first translator uses the verb “come” along with the preposition “with” to convey accompaniment; while the second one uses the verb “follow” to convey succession. To clarify, the first part of *jinas* “العسر” means “difficulty or hardship”; while the second “اليسر” means “relief or ease”. This Hadith is in harmony with the Quranic Ayah that is in *Surat Alsharh* in which the verse is repeated to confirm the mercy of Allah for His servants that He will ease their grief. The translators prefer focusing on the meaning which is more reasonable rather achieving the rhyme as it is impossible to realize. Consider the following translations of the same phrase in the Holy Quran by well-known translators and the different words selected for both items under consideration which confirms the difficulty of rendering the SL *jinas*:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (الشرح: 5)

**Pickthall:** But lo! with **hardship** goeth **ease**,

**Yusuf Ali:** So, verily, with every **difficulty**, there is **relief**:

**Al-Hilali and Khan:** So verily, with the **hardship**, there is **relief**, Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

**Shakir:** Surely with **difficulty** is **ease**.

**Arberry:** So truly with **hardship** comes **ease**,

**Palmer:** Verily, with **difficulty** is **ease**!

**Rodwell:** Then verily along with **trouble** cometh **ease**.

**Sale:** Verily a **difficulty** [shall be attended] with **ease**.

What is noted in the two translations for the example under consideration is that the SL order is “عسر” (hardship/difficulty) then “يسر” (ease/relief). Both translators use an order different from the SL one to conform to the TL structure as following the SL structure results in awkward and grammatically unacceptable structure. Therefore, the procedure followed in translation is modulation. The procedure of modulation is used to produce a structure different from the original one retaining the same meaning of the items under consideration to conform to the TL grammar conventions. There is also an emphasis in the SL phrase represented by the use of the emphasis particle “ان” which is not represented by either translation; adding the word “surely”, as done in the Quranic translations, might compensate the loss. In such cases the beauty of *jinas* is sacrificed. Translators could not manage to preserve the rhyme.

Rhetorically, as argued by Al-Tibi (1997, vol.2:157), the word “عسر” (hardship/difficulty) is definite as it is preceded by the definite article “ال” while the second word “يسر” (ease/relief) is indefinite. This is to confirm that “hardship” is limited while the indefinite word “يسر” (ease/relief) indicates that there are no limits for Allah’s help for the believers. In fact, this is not represented in the translations under analysis. Adding the definite article (the) for the first item and the indefinite article (a (n)) for the second can settle the issue.

It is to be noted that the phrase has an ellipted verb (see Appendix G) in the imperative mood assumed to be “اعلم” (be informed) which is first mentioned at the beginning of the Hadith then ellipted for ease and both translations have not represented the ellipted verb in the translation.

#### 4.3.1.2.6.1.b The addition of a letter in the middle of an item

In all the examples mentioned, it is challenging to reproduce the sound effect in the TL. The translators are not able to render the sound effect. In fact, as mentioned earlier, the difference between the systems of the two languages under consideration is the main reason. There is no way to achieve the sound effect in the TL unless the sounds of the items under consideration are phonetically transcribed and the reader can be informed of the sound effect. Both translators focus on conveying part, not whole, of the meaning rather than trying to reproduce the sound effect of the rhyme of the SL.

#### Example (4-40):

Table 4.37: A brief illustration of example (4-40) representing a problem of *jinas* in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	32	لَا ضَرَرَ وَلَا ضِرَارَ	There should be neither <b>harming</b> nor <b>reciprocating harm</b>	No <b>harm</b> , no <b>harming</b> , (in other words, where there is no injury there is no requital).

The meaning of this Hadith is explained in detail in section (4.3.1.2.4.1) as it was given as an example for illustration.

It is to be noted that translators differ in assigning the meaning for both “ضَرَرَ” and “ضِرَارَ”. For the word “ضَرَرَ”, E&J-D use “harming” and for “ضِرَارَ” they use “harm”. The opposite is done by Abu Hayati which reflects the difficulty facing translators in such texts. Difference in interpreting the original causes the difference in

translation. As noted in section (4.3.1.2.4.1), Abu Hayati attempts to preserve the brevity of the SL, while E&J-D focus on the meaning. It can be noted that there is an attempt by both translators to partly preserve the rhyme through the use of “harming” and “harm”. Yet, the loss is undeniable and the meaning needs more elaboration to clarify the beauties of the SL and how such two short words can lead to those significant meanings.

#### 4.3.1.2.6.1.c The change of the letter in the middle of an item

##### Example (4-41):

The following Hadith, illustrated in Table 4.38 below, states that a true believer does not get into confusion between the right and wrong, since the Divine light, which he/she has, will lead him/her to accept the truth and refuse falsehood. Furthermore, in case of *shubha* (suspicion), one has to seek what makes his/her heart feel at ease and relief concerning *Al-Birr* (goodness) and *Halal* (lawful) as well as to avoid what leads to sin and *Haram* (unlawful).

Table 4.38: A brief illustration of example (4-41) representing a problem of *jinas* in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	27	وَالْإِثْمَ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ	and wrongdoing is that which wavers in the soul and moves to and from in the breast even though people <b>again and again</b> have <b>given you their legal opinion</b> [in its favor].	And sin is what creates restlessness in the soul, and rumbles in the bosom, even though people <b>give their opinion (in your favour) and continue to do so.</b>

Al-Tibi (1997, vol.2:311) argues that “Shubha”, literally means “suspicion and confusedness”; doubtful and uncertain whether something is *Halal* (lawful) or *Haram*

(prohibited), good or bad. Allah says in the Holy Quran: “It is not fitting for a believer, a man or woman, when a matter has been decided by Allah and His messenger to have any opinion about their decision” (33:36) (Yusuf Ali, Trans., 2007: 423).

This example is a complex problem in that in addition to the problem of defining the word “أَفْتَاكَ” (lit. opined you) which involves legal terminology in the Islamic *sharia'a*, then comes the sound system that composes the phrase and adds the complexity to it. The sound is lost and the translators cannot do anything as the sound system in Arabic is different from its counterpart in English.

The verb “أَفْتَى” (lit. opined) and its derivatives in the SL are very hard to define as it is connected with a specific religious term, namely, *Fatwa* (giving religious judgment). This term is stated in the Holy Quran in *Surat Al-Nisaa'* in two different forms of the same verb and the following renderings are given by well-known translators:

﴿وَسْتَفتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يفتيكم فِيهن﴾ (النساء: 127)

**Pickthall:** They **consult** thee concerning women. Say: Allah giveth you **decree concerning** them

**Yusuf Ali:** They **ask thy instruction** concerning the women say: God doth **instruct you about** them

**Al-Hilali and Khan:** They **ask your legal instruction** concerning women, say: Allah **instructs you about** them

**Shakir:** And they **ask you a decision about** women. Say: Allah **makes known to you His decision concerning** them

**Arberry:** They will **ask thee for a pronouncement** concerning women. Say: ‘God **pronounces to you concerning** them

**Palmer:** They will **ask thee a decision about** women; say, ‘God **decides for you about** them,

**Rodwell:** Moreover, they will **consult thee in regard** to women: SAY: God hath **instructed you about** them

**Sale:** They will **consult thee concerning** women; answer, God **instructeth you concerning** them.

In fact, the word *Fatwa* “فتوى”, or (religious judgment) as it is sometimes translated, has a specific Islamic meaning. It is a religious opinion given by a religious scholar on an issue for one or a group of people.

As noted, the rhyme is completely lost as both translators focus on conveying part of the meaning. E&J-D foreground the word “أَفْتَوْكَ” by giving the structure “again and again” and the base verb for “أَفْتَى” is given once as “give their legal opinion [in its favor]”.

Abu Hayati follows the SL order and gives two verbal phrases, namely, “give their opinion” for “أَفْتَاكَ” and “continue” for “أَفْتَوْكَ” to compensate for the meaning of both items. Translators here are not responsible for the lost rhyme as the case here is very difficult. Transliterating the word “Fatwa” and its derivatives and providing more explanation as regards this Islamic term are necessary for the TL reader.

#### 4.3.1.2.6.2 Derived *jinas* (*jinas* Al-ishtiqaq)

In addition to the above-mentioned types, there is another type annexed to *jinas*, namely, the morphologically derived *jinas* (*jinas* Al-ishtiqaq) as in the following Prophetic example illustrated in Table 4.39 below:

#### **Example (4-42):**

Table 4.39: A brief illustration of example (4-42) representing a problem of *jinas* in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati

1	2	قَالَ: فَأَخْبِرْنِي عَنْ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ	Then tell me about the Hour”. He said: “ <b>The one questioned</b> about it knows no better than <b>the</b> <b>questioner.</b>	He said, “Inform me about the Hour”. The Messenger of Allah (saw) said, “About that, <b>the one</b> <b>questioned</b> knows no more than <b>the</b> <b>questioner.</b> ”
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Derived paronomasia is shown in “المَسْئُولُ” (The one questioned) and “السَّائِلِ” (the questioner) and represented by the musical tone which characterizes both words. This special aesthetic value is a ST feature which appears as a product of the sibilant sounds and meanings. The ST readers/ hearers, while appreciating and enjoying this interaction between form and content, are aesthetically affected by reading/ hearing the text. The TL reader cannot find such an aesthetic flavor in the TT since derived *jinas* is a rhetorical feature of the Arabic text. The Prophet (ﷺ) derived the noun “المَسْئُولُ” (passive participle) from its “السَّائِلِ” (active participle) by using a well known morphological derivational process in Arabic. A rhetorical ornament adds musical sounds to the speech and enhances rhythm. This and the other sound features are lost in the TT.

**Example (4-43):**

Another instance of *jinas* is represented in Qudsi Hadith No.24. This Hadith represents one of the magnificent sayings of the Prophet (ﷺ) in terms of structure and wording as well as meaning. The aesthetic value is represented by the use of the Prophet (ﷺ) to a parallel structures which are clear examples of derived *jinas*. Consider the following Table:

Table 4.40: A brief illustration of example (4-43) representing a problem of *jinas* in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	24	<p>انِي حَرَّمْتُ يَا عِبَادِي الظُّلْمَ عَلَيَّ نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا. يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ</p>	<p>O My servants, I have forbidden <b>oppression</b> for Myself and have made it forbidden amongst you, so do not <b>oppress one another</b>. O My servants, all of you are astray except for</p>	<p>O My servants, I have made <b>oppression</b> unlawful for Me and unlawful for you, so do not <b>commit oppression against one another</b>. My servants, all of you are liable to err except one whom <b>I guide on</b></p>

Table 4.40: continued

item	H. No.	SL	E&J-D	Abu Hayati
			<p>those <b>I have guided</b>, so seek <b>guidance of Me</b> and <b>I shall guide you</b>. O My servants, all of you are hungry except for those <b>I have fed</b>, so seek <b>food of Me</b> and <b>I shall feed you</b></p>	<p><b>the right path</b>, so seek <b>right guidance from me</b> so that I should <b>direct you to the right path</b>. O My servants, all of you are hungry (needy) except <b>one whom I feed</b>, so <b>beg food from Me</b>, so that <b>I may give that to you</b>.</p>

*Jinas* is represented by the following illustration in which the verbs and their derivatives are used in the composition of *jinas*.

الظُّلْمَ (oppression) zulm	تَظَالَمُوا (oppress others) tazalamu	
حَرَّمْتُ (I prohibited) haramtu	مُحَرَّمًا (prohibited) muharaman	
هَدَيْتَهُ (I guided him/her) hadaituhu	فَاسْتَهْدُونِي (seek my guidance) fastahduni	أَهْدِكُمْ (I guide you) ahdikum
أَطْعَمْتَهُ (I feed him/her) ata'mtuhu	فَاسْتَطْعِمُونِي (seek food from me) fastata'muni	أُطْعِمْكُمْ (I feed you) uta'mkum



These structures constitute a well-formed and consistent rhyme, which is impossible to imitate as the harmony between the sound and structure is difficult to reproduce in any other language. Besides, reproducing the meaning of these structures is very difficult. Translators resort to formulate structures to convey their meanings. Both translators may transliterate the original SL constituents of *jinas* as done by Robson when he translated a Hadith at *Mishkat Al-Masabih* (Robson, 1963:1311) as in the following example:

“الظلم ظلمات يوم القيامة” which is translated into:

Oppression “zulm” will produce excessive darkness “zulumat” on the day of resurrection”

This translation is to create the same aesthetic effect on the TL audience. *Jinas* does not serve an aesthetic function only, but also indicates that values and commands of the Prophet (ﷺ) should be obeyed. Robson (1963) reproduces the SL *jinas* by transliterating the SL words, and he provides a footnote, which explains to the TL reader the relationship between the words and their meanings.

Both translators provide translations that preserve part of the meanings of the items under consideration. The sound effect is lost as they conveyed even the difficult structures into the TL. In this concern, Hilal (1980:278) states that:

*jinas* in all its types is a kind of repetition which intensifies music through the complete or partial similarity of utterances. This similarity promotes the mind to look for the meanings of the utterances through the congruency between the music of the similarity in sounds and their contextual meanings.

Both translators attempt to retain part of the musical effect of the SL by selecting a verb and its derivatives in the TL. E&J-D give the word “forbidden” for both “حَرَّمَ” and “مُحَرَّمًا”. For the words “الظُّلْمَ” and “تَطَالَمُوا” they give “oppression” and “oppress”.

For “هُدَيْتَهُ”, “فَاسْتَهْدُونِي” and “أَهْدِكُمْ” they give “I have guided”, “seek my guidance” and “guide you” respectively. They give “I have fed”, “seek food”, “feed you” for “أَطْعَمْتَهُ”, “فَاسْتَطْعِمُونِي”, “أَطْعِمْكُمْ” as a rendering.

Abu Hayati does not make something different. In fact, the sound effect is lost because the one-word structure of the SL is rendered into more than one word structure in the TL as the system of the two languages is different.

The translators’ strategy here consists in analysing the SL *jinas* items into their constituent components of meaning, and then translating these components while keeping identical ones, to compensate for the missing sound effects. Therefore, they followed a modulation procedure to render the SL structures of *jinas*.

The following are just examples for illustration as the same method is adopted in translating the structures of *jinas* and the loss has not been recovered:

- |           |  |     |
|-----------|--|-----|
| 18 Hadith | وَخَالِقُ النَّاسِ بِخُلُقٍ حَسَنِ   | (1) |
| 19 Hadith | اخْفِظْ اللَّهَ يَخْفِظَكَ   | (2) |
| 22 Hadith | وَأَحَلَلْتَ الْحَالَ، وَحَرَمْتَ الْحَرَامَ   | (3) |
| 29 Hadith | وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ                                     | (4) |
| 38 Hadith | فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ | (5) |
| 38 Hadith | وَلَنْ أَسْتَعَاذَنِي لِأَعِيدَتَهُ  | (6) |

To recapitulate, the strategies followed in rendering *jinas* are but a way of compensation as the loss cannot be retrieved.

#### 4.3.2 Cultural aspects

It is very difficult to cover all aspects of culture in this study as religion and religious activities are part of culture. Representative examples only will be discussed

and it is hoped that they will give a clear picture of the way the translators dealt with this aspect.

#### 4.3.2.1 Culture-Bound Terms

##### Example (4-44): blood

Within this aspect of microanalysis, the word “دم” (blood) is the first example to discuss here. The word “دم” (blood) in Arabic has a great significance within the Arabic language in that it represents the whole body as human body cannot live without blood and shedding blood without justifiable reason is regarded as prohibited in Islam. In fact, the Holy Quran supported the Hadith in giving much attention to this sensitive issue. In the Holy Quran, the word “دم” (blood) has been used ten times in many different structures all of which affirm the sanctity of shedding blood whether human or animal. In Islam, eating blood is also prohibited which affirms the idea already presented.

At the *Surah Al-Baqarah* (Cow) the word “دم” (blood) is mentioned with other prohibited things to intensify the idea of having or shedding blood. Consider the following Ayah (verse):

﴿إنما حرم عليكم الميتة والدم ولحم الخنزير وما أهل به لغير الله، فمن اضطر غير باغ ولا عاد فلا إثم عليه إن الله غفور رحيم﴾ (البقرة:173)

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful” (2:173) (Yusuf Ali, Trans., 2007:26).

Other forms of the word “دم” (blood) are mentioned along with other naturally unacceptable things to mark the borders between what is lawful and unlawful in *shria'a*.

﴿حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيتم وما ذبح على النصب وأن تستقسموا بالأزلام ذلكم فسق، اليوم ينس الذين كفروا من دينكم

فلا تخشوهم واخشون، اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً، فمن اضطر  
في مخصصة غير متجانف لإثم، فإن الله غفور رحيم ﴿المائدة: 3﴾

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and] prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.” (5: 3) (Yusuf Ali, Trans., 2007:107).

Ibn Kathir (2009: vol. 1: 205) says that this Ayah was revealed at *Hajjat Alwada'a* (the Farewell Pilgrimage) in which the sanctity of blood was affirmed. It is to be noted that this is the last Ayah revealed from the Holy Quran, as most exegetes comment.

Generally, in Arabic culture, the word “blood” has a very sensitive meaning in that Arabs use the red colour, taken from the colour of blood, to refer to warning of something dangerous that one should be careful of. This is clear through many verses for poets before Islam.

Therefore, this word is regarded as part of the pre-Islamic and Islamic religious culture and if the translator is loyal to the SL culture, the term should be represented in a way that reflects the SL. But if he/she is loyal to the TL culture he/she should represent it in a way to clarify the idea to the TL readers that the term has significance in the ST and the given translation for the item is an alternative for the literal meaning of the item under consideration.

Table 4.41 below illustrates the phrases in which the item occurs in addition to renderings by both translators:

Table 4.41: A brief illustration of example (4-44) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	8	عصموا مني دماءهم	gained protection from me for their <b>lives</b>	preserved their <b>blood</b>
2	14	لا يحل دم امرئ مسلم	The <b>blood</b> of a Muslim may not be legally spilt	The <b>blood</b> of a man who is a Muslim cannot be lawfully shed
3	33	اموال قوم ودماءهم	the fortunes and <b>lives</b> of [other] people+footnote	the property of a community and even to their <b>blood</b>
4	35	دمه وماله وعرضه	his <b>blood</b> , his property, and his honour	his <b>blood</b> , his wealth and his honour
5	14	النفس بالنفس	<b>life</b> for life	<b>life</b> for a life (i.e. for murder)
6	27	الاثم ما حاك في نفسك	<b>soul</b>	<b>heart</b>

As regards the examples above, the first translator uses two words in different places for the same Arabic word. The translator uses the word “blood” and the word “life” in its plural form “lives”. E&J-D use “blood” twice and “life” twice.

There is no reason why E&J-D avoid literal translation in items No. 1 and No.3, although they use a footnote in item No.3 to refer to the word “blood”. Contextually speaking, the examples above have the same context in that the word “مال” (property/wealth/ fortune) has been mentioned along with the word “دم” (blood). Again, the word “life” has been given as a translation for the word “نفس” in Hadith No. 14. This shows inconsistency as regards this item. E&J-D show more inclination towards the target reader on account of the SL meaning which means that they highlight the TL system so that the reader will accept the translated text. The prophet’s words are selected carefully

as they are directed to all people around the world as the message of Islam is to all humanity. The significance of the word “blood” here is that it reflects the way Arabs use it. It replaces part for all, blood for the whole body to show how the Arabic language words are practicable and can refer to different meanings. This example highlights the importance of the literal meaning for the word “blood” and how it is important to show respect for the sanctity of the blood of Muslims and non-Muslims which is impermissible to shed, even a drop, unless there is a *sharia’a* (jurisprudence) justification to do so.

As for the second translation, the translator gives the word “blood” as a translation for the Arabic word “دم” for all the examples in which the word “دم” is mentioned. In Arabic, the verbs “عصموا” (protected or preserved) and “يحل” (be legally) are used originally to collocate with the word “دم” (blood). E&J-D in example No.2 give the following translation for the phrase

“لا يحل دم امرئ مسلم”

“The blood of a Muslim may not be legally spilt”.

The verb “spilt” in English usually collocates with nouns denoting liquid materials. This could be an evidence for the original use of the word “blood” not “life”. By doing so, the TL readers will be confused of which is the correct rendering as there is a contradiction between the two.

It is noted here that E&J-D use the equivalence procedure to translate the word (blood) and by doing so they attempt producing a translation acceptable to the TL culture. The equivalence procedure is usually used by translators to produce effect of the message rather than using the literal procedure. E&J-D also use the word “protect” to collocate with “life” to support their translation. In fact, rendering the word “دم” caused

interference with other concepts and even some ideas as is the case with the word “نفس” (life) which is the usual rendering for the word “life”.

In example No. 2, Abu Hayati uses the verb “shed” to collocate with the word “blood”. The second translator shows adherence to the literal translation in all the examples. This adherence reflects the translator’s determination to preserve the original items and terminologies. This translation shows consistency in the use of words and the translator uses the word “life” for the word “نفس” in Hadith No.14.

**Example (4-45): *Jihad***

Another cultural example is represented by the image of *Jihad* (struggle in the cause of Allah) as a hump of a camel. This example is supposed to be discussed in section (4.3.1.2.2.3) as it contains an example of implicit metaphor. Instead, it is discussed in this section for its strong reference to Arabic culture. Ibn Rajjab (2007: 447) explains this image by saying that if one considers the conditions of Muslims, he/she finds that there is a big similarity between the hump of camel and the theme of *jihad*. Hump is the peak of the camel and if the hump is fat that means the camel’s health is good and it is in fertile land and if the hump is thin that means the camel is not in a good condition. Thus, if the Islamic nation is strong the hump will be fat and the nation will be in a good condition. If shaken, the hump is melted and the skin pastes to bones and this is the implicit metaphor of the hump. The conditions of *Jihad* change in the nation according to the changes of the hump of the camel. In fact, the camel is part of the Arab and Islamic culture for it was the main transportation method in the Arabian Peninsula as well as being used for trade. Arabs called it “the desert ship”. The camel was mentioned several times in the Qur’an, Hadith, and classic Arabic poetry. Until this day Arabs boast about their fine camels and consider them a sign of wealth.

Table 4.42: A brief illustration of example (4-45) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	29	ثُمَّ قَالَ: أَلَا أَخْبِرُكُمْ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَتُرْوَةِ سَنَامِهِ؟	Then he said: “Shall I not tell you of the peak of the matter, its pillar, and its <b>topmost part?</b> ”	Then he said: “Shall I not also inform you about the head and the pillar (support) of the matter and <b>the top of its hump?</b> ”

The first translator gives the structure “topmost part” as a rendering of “تُرْوَةٌ” (lit. peak of its hump) for an example which is deeply connected to the Arab culture in the past as well as in the present. The translator uses the equivalence procedure attempting to provide the TL reader with a text compatible with his/her culture. The translator uses a domestication approach as the target culture does not contain such concepts in a religious context. Effect of the message here has priority over literal translation.

The second translator literally represents the SL implicit metaphor giving the structure “top of its hump”. This translation might look odd for any reader unfamiliar with the expression under analysis, but he/she might look for knowledge and information. The expression in the second translation may even be explained in a glossary or a footnote. This enriches both the TL text and the knowledge of the TL reader about the SL culture to which the said expression belongs.

#### 4.3.2.2 Religious terms and expressions related to religious culture

Every language has its own terms for conveying certain messages. The religious use of the language is undeniably the most complicated aspect of language. Religions use language for special purposes and people are believed to understand those specific



purposes. Religious terminology is problematic to construe within the same language. The problem is complicated when these terms and expressions are transferred into another language of different origin.

There are many reasons for tackling those religious terms:

1. They cause problems for translators as will be seen later.
2. They reflect the strategies adopted by translators and this will be obvious if more than one translation is compared as is the case with the present study. To this effect, translation differences can be shown and how each translator dealt with the item under consideration.
3. They show the consistency or inconsistency of the translators throughout the whole work as the differences can be recognized.
4. Those terms and expressions have an effect on the text as a whole and any rendering should be as appropriate as possible and hence the choice of translation is very critical.
5. The choice of words, as postulated by DTS, is constrained by norms. One of those norms is the initial norm in which the translator chooses “subjection to source norms” or “subjection to target culture norms”. The former produces adequate translation while the latter produces acceptable translation. In Venuti’s terms, the first is foreignization while the latter is domestication. This distinction will be clearly reflected in the analysis.
6. One can identify, if more than one translation is involved, in the analysis that translators, in most cases, differ in their way of dealing with such terms.

**Example (4-46):** The Zakah

The *zakah* (lit. purity) is the third pillar of Islam. Its form, conditions, and the way it is paid make it a particular aspect of Islam. Due to the complexity and the technicality of the term “*zakah*”, the discussion will rely heavily on Abdalati’s argument on this issue. Abdalati (1983:106) wrote:

Another exceptionally remarkable institution and major pillar of Islam is the *Zakah*. To the Qur’anic word *Zakah* and the meaning it conveys, there is no equivalent in any other language as far as we know. It is not just a form of charity or alms-giving or tax or tithe. Nor is it simply an expression of kindness; it is all of these combined and much more. It is not merely a deduction of a certain percentage from one’s property, but an abundant enrichment and spiritual investment. It is not simply a voluntary contribution to someone or some cause, nor a government tax that a shrewd clever person can get away with. Rather, it is a duty enjoined by God and undertaken by Muslims in the interest of society as a whole.

From the above extract, one can conclude that translating the term *zakah* as “charity,” “alms,” “tax,” “alms levy,” “poor-due,” or “tithe” will be not more than an undertranslation as these English terms refer to different concepts and thus cannot convey the real whole meaning of the Arabic term. Abdalati continues to argue: “The Qur’anic word *Zakah* not only includes charity, alms, tithe, kindness, voluntary contributions, etc., but it also combines with all these God-mindedness and spiritual as well as moral motives” (ibid).

Consequently, according to Abdalati, “there can be no equivalent to the word *Zakah* because of the supreme originality of the Quran, the Divine Book of God” (ibid).

What should be emphasized through these citations is the fact that the concept of *zakah* in Islam is unique and matchless, and, thus, one can hardly find any linguistic designation in any other language that combines all these meanings and principles.

The following Table shows the way the translators deal with the term *Zakah* within the forty Hadiths collection:

Table 4.43: A brief illustration of example (4-46) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	2	تؤتي الزكاة	Pay the <b>zakat</b> +footnote	Pay the <b>zakat</b>
2	3	إيتاء الزكاة	Paying the <b>zakat</b>	giving the <b>zakat</b>
3	8	يؤتوا الزكاة	Pay the <b>zakat</b>	give the <b>zakat</b>
4	29	تؤتي الزكاة	Pay the <b>zakat</b>	give the <b>zakat</b>

As for E&J-D, though they give the transliteration “zakat” for “الزكاة”, they provided the following footnote: “Often rendered as ‘alms-tax’ or ‘poor-due’, it is a tax levied on a man’s wealth and distributed among the poor” (p. 28).

It is supposed that the footnote would give more information about the item referred to within the text. However, with this footnote the meaning is blurred based on the above-mentioned discussion. The information given as a footnote is contrary to the meaning discussed above by Abdulati. Even the word “pay” has the meaning of something related to business and trade while the original meaning of “إيتاء” is referring to something related to “giving for the sake of Allah”. The translators attempt to draw the nearest image of this term in the mind of the TL readers with the footnote given. Yet, such information including the word “tax” would give a negative connotation as compared with the definition of the word “pure” in which the money will be given. What is meant by pure here is that the money should not be corrupted or mixed with illegal forms of collecting money. It is to be noted that the translators are consistent in the use of this term throughout the whole work.

The second translator uses the term “zakat” throughout the whole work in addition to explaining this term in Islam as well as its importance through the notes given to clarify the meaning of this term. What is to be noted here is the use of two verbs to render the word “إيتاء” “pay” and “give”. Abu Hayati uses the verb “pay” once and the verb “give” three times. E&J-D use the verb “pay” only.

The first translator attempts to make a compensation for the shortage of meaning within the English text by giving a footnote filled with terms used in the TL to inform the TL reader with the ideas already originated in the TL. This shows much inclination on the part of the translators to give the TL reader what is already in his/her language and hence the translation is regarded as TL oriented.

The second translator, by giving the word “zakat”, presents the idea of this term by using transliterated form of the SL item. This term now is common in English and a simple checking of dictionaries and other means such as net forums and even the written works of western writers would reveal that this term is now used without any footnote which in turn indicates that it is now part of the TL. The second translator by doing so preserves the original meaning in that he keeps the original form and supplies the TL reader with other sources to get more information about such Islamic specific terms in addition to giving a general idea about the term and the way it is represented in the SL.

In fact, the *zakat* is problematic as it implicates many details, regulations, and circumstances that render any English term given to it as overtranslation. This is a good reason to say that no term can convey the meaning but the term *zakat* itself. As a conclusion to the translation for the word *zakat*, it is thought that using the borrowing procedure as a strategy of translation in addition to footnotes (couplet) or glossary is the optimal method to preserve the meaning.

#### Example (4-47): *Sadaqah*

The term *zakat* is usually interchanged with the term “صدقة” “*sadaqah*” (lit. all what is given for the sake of Allah). One might think that the term *sadaqah* is probably less problematic as it refers to anything one voluntarily gives to the poor for help and support, with the main purposes of helping them out and, more notably, of pleasing Allah and seeking His forgiveness. Nonetheless, it is problematic in translation. Moreover, this term in Islam covers many other concepts as will be seen later. Indeed, this act is among the best acts a Muslim can do to please Allah, get nearer to Him, and gain His forgiveness. The English words “charity” or “alms-giving” do not necessarily contain meanings such as satisfying Allah and seeking His forgiveness through giving the *sadaqah* and *zakat*.

In Islamic culture, the *sadaqah* is given to the poor who need financial help and support; the money given should be “clean” and “legal” (halal, in Arabic terminology), and the sole motive should be pleasing Allah; if it is given for boasting, then it becomes an act of hypocrisy, which is punishable in Islam. If done on this basis and for this purpose, Allah will not be pleased and will not accept it. It has to be done for Allah’s sake only and from money one earns through right, legal means. The following Table shows how translators tackle this term:

Table 4.44: A brief illustration of example (4-47) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	23	الصدقة برهان	<b>Charity</b> is a proof	<b>Sadaqah</b> is a proof+notes
2	25 (recurred 7 times)	يتصدقون بفضول اموالهم	<b>charity</b>	<b>Sadaqah</b>

3	26 (recurred 6 times)	كُلُّ سُلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ	<b>charity</b>	<b>Sadaqah</b> +notes
4	29	الصدقة تطفىء الخطيئة	<b>Charity</b> extinguishes sin	<b>Sadaqah</b> quenches wrong actions

According to the Online World English Dictionary, the word “charity” has the following meanings:

1. generous actions or donations to aid the poor, ill, or helpless: to devote one’s life to charity.
2. something given to a person or persons in need; alms: She asked for work, not charity.
3. a charitable act or work.
4. a charitable fund, foundation, or institution: He left his estate to a charity.
5. benevolent feeling, especially toward those in need or in disfavor: She looked so poor that we fed her out of charity.

What can be noted in the above mentioned meanings is that they are related to money only, while the meanings of *sadaqah*, as explained earlier, are larger than giving money. In this case rendering the term *sadaqah* as “charity” is just giving one aspect of the meaning. Moving to another shade of the meaning, Encyclopedia Britannica (2008) has written the following as regards the word “charity”:

In Christian theology and ethics, charity ... is most eloquently shown in the life, teachings, and death of Jesus Christ. St. Augustine ... wrote: “Charity is a virtue which, when our affections are perfectly ordered, unites us to God, for by it we love him.” St. Thomas Aquinas, placed charity in the context of the other Christian virtues and specified its role as “the foundation or root” of them all.

It is noted here that Christianity has much influence on the meaning of the word “charity”. This can lead the TL reader to think of the Christian conception rather than the Islamic one when he/she reads the word “charity” as a translation for the word *sadaqah*.

As regards the rendition of the term “صدقة”, E&J-D render it as “charity” choosing the adaptation procedure. The adaptation procedure is used by translators when the SL term under consideration has no direct counterpart in the TL. Therefore, translators resort to convey the meaning through using a term that can fill in the gap caused as a result of the difference between the ST and TT. The word “charity” here conveys one part of the meaning implied in the term *Sadaqah*. The translators are consistent in translating this term throughout the whole translation. What is noted here is that E&J-D use the term “charity” as a rendition for one of the meanings of “إحسان” “Ihsan” in their translation. This term is discussed in detail in section (4.3.1.1.1) above. It is obvious that through this translation strategy, the Islamic religious background of the concept is sacrificed.

The second translator uses the borrowing procedure by transliterating this term as “Sadaqah” throughout the whole text and gives notes as well as footnotes such as the following:

Siddiqui(1970:482) says:

Sadaqah is a visible expression of man’s love for God. It signifies that he is prepared to sacrifice every cherished thing or desire for the sake of Allah. Thus it is a symbol of man’s devotion to God. As it is an expression of devoted and pious heart, it can therefore, manifest itself in every act of piety. Remembrance of Allah, performing religious duties with full sense of responsibility, doing of good acts and asking others to do them, refraining from evil and persuading others to shun them, observing of the limits imposed by the Lord on what is lawful and unlawful- all these acts are the acts of Sadaqah. In fact, the whole life spent in devotion to Allah is Sadaqah for it shows the love of God.

In another place, Abu Hayati (2003:60) provides the following note to express the real meaning of this term:

Sadaqah has unlimited scope in Islam, and the word “charity” in English does not convey the full meaning and the importance of the word *Sadaqah*. Sadaqah not only means that giving of charity in money or goods to the poor and deserving but also includes many charitable acts, big and small, which are either

ignored or considered too trivial. The exercise of charity can range from the highest actions like the administration of justice, teaching, and ministering to the sick, to the smallest but significant actions like helping a blind to cross the road, and protecting the children from the rush traffic.

Therefore, the main difference as regards the terms *charity* and *sadaqah* is that the former represents the payment of small amount of money to the poor or any person who is in need, while the latter has a wide scope of actions all of which are regarded as *sadaqah*. Religious background is used as a justification for giving such help.

If the term “charity” is to be used in translation, the translator should emphasize the fact that it is not the equivalent term for “Sadaqah”, but the TL reader should understand that it is used here just to give the nearest meaning for him/her but not the equivalent and he/she has to be given either a glossary or at least a footnote to warn him/her of the sensitivity of meaning here.

As a suggestion for a translator to convey the message of such terms and concepts in an appropriate way, he/she should pay more attention to the differences between such concepts, making a clear distinction between them. It is to be noted that the translation should not distort facts and should be a means of offering authentic knowledge to its recipients. Probably, using (couplet) procedures by transliterating these terms and supplying footnotes or explanations in a glossary might be an appropriate strategy. Transliteration also adds a touch of foreignness to the TL text; a foreignness that emphasizes the origin and background of the original text.

**Example (4-48): *Nawafil***

The Islamic term “النَّوَافِلِ” “nawafil” (lit. redundancy) is a term indicating optional or voluntary religious duties performed by the believer to get nearer to Allah. An-Nawawi (1968:569) affirms that there are many obligatory actions, duties and rituals that



a Muslim must perform and adhere to; failing to do them deliberately, is unacceptable. A Muslim will not be a faithful Muslim without performing them. Examples of these obligatory actions are the five daily prayers and *sawm* (fasting) during the month of Ramadan. The “nafilah” (singular of *nawafil*), on the other hand, is an action that is optional, but is recommended by the Prophet (ﷺ). Performing it will please Allah and will, thus, enhance the *Iman* (faith) of the person, yet not performing it will not cause any flaw in the *Iman* (faith) of the person. So, the *nafilah* is optional, additional, and voluntary. Ibn Rajab (2007: 589) says that “nawafil” comprises, in addition to *sunah* prayers, many good actions like reciting the Holy Quran and keep mentioning Allah (Thikr), *Umrah* in *Ramadhan* and other religious works which draws a person nearer to Allah.

Table 4.45: A brief illustration of example (4-48) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
1	38	وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ	and My servant continues to draw near to Me with <b>supererogatory works</b> so that I shall love him.	and My servant ceases not seeking My nearness by offering <b>supererogatory (nawafil) prayers</b> till I love him.

The first translator avoids any reference to the original word “nawafil” by giving a term which is originated in the TL. The term “supererogatory”, as it conveys the meaning of “extra actions other than the main one”, still lacks the meaning presented in the term “nawafil”. The translators use the adaptation procedure. This procedure is followed by the translator to avoid borrowing procedure. Moreover, the literal meaning (redundancy) for this term is unacceptable in the context of the Hadith. This procedure is

followed to achieve naturalness in the TL. The term “supererogatory” does not specify that the actions are optional in addition to being additional or superfluous as well as its specificity in religious duties. Rather, it is general in nature.

The second translator opts for transliterating the term, and regards the word “supererogatory” as insufficient. Besides, there is a very important point to be noted here. The translator mentions the following rendering for “النَّوَافِلِ” “nawafil”: “supererogatory ‘nawafil’ prayers”. Mentioning the word “prayer” after the word “nawafil”, the translator restricts those many actions into one only which is counter to what is explained by the two above mentioned scholars who commented on the Hadith. The context of Hadith does not refer to only one form of *Ibadah* (acts of worship).

This term “nawafil” opens the way for Muslims to diversify the types of *Ibadah* for Allah because one sometimes gets bored if he continues on one type of “*ibadah*”. Therefore, the Prophet (ﷺ) encourages Muslims to diversify *Ibadah* (acts of worship) for Allah and not confine themselves to a specific one.

Both the borrowing and the adaptation procedures here are used by the second translator so as not to mislead the reader. In addition to the word “nawafil”, the translator used the word “supererogatory”. Mixed procedures (or couplets) are used in the translation. The reader should be informed, in a footnote, that “in addition to the obligatory acts of worshipping, there are many optional acts of worshipping that draw the servant nearer to Allah and please Him”.

**Example (4-49):** *Bid'ah* بدعة

Table 4.46: A brief illustration of example (4-49) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
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1	28	فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ	and every <b>innovation</b> is a going astray	For every <b>innovation (bid'ah)</b> is an error
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As the Table 4.46 above shows, the Prophet (ﷺ) says “فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ” (lit. every **innovation/novelty** is a misguidance). “Bid’ah” is an Islamic term that is very sensitive. The Arabic term “bid’ah” is translated as “innovation” by E&D. The term “bid’ah” is derived from the Arabic verb “bada’a” which means to “create something new” or novelty. The term “innovation” is usually positive in its meaning. Yet, the term “bid’ah”, as an Islamic technical term, is not. The Online Merriam-Webster’s Learner’s Dictionary has given the following meanings for the term “innovation”:

- 1: the introduction of something new
- 2: a new idea, method, or device: novelty

Examining these meanings presented above shows that they are positive in nature as is the Arabic term *bid’ah* outside a religious context. In a religious context, the English translation, “Islam fights innovation,” might be awful, especially for a Western or a non-Muslim reader. Many questions may be raised by such readership; is “fighting innovation a principle in Islam? Is this what Islam calls for? This means that Islam is closed and frozen. This may make Islam seems to be so immobile that it does not only prevent “innovation” but also opposes it? As mentioned above, the English term “innovation” is generally a positive term that refers to creating new ideas, introducing new styles, modernity, innovative thinking and creativity. The Arabic term *bid’ah*, on the other hand, has nothing to do with all these since it refers to something else.

Ibn Rajjab (2007: 439) says that in Islam, *bid’ah* refers to those ideas, practices, and acts that have no roots in religious law and that do not belong to the genuine and

original rules and teachings of the religion; yet people may practice them as though they were practices sanctioned by the religion. In many cases, these new acts or ideas do not agree with the original principles of the religion and its foundations and general rules. Such practices are called “bid’ah” and, according to the rules of Islam, they should be stopped and opposed.

The English term “innovation” does not suggest the meanings encapsulated in the term “bid’ah”. This can be a solid ground to argue that the English term “innovation” is not enough to use as a translation for the Arabic term “bid’ah”, especially in this context. The first translator uses the literal procedure to convey the meaning of this term into the TL. This procedure is used to shorten the details provided for the TL. The translator does not want to burden the TL reader with foreign terms that are not originated in the TL. Therefore, using the literal procedure here should be supported with information so that the TL reader gets the message without misleading.

The second translator gives the same item for rendering the term “bid’ah” in addition to transliterating the term choosing literal and borrowing procedures. This would somehow guide the TL reader to the appropriate meaning especially if a footnote is provided. It is to be noted that neither translation gives any comments or footnotes to clarify this term though it is sensitive and critical. Transliteration, with an explanation or a note such as the following might be an optimal translation strategy: “Introducing new acts of worshipping to the religion of Islam”.

**Example (4-50): *Hijrah***

One of the main principles of DTS is to highlight cultural factors to discern what is hidden behind the scenes (the actual meaning of the text). It was stated earlier that

religious texts are strongly related to culture. So, it is better to understand the cultural context before analyzing the meaning as it will be of much aid.

It is convenient here to know what *Hijrah* (lit. migration) is in the original context before analyzing the translation to identify how it is associated with the context of this Hadith.

At the time when the Muslims were in Mecca, they were oppressed heavily by the leaders of Quraish (the biggest tribe in Mecca and paradoxically it is the tribe of the Prophet (ﷺ)). Muhammad's followers were abused, harassed, and oppressed. Almighty Allah allowed the suppressed to migrate from Mecca to Medina (or it was called Yathrib at that time).

The distance between Mecca and Medina is around 500 kilometers. The oppressed Muslims have to go on foot in a hot climate of the desert. It was very dangerous. They might go astray, attacked by beasts, or by the dangerous animals of desert. Moreover, they might be out of food or water as the distance is long. The cost is very high, life. One of the *Muhajireen* (migrants), who was among those who fled with their religion, migrated to marry a woman named Um Qais. His *Hijrah* is not for the sake of Allah. Hence, in addition to his *Hijrah* he intended (niyyah) another issue. Therefore, his action was not pure. Allah would not accept such action as declared by the Prophet (ﷺ) in this Hadith.

Abdalati (1983:161-2) explains what goes in the minds of the infidels and their plan to put an end to the new religion when they met and discussed the next action to be taken to stop the message of Islam:

Pressure and persecution continued with a rapid increase, but it was all in vain as far as the Muslims were concerned. A unanimous resolution was adopted to select a strong man from every tribe and murder Muhammad in his bed. The

mission of Muhammad was not destined to end at that level. So, God instructed him to leave Mecca, his dear hometown, and migrate to Medina to reunite with the native Muslims and the earlier emigrants who had fled from Mecca to Medina (see Quran, 8:30; 9:40). This was the Great Event of Hijrah or Emigration with which the history of Islam began and by which the Muslim Calendar goes.

It is very hard for anybody to be displaced from his/her hometown. In fact many events happened during the *Hijrah* like the search conducted by the infidels and the way the Prophet (ﷺ) used to hide from them. Consider the following Ayah in *Surat Altawbah*,<sup>40</sup>

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ وَمَا اللَّهُ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ عَزِيزٌ حَكِيمٌ﴾ (التوبة: 40)

Translated by Al-Hilali and Khan (1985) as:

“If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr NOi) were in the cave, and he (ﷺ) said to his companion (Abu Bakr NOi): “Be not sad (or afraid), surely Allah is with us”. Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise” (9:40) (Al-Hilali and Khan, Trans., 1985:193).

Therefore, it was an unusual event that changed the whole life of those who became Muslims as well as the life of the Arabian Peninsula.

Translators respond differently to this term. The following Table shows that the first translator gives the word “migration” to render the term. In addition, the following footnote is given to clarify the meaning: “This is a reference to religious migration, in particular to that from Mecca to Medina”.

Table 4.47: A brief illustration of example (4-50) representing a problem of culture in translating Hadith

item	H. No.	SL	E&J-D	Abu Hayati
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1	1	فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله .	Thus he whose <b>migration</b> was for Allah and His messenger, his <b>migration</b> was for Allah and His messenger,	Thus he whose <b>migration (hijrah)</b> was to Allah and His messenger, then his <b>migration</b> is (accepted) to Allah and His messenger;
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The second translator transliterates the SL term in addition to the term “migration” and mentions an event which happened during the *Hijrah* of the companions and this is the only comment given to this Hadith:

This was uttered by the holy prophet (ﷺ) at the time when a man emigrated to Medina to seek the hand of a maiden, Umme-Qays by name, but not for the sake of the religion of Islam (p. 2).

Kashmiri (2010:22) emphasized that the event of *Hijrah* is not a usual one; rather, it is an event that changed the world:

In fact, the Hijrah was not a flight but a carefully planned migration which marks not only a break in history - the beginning of the Islamic era- but also, for Muhammad and the Muslims, a new way of life. Henceforth, the organizational principle of the community was not to be mere blood kinship, but the greater brotherhood of all Muslims. The men who accompanied Muhammad on the Hijrah were called the Muhajirun – “those that made the Hijrah” or the “Emigrants” - while those in Medina who became Muslims were called the Ansar or “Helpers”.

Ibn Rajjab (2007: 17) says that *Hijrah* was one of the most important events in the history of Islam. It is for this reason the Caliph Umar adopted *Hijrah* date to calculate years. This event triggered the Islamic calendar or “*Hijrah* calendar”.

The *Muhajireen* (lit. Emigrants) left their property and wealth behind them for the sake of Allah. This is the true sacrifice in Islam. Giving “migration” as a rendering for “هجرة” would not convey the meaning in an appropriate way. It is noted that E&J-D is consistent through using the term “migration” throughout the whole Hadith in which

the word “هجرة” and its derivatives recurred four times. The procedure followed by E&J-D is the literal as the term, and its related matters, has no direct counterpart in the TL. “Migration” in this Hadith is completely different from any usual migration. It is not just moving from a place to place, rather it is a move from the life of polytheism to that of Islam.

Abu Hayati represents part of the original meaning when he transliterated the term and added the term “migration” choosing mixed procedures (couplet). The procedures used are borrowing and literal. Abu Hayati, by this rendering, highlights the sensitivity of this term for the text, so he attempts to show the TL reader that this term is of special importance and needs a special treatment rather than just giving the superficial meaning of the term.

The discussion above supports the idea that the term is important for the SL text as it is repeated four times. Using the literal procedure only will devalue the SL text. Abu Hayati’s way of dealing with this term seems to preserve the identity of the term and may oblige the reader to seek other references to determine more comprehensively the meaning of this term. It gives the impression that there is a difference between *Hijrah* and “migration”. Giving more explanation for such terms in a glossary helps the TL reader to get valuable information of the meaning noting that all the words of the Prophet (ﷺ) are of equal importance.

#### **4.4 Systemic context**

Lambert and Van Gorp hypothesize a scheme that proposes an approach to analysing translations in such a way that “the research is relevant from both a theoretical and a historical point of view” (Lambert & Van Gorp, 1985: 42). They (ibid: 43) argue



that the link between the source and target communication is difficult to be predicted, that it is an open relation, the nature of which depends on the “priorities of the translator’s behaviour”. The four stages in their scheme are the gathering of preliminary data, an examination of macro-level features, a study of the translation on a micro level, and finally placing the translation in a systemic context. Although they include intertextual relations and intersystemic relations (relations with other genres, codes), this part is beyond the scope of this particular study.

This fourth part of the model tries to detect the relation between the macro and micro structures and if there is a contradiction between the two structures.

As the themes of the present collection are multifarious and various, they need a great effort on the part of the translators to convey them into English. What helps the translators sometimes is that the themes refer to something universal. The role of the translator in this case is to contextualize the theme concerned in an appropriate way so that the TL reader would catch the idea in an “Islamic context”.

The attitude of the original author (the Prophet (ﷺ)) is often replaced by the attitudes of the translators towards their readership, which the translators sometimes have to sacrifice for giving the text a natural sense as happened in many examples discussed in this chapter. This is reflected in the translator’s choice as regards viewing the texts from the angle they find appropriate.

Broeck (1985:61) states that “translations can be either intended to function as if they were original texts in the target literary system”, and that is acceptable to the prevailing literary taste; or they can be meant as “adequate renderings of their sources, irrespective of the aesthetic norms of the target system; or they can occupy a position somewhere in between these two extremes”.

Hence, the translator from the very beginning of his/her work either chooses to be TL biased to achieve acceptability or he will be SL biased to achieve adequacy and this is the initial norm. This is clearly reflected on both translations.

Comparing the occurrences of the microstructures of the SL and the translations, E&J-D's translation tries to be more inclined towards the TL as it uses many oblique procedures the opposite of the second translation in which more direct procedures are used. The extensive use of footnotes by the second translation enhances more the macrostructures and reflects the translators' view as regards such texts. These footnotes enhance the idea that this is only a translation and hence clearly expose the translator's visibility. E&J-D translation's tendency to use fewer footnotes reflects the translator's relying on the text itself to convey all the ideas presented in the SL.

It is observed that the translators were careful and constrained in dealing with some macrostructures like themes, cultural occurrences and conceptual differences. However, translators have not much freedom of adding, deleting and modulating in dealing with such sensitive texts. They have limited choice in selecting words. Yet, it is found in many cases that they show difference in dealing with some cases. This is reflected in the choice of literal translation procedures mostly adopted by both translations, though the second translation tends to use such procedures more.

A final important note to be registered here after the analysis is that the present study does not intend to depreciate the works of the translations under consideration; rather it appreciates their work as they try to help spread the words of the Prophet (ﷺ) and his *Sunnah*. As declared before, the aim of the study is to identify the problems faced by translators throughout their work and the way they dealt with these problems. It is expected that the analysis will be a valuable source of information for training

translators who intend to go in the stream of religious translation and specifically Hadith.

## CHAPTER 5

### CONCLUSION

#### 5.1 Introduction

The present chapter summarizes the findings of the study, recapitulate these findings and give recommendations as well as suggestions for further studies. Answers to the study's research questions are also summarized in this chapter.

The present study has investigated several problems and challenges faced by translators who attempt to render religious prophetic texts into English. The study has focused on one collection of Hadith, namely, An-Nawawi's forty Hadiths compiled by Abu Zakaria An-Nawawi. It has explored the strategies adopted by the translators throughout their works. The collection, as shown in Chapter 4, has many issues that are perplexing when it comes to translation. The study has revealed that translating such texts is challenging especially when tackling two different languages representing two different religions, namely, Islam and Christianity.

Such sensitive texts require much more care as translation here involves translating religion. People who convert to Islam and do not know the SL have to read the translation and any slight fault in translation might cause these newcomers to Islam to be misled.

Different aspects of analysis have been tackled. Linguistic as well as cultural issues were under focus. Syntactic, functional, rhetorical, stylistic as well as translational discussion supported the analysis. The source text was analysed first, then a descriptive

analysis was conducted for the two translations under focus. Differences in translation as well as shifts were highlighted.

The descriptive analysis is meant to reveal how the SL text was represented in the TL. Moreover, the loss and gain in meaning as regard that representation are investigated. Besides, the descriptive analysis uncovered the strategies followed by both translations. Inconsistencies are pointed out. The present study attempts to highlight the effect(s) of using different procedures and strategies in rendering prophetic texts. The examples discussed show that such texts are problematic in translation. Translators opted for different procedures and strategies to render these examples.

The present collection of Hadith under study is regarded by many scholars as one of the important collections compiled in this field. It is studied throughout the Islamic world. Hence, translating it into another language, English in the case of the present study, requires extra care on the part of the translator. *Fiqh*, jurisprudence, *Zuhd*, ethics, and Muslim behaviour are only among a few themes noted in this collection which renders it very sensitive. It contains three of the Hadiths that are very important and sensitive as stated by Ibn Rajjab (2007). Any method or strategy followed in translation can direct the translation in a certain way that might be interpreted as either loyal to the SL or vice versa.

## **5.2 Problems encountered and findings on the microstructure level**

The present study has investigated certain potential areas, proposed by many translation theorists. Those areas cause challenges and problems for translators of religious texts. The descriptive analysis has shown that translators of the present collection came across many problems while attempting to convey the meaning into the

TL. The sensitivity and sacredness of such texts constrained the translators. The following lines give an account of the problems that faced translators of the present collection followed by the problems encountered on the micro level. The **first research question can also be answered along these lines.**

First and foremost, religious texts are deeply rooted in their original cultures. Their difficulty of translation comes from the attachment of such texts to cultural values loaded with meanings specific to those cultures which make translation a very hard task to perform. In addition, many terms have acquired additional meanings when used in a religious context. This is evident in many examples such as “نصيحة” discussed in section (4.3.1.1.1). Consequently, finding optimal equivalents for these religious terms and expressions presented a challenge for translators. Loss of meaning inevitably occurs while rendering such terms, whatever strategies are followed by translators as the descriptive analysis showed. This loss has an effect on the message in general.

Moreover, many Hadiths in the present collection showed succinctness. Translators, as they have space limitation, should attempt to render the succinct SL text with a succinct TL text. Managing the translation causes translators to adopt certain strategies. These strategies are either SL oriented or TL oriented. This is clearly reflected in the translation of some examples of Hadith which required succinct rendering such as Hadith No. 32 discussed in section (4.3.1.2.4.1). The result of each strategy is either preserving succinctness or preserving the message. Preserving both is impossible as shown in the same example.

Adopting different strategies in similar situations caused translation inconsistency. Consequently, the reader would not be able to differentiate between dissimilar meanings of some terms as they are given the same rendering. Cases of

inconsistency occurred many times in both translations and they are identified in the previous chapter. A simple example given here is the words “good” and “goodness” which are given as a rendering for many SL items such as “الإحسان”, “خير”, “معروف” and “طيب” among others.

Culture-bound terms and expressions cause a real challenge to translators as shown in section (4.3.2.1). The collection has unlimited number of these expressions. These expressions, sometimes, caused translators to adopt different strategies to cover part of their meanings. In general, translations showed a struggle between preserving identity and cultural values on the one hand and naturalness on the other hand.

In addition to the above mentioned problems, translators encountered many other problems on the linguistic and cultural aspects as the descriptive analysis showed in the previous chapter. It is very difficult to give a detailed conclusion for all the aspects in one setting. The following subsections represent conclusions regarding the potential areas in the microstructures dealt with in the present study and represent part of the problems and challenges that translators encountered. **Answering the second research question regarding the strategies utilized by translators will be summarized within every single aspect.**

### **5.2.1 Polysemy**

Lexical items may have different meanings in different contexts. A good example is the word *Ihsan* which occurred two times with different meanings and received different treatment by both translators, the first of which caused heavy loss in meaning as discussed in section (4.3.1.1.1). Besides, those lexical items have many meanings and therefore, the translator should do his/her best to specify the appropriate

meaning as choosing one meaning rather than another will cause a loss in meaning. The translator should assign to himself/herself the task of compensation for the lost part of meaning presented in the SL. Footnotes and glossaries are possible ways to do so.

In dealing with polysemy, E&J-D give one meaning of the polysemous term, sometimes with a very short footnote, and they follow this procedure throughout the whole work. Abu Hayati mostly opts for transliterating the term juxtaposed with one of the meanings of the polysemous item and most of the time accompanied by, very long, footnotes telling the TL reader that the given translation is not enough for conveying the message and Abu Hayati follows this procedure throughout the whole work.

In fact, it can be said that both translators show consistency but in two different ways as shown above. E&J-D try to present a translation acceptable for the TL reader while Abu Hayati tries to show more adherence to the SL as regards those terms.

Again, more explanations are required from the part of the translators to convey the message optimally. Those explanations should give the TL reader the impression that the given translation is a trial to cover the original meaning and not the ultimate end of translation.

### **5.2.2 Allegory**

Three allegorical types are observed in the collection, namely, hypallage, metaphor and implicit metaphor and the findings can be recapitulated as follows:

A- Hypallage.

As noted in section (4.3.1.2.1.1), a very interesting shade of meaning is conveyed using this type of allegory. The actual words hide very important meanings and should be represented in the translation in one way or another. Ignoring such meanings causes



the text to lose part of its message. The literal procedure is not enough to represent the message as noted in Hadith No. 8 in which the meaning is serious, and failing to represent the meaning in an appropriate way will give a negative idea about Islam in general. Clarifying the meaning here is necessary as done by the second translator. The translator should add a footnote stating that “the war ought to be waged on those who fight Islam, show their enmity to it and try to destroy it”. In this way, the TL reader’s misunderstanding will be avoided.

It is noted that mixed procedures (couplet) could be a solution for many problems. Nevertheless, the direct procedures should be given a priority.

#### B- Metaphor and implicit metaphor

Metaphorical uses, as shown by the study, add a special flavor to the religious text. Translators showed less efforts to represent those metaphorical uses, which caused the loss of important information and deprived the TL reader of valuable information that might affect his/her way of looking at such texts.

E&J-D show more inclination towards the TL by using the equivalence procedure extensively in contrast to Abu Hayati who shows more adherence to the SL by using the literal procedure.

It is clearly shown that the direct procedures could be effectively utilized to represent the SL image in the TL. Explanatory notes are very important to support the actual text and can elucidate the translation.

### **5.2.3 Simile**

As the Prophet (ﷺ) tends to use universal images when making a comparison, the simile is strong and the image is more effective. The obvious example in this respect is the image of sea and needle discussed in Example (4-3-7). The representation here stems from universal concepts which give the image its strength. This is reflected in the translation. The literal procedure dominated the other procedures and the image still retains its message as it is universal.

In addition to the literal procedure, different procedures are used to render similes by both translators. The difference is that Abu Hayati provides footnotes when oblique procedures are used. E&J-D confine their translation to the main text in addition to the use of oblique procedures.

#### **5.2.4 Metonymy**

In this aspect, both translators follow the same procedures in rendering metonymic items. The use of the equivalence procedure, as the analysis showed, ought to be accompanied by a footnote to clarify the meaning of the item under consideration. Otherwise the flavour of the original is lost as a new situation is brought to the TL reader.

In an example which shows clear inclination of the first translator towards the TL, E&J-D render “عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ” into “cling to them stubbornly”. The SL image here is affected by following the equivalence procedure as explained before. The second translator follows the literal procedure when rendering the same item into “holding on to them with your molar teeth”. In this way, the translation shows the way the Arabic language represents things. Moreover, it shows the beauty and richness of the Arabic language in which it is the medium of such examples.

### **5.2.5 Brevity**

In cases of brevity like the ones in the present collection, the translators could not do more than providing the literal meaning of the SL structure. Otherwise, nothing is captured. Therefore, notes, footnotes as well as explanatory notes are very important. The style of the Prophet (ﷺ) is characterized by brevity of words referring to comprehensive meanings. Therefore, the translator in selecting those words will not be able to cover more than one part of the meaning. Literal translation is the appropriate choice as the analysis shows. Yet, it is not enough. The reader would know that the original text is very short and still the problem of informing him/her that it conveys pithy meanings. Those explanatory notes are very important to tell the TL reader that in addition to the original being brief, it conveys inclusive meanings.

### **5.2.6 Ellipsis**

This section is the longest in Chapter 4. Most of the instances of ellipsis in this collection are left without rendering. Other instances are represented and rendered literally. There are also many types of ellipsis identified in the analysis. The translators are aware of the ellipsis within the structures of the Hadith of the present collection as they render some of them. Both translations show inconsistency as regards this point. Some items are rendered, others are not. The analysis also shows that the items, although ellipsed in the SL, are important for the structure and meaning of the TL and failing to represent them appropriately causes the structure in the TL to lose part of the meaning. The translator can manage, as shown, to convey the meaning of the ellipsed items using a structure or a footnote to represent them in the TL.

### **5.2.7 Verbosity**

As this aspect is a form of repetition, Arabic and English differ in representing verbosity. In addition to being a rhetorical device, Arabic uses verbosity as a way of emphasis, while English tends to use other means of emphasis rather than repetition. This is reflected in the translation as noted in the Hadith No. 28 when the Prophet (ﷺ) said “السمع والطاعة”. E&J-D give a target-oriented translation and ignore the form of verbosity while the second translator represents the verbosity items. Subtle meanings are lost in the first and preserved in the second. Literal procedure clearly dominated the other procedures in this aspect. Difficult constructions oblige both translators to follow mixed procedures (couplets) in one setting. Again, here the literal procedure should be emphasized and the TL reader should be informed, using different means, with the purpose of using such constructions by the Prophet (ﷺ) as shown in the analysis.

#### **5.2.8 *Jinas* “paronomasia”**

The use of the Prophet (ﷺ) for those sound effects attached to his distinctive style added something like secure marks for his style. It is impossible to fabricate the words of the Prophet (ﷺ). Therefore, brevity, sound and well structured phrases formed inimitable sayings that are Hadith. Conveying such composites into another language is by no means impossible. The self-evident focus in such cases should be on meaning. In this regard, Robson’s initiative when he translated *Mishkat Al-Masabih* to preserve the sound should be pointed out as he transliterated the items representing *jinas*. He regards them as part of the meaning.

Both translators render part of the sound effect of the ST using rhymed constructions that reproduce part of the meaning. Footnotes here are very important to inform the TL reader about the sound effect of the original.

### **5.2.9 Cultural aspects**

The examples discussed in this aspect are just for illustration as the whole work is studied within the scope of culture. Religion, as said before, is one of the most important parts of culture. Newmark's (1988) work can be a corner stone in this regard. All the instances discussed in Chapter 4 represent the Arabic culture and the way the language expresses religious situations. Cultural markers should be carefully dealt with as they are the keys for the text to identify the original text. As noted in the instances discussed in section (4.3.2), those markers are differently dealt with by translators.

There are many terms in which they have in addition to their meanings outside a religious context a meaning with a different purpose and function in their respective religion. In this aspect, it is noted that the first translator tends to use the adaptation procedure because the counterpart is missing in the TL. This causes the TL reader to be given a meaning not intended by the SL message. Moreover, some terms hold very important concepts in Islam such as *Zakah*, *Hijrah*, *Sadaqah*, that the meaning is affected if adaptation procedure is used as seen in section (4.3.2.2).

The second translator, on the other hand, by following borrowing procedure along with supplying notes and footnotes, informs the TL reader about the importance of such terms.

### **5.3 The possibly optimal procedures and the effect of these procedures on Hadith translation**

The following lines are more like a summary for the findings in Chapter 4 as regards the use of translation procedures in both translations. **The third research question will also be answered in the following lines.**

The words of the Prophet (ﷺ) cannot be imitated. Loss of meaning in translation is inevitable in such texts due to many factors discussed in Chapter 4. As the descriptive analysis shows, domestication procedures deprive the TL reader from getting the required level of knowledge represented in the SL. The identity of the SL text is lost in heavily domesticated translation. The TL reader has the right to access the information presented in the SL as accessed by the native reader. Moreover, these texts, as said before, are deeply rooted in the Arabic culture. Hence, domesticating translation procedures can lead to a distortion of concepts about the whole culture, the example of *Bida'a* (innovation) is a good illustration in this regard as illustrated in section (4.3.2.2).

It is to be noted that foreignization does not mean reproducing every single aspect of the SL in the TL; rather it means preserving the identity and the cultural values presented in the SL by foreignizing them in order that the TL reader will find the text as a source of information and knowledge. The reader needs to realize that there is a pre-text and the given TT is only a translation. There are many concepts and expressions which, if domesticated, will not be represented appropriately in the TL system and their value will be lost as happened in the terms *Niyyah* and *Hijrah* which are discussed in section (4.3.2.2). Domesticating translation procedures seek to ease meaning access for the TL reader, yet, they deprive him/her of getting new ideas and proper knowledge as regards the SL culture. This is not to say that they deceive the TL reader; rather they hide many concepts and cultural values that the TL reader supposed to getting them while reading a translation.

One of the major purposes of translation is to enrich the cultural representation of the SL in the TL; the degree of achieving this goal will be decreased through following a domesticating strategy. The descriptive analysis shows that the message is conveyed more appropriately when the translator is visible. Translator's visibility is realized through following foreignizing strategies that may comprise foreignized terminologies, literalism, transliterated items, explanatory footnotes, glossaries, references to other sources as well as brief introductions that explain strange concepts and ideas for the TL reader so that he/she enjoys understandable reading.

It is axiomatic that any process of transferring meaning from one language into another involves difficulties in addition to differences. Transferring the meaning fully to the TL is utopian. There is nothing called full equivalence. Thus, the specificity and peculiarity of each language and culture should be respected. Domesticating the translation with the aim of giving similar effect cannot be attained as shown by the examples discussed in the previous chapter.

As discussed in the previous chapter, translators followed different as well as many procedures to render the text under analysis. It is axiomatic that translators follow many procedures in one translation as it is difficult to follow only one procedure. Nevertheless, translators sometimes follow procedures that seek to naturalize or follow the TL system. Other translators follow the opposite.

Long (2005) contends that a religious expression is strongly adhered to the language where it is used for the first time or created and the so-called TL equivalent is already loaded with cognitive meaning and hence finding an equivalent is something impossible. Nevertheless, the TL reader should be informed in one way or another that the given renderings are just an attempt to ease understanding rather than giving him/her

the feeling that the given items are direct equivalents. The study showed that foreignization procedures followed in the translation of the text under focus elucidate the meaning for the TL reader in a more appropriate way than domestication procedures. They also proved more efficiency in conveying the meaning of the SL items as shown in Chapter 4. It is to be noted that a glossary for all the terms mentioned in the collection should be provided to explain more deeply those terms for the TL reader.

The present study has also shown that while translating texts such as the one under consideration, it is insufficient to render the terms and expressions without any explanatory notes, footnotes or glossaries as the actual words are heavily loaded with meanings.

Based on the analysis carried out in Chapter 4 as well as the results attained after evaluating the procedures followed by translators, it can be concluded that in Hadith translation, following domestication procedures devalues the cultural values of the SL.

It is hoped that the present study will clarify some ideas as regards the Arabic language and its culture and will disclose many facts to the TL reader who wants to acquire new knowledge. The literature review showed that very few studies dealt with Hadith for the purpose of translation.

There are many translations for Hadith collections including the translation of Imam Al-Bukhari and Imam Muslim, yet very few studies examined the ways and procedures of translating Hadith. The present study would be another step towards analyzing those translations for the purpose of enriching the studies in this area as well as giving some insights on religious “translation training” as it is one of the purposes of DTS. Besides, the study is hoped to be helpful for those interested in Hadith studies as



well as in Arabic in general. It is hoped to be another source of information for those readers.

#### **5.4 Recommendations**

1 - It is to be noted that both translators avoided any reference to the rhetorical treasures in the Hadiths of the collection under consideration. There should be a reference to them so that the reader can feel the beauty of those aspects and researchers can consider them in analyzing translations.

2 - In dealing with such texts, translators should have access to the extra information related to the historical events as well as the cultural details that clarify the meaning. "The translator therefore should insist on being provided with as many details as possible" (Nord, 1991: 9).

3- Sometimes direct procedures are not enough to convey the SL message. It is true that a translator uses a literal translation which can be taken as a foreignizing method, but the loss of the great deal of information is a defect in the translation. Such loss cannot be avoided without adding some explanatory information. Offering a brief footnote might be helpful for such purposes.

4- It is noticed that while conducting the analysis that mixed procedures (couplet) lead to acceptable results provided that the direct procedure is the dominant one. This method could be followed and applied on other texts to verify the validity of this method.

5- As observed in both translations under consideration, there is no supplementary information attached to the translation that the reader might consult in case he/she finds difficulties in reading the texts. Therefore, glossaries should accompany such texts.

#### **5.5 Suggestions for further studies**

1- E&J-D and Abu Hayati have a translation of forty Hadith Qudsi. A study could be carried out to investigate the procedures used by both translations as well as the problems faced by translators using DTS.

2- Some syntactic structures in Arabic such as restriction and exception are not investigated from a translational point of view as they are out of the scope of the present study. A study could be devoted to explore these structures and other syntactic structures.

3 - A study could be directed to probe the intertextual relations such as cohesion and coherence in the Hadiths of this collection. It is to be noted that there was an occasional reference for such relations in the present study.

4- A few euphemistic expressions in the Hadiths of the Prophet (ﷺ) occurred in the present collection. A study could be devoted to explore these expressions.

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