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Untranslatability Problem Solving Strategies

Case Study: *Sahih al-Bukhari*

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Untranslatability Problem Solving Strategies – Case Study: *Sahih al-Bukhari*

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Dedication

Glory is to Allah, and praise is to Allah, and there is none worthy of worship but Allah, and Allah is the Greatest. I am extremely grateful to my parents for their love, prayers, caring and sacrifices for educating and preparing me for my future. Father, you have always inspired me to reach my highest levels of success, I am proud that I belong to this hardworking family. Mother, you were always by my side, and you will always be the loving woman whom I will dedicate all my love to. I am very much thankful to my brothers and my only sister along with my little nephew and my two little nieces for relieving my stress and for their infinite support and their kind help. I am really pleased to be this happy person I am today, and I am grateful to have such blessings from Allah. This work is also dedicated to the people who carry love for me, brothers, sisters, friends, and lovers. To the IVAO Algeria Staff who trained me to learn piloting and controlling airplanes, virtually, and to everyone whom I respect. Thank you all!

B. Amine

Dedication

This work is dedicated to the ones who made me the man that I am today, father and mother, you cannot understand English but I'm ready to translate this to you over and over again to tell you how much energy comes to my mind when I look at your faces, Dad, your white hair that I see reflects the story of the grace I live. Mom, you've never failed in making me feel the luckiest man on earth for having you. To all the people that God threw in their hearts loving the good for me, brothers, sisters, friends, lovers. Here I am, proud of you all!

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Abstract

Translation is a process of rendering the same meaning between a pair of texts which are written in different languages. From this departure, it is understood that one should create a kind of sameness when translating; this concept of sameness is embodied in the term ‘equivalence’ which is considered as the one of the most important issues of translation. However, sometimes it is extremely challenging to identify equivalent meanings in the process of moving from SL to TL. Thus, this will lead us to encounter the issue of untranslatability. Therefore, it is important for translators to determine some strategies to solve the lack of equivalent terms, expressions, or meanings. Despite the importance of what was mentioned, our knowledge of untranslatability is quite poor especially when it comes to the religious discourse, particularly the Islamic terminology found in Hadith. Here, in this dissertation, we adopted an analytical, descriptive and comparative approach to analyse the data collected from four Hadiths of *Sahih al-Bukhari* and the two English versions translated by Muhammad Muhsin Khan and Dr. Ahmad Zidan and Mrs. Dina Zidan identifying how the translators have dealt with the lack of equivalent terms in their translation (English TT) and what are the suitable strategies which they resorted to dealing with these issues. This unbiased study revealed that these two versions of the book are not fully equivalent to each other. However, the translators tried to manage the problems of untranslatability to get an adequate translation. Our findings reveal that the religious discourse is strict and challenging due to its hard language and background, though, there are various strategies that can effectively resolve untranslatability problems and narrow the big gap between Arabic and English, to some extent, as we know that full equivalence is hard to achieve.

Keywords: Untranslatability, Religion, Terminology, Strategies

المستخلص

تهدف الترجمة دائما للوصول لمعانٍ لها نفس الأثر المراد إيصاله عبر قراءة النص الأصل ، هذا الأثر يعد أحد أبرز الأفكار التي تتمحور حولها الترجمة، حتى ظهر توجه جديد في علم الترجمة يخص التكافؤ بين اللغات أين يجب على ممارسي الترجمة أن يحاولوا الوصول لنسبة تكافؤ محددة بين النص الأصلي و النص المترجم ، يكون هذا التكافؤ غالبا صعب التحقيق نظرا لعدة عوامل أهمها العامل الثقافي و اللغوي. لكن الوصول لتكافؤ بين نصين في المعنى قد لا يكون سهلا نظرا للعقبات التي تعترض عملية الترجمة وبهذا الصدد قد نواجه عديد المشاكل من بينها مشكلة تعذر الترجمة. تحدث هذه الأخيرة عندما نجد صعوبة في التعبير عن فكرة معينة باستخدام لغة أخرى، ولعل أبرز مجال قد نلاحظ فيه هذه المشكلة هو المجال الديني إذ ينبغي على المترجم الإلمام بالثقافة الخاصة بهذا الدين و لغته الصعبة من أجل إيصال معان واضحة للقراء و اعتماده على أساليب محددة لتخطي هذه العقبات. لذلك سنسلط الضوء في دراستنا هذه على تعذر ترجمة المصطلحات الدينية في الحديث النبوي الشريف من خلال اعتماد دراسة وصفية و تحليلية مقارنة لترجمتين مختلفتين لأربعة أحاديث من صحيح البخاري من ترجمة محمد محسن خان و أيضا ترجمة الدكتور أحمد زيدان والسيدة دينا زيدان، بالإضافة إلى تحديد الإستراتيجيات المتبعة للتعامل مع مشكلة تعذر الترجمة و مدى فعاليتها في ملء الهوة الحاصلة بين اللغتين العربية و الإنجليزية. أظهرت نتائج هذه الدراسة بالفعل أن النص الديني له العديد من الخصائص التي تجعل مهمة نقله مهمة صعبة نظرا لأسلوبه التعجيزي والذي يجب دائما الاعتناء بتفاصيله وضرورة إسقاطه في سياقه المحدد. رغم ذلك هناك العديد من الإستراتيجيات التي يمكنها أن تساهم في فج الثغرة بين اللغات نسبيا إلا أنها لن تساهم في الحد من ظهور مشاكل تعذر الترجمة نهائيا.

الكلمات الدلالية: تعذر الترجمة، الدين، المصطلحات، إستراتيجيات

Résumé

Afin de rendre le même impact en passant du texte source au texte cible, le sens joue un rôle majeur durant une traduction. « L'Équivalence » semble ainsi d'être le terme le plus convenable à définir ce processus. Cependant, il est parfois difficile de trouver les équivalents propres lors de la traduction ce qui nous amène ainsi à rencontrer le problème d'intraduisibilité. Pour cela, il devient nécessaire aux traducteurs de trouver des soi-disant solutions ou des stratégies. Concernant le discours religieux, particulièrement la terminologie des Hdiths, des difficultés majeures doivent être soulignées. En adaptant une approche analytique et descriptive, cette recherche vise à analyser les discours de *Sahih al-Bukhari* ainsi que ses deux versions traduites vers l'Anglais par Muhammad Muhsin Khan et le Dr Ahmad Zidan & Mme Dina Zidan en identifiant les problèmes et les stratégies adaptés par ces traducteurs. En comparant ces traductions qui se diffèrent, cette étude a révélé que le discours religieux est difficile à être traduit en raison de sa langue ainsi que son contexte. Certaines stratégies peuvent résoudre ces problèmes bien que l'équivalence reste si difficile d'être achevée.

Mots-clés: Intraduisibilité, Discours Religieux, Termes, Strategies

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List of Abbreviations

ST	Source Text
TT	Target Text
LU	Linguistic Untranslatability
CU	Cultural Untranslatability
IT	Islamic Term
e.g.,	For example,
i.e.,	That is,
et al.	and others
DT	Direct Translation
OT	Oblique Translation

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General Introduction

Translation is considered as one of the crucial human activities. It enables people to easily communicate and understand various aspects of life such as religion, history, culture, and language. In addition to this, translation is a bridge which tries to fill the gap between languages of the world and cultures. Thus, this has led to the appearance of many considerable pieces of research.

It is quite inevitable to discuss the issues encountered in translation without considering the issue of equivalence. It is essentially notable that during each translation process, the translator attempts to render the meaning through finding close TL equivalents to the SL words, expressions, sentences, texts. However, there are few dilemmas that will be faced during the process, which then, require resorting to some strategies to deal with them.

These latter are called untranslatability problems in translation which are characterized with the lack of equivalents. This dilemma appears many times in the religious discourse because of its strict nature and the need to deliver clear messages to the readers due to the cultural obstacles. Thus, the study shall discuss and investigate untranslatability in the religious field.

The present study also shows a discussion of equivalence in translation and its various definitions and typologies provided by different scholars along with a detailed explanation on the problem of untranslatability associated with the compulsory strategies used to solve the latter issues encountered while translating the Islamic Terms found in Hadith.

Statement of the Problem

Untranslatability in the religious discourse is problematic due to the problems which arise when translating from one language into another. The lack of equivalence at the word level or above the word level require higher mastery of both the SL and the TL along with the knowledge of the cultural background to solve these issues which may lead to confusions

sometimes if they are not well approached. Thus, the translator should opt for appropriate and well oriented strategies to succeed in rendering a correct meaning.

Aim of the Study

This study aims to shed the light on the untranslatability regarding the terminology used in *Sahih al-Bukhari*. Thus, trying to identify the strategies used to solve the main issues in the two English translations of the book.

Methodology

In this study we will adopt an analytical, descriptive and comparative approach, as it is appropriate for analysing the data exerted from the source language “(Arabic) text” and the data in the target language “(English)” texts. The data is collected from *Sahih al-Bukhari* and two different English translations; the first is translated by Muhammad Muhsin Khan and the other is translated by Dr. Ahmad Zidan & Mrs. Dina Zidan.

Research Questions

This study will be conducted to answer the following questions:

Main Question

What are the required strategies used in dealing with the untranslatability issues encountered in Hadith terminology?

Sub-Questions

1. Why untranslatability occurs most of the time in the religious discourse?
2. Do the strategies used in translating *Sahih al-Bukhari* succeeded in filling the big gap between Arabic and English?

Hypotheses

1. The religious discourse is highly strict due to its context which should be well understood to be rendered in a suitable manner.
2. The strategies used in translating are to be put into the context in order to determine their validity in filling this big gap between the two languages.

Structure of the Study

This research is basically divided into two parts. The first is theoretical and the second is practical.

The first part will be divided into two chapters; the first chapter would be an investigation about the concept of equivalence in relation to translation by defining the term and identifying what are the major contributions of scholars in trying to describe its importance, dividing it into several types. In the second chapter, we will be dealing with untranslatability and its main types. Moreover, a discussion of the religious translation, particularly the translation of Hadith terminology and its main challenges is conducted. Finally, we will describe the main strategies used to deal with this untranslatability issue regarding the Islamic Terms.

In the other hand, the practical part will be devoted to investigating untranslatability in the religious discourse in which applying the theoretical findings from the previous chapter in a critical analysis study. It is also to compare the two versions of *Sahih al-Bukhari* starting from the Arabic original text.

Literature Review

The term untranslatability has long been discussed by scholars and this term arises when there is a difficulty in achieving a perfect and adequate translation. It is worth to say that untranslatability is not absolute and does not stand alone because we should acknowledge the co-existence between translatability (the availability of ready equivalents)

and untranslatability (the lack of equivalents). In the 1950s and 1960s there was more systematic analysis that led to the appearance of a debate between two major linguistic aspects the one of 'meaning' and 'equivalence'. Nida (1964), in his book *Towards a Science of Translating*, came with new ideas regarding equivalence in translating the bible, which then, led to many pieces of research on religious translation. Moreover, the notion of equivalence has become a key issue in contemporary studies; Bassnett (1988) tackled 'the problems of equivalence' in the chapter entitled 'central issues' of translation studies and Baker (2018) devoted chapters dealing with different types of equivalence (at word level, above the word level... etc.). Lately, Pym (2007) developed a new typology of equivalence which tries to solve translation issues that rise when a lack of equivalence may appear.

Untranslatability or the lack of equivalence has also been a key issue due to its effect on the translation outcome (product). Catford (1965) in his book *The Linguistic Theory of Translation* tackled the concept of untranslatability suggesting that there are two sources from which untranslatability appears one is linguistic i.e., language character and the other is cultural. Baker (1992), in her book *In Other Words*, tackled the problems of non-equivalence i.e., untranslatability and she suggested several strategies in dealing with these problems.

There are also many Chinese contributions to this idea; Jingjing Cui (2012) dealt with this issue in his paper entitled *Untranslatability and Method of Compensation* where he suggested some strategies and methods to compensate the lack of equivalence acquiring the problem-solving strategies used by other scholars to solve such problems. Other noticeable contributions are made by Kashgary (2010), Ke (1999) and many other scholars regarding this issue.

Chapter I

On The Concept of Equivalence

Translation studies have existed for a long time emerging as a crucial human activity since the antiquity. Thus, there were many attempts in theorizing this broad field. The first ideas which appeared to be the most dominant in the early times as called by Newmark (1983) 'pre-linguistic period of translation' are the one of 'word for word' and 'sense for sense'. Both themes have long been discussed by different scholars. However, the theories of translation since 1950s seemed to be avoiding such a sterile debate through acquiring more systematic approach regarding the process of translating, notably, addressing a key linguistic dichotomy of 'meaning' and 'equivalence'. In this chapter we will be discussing the evolution of the concept of equivalence in the contemporary translation studies aiming to detail the prominent contribution of scholars regarding this central issue of translation.

1.1. Equivalence

The central issue of translating since the 1950s is merely focused on the concept of equivalence. To discuss its importance in translation, it is necessary to have a close look at the core meaning of the term. In English the word 'equivalence' can be commonly used to denote the fact of two things having the same amount, value, purpose, qualities, etc. (Cambridge, n.d). However, the latter, as stated by Mary Snell-Hornby (1988, p. 17), is used in the last 150 years as a technical term in various exact sciences to describe several scientific phenomena or processes. For instance, in mathematics and formal logic it is said that it indicates a relationship of absolute equality that involves guaranteed reversibility. In other words, the term is used in both technical and general English. As far as translation is concerned, we may arrive at a conclusion sharing J.R Firth opinion that equivalence is firmly regarded in its nature as it is generally used in the English vocabulary (Snell-Hornby, p. 17). Having regard to translation again, it is said, generally, that translation is a process of generating the same meaning of a text regardless of the differences between languages. The fact of finding the same meaning between two pairs of languages results in some kind of loss

due to the peculiarities which each language of the world possesses. Thus, naturally, we cannot establish fully identical meanings. Therefore, equivalence in translation is measuring the degree of sameness between the ST and the TT and the notion of sameness is often understood as the relation between them. This equivalence relation is generally considered the most salient feature of a quality translation. The present studies in translation show a great contribution in trying to describe this central issue which resulted in naming many types of equivalence which are different in their kind and nature due to degree of measurement.

1.1.1. Historical Development of Equivalence

The old, aged dichotomy of ‘word for word’ and ‘sense for sense’ was shifted to a whole new principle of meaning and most importantly equivalence. Generating an equivalent meaning is quite challenging as stated by Lauscher (2000, p. 151) “because the target language text can never be equivalent to the source text at all levels, researchers have distinguished different types of equivalence.” In this title, we will be discussing how the concept of equivalence evolved through history looking back at the major views of scholars.

1.1.1.1. Roman Jakobson

Jakobson in his famous essay ‘On Linguistic Aspects of Translation’ describes three kinds of translation, namely intralingual, interlingual and intersemiotic. Our focus is on the second type which is defined as the translation between two different written sign systems where Jakobson is said to be examining key linguistic issues noticed in this type, namely linguistic meaning, and equivalence (Munday, 2016).

Jakobson (1959) stressed that ordinarily, there exists no full equivalence between code-units. For example, in one hand, people living in the desert “Sahara” have more words for (”التمور”/ dates), whereas, in the other hand, Eskimos will not be familiar with different types of dates. However, due to their nature they can give many names to snow.

Jakobson then, thinks of equivalence as the interference between different languages and it is firmly pivoted around compulsory grammatical and lexical forms (Munday, 2016, p.61). To clarify this idea, Arabic has some unique grammatical characteristics such as the addressee pronoun 'أنت' which by using diacritics we distinguish between the feminine and the masculine addressee (masc. أَنْتَ / fem. أَنْتِ) whereas English does not possess this peculiarity and opt for using the pronoun 'you' which refer to both genders.

1.1.1.2. Eugene Nida

Nida in his famous works, namely *Towards a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969), seeks to acquire a more scientific approach regarding translation as a science. He clearly stresses that, "the transference of a message from one language to another is a valid subject for scientific description" (Nida, 1964, p.3). Therefore, he introduces Chomsky's model (Transformational – Generative Grammar (TGG)) which is a new scientific description of languages into his studies.

On discussing the nature of translating, Nida thinks of target texts (translations) as surface structures whereas the source texts are underlying kernels. (Jixing, 2013) Therefore, it is understood that when we translate one should opt for maintaining the same meaning but changing the surface structure as stated by Nida (1964, p. 4) that "each language has its own genius, and anything that can be said in one language can be said in another, unless the form is an essential element of the language." Thus, due to the differences between languages, the basic structural elements of sentences will change as each language has its own style and character in expressing themselves.

As mentioned earlier and having regard to equivalence, the process of translation is defined as: "the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida, 1964, p. 12). Here, we have three main terms,

closest, natural, and equivalent. Then, the translator will seek to find closest equivalents which are naturally used in the receptor language i.e., TT and recombine them in an appropriate way.

1.1.1.3. Contemporary Developments

1.1.1.3.1. Mona Baker. One of the remarkable works on the concept of equivalence is the work of Baker (2018) in her book *In Other Words* where she acquired an organized method detailing equivalence. She stresses that her way of approaching this controversial concept is firmly convenient because many translators are accustomed to it in lieu of it having a kind of theoretical status (Baker, 2018, pp. 5-6). Thus, equivalence may be affected by various factors, namely the ones emerging from linguistics and culture. Baker in her book adopts a bottom-top organization starting from the basic unit of meaning i.e., words and going on reaching higher levels of texts and their contexts. Thus, Baker has a more pedagogical approach which facilitates the task of understanding equivalence especially for novice translators who should be fully aware of how lower levels, words, phrases, and grammatical structures, shape the whole meaning and context of the text (Baker, 2018, p. 6).

Baker sees that equivalence is expressing the same meaning of the ST in the TT. Thus, in her organization of the book, she discusses the conditions in which the concept can be exactly perceived (Baker, 2018).

1.1.1.3.2. Anthony Pym. Pym looks at equivalence as a richer concept and it merits a place among recent translation paradigms as it has a strong impact on the process of translation (Pym, 2014). He points out that the same value can be shared between languages in terms of worth and functions when translating. Clearly then, equivalence or ‘equal value’ is considered as the relationship between ST and TT. The term value stands for the form, the function or anything between them. However, equivalence is not perceived as languages

being the same, but perceived as values being the same.

On discussing the process of translation, Pym (2014), believes that when translating from one language into another we should get a parallel meaning in both directions.

Therefore, translation is characterized by this kind of sameness compared to other types of texts.

Equivalence according to Pym is a pivotal concern of translation since a long time ago. However, despite its simplicity; applying it will be widely complex due to the differences arising from language and specifically culture. Furthermore, when discussing this concept, we will be facing many problems as it addresses problems quite different from those it was designed for. Thus, this is going to lead us to face some misunderstandings such as the absence of creativity and the reliance on the idea of domestication (Pym, 2007).

1.1.2. Types of Equivalence

We have dealt earlier with how the concept of equivalence has evolved through the course of history. Since the early 1950s scholars managed to discuss the nature of translating having primary regard towards meaning and equivalence. The latter was the focus of many studies in translation. Thus, scholars devoted many efforts in trying to explain its importance and through acquiring the idea that while translators are emerging into the process, they are not likely to produce a full equivalence between two pairs of texts. Therefore, naming many types of equivalence helped in understanding the concept in a clearer manner. Here, we will be discussing some important types of equivalence which will help in adequately rendering various types of texts.

1.1.2.1. Eugene Nida Typology

“There are, properly speaking, no such things as identical equivalents” (Belloc, 1931). From this departure, Nida (1964) argues that translators should opt for finding the possible closest equivalent while translating. He fundamentally distinguishes between two types of equivalence; the first is called formal equivalence which was lately referred to as formal correspondence (Nida & Taber, 1982) and the second is referred to as dynamic equivalence.

1.1.2.1.1. Formal Correspondence (Formal Equivalence). In this type of equivalence, it is firmly important that we should seek to maintain the same form and content of the original message. Thus, it is understood as mechanically reproducing the features of the form of the ST in the receptor language. However, the reliance on the form will not produce an understandable translation for the target audience i.e., receptors of the message. One of the examples of this type of equivalence is mainly embodied in ‘gloss translation’ where a footnote is needed to clarify the meaning of some portions of texts. However, the need for using numerous footnotes would be higher to make the text completely comprehensible (Nida, 1964, p. 159).

Such a translation would allow the receptor to be fully aware of the source language context and background. To clarify this idea, a word such as “الوضوء al-wuḍū” in gloss translation should be rendered literally and further explained using a footnote to explain that al-wuḍū is the Islamic procedure for cleansing parts of the body, a type of ritual purification (Nida, 1964).

1.1.2.1.2. Dynamic Equivalence. Nida asserts that the difference between both types is that dynamic equivalence is based on the ‘the principle of equivalent effect’. In this kind of translation, we are not concerned with matching the form and the content of the ST. However, the concern is on dynamic relationship, and that this relationship between receptor

and message should be substantially the same as that which is believed to exist already between the original receptors and the message (Nida, 1964, p. 159). It is believed here that the translator will aim at achieving complete naturalness of expressions and that the final message will meet the receptors expectations in terms of language and culture. Therefore, the purpose of dynamic equivalence is looking for “the closest natural equivalent to the source-language message” (Nida and Taber, 1969, p. 12). Additionally, to achieve this kind of naturalness some adjustments are considered such as the essential adjustments of grammar, of lexicon and of cultural references (Munday, 2016, p. 68).

1.1.2.2. Mona Baker Typology

As discussed earlier in the historical development of the concept of equivalence we saw that Baker (2018) has a more pedagogical method in dealing with the concept following a bottom-up organization to make it easier for beginners in translation to understand it clearly. In the following we will look at Baker’s Typology of equivalence.

1.1.2.2.1. Equivalence at Word Level & Above Word Level. Baker states that the translator’s purpose is to convey the whole meaning of a message. However, we cannot achieve this without considering smaller units of language, and the expected smallest meaningful unit in a language is the word (Baker, 2018, p. 11) She believes that words in one language or across languages have no one-to-one correspondence i.e., no direct equivalent. For example, sometimes one word in one language can be rendered into two words in another language such as “تلميذان” in Arabic will be rendered into two words in English “two students” (Baker, 2018, pp. 11-12). However, the occurrence of one word is rare; words are almost accompanied by other words. The arrangement and combination of words in one language is always restricted to convey meanings. Thus, there are always some patterns which sometimes in one hand, are guided by rules such as the adjective preceding the noun as in “huge building” in English which is unlike the Arabic pattern where the noun precedes the adjective

“بناية ضخمة”; sometimes, in the other hand, particular patterns occur naturally without following any rule (Baker, 2018, p. 53). Moving on to equivalence above word level will likely lead us to have more confusions as words begin to combine into chains of meaning. Thus, understanding collocations, idioms and fixed expressions will be challenging. These lexical resources are heavily relied on by the users of any language in uttering their experience (Baker, 2018, p. 94).

1.1.2.2.2. Grammatical Equivalence. We talked earlier about how individual words in different languages cannot always have direct equivalents to each other. However, our use of language is guided by different system of rules i.e., grammatical system of language (Baker, 2018, p. 94).

She defines grammar as “a set of rules which determine the way in which words or phrases can be used together and also the way information that should be regularly explicit in utterances.” Therefore, each language chooses its notions according to the way its users are naturally accustomed to. Also, translators will be adding compulsory information or omitting optional features; the occurrence of this is due to the target language lacking particular grammatical categories. Regarding this type, Baker focuses on number, tense and aspects, voice, person and gender.

1.1.2.2.3. Textual Equivalence. In this type of equivalence, the concern is on the ST and TT relationships based on the Hallidian view on texts; for a text to be translated, translators should analyse the ST carefully to reproduce an ‘equal value’ TT. Baker (2018) explained this by focusing on the idea of information flow. Therefore, textual equivalence focuses attention on thematic structures or information structures and cohesion.

1.1.2.2.4. Pragmatic Equivalence. In this type of equivalence, we will be moving on to discuss how texts make sense in their communicative situation through looking beyond the textual level. This means that pragmatics will not discuss how the textual level is organized, but instead, it discusses more than that focusing on how readers interpret each situation according to particular context. Baker (2018) stresses that on explaining how texts make sense, she will be concerned with two main areas; the first is coherence and the second is implicature.

1.1.2.3. Anthony Pym Typology

It is said that the idea of equivalence is simple. Unfortunately, however, it is becoming more complex, both as a term and as a theory (Pym, 2010). Pym (2007) distinguishes between two types of equivalence; the first is called natural equivalence and the second is called directional equivalence.

1.1.2.3.1. Natural Equivalence. We see this type of equivalence when the translator assumes pre-existing equivalents. It aims that (a translation will have the same value) departing from the idea of “equivalence does not say that languages are the same; it just says that values are the same” (Pym, 2007).

Theories of natural equivalence were intellectual response to the structuralist vision of languages as world view. For instance, the English idiom “you warmed my heart” is used when someone have pleasant feelings of happiness (Merriam-Webster, n.d). Therefore, when translating to Arabic, the most adequate translation could be “أتلجت صدري” which reflect the same value given in the source text i.e., we have naturally the same meaning of this sentence, but with a different form. This natural equivalence example also provides a good example of worldview in translation, English language speakers usually live in cold areas, so they use the term “warm” to reflect a pleasant feeling as the warm bed feels in a cold night. Whereas in the Arab world, which is known by its hot weather, people live there use the term “أتلجت”

which to reflect a pleasant feeling as the cold room feels in a summer day. Thus, it is believed that in most cases, natural equivalence leads to an excellent translation.

1.1.2.3.2. Directional equivalence. This type of equivalence is made by the translator through making choices from serial kinds of equivalents and the available alternatives (Pym, 2007). The peculiarity noticed in this kind of equivalence is that the strategy of “back-translation” which is used to make sure that our translation is going in the right path, won’t work here, and this means that if you translate from language A to language B, and then back-translate from language B into language A, the result in the language A need not to be the point where you started.

The idea of reproducing equivalents was generated from some definitions of translation, as in,

“Translation can be defined as the replacement of textual material in one language SL by equivalent material in another language TL” (Catford, 1965, p. 20)

“Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message” (Nida et al. 1969, p. 12; Nida, 1959, p. 33).

Looking closely at each of these definitions, the term “equivalent” describes the target side only. The processes (“replace”, “reproduce”, “lead”) are profoundly directional that is, translation goes from one side to the other, but not back again. If we ask what the target-side equivalent is actually equivalent to, we find an interesting array of answers: “elements of a language”, “textual material”, “and the message”, “source-language text” (Pym, 2007). And since translators decide how they are going to translate, there is no guarantee that the two translations of the same text will ever be the same. Which generate a high doubt to whether the equivalent is equal to the position or does it reflect the same value (Pym, 2007).

1.2. Conclusion

In this chapter we have seen the evolution of the concept of equivalence and how each scholar regards it. It is concluded that equivalence is the essence of translation studies because the process always involves seeking an equal value between the ST and the TT. The three scholars, Nida, Baker, and Pym regards it differently, but the three agreed that we should take the form and meaning into account while translating. With this being said, the rational of introducing the concept of equivalence as a departure point is to explain it to the largest extent showing its pivotal concern in translation so that when we encounter a difficulty achieving it, the process will hardly move further. Thus, in the following chapter a focus on solving the problematic of untranslatability will be our main aim.

Chapter II

Untranslatability in the Religious

Discourse

In the previous chapter we tackled the concept of equivalence in translation confirming that translating is firmly focused on finding the same and equal value in meaning between two texts. However, our main concern will be on the problems arising when challenged with the absence or lack of equivalent meanings especially in the religious discourse. The debate of the possibility in translating such texts is extremely important due to the difficulties encountered in the process where we will find different interpretations and terms which need to be approached carefully to get an adequate translation product. Therefore, this chapter will be devoted to explaining the concept of untranslatability along with its main types and the strategies used to render terms appropriately and solve this issue of finding equal value.

2.1. Translatability and Untranslatability

It is inevitable to talk about untranslatability without linking it to translatability as these terms always goes together in parallel. First, translatability is the possibility of transferring a message from one language into another i.e., clarifying the meaning of text in one language SL in another language TL. However, if the meaning will not be understandable in the TT, then, untranslatability is acknowledged to exist. Catford (1965) states that “untranslatability here appears, intuitively, to be a cline rather than a clear-cut dichotomy. SL texts and items are more or less translatable rather than absolutely translatable or untranslatable” (Catford, 1965, p. 93). He also believes that if there is no issue finding equivalents this means that both SL and TL share the same linguistic and cultural features. However, the latter situation is quite impossible due to the peculiarities of each language which were shaped through the development of time. Thus, the unavailability of equivalent to a particular situation is embodied in untranslatability.

Catford defines untranslatability as follows,

Translation fails or untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text. Broadly speaking, the cases where this happens fall into two categories. Those where the difficulty is linguistic, and those where it is cultural. (Catford, 1965)

In Catford's definition we understand that untranslatability occurs when it is impossible to find some features in the TL which will help in generating a clear context in the TT. He believes also that there are two kinds of untranslatability one is linguistic, and the other is cultural.

In other words, it is stated that,

Untranslatability refers, simply, to expressions of a given language that cannot be easily converted into another language. It can be a single word or a phrase, either written text or verbal utterance. Sometimes, the barrier is that of idiom or metaphor, something which only makes sense within the context of that language, or country, deeply set cultural experience. (Higa, 2022)

It is known that some scholars or even artists believe that everything is possible to translate. Newmark, for instance, believes that untranslatables can be translated easily through transferring the source item which will be subject to an explanation if there is no direct correspondence to it in the TL and that there will be no compensatory effect produced through translating in the same given paragraph. Consequently, any variety of meaning in the SL can be rendered directly or indirectly into a particular TL. Thus, everything is translatable (Newmark, 1989, p. 17).

However, Ke Ping (1991) stressed that many scholars such as Quine, Virginia Woolf, Derrida ... etc. believe that translation is ultimately impossible. For instance, Von Humboldt, argues that all sorts of translations are attempts to figure out solutions to some

unsolvable problem (p. 10).

Ke Ping (1999) argues that there are two causes of untranslatability. First, it is the concurrence or combination of the three categories of socio-semiotic meaning, namely referential meaning, pragmatic meaning and intralingual meaning in a certain linguistic sign in different languages is only due to some conventions. These three categories which are carried in one language will not usually coincide with those of any comparable expression in any other language.

Ke Ping paper discusses fundamentally the issue of untranslatability from a socio-semiotic perspective. He arrived at a conclusion that “since translation is a communicative event involving the use of verbal signs, the chance of untranslatability in practical translating tasks may be minimized if the communicative situation is taken into account.”

He also stresses that:

The problem of translatability is one of degrees: the higher the linguistic levels the source language signs carry meaning(s) at, the higher the degree of translatability these signs may display, and the lower the levels at which they carry meaning(s) the lower the degree of translatability they may register. (Ke, 1999)

However, Kashgary (2011), in her paper entitled ‘The Paradox of Translating the Untranslatable’ has another opinion which is different to Ke Ping’s. Thus, she thinks that “the higher the linguistic level at which language signs carry meaning, the more difficult these items to translate” (Kashgary, 2011).

She uses the example of the word “انتفاضة” which is often rendered into English using transliteration procedure as “intifāḍah” because using its direct English denotation “uprising” / “revolt” will create a kind of difficulty. Therefore, the reason behind this untranslatability issue is that this word carries meaning not solely at the referential level but at the pragmatic

and intralingual level. Hence, it is important to note that borrowing this term from the SL into the TL will capture the full range of meaning and will, in fact, create an effect to the reader of the TT (Kashgary, 2011).

2.1.1. Types of Untranslatability

As stated by Catford, the occurrence of untranslatability is due to the impossibility of building functionally relevant features of any situation into the contextual meaning of the TL text. Therefore, he believes that it can be categorized into two types, the first is linguistic and the second is cultural.

2.1.1.1. Linguistic Untranslatability (LU)

Languages of the world tend to be different in a way which makes them unique i.e., not sharing the same characteristics. They are also considered as a system of communication where each language has certain aspects which may not exist in other systems. However, despite the availability of such differences, languages are in fact universal, but in their surface, they are always different having specific peculiarities.

According to Catford, LU “occurs when there is no lexical or syntactical substitute in the target language for a source language item” (Ke, 1999). For instance, English language disposes of the peculiarity of expressing a habit through using the present simple in a given sentence. For example, consider this sentence, “He recites Quran”, an English-speaking person would easily understand that the one mentioned in the example has a habit of reciting Quran. However, in Arabic we cannot figure out such a conclusion, unless lexically expressing it by adding the expression “دائما ما”. Therefore, we render it as “دائما ما يتلو القرآن”.

There are major differences between English and Arabic, and this will pose a challenge to translators during the process. It is known that English and Arabic belong to different language families. Thus, English belongs to the Indo-European family while Arabic belongs to the Afro-Asiatic family. This huge difference makes both languages totally

different in terms of the phonetic level, the lexical level, the syntactic level, and the rhetoric level leading to a loss during the transfer, then untranslatability (Wang & Sunihan, 2014).

2.1.1.2. Cultural Untranslatability (CU)

Culture always raises a huge challenge in translation and to highlight the importance of culture in translation, Dong et al. (2013) state that translation is fundamentally considered as a cross-language and cross-cultural communicative activity which will lead to a conversion of one kind of language and culture into another.

Catford (1965) states that “CU occurs when a situational feature, functionally relevant for the SL text, is said to be completely absent from the culture of which the TL is part.” It is believed also that CU is considered to be less absolute than LU (Catford, 1965, p. 99)

In other words, cultural untranslatability stands for the difficulties rising from the cultural gap which exist between the SL and the TL. This occurs firmly when we try to render culture specific terms or items such as religious terms. Therefore, many terms and expressions are difficult to render due to the unavailability of certain aspects in the TL culture. For instance, Islamic concepts such as Al-Salat/Prayer, Al-Zakat/Charity, Al-Ethm/Sin are believed to be falling short to capture the full meaning in the English counterparts (Kashgary, 2011).

2.2. Religious Translation

Religious translation is considered as a compulsory type of translation due to the importance of the religious discourse in the life of many nations. It can be said that this type of translation is the oldest. Thus, one of the significant factors in the West is that many wholesale elements emerging from the Greek culture, mainly, the whole religious apparatus were taken by the Roman in 300 BC. It is known also that the foundations of contemporary German were formed by Luther's Bible translation in 1522, and King James' Bible (1611) had a vital influence on English language and literature (Newmark, 1981).

Religious texts are sacred, and they are firmly related to one's beliefs. Thus, this sacredness is represented in both words and meanings (e.g., Quran) or in meanings solely (e.g., Bible and other scriptures) (Boussad, 2012).

It is worth noting that the religious translation launched a great debate about its permissibility especially religious texts that consider their words and meanings sacred together. Therefore, the translation of sacred words is fraught with difficulties. However, these difficulties are not limited solely to words and concepts but, in fact, it goes further to the meaning (Boussad, 2012).

2.2.1. Features of the Religious Translation

There are many features that are associated to the religious translation. Elewa (2014) describes six main features of religious translation. In the following we will briefly explain them for a further understanding.

a) Sound devices: Here, the translator should be fully aware of these devices such as alliteration, assonance and rhyme scheme in order to successfully attempt to render them due to their heavy existence in the religious texts. They are used to make the scriptures uncomplicated to recite, memorise and quote.

b) Archaic Morphology: Quran and Hadith, for instance, are acknowledged to exist since a long period of time they possess a huge number of archaic terms that are of an Arabic or foreign nature.

c) Lexical Aspects: These are the specific terms related to a particular religion. For instance, we notice the use many terms such as religious figures such as "Prophet Muhammad", names and attributes of God such as "Allah" ... etc.

d) Formal vs Informal Aspects: The Islamic discourse is formal due to its sacredness of scriptures which are delivered using the classical style. However, sometimes what is discussed in Arabic may be rendered into an informal English aspect and vice versa.

e) **Parallel Structures:** The religious discourse is known of its parallel structures. They are characterised using adjacent synonyms to emphasise the utterances making them more impactful and convincing.

f) **Phrase Repetition:** The phrases in the religious discourse are frequently repeated to achieve some cohesive functions and to give the text a kind of emphasis and rhythm.

2.2.2. Hadith Translation

Our main concern will be devoted to the Hadith translation where we are going to discuss its characteristics and issues related to its terminology. Then, some strategies to solve these issues are to be discussed.

2.2.2.1. Definition of Hadith

Hadith or “الحديث” in Arabic is the traditions and the sayings known of the Prophet Muhammad (May peace be upon him). It is the second source of Islam after Quran. Therefore, it is considered as a compliment to the authority of the Quranic law and moral guidance. It can also be defined as the biography of the Prophet Muhammad which is preserved by his community through their obedience and exemplification (Cragg, 2020).

2.2.2.2. Characteristics of Hadith

Hadith is deep-rooted from Quran, and it is considered as an explication of its meanings. Therefore, Hadith language is totally different than what was particularly uttered by Arabs at that time. Hence, scholars and linguists are dealing with its strong linguistic, rhetorical, and stylistic features since a long time (Boukhalifa, 2021).

Muhammad the Messenger of Allah (may peace be upon him) while describing Hadith which accounts the verbal and physical teachings and traditions attributed to him,

stressed in a saying reported by Abu Huraira that “I have been given words which are concise but comprehensive in meaning” (Boukhalifa, 2021).

Al-Rafe'ie (2001) states that the Hadith is characterized by the strength of its words and structures despite what is, in fact, familiar to Arabs regarding their poetic language. Moreover, it is noticed that Hadith has an innate peculiarity of character due to its natural expressiveness and the absence of preciousness which is far away from the excessive nature of poets and orators (Boukhalifa, 2021).

2.2.2.3. Challenges of Translating Hadith

Contemporary scholars tackle the difficulties that are encountered by translators of religious texts, particularly Hadith, the only difficulty that fits our study is the one concerned with the terminology which is summarized as follows:

- **Terminological Difficulties:** These difficulties are related to the lack of exact correspondences to the Islamic terms or concepts especially when taking into consideration their deepest spiritual meanings (Boukhalifa, 2021).

2.2.3. The Islamic Term (IT)

The Islamic Term is, briefly, any new word, expression or concept in Arabic which is rooted from Holy Quran, Sunnah and Fiqh (Islamic jurisprudence). It incorporates three types of terms. The first type embodies new terms that do not exist in the Arabic language such as “الزكاة”, “الجهاد” ... etc. The second one incorporates terms that already exist in Arabic but denoting a new concept or new semantic dimension such as “الصلاة”, “الحج” ... etc. The last type concerns terms that are conforming to the form and content of the Arabic language’s terms including “الكعبة”, “الحرب”, “السلم” ... etc. (Ghazalah, n.d.).

2.2.3.1. Issues of Translating the Islamic Term (IT)

As discussed earlier, Catford (1965) states that the occurrence of untranslatability is due to the impossibility of building functionally relevant features of any situation into the contextual meaning of the TL text.

It is important to highlight that the untranslatability of the Islamic term is one of degrees. Thus, if the receptor of the message is close to the ST culture and language, he will have no difficulty understanding those terms. Therefore, an Arab-Muslim possesses some qualifications which allows him to be acquainted with what is mentioned compared to a non-Muslim. In the following a summary of the seven main issues that are encountered while translating the IT is explained.

2.2.3.1.1. The Absence of the IT in the TT. This issue will pose a difficulty in rendering the ITs due to the unavailability of a direct correspondence to the terms. Take for instance the word “زكاة” which will thought to be rendered into the word “charity” in English. However, “الزكاة” is one of the pillars of Islam and it is compulsory for every Muslim, but “charity” in an English setting is considered as a voluntary act (Ghazalah, n.d.).

2.2.3.1.2. The Particularity of the IT. These have certain particularities in terms of meaning, performance, and special religious sentiment toward them. For instance, words such as “الصلاة” and “الصيام” have a direct corresponding term in English. However, the English term will, certainly, not succeed in explaining the deepest spiritual meanings of the IT because of its particularities (Ghazalah, n.d.).

2.2.3.1.3. The difficulty of Expressing the IT in English. This occurs due to the term not having any effect in the TT. For instance, the concept of “الإعتكاف” can possess many connotations, namely prayer in seclusion, seclusion in the mosque with the intention of worshipping Allah only, or retiring into mosque for worship... etc. In this case the translator

should opt for rendering the term with the less possible number of words. However, in some cases, the translation should be further explained using a footnote if the explanation of such terms cannot be written in few words (Ghazalah, n.d.).

2.2.3.1.4. The Discrepancy of Synonyms with the IT. For instance, the concept “تعدد الزوجات” is the act of being married to more than one woman at the same time. In Islam, the latter is considered as a legal act, and it is approved by Quran and Sunnah. However, this term is wrongly rendered into “bigamy” by some translators. The term bigamy is defined as “the crime of being married to two people at the same time.” (Longman, n.d.) Through this definition it is understood that “bigamy” is a crime, and it is strictly forbidden to English people which is not the case with Muslims (Ghazalah, n.d.).

2.2.3.1.5. The Cultural Conflict. For instance, the concept of “الفتوحات الإسلامية” is sometimes rendered into “Islamic Colonization” which is not correct. In Islam, these Holy Wars are extremely important to spread this religion which is considered to be the religion of mercy and justice. Thus, the acceptable term for it is “conquests” (Ghazalah, n.d.).

2.2.3.1.6. Terminological Gaps. There are many ITs which demand opting for the usage of more than one foreign term to render them appropriately because the reliance on one direct correspondence will keep the ITs ambiguous. Therefore, translating a term such as “اعتكاف” into one direct correspondence “seclusion” is not sufficient because it is not considered as isolation solely; it is an act of retiring to the mosque for the worship and remembrance of Allah (Ghazalah, n.d.).

2.2.3.1.7. False Friends. They are words or expressions in one language which are similar in their form to the ones in another language, but they share a different meaning. For instance, the word “فقير” which exists in English in four different writings “fakir, faqir, faquir, fakeer” is not related to the meaning of the word “فقير/poor”, rather it is a reference to a

member of an Islamic or Hindu religious group.

2.3. Strategies Used in Dealing with Untranslatability Issue of the ITs

The religious texts, like any other type of texts, are subject to some strategies of translation. Therefore, it is important to mention the comparative stylistics' study introduced by Vinay and Darbelnet (1958/1995) in their book *Stylistique Comparée du Français et de l'Anglais*.

They divide these strategies into two categories: direct or literal translation oblique (indirect) translation.

2.3.1. Direct Translation (DT)

This strategy is used when both the SL and the TL are somehow parallel in terms of their structure. It incorporates three main procedures, namely borrowing, calque and literal translation.

2.3.1.1. Borrowing

It is simply the transfer of a SL item, generally a culture-specific item due to its absence in the TL, through transliteration. E.g., the word “مَحْرَم” is rendered into “Mahram” this is called by Gunathilaka et al. (2019) regular borrowing. They identify another type of borrowing, where an explanation is needed to give further information about the terms. The latter can be embedded in the text if it is short; for longer explanations, a footnote (FN) is needed to explain them in detail. A loan word followed by an explanation is commonly used with religious terms to lift their ambiguities.

2.3.1.2. Calque

It is considered as a type of borrowing; however, the only difference lies in borrowing the structure of the SL and literally translating the component of the structure in question. For example, the structure of the Arabic expression “الأشهر الحرم” is a calque of the

English structure “inviolable months”

2.3.1.3. Literal Translation

It is considered as the direct transfer performed by the translator in the process of moving from SL text into a grammatically and idiomatically adequate TL text. (Vinay et al., 1958/1995). For instance, the short sentence “he is praying” is literally rendered into “هو يُصَلِّي”. However, sometimes, this strategy may not be sufficient. Thus, an explanation should be added for it to be understood. For instance, the term “الحجر الأسود” is literally rendered into “the Black stone: the holy stone niched in the Kaaba.” Thus, the expression “the holy stone” is added to explain the word in detail (Ghزالah, n.d.).

2.3.2. Oblique Translation (OT)

This strategy is adopted when the SL and the TL are different in terms of their semantic and structural level. It incorporates four main procedures, namely transposition, modulation, equivalence, and adaptation. In our study we are concerned with modulation and equivalence only.

2.3.2.1. Modulation

This procedure will result in a variety of forms related to the message which are obtained through a change in the point of view (Vinay et al., 1958/1995). Thus, we rely on this procedure when a result obtained by adopting literal translation and transposition is regarded as insufficient. In the following we will only focus on free modulation which transfers negative SL expression into a positive TL expression due to its common use. For instance, the negative expression “not difficult” in English is rendered into a positive Arabic equivalent “سهل” (Boussad, 2012).

2.3.2.2. Equivalence

Vinay and Darbelnet (1958/1995) stress that in this procedure the translator is asked to produce an equivalent TT through using entirely divergent stylistic and structural methods. The latter i.e., equivalence concerns fixed expressions such as proverbs and idioms. For instance, the equivalent term for “صيام” is “fasting” (Boussad, 2012).

The last procedure under oblique translation which is “Adaptation” will not be discussed due to its reliance on substituting the cultural concept to adapt it to the readers’ culture. Therefore, using this in the religious translation will distort the whole meaning of any type of text.

2.3.3. Mona Baker Strategies. Another important modal of strategies is explained by Baker (2018) adopting the professional translators’ ideas. She describes several strategies; in the following we will explain the strategy of paraphrasing only. The other strategies are embodied in Vinay and Darbelnet (1959) modal.

The paraphrasing strategy is considered as an explanatory translation and its advantage is to precisely express the meaning of the term subject to translation. However, there are two disadvantages; the first is that paraphrasing cannot be able to deliver the evoked, expressive or any aspect of the associative meaning. The second is usage of several words to explain only one word. It is firmly divided into two parts:

2.3.3.1. Paraphrasing Using a Related Word

The usage of this strategy is due to availability of a certain term in the TL for a SL item but in different form or in a different word (Baker, 2018, p. 38). For instance, a term such as “مضغة/muthgha” is rendered, using this strategy, into “a piece of flesh”.

2.3.3.2. Paraphrasing Using Unrelated Words

Here, the translator will attempt to explain the meanings associated to the word or he will attempt to make some modifications in the superordinate of this word due to its absence in the TL, or it is difficult to be comprehended (Baker, 2018, p. 40). For instance, the word “مُلْجِدٌ/mulhid” is not lexicalized at all in English. Thus, a possible rendering using this strategy would be “the one who goes astray from the right conduct”.

2.4. Conclusion

In this chapter we discussed the concept of untranslatability describing, at first, the difference between translatability and untranslatability as these terms goes together in parallel. Then, a further description of the types of untranslatability is made arriving at a conclusion that its causes are of a merely linguistic and cultural nature. Moreover, since this study is concerned with the religious discourse, particularly the translation of Hadith’s terminology, we, briefly, expressed how this challenging aspect of translation is studied with extreme carefulness regarding its characteristics and the need to deliver adequate translations. To achieve appropriate translations, scholars such as Vinay et al. (1958), Baker (2018) and Ghazalah (n.d.) have produced some strategies that are used to compensate the lack of equivalent terms in English for the Arabic ITs.

Practical Part

In this part we will be dealing with the practical side of our research; the aim of this part is to analyse and investigate *Sahih al-Bukhari* translations which are rendered by Muhammad Muhsin Khan and the other one by Dr. Ahmad Zidan & Mrs. Dina Zidan.

In the following sections we will be comparing both the ST (the original Arabic version) and its TTs (the English translated versions) in terms of their terminology and the main strategies used to solve the issue of untranslatability. In the previous chapter, we tackled the latter problem and how it affects the translator's decisions to achieve adequate translations that can be easily understood by the target receptors. The huge difference between both languages is extremely challenging; therefore, some scholars have adopted several strategies to compensate the absence of certain terms in the TL. The terms that will be further analysed in this study are of a religious nature, and to deal with them we should carefully understand their exact context as mentioned earlier in the second theoretical chapter.

Our discussions and findings are to be interpreted at the end of this dissertation concluding the ideas that are mentioned in the first sections of the study. We will further notice if the strategies used by the translator are efficient or not.

3.1. Who is al-Bukhari?

Known as Imam Bukhari and his real full name is Muhammad bin Ismail bin Al-Mughirah Al-Bukhari. He was born on Shawwal, 13th in the year 194 after Al-Hijrah in the city of Bukhara in the territory of Khurasan (West Turkistan).

He started acquiring Hadith at the age of ten, then, he moved to Makkah at sixteen along with his mother and his elder brother. He stayed there for two years and then went to Al-Madina and lived there for four years. After spending six years between Makkah & Al-Madina, he travelled to Busrah, Kufah, Baghdad, Syria, and Egypt where he met many Islamic scholars such as Imam Ahmad bin Hanbal. It is said that Imam Bukhari memorised

approximately 200,000 hadith and collected over 300,000. He was extremely challenged by the task of sifting forged Ahadith from the authentic ones. Despite he memorised several sayings, he only chose 7,275 with repetition and about 2,230 without repetition.

Imam Bukhari died on Shawwal, 1st in the year 256 after Hijrah, and he is now buried in Khartank (Samarkand, Uzbekistan). May Allah have mercy on his soul.

A short biography by **Dr. Muhammad Muhsin Khan**

3.2. Muhammad Muhsin Khan Biography

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghestan southeast of the city of Kandhar (Afghanistan). He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Al-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara. Allah (glory b. to Him) helped him to translate the meanings of the Ahadith of the book Sahih Al-Bukhari and the book Al-Lu-Lu-wal Marjân and the meanings of the interpretation of the Noble Qur'an into the English language.

3.3. Dr. Ahmad Zidan & Mrs. Dina Zidan Biography

3.3.1. Dr. Ahmad Zidan

Dr Ahmed Zidan is the chairman of the Muslim World Organisation, World Headquarters, based in England, U.K.

He has a powerful religious background since he grew up in a family of renowned religious scholars and who are direct descendants of Umar Ibn El Khattab, his grandfather taught him the Quran which he memorised by the age of ten.

Dr Ahmed Zidan received his early education in Egypt and undertook higher studies at universities in Europe and the U.S.A, obtaining his Ph.D. 1969(Har) D.S.c.1969(Gen) He has lectured at universities throughout the U.S.A and Europe. He is a professor of International Relation at the Institut Universitaire De Hautes Etudes International and has held a key position for several years in the Arabian Gulf region.

3.3.2. Mrs. Dina Zidan

Mrs Dina Zidan is an English Muslim born to a Conservative Catholic family, she grew up and was educated in England, after successfully completing her academic studies, she took an M.A. in comparative religion. She has lived and travelled extensively throughout the Middle East, Europe, Africa and the U.S.A and is an active writer on Islamic issues, particularly those which concern women. She was exposed to many translations of the Quran and continued to have great interest in it and its studies. She began to closely study the Quran giving special attention to its interpretations. Mrs Zidan is the co-translator of the Translation of the Glorious Quran.

3.4. The corpus

As previously mentioned, our analysis would follow an analytical and a descriptive approach which will help us to figure out the strategies used by Zidan et al. and Khan in solving the terminological issues found in the collection of Hadith collected by Imam Bukhari, and how they attempt to avoid the challenging nature of Hadith terminology. The collection of Hadith that we chose encompasses nine volumes which are divided into 97 books. The books are serving several topics that describes in detail the things that all Muslims should have some knowledge about in their lives following the Sunnah of the prophet Muhammad ﷺ. The number of Hadiths available in this bilingual version (ST: authentic Hadith & TT: Khan's translation) reached the 7563 hadith with the availability of some repetitions. Imam Bukhari's collection is acknowledged to be the most authentic of all the collections and after proofreading his collection by several religious scholars, they did not witness any fault in his reporting. Therefore, they have all agreed on the fact that Sahih al-Bukhari is the most authentic book after Quran.

3.5. The Analysis

3.5.1. Zakat Hadith

Table 1

Zakat Hadith ST and its Translations along the Adopted Strategy

ST	<p>عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: مَالُهُ؟ مَالُهُ؟ وَقَالَ النَّبِيُّ ﷺ: أَرَبُ مَالَهُ، تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، <u>وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ.</u></p>	Strategy
<p>TT by Zidan et al.</p>	<p>It was related that Abu Ayyub said that a man asked The Prophet (Prayers & peace be upon him): “Tell me which deed will enable me to enter Paradise?” They said: “What is wrong with him? What is wrong with him?” The Prophet (Prayers & peace be upon him) said: “He needs to ask.” And The Prophet (Prayers & peace be upon him) added: “Worship <u>God (1)</u> and do not ascribe partners to Him, <u>establish prayer (2), pay (3) Zakat (4) and keep your blood relationships (5).</u>”</p>	<p>(1) (OT) Modulation (superordinate)</p>
		<p>(2) (DT) Literal Translation</p>
		<p>(3) (OT) Modulation (hyponym)</p>
		<p>(4) (DT) borrowing</p>
		<p>(5) paraphrasing</p>
<p>TT by Khan</p>	<p>Narrated Abu Ayyub رضي الله عنه: A man said to the Prophet, “Inform me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the</p>	<p>(1) (DT) borrowing</p>
		<p>(2) (DT) borrowing</p>
		<p>(3) (OT)</p>

<p>matter with him?” The Prophet said, “He has something to ask. (What he needs greatly)”. The Prophet said, “(In order to enter Paradise) you should worship <u>Allah (1)</u> (Alone, and none else) and do not ascribe any partners to Him, perform <u>Iqamat-as-Salat (2)</u> (prayer), <u>pay (3)</u> the <u>Zakat (4)</u> and <u>keep good relations with your kith and kin (5).</u>”</p>	<p>Modulation</p>
	<p>(hyponym)</p>
	<p>(4) (DT) borrowing</p>
	<p>(5) paraphrasing</p>

3.5.1.1. *Hadith Interpretation*

It can be taken from this Hadith that some actions are specifically encouraged by the prophet, according to the addressee’s condition and his lack of warning against them more than anything else and the things which are mainly encouraged can be summarized as follows:

Worshipping Allah alone, and not ascribing any partners to him, alongside the commitment of doing all the obligatory prayers constantly. Also, the giving of Zakat complying with all its criteria; Zakat is a financial obligatory worship, and it has several categories such as money, food, animals ... etc. Therefore, it is given according to its specified times and amount, to the ones whom Allah ordered us to give to as it was revealed in Surah Tawba, verse number 60.

Lastly, it is also a good conduct to keep good relationships with your relatives namely with your mother, father, brothers and sisters through giving them a helping hand, visiting them and always commit to stay closer to them.

3.5.1.2. *Allah and God*

It is believed that the definition of both terms denotes the “supreme or ultimate reality: such as being perfect in power, wisdom, and goodness who is worshipped (as in Judaism, Christianity, Islam, and Hinduism) as creator and ruler of the universe” (Merriam-

Webster, n.d.). Moreover, the term “الله/Allah” appearing in the original passage is initially starting with the Arabic morpheme “ال” or “al” which signifies the definite article “the” and the word “ilah” which means God. Therefore, the two translators opt for the use of two different terms:

Zidan et al.	Khan
God	Allah

The usage of these words is confusing in terms of their meaning and how they will affect the target receptors of the TT. Therefore, Zidan et al. translation, while it adopts the strategy of translating by a general word, seems inappropriate to this context if this Hadith is taken as a separate entity. The Christians, for instance, believe that God is a triune i.e., he is a one God, but seen in three different persons: the Father (God himself), the Son (Jesus) and the Holy Spirit. However, Muslims believe that Allah is alone and none else as repeatedly stressed in the Quran and all the people on earth should believe in the “التوحيد/ oneness” of Allah.

In the other hand, Khan (1997) rendering is quite appropriate (using **(DT) - borrowing**) to this context due to the unavailability of such term in English. Thus, it can be easily concluded that the concept “God” mentioned in the TT is the one of Muslims “Allah” سبحانه وتعالى (Afsaruddin, 2020).

3.5.1.3. Establish Prayer and Iqamat-as-Salat

The verb “to establish” and the verb “to perform” are quite the same and they are regularly associated to the term “prayer”, yet, they have a slight distinction between them. First, the verb “to establish” denotes the intention of starting and continuing to do something for a long period of time. However, the verb “to perform” also denotes the intention of starting something and doing it as it should be done only (Longman, n.d.). These words are

somehow close to their counterparts in Arabic “أداء” (ada’) and “إقامة” (Iqama) which are associated to the Salat (prayer). The word “Iqama” when associated with the word Salat (prayer) it means the commitment of one person to being constant and continuing to pray despite everything. However, “أداء” when it comes to Salat (prayer) it denotes the performance of a complete manner prayer with all its rituals (Al-Halawani, 2018).

The translators adopted two different renderings:

Zidan et al.	Khan
Establish Prayer	Iqamat-as-Salat

In Zidan et al. translation we notice the use of literal translation where they rendered the ST “إقامة الصلاة/Iqamat-as-Salat” into “establish prayer”. As mentioned earlier in the definitions, we can stress that the latter translation is quite acceptable as long as it captures the full meaning of the ST expression where those two English verbs are closer to their counterparts in Arabic.

Although, the first translation is regarded as appropriate, Khan’s translation is also considered as appropriate due to the usage of **(DT) – borrowing** followed by a footnote in the book where he explains in detail what is meant by “Iqamat-as-Salat”. However, if we consider both translations separately without them being related to any printed book, we may encounter a huge issue. The use of longer explanations in a footnote is firmly noticeable in books. Thus, using borrowing procedure is always limited to certain restrictions.

3.5.1.4. “تؤتي الزكاة” vs “to pay Zakat”

In Arabic the past tense of the verb “يؤتي” is “أتى” which denotes several meanings such as: giving, paying, accommodating... etc. (Almaany, n.d.). However, when it is related to the word “Zakat” it stands for giving the Zakat.

Both translators opted for the verb “to pay” as an equivalent for the word “تؤتي” which

is not considered as an accurate rendering that is regularly associated with the concept of “Zakat”

The term “توتي/toati” in Arabic stands for giving something such as money or food or any kind of goods. However, the verb “to pay” is used mostly to denote giving only money for certain purposes. Therefore, both translators did not express the correct and full meaning of giving Zakat. The latter does not stand only for giving money due to the Islamic division of this act into several categories namely, money, food, metals, properties ... etc.

A correct rendering for the expression “توتي الزكاة” could be the use of a general word (superordinate) which is “to give Zakat” because giving can be more accurate and it delivers the meaning that Zakat is not only about money, but it can be given as food or metals when meeting the necessary criteria of delivering it.

3.5.1.5. Zakat

It is the third pillar of Islam, and it is obligatory for the ones who are fully able to help the poor. Zakat in Islam is the compulsory act of delivering 2.5% of the annual profit owned by the person who meets the necessary criteria of giving it. The definition of the word Zakat in an English dictionary is defined as “an annual alms tax or poor rate that each Muslim is expected to pay as a religious duty and that is used for charitable and religious purposes” (Merriam-Webster, n.d.). In the English definition there are two important terms to which an attention is paid i.e. “alms” and “tax”. The former means the amount of money or food that is given to the poor. The latter “tax” is “the money paid to the government that is based on your income” (Cambridge, n.d.). Therefore, the use of the word “tax” is added after “alms” to introduce the idea that the act of giving these alms, annually, is compulsory in Islam, despite the lack of such a concept of “tax” in Islam, but it is seen as a good explanation. If “alms giving” is preceded by the word “compulsory” or “obligatory” it may be, at some extent, regarded as accurate.

The two translators used the same strategy, but with a slight difference:

Zidan et al.	Khan
Zakat (DT) - borrowing + explanatory word or expression between parentheses (alms giving)	Zakat (DT) - borrowing + long explanation in footnote

In Zidan et al. translation the title of the book of Zakat is followed by an expression between parentheses which explain the meaning of the word Zakat. However, their explanation is not accurate, and it does not include the idea of the obligation of such a compulsory concept in Islam. Then, they use this term all along the chapters of the book without explaining due to the availability of the explanation in the title of the book. As discussed in the above definitions, we conclude that “alms” or “alms giving” are only a voluntary act and it may be related to giving a charity which in Islam has a totally different term than the obligation of Zakat. Thus, their choice falls short in rendering the adequate meaning of the concept of Zakat due to the confusing explanation which must be accurate when it is associated to a **(DT) - borrowing** strategy.

In Khan translation, however, we notice the use of **(DT) - borrowing** strategy associated with a longer explanation in the footnote describing the whole meaning and its superiority in Islam. Therefore, his translation is accurate to the context of the text where he is said to be giving a huge importance to the meaning including all its expressive aspects.

3.5.1.6. Relations with Kith and Kin & Blood Relationships

Before dealing with the two translations, it is important to highlight the meaning of the ST concept “صلة الرحم” “Silat-al-Rahem” in Arabic. The first part of the concept is the word “صلة” which means connecting two or more things and getting them closer or keeping a relation with something. The other part is the word “الرحم” which stands for the word

“womb”. If the strategy of literal translation is used, the TT will be “keeping a relation with the/your womb”. However, the meaning of the word “الرحم/womb” in this context stands for your relatives. Thus, it means that one should keep a relation with his relatives.

Both the translators used two different strategies:

Zidan et al.	Khan
Keep Blood Relationships	Keep Relations with Kith and Kin

Zidan et al. opt for the use of paraphrasing where he used the concept of “keeping blood relationships”. It is also called “blood relative” (Random House). The latter is standing for “someone who has the same parents or ancestors as another person” (Merriam-Webster, n.d.). Therefore, according to the definitions of the Arabic concept and their explanation in English, the translator captured the meaning intended by ST in his TT through acquiring a more natural expression used in English.

Khan, despite using a more natural expression through paraphrasing, the meaning of the expression “Keep good Relations with Kith and Kin” is confusing. The concept of “kith and kin” in the old English is standing for “friends and family” (Longman, n.d.). Therefore, his translation does not express the correct meaning of the ST concept “صلة الرحم” because it stands for being constant in keeping good relations with our relatives and always be there for them. The preceding word “kith” is not accurate, and the expression “kith and kin” is commonly used in this order. However, the translator may omit the word “kith” which denotes the word “friends” and keep the word “kin” which stands for the word “relatives”.

However, the only aspect of meaning missed by Zidan is the absence of the adjective “good” which should appear after the verb “to keep” denoting that one should always be good in keeping his relations towards his relatives.

3.5.2. Aqiqah Hadith

Table 2

Aqiqah Hadith ST and its Translations along the Adopted Strategy

ST	عَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَعَ الْغُلَامِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَمًا، وَأَمِيطُوا عَنْهُ الْأَدَى.	Strategy
TT by Zidan et al.	Narrated Salman bin 'Amir Ad-Dabbi: I heard Allah's Messenger ﷺ saying, “ <u>Aqiqah (1)</u> is to be offered for a (newly born) boy, so <u>slaughter (an animal) (2)</u> for him and <u>relieve him of his suffering (3)</u> .”	(1) (DT) borrowing
		(2) (OT) modulation
		(3) paraphrasing
TT by Khan	It was related that Salman Ibn Amir Al Dabbi said: “I heard the Messenger of God say: ' <u>Aqiqah (1)</u> is due for a newborn, so <u>slaughter (2)</u> for him to <u>lift his burden (3)</u> .'”	(1) (DT) borrowing
		(2) (OT) modulation
		(3) paraphrasing

3.5.2.1. Hadith Interpretation

In this Hadith, the prophet peace be upon him is encouraging people to sacrifice a sheep, cattle or camel whenever a new-born come to this life for the sake of approaching Allah and worshipping him. The sacrifice of a specified animal is due to the seventh day after the child's birth. The Hadith comes in a different manner where it is said to spill or shed the

blood of these animals i.e., through slaughtering them following the Islamic regulation in doing such an act. Also, before Islam, in the pre-Islamic era of ignorance people used to put that blood on the baby's head. However, Islam forbade such an act, instead, the last part of this Hadith is understood as the shaving of the child's hair as it is generally interpreted. The latter act is considered according to the prophet as a harm relief and removal.

3.5.2.2. *Aqiqa*

The term “aqiqa” may denote several meanings in Arabic namely, the body of the animal (mainly, sheep, cattle, and camel) which is ritually slaughtered as a sacrifice to Allah when a newborn comes to the family or the hair that grows while a baby is still in his mother womb (Almaany, n.d.). However, in Islam it firmly stands for the first meaning of sacrifice.

The translators adopted the same strategy with a slight difference in their explanation:

Zidan et al.	Khan
'Aqiqa (borrowing) + explanation between parentheses (the sacrifice of a lamb upon the birth of a child) in the title of the book of Aqiqa (p. 1059)	'Aqiqa (borrowing) + (long explanation) in the footnote

Both translators are attempting to appropriately render concept of Aqiqa. However, their explanation falls short in delivering a correct and full meaning of the term Aqiqa.

Khan stresses that Aqiqa is the sacrifice of one or two sheep upon the occasion of the birth of a child (two sheep for a male and one for a female). Here, stating the word “sheep” only will make the context limited. Aqiqa in Islam includes other animals other than sheep, as mentioned earlier, such as (cattle and camel). However, it remains as an acceptable translation in terms of detailing the number of those animals that should be sacrificed.

Zidan et al. translation is also falling short in explaining the kind of animal which should be sacrificed and falling short in in terms of detailing the number of the animals that

should be sacrificed stating the term “lamb” only.

An absence of such important details will mislead the receptors of the final message who should be fully acquainted with the details given to them. Although, reading and listening to the interpretations of scholars is important after reading Hadith, the receptors should get adequate details if they can be easily mentioned in the written materials.

3.5.2.3. *Slaughter*

The word slaughter in English is equivalent to the term “الذبح/النحر” but with a slight difference. Slaughter denotes the act of killing an animal for food (meat). (Longman, n.d.). However, in Islam, slaughtering has another meaning, the one of being merciful and being sensitive to the pain of others even animals. Thus, in the Islamic context, slaughtering follows the Islamic rules in showing mercy to animals, such as not showing them the knife, and this sacrificing of an animal (here: sheep, camel, cattle) is only for the sake of approaching Allah and worshiping him. Consequently, in some translations the word ritual should precede the word slaughtering to denote that it is done following certain religious rules, and that it is different from the non-merciful way.

The translators, here, adopted the same strategy:

Zidan et al.	Khan
Slaughter (modulation)	Slaughter (an animal) [modulation]

The use of modulation appears because the ST is expressing the same idea with a different manner. The expression “أهريقوا عنه دمًا”، here, stands for the blood spilled out of the animal’s neck while slaughtering. However, as previously mentioned, the term that will fit this context is the verb “to sacrifice” which instead of “to slaughter” as a kind of euphemism for the target readers to lift the grating aspect of such an expression. Therefore, the verb “to sacrifice” will enable them to understand that this is done for the sake of approaching Allah

and not as an act of violence or any sort of confusion.

Zidan et al. and Khan use (OT) – **modulation** strategy aiming at transforming the point of view towards a general term to easily express the idea to the receptors. However, the use of the expression (an animal) by Khan between parentheses is mandatory to confirm that Muslims sacrifice an animal upon the birth of children; this is missing in Zidan et al. rendering leading to confusion on what we should sacrifice. However, the expression “an animal” should be further explained. The context of this Hadith is pointed out towards the concept of “Aqiqa” where a specific kind of animal should be sacrificed namely, sheep, cattle, or camel. Thus, specifying the kind in a footnote or between parentheses is also regarded as compulsory.

3.5.2.4. Relieve him of his Suffering & Lift his Burden

In this section we notice that the ST expression has two important parts. The first is “أميطو” which denotes to get rid of unwanted things, moving away, taking away, or removing. The other part is “الأذى” which stands for the noun gerund of the verb to harm, though, in an Arabic-Arabic dictionary the word “أذى” is the non-serious damage that someone is having (Almaany, n.d.). Thus, the expression in the context of Hadith is literally expressed in Arabic; a correct and acceptable translation may be “take away the harm from him”.

The harm, here, according to several Hadith interpretations, stands for the hair of the baby that should be shaved after the sacrifice.

Both translators attempt to paraphrase this expression, but they did not capture the full meaning intended. The issue concerns the two nouns “suffering” and “burden”. The first term stands for the pain that someone feel; it can be either physical or mental. However, the word “burden” means a heavy load or something unpleasant and hard (Cambridge, n.d.). Therefore, their rendering is confusing, and it does not clarify the intended meaning of “أذى/harm” which means shaving the baby’s hair (non-serious harm). The two expressions are delivering a

meaning of hardship and suffering which is not the case with the context of Hadith. We would suggest a literal translation procedure (direct translation strategy) which facilitates the task of understanding the expression, then, adding an explanation to the expression stating that this a common practice done by Muslims where they shave the baby's hair to stress that the harm is nothing but a hair to remove from the baby's head.

3.5.3. Tayammum Hadith

Table 3

Tayammum Hadith ST and its Translations along the Adopted Strategy

ST	عن عائشة رَضِيَ اللهُ عنها زوج النبي ﷺ قالت: خرجنا مع رسول الله صَلَّى اللهُ عليه وسلّم في بعض أسفاره.... فقام رسولُ الله صَلَّى اللهُ عليه وسلّم حين أصبح على غير ماء، فأنزل اللهُ آيةَ <u>التَّيْمُمِ</u> ، فتيَمَّموا...	Strategy
TT by Zidane et al.	It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him) said: “We set off with the messenger of God on one of his journeys.... The Messenger of God rose up at daybreak and there was no water. So, God revealed the verses of <u>Tayammum</u> and they all performed <u>ablution without water...</u> ”	(DT) borrowing
TT by Khan	Narrated 'Aishah رضي الله عنها the wife of the Prophet ﷺ: Allah's Messenger ﷺ got up when dawn broke and there was no water. So, Allah revealed the Divine Verses of <u>Tayammum</u> . So, they all performed Tayammum.	(DT) borrowing

3.5.3.1. Hadith Interpretation

in the Hadith we notice an explanation of the legitimacy of Tayammum, and the reason for its legality, after the Muslims were on their way towards the Battle of Bani al-Mustaliq,

and while they were on their journey, Aisha, the wife of the Prophet, may God bless him and grant him peace, lost her necklace, and they had no water, the caravan stopped walking in search of the necklace and people being late for prayer because there was no water for ablution, so the Messenger of God, may God's prayers and peace be upon him, slept in his house, and when he woke up, God revealed the verse of Tayammum.

In Islam it is compulsory that one should always purify himself especially before establishing his prayers. The act of cleaning oneself is called "al-Wudu" which, in Arabic the word "الوضوء/al-Wudu" is derived from the word "الوضاءة" "al-Wadaa" standing for "الحسن، والنظافة، والبهجة،" which means the beauty, the joy and cleanliness. Particularly, this concept in Islam is the act of washing (غسل/Ghassl) parts of the body as a purification before prayer following certain manners. Therefore, most translators agree to render this term using an equivalent term in English "ablution" which stands for "the washing of one's body or part of it (as in a religious rite)" (Merriam-Webster, n.d.). It is important to mention the previous definitions to further analyse the concept of Tayammum.

The word "التيمم/tayammum" in the context of Hadith and Quranic verses stands for the light striking of hands over a clean earth, then, passing them over the face (Khan, 1997). This is done when ablution is impossible for several reasons such as no water is available, the amount of water is not sufficient or an excuse such as being injured or sick (the fear of getting hurt using water).

Both translators used the same strategy, but they explain it differently:

Zidan et al.	Khan
In the title of the book: Tayammum (DT) -	Tayammum (DT) - borrowing + long

borrowing + explanatory word or expression between parentheses (ablution without water) In the Hadith: Tayammum is also paraphrased	explanation in footnote
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We notice here that both translators adopted the strategy of direct translation following borrowing procedure. However, the explanation in Khan's translation is extremely comprehensive. Thus, it provides the reader with the accurate explanation and the way of doing such a thing while there is no water as he states that it is the light striking of hands over a clean earth, then, passing them over the face (Khan, 1997). However, there is a clear issue which is highlighted in Zidan et al. rendering. We notice that they used a brief explanation between parentheses "ablution without water" and they also resorted to paraphrasing the term using the same explanation mentioned in the title of the book. Thus, this translation is ambiguous to the receptors. As previously mentioned, ablution (الوضوء) stands for the act of washing parts of the body, so this act requires the use of water. Tayammum, here, is an alternative to ablution using the clean earth sources (clean sand, stones... etc.). Therefore, since the water is always associated with "al-Wudu" we cannot rely on Zidan et al. rendering because they opted for removing its important factor "water". A correct suggestion would be "ablution alternative" to stress the idea that this is another way of preparing ourselves to pray and then using a footnote explaining how this act is performed.

3.5.4. Leprosy (الجذام / Jutham) Hadith

Table 4

Leprosy Hadith ST and its Translations along the Adopted Strategy

ST	عَنْ سَلْمَانَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفْرًا، وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ.	Strategy
TT by Zidane et al.	It was related that Abu Huraira said that the Messenger of God said: “No disease is spread without the permission of God, nor does any bad omen exist (1) , nor any Hama (2) , nor does any bad omen exist in the month of	(1) paraphrasing
	Safar (3) , and one should flee from the leper as one flees from the lion.	(2) (DT) borrowing
		(3) (DT) borrowing
TT by Khan	Narrated Abu Hurairah رضي الله عنه: Allah's Messenger said, “(There is) no 'Adwa (no contagious disease is conveyed without Allah's Permission),	(1) (DT) borrowing
	nor Tiyara (1) [nor is there any bad omen (from birds)], nor (is there any)	(2) (DT) borrowing
	Hama (2) , Safar (3) , and one should run away from the leper as one runs away from a lion.”	(3) (DT) borrowing

3.5.4.1. Hadith Interpretation

In this Hadith the prophet reveals to all the muslims that nothing happens on its own, rather, all the events which can happen to this world is on Allah's willing. No infection can spread, nor a bad omen exist due to the existence of our Almighty Allah who rules everything, and nothing can be missed by him. Therefore, Islam came to destroy the beliefs of the pre-Islamic era including bad omen's beliefs in order to build, for the Muslims, the

exact and the correct belief based on the correctness of monotheism, the strength of certainty, and estrangement. Furthermore, although Allah knows everything, the Muslim should always be aware of his surroundings and should never approach that are meant to cause a harm to him.

3.5.4.2. *Tiyara*

In Arabic the word “*tiyara*” is originated from the word “طائر” “*tair*” or “bird” in English because, at that time before the advent of Islam, certain birds reflect the sign of a bad omen to people. Thus, the idea of bad omen in Arabic is now lexicalized using the root of the word “طائر”.

In Khan translation we notice the use of **(DT) - borrowing** followed by a short explanation, stating that it stands for the bad omen (from birds). Therefore, his translation is regarded as correct due to its attempt to clarify the context of Hadith and adding further information that this saying is stressing that a bad omen from birds does not exist in Islam.

However, Zidan relies on the strategy of paraphrasing stating that “*tiyara*” is a bad omen without adding further details that clarifies the meaning of the context of the Hadith that “*tiyara*” is the bad omen coming from birds as the context suggests. Therefore, the expression “from birds” should be added clarify the context.

3.5.4.3. *Hama*

Hama is a night bird; at their ancient time, it is usually considered as a sign of a bad omen. They believe that the soul of the dead, if his revenge was not taken, it would transform into a bird and that he will fly when they get this revenge. They say that this bird is the owl ([On the interpretation of Leprosy Hadith], n.d.).

Both translators opt for **(DT) - borrowing** the ST term. However, some supplementary information is needed to stress that *Hama* is also a bad thing when seeing it either using a short explanation or detailing the idea in a footnote or glossary for further

reading.

3.5.4.4. *Safar*

In the context of this Hadith this word refers to the lunar month “صَفَرٌ” which is thought to be as a month which brings bad luck. (Before Islam)

Khan opts for the strategy of **(DT) - borrowing** with no sign that clarifies that Safar, in the context of Hadith, is a lunar month which signifies a bad omen in the ancient Arab ideology. Thus, his rendering did not capture the exact meaning of Safar, because his translation is ambiguous to the English language reader.

However, Zidan et al. opts for the usage of **(DT) - borrowing** associated with a kind of explicitation where he made it clear for the English language reader that the intended meaning of Safar is the lunar month of Safar.

However, in both TTs some supplementary information is needed to stress that Safar is also a bad omen, either using a short explanation or detailing the idea in a footnote or glossary for further reading.

3.6. Discussion

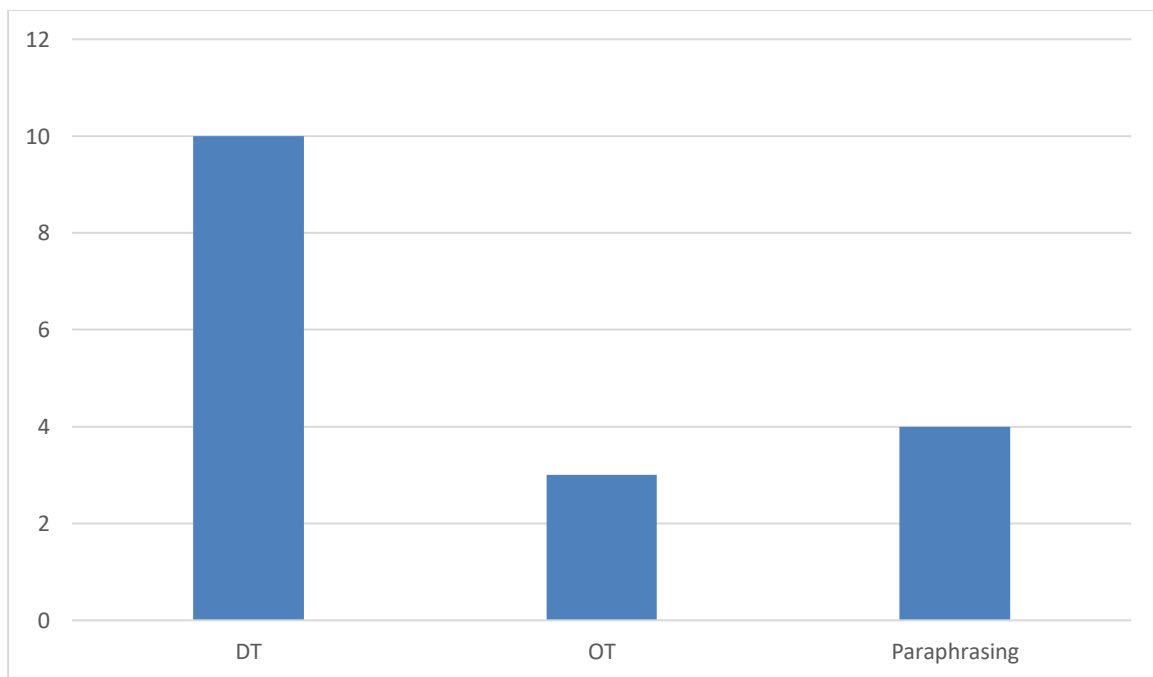
Table 5

The Number of Instances Noticed in Each Strategy

	Strategies		
	DT	OT	Paraphrasing
Number of Instances	10	3	4

Figure 1

The Scale of the Number of Instances Noticed in Each Strategy



Note. The scale is used to reveal which strategy is used the most.

It is seen in this study that translators when dealing with religious texts they are put into several difficult situations where it is hard to find suitable renderings for many available terms. Therefore, some strategies are to be used and opted for to overcome any possible challenge, either linguistic or cultural. Therefore, the primary focus of this study is to identify the number of strategies used to solve the untranslatability problem rising from the Hadith terminology and trying to investigate their validity in a brief analysis. We have seen the use of some strategies such as paraphrasing, direct translation and oblique translation; the use of direct translation is noticed through adopting its borrowing procedure in nine instances namely, concepts which are not lexicalised in English: “Allah”, “Zakat”, “Aqqa” ... etc. Also, in direct translation we have one term only that is literally translated as “establishing prayer”. Furthermore, the paraphrasing strategy appears in four examples as in, “keep your blood relationships & keep good relations with your kith and kin”, “relieve him of his suffering & lift his burden”, “ablution without water” and “nor does any bad omen exist”. Oblique translation is also one of the strategies used in these limited examples namely, the use of modulation procedure which appeared in three examples as in “slaughter”, “pay”, “God”.

Our analysis of the terms has shown a variety of strategies, but the one that is mostly used is the direct translation strategy following the borrowing procedure which is associated by a brief explanation between parentheses or footnote explanation (annotation). The latter is used several times by Khan showing its efficiency in clarifying the meaning of each term, while Zidan et al. did not use any annotated translation and kept relying on either paraphrasing or briefly explaining the concepts. Therefore, the use of an annotation or glossary will increase the knowledge of the receptor, and this is the main aim of translating religion. According to our analysis, there is a huge gap between English and Arabic especially when dealing with such a challenging field. Thus, the translators tried their best to

shorten this gap and clarify the meanings through borrowing, paraphrasing, literally translating and sometimes an attempt to change the point of view towards certain points to facilitate the receptors' task of comprehension. However, our knowledge of untranslatability in the religious field will remain limited due to the huge number of Hadith and the huge number of difficult terms which require a higher mastery of the culture and language in use. The strategies which are used in these samples mainly, direct translation (including borrowing & literal translation) and paraphrasing are all attempts to facilitate the understanding. The reason is that the religious concepts are regarded as a divine aspect of life, consequently, they pose a difficulty to the translator; he should clarify their meanings to the receptors in order to transmit an equivalent effect to them, the same as the one given to the original receptors of these sayings and scriptures. Furthermore, the translators should be focusing on developing their linguistic competencies along with being well rounded with the cultural aspects when trying to translate any specialized texts.

3.7. Conclusion

In this part we attempt to investigate the strategies used in a limited number of Hadith in order to have a clear view on the suitable strategies used to solve untranslatability issue in the religious discourse particularly in terms of the terminology. Based on our analysis we may conclude that the Islamic Terms pose a huge dilemma to the translators; they may succeed, or they may even fail to generate a fully correct meaning as the process here would become relative. Therefore, the context should be first, understood to the largest extent, then, the rendering should always be clear giving the necessary information to the receptors using especially the direct translation strategy, associated with particular explanations, which is the most adopted one along with paraphrasing; the latter strategies are firmly adopted to supply the reader with further details unlike other strategies.

General Conclusion

General Conclusion

This study aims at shedding the light on the untranslatability issue of translation and how do the translators deal with it when it is encountered during the process of translating religious terms. Our work is based on identifying the strategies which are used to solve the problem and to which extent they are accurate in delivering an adequate meaning to the receptors of the message. Therefore, we attempt to analyse the two translations of *Sahih al-Bukhari* by Dr. Ahmad Zidan et al. and Muhammad Muhsin Khan comparing their ideas in solving the terminological issues.

This research is mainly divided into two parts; the first part is as a starting point detailing all the theoretical aspects of this study. The first chapter in the theoretical part is devoted to explaining the central issue of translation i.e., the concept of equivalence where we intend to define it shortly; also we tried to describe how it developed through the course of history. Moreover, regarding its importance, a further description is made to explain the different typologies of equivalence which are categorized by some well-known scholars.

The second theoretical chapter of this study is firmly our main concern, that is, when a difficulty and a challenge are raised when we cannot reach an equivalent effect. Therefore, we arrive to the issue of untranslatability, and in order to clearly understand it, we attempted to delve deeply into a comparison between translatability and untranslatability for a better description. Then, we tried to explain its main typologies categorized by Catford (1965). Furthermore, since our main concern is untranslatability in rendering the Hadith terminology, a definition of religious translation is mentioned along with its features. Concerning Hadith and its terminology we defined the Hadith language stressing that it has many characteristics and that it encompasses many challenges. One of the huge challenges that we explained further are its terms. It is known that Islamic Terms are coming from a purely divine source (الله سبحانه وتعالى), thus, several issues are encountered while translating them. Then, we

attempted to mention the suitable strategies used to dealing with these terminological issues.

This study is concluded with a practical part in which we try to investigate the issues encountered while translating four Hadiths of *Sahih al-Bukhari* identifying the strategies used by Zidan et al. and Khan along with an analysis of their choices. From the analysis, we could figure out if the strategies clarified, to some extent, the context of the ST message due to its particularities. The terms used in the collection of Imam Bukhari, as our analysis suggest, are sometimes well approached, and rendered into English; the other times they are ambiguous to the receptors where the translators fail in capturing the full meaning; either not explaining the terms accurately or using complicated strategies that will decrease the level of comprehension. Our analysis was going through several steps; we try to read the Hadith along with its two English versions, then a comparison is made between both renderings stating which strategy is used and which one is accurate in grasping the acceptable meaning. Therefore, the translation of the meaning of Hadith requires a higher mastery of the language, the culture, and the context in which they emerge from to clearly deliver adequate meanings to the receptors of this Holy message.

Further Recommendations

- Our study is a step to reveal the challenging aspect of this type of texts and how they should be further analysed in a well oriented manner.
- For the Arabic Muslims, we recommend checking translation works provided in the religious field because it will open their minds to a whole new platform of terms where they may become well rounded with their own language.
- It is compulsory for future translators to understand the context of Hadiths before delving deep into the process of rendering.
- The process of proofreading religious translations should be carefully approached in order to not fall short in explaining the teachings found in it.

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الملخص

تعد الترجمة أحد أهم نشاطات الإنسان منذ القدم ، يمكن لها أن تفتح لنا آفاقا عديدة من أجل التواصل السلس وفهم مختلف جوانب الحياة من بينها التاريخ والدين و الثقافة واللغة، بالإضافة إلى ذلك تعد الترجمة جسرا يملئ الفراغ الحاصل بين لغات وثقافات العالم أجمع ، وبالتالي أدى هذا لظهور العديد من الأبحاث حول هذا المجال الواسع ، و لعل أحد أهم العناصر التي تبنى عليها الترجمة هي مفهوم التكافؤ. لا يخفى عنا بأن وراء كل محاولة للترجمة يحاول المترجمون ترجمة المعنى من خلال إيجاد أقرب المكافئات بين اللغة المصدر و الهدف ، لكن قد نواجه العديد من المشاكل أثناء عملية الترجمة و التي سنحتاج في حلها إلى الاعتماد على عدد من الإستراتيجيات ، هذه المشاكل تندرج تحت مفهوم تعذر الترجمة أين تفتقر اللغة الهدف أحيانا إلى مكافئات دقيقة لما نجده في النص الأصل ، وتظهر هذه المشاكل خصوصا في النص الديني نظرا لطبيعته المعقدة أحيانا و الحاجة إلى إيصال رسالة واضحة لجمهور اللغة الهدف، أين تشكل الثقافة أحد العوائق الكبرى . الهدف من هذه الدراسة هو تبيان مفهوم التكافؤ و أهم أنواعه باختصار بالإضافة لشرح مفصل عن مفهوم تعذر الترجمة و أهم الإستراتيجيات الواجب اتباعها لحل المشاكل المتعلقة بترجمة المصطلحات في الحديث النبوي الشريف.

إشكالية البحث:

ماهي الإستراتيجيات المتبعة في التعامل مع مشاكل تعذر الترجمة في ترجمة مصطلحات الحديث النبوي

الشريف ؟

أهداف الدراسة:

من خلال هذه الدراسة نسعى لتسليط الضوء على مفهوم تعذر الترجمة في ترجمة المصطلحات الحديثية في صحيح البخاري، و تحديد أهم الإستراتيجيات المتبعة في ترجمتها باتباع دراسة تحليلية لترجمة محمد محسن خان بالإضافة لترجمة الدكتور أحمد زيدان و آخرون و السيدة دينا زيدان و آخرون.

تساؤلات البحث:

1. لماذا تحدث أغلب مشاكل تعذر الترجمة في النصوص الدينية؟
2. هل نجحت الإستراتيجيات المتبعة في ترجمة المصطلحات الحديثية في صحيح البخاري في ملء الفراغ الحاصل بين اللغتين العربية و الإنجليزية؟

الفرضيات:

1. الخطاب الديني صارم للغاية نظرا لسياقه الصعب و الذي يجب فهمه جيداً حتى تتم ترجمته بطريقة مناسبة.
2. وجب وضع هذه الإستراتيجيات المتبعة في سياق الأحاديث لمعرفة ما إذا نجحت بدورها في ملء الهوة بين اللغتين.

خطة البحث:

تنقسم هذه الدراسة لجزئين، جزء نظري و آخر تطبيقي. نجد في الجانب النظري فصلين مهمين نقدّم فيهما شرحاً مبسطاً عن مفهوم التكافؤ و أهم أنواعه في دراسات الترجمة الحديثية و في حالة غيابه سنركز في الفصل الثاني عن أهم عنصر في البحث ألا وهو تعذر الترجمة بالإضافة لشرح مختصر عن النصوص الدينية و بالخصوص الحديث النبوي الشريف و أهم المشاكل التي تواجه المترجمين أثناء ترجمتهم

لمصطلحاته الصعبة بالإضافة لأهم الإستراتيجيات المتبعة في هذا الصدد. أما بخصوص الجانب التطبيقي لهذه الدراسة سنحاول تحليل بعض الترجمات مبينين نوع الاستراتيجية وهل نجحت بدورها في إيصال رسالة واضحة لجمهور اللغة الهدف.

I. الجزء النظري:

1. الفصل الأول:

لقد رأينا في هذا الفصل تطور مفهوم التكافؤ عبر التاريخ بداية من خمسينيات القرن الماضي وكيف ينظر إليه كل باحث. نستنتج أن التكافؤ هو جوهر دراسات الترجمة لأن العملية تتضمن دائماً البحث عن تكافؤ بين النص المصدر والنص الهدف ولكن هذا من الصعب تحقيقه دائما نظرا لما رأيناه من اختلاف جوهري بين اللغات.

وفي تقسيمات التكافؤ نجد العديد من الأنواع حيث يقسمها نايدا إلى نوعين مهمين، الأول يسمى التكافؤ الشكلي و الذي يُعنى بشكل النصوص المترجمة و النوع الثاني يسمى بالتكافؤ الدينامي حيث يعنى هذا الأخير بالاهتمام بالمعنى لحد كبير دون النظر لأهمية التكافؤ الشكلي بين النصوص. دراسة نايدا عن هذا المفهوم كانت تمهيدا لنظرة جديدة تحمل توجهها علميا جديدا.

ولكن منى بايكر حاولت في دراستها لتقسيم التكافؤ أن تتبع منهجية بيداغوجية بحتة لتعريف هذا المفهوم بداية من التكافؤ على مستوى الكلمة وصولا لأعلى مستوى ألا وهو التكافؤ الدلالي مرورا بمستويات عدة أهمها التكافؤ على مستوى ما فوق الكلمة و التكافؤ النحوي و التكافؤ بين النصوص أين نجد شرحا مفصلا و سلسا عن كل نوع بطريقة بسيطة لتقديم المفهوم للمترجمين الجدد وطلبة دراسات الترجمة.

من جهة أخرى، أنتوني بيم يرى هذا المفهوم على أنه أحد أهم المفاهيم الترجمية و يجب أن يأخذ بُعْدًا أكبر مما هو عليه. وتتمحور أفكاره حول نوعين من التكافؤ، النوع الأول يعنى بالتكافؤ الذي يوصف على أنه طبيعي بين اللغات أين نجد جملا يعبر عنها بطريقة معينة في لغة ما تحمل نفس المعنى في لغة أخرى

ولكن بتعبير مختلف. و النوع الآخر يفهم على أنه توجيهي بحث أي أننا حينما نترجم من لغة إلى أخرى لا يمكننا العودة مجدداً باتجاه معاكس للغة الأخرى لأننا سنفقد المعنى المراد إيصاله.

2. الفصل الثاني:

يعنى هذا الفصل بمفهوم تعذر الترجمة، يصف هذا الفصل في البداية الفرق بين قابلية الترجمة وتعذر الترجمة لأن هذين المصطلحين يسيران معاً بشكل متوازٍ. بعد ذلك، ناقشنا أنواع تعذر الترجمة للوصول إلى نتيجة مفادها أن أسبابها ذات طبيعة لغوية وثقافية.

هذا التقسيم تحدث عنه كاتفورد في كتابه النظرية اللسانية للترجمة، أين يقسم هذا المفهوم إلى نوعين. النوع الأول يتعلق بطبيعة اللغات وكيف تعبر كل واحدة عن نفسها. حيث أنه عندما لا نجد مكافئاً لغوياً في اللغة الهدف لمفهوم معبر عنه بطريقة مخصصة في اللغة الأصل فهنا ينتج هذا النوع من تعذر الترجمة.

أما النوع الثاني يعنى بتعذر الترجمة التي تنتج عن الفروقات الثقافية التي تنتج عنها كل لغة ولعل أحد أهم المشاكل التي تواجهنا في هذا الصدد هو الغياب التام لبعض المصطلحات حيث لا يمكننا التعبير عنها إلا من خلال اتباع أساليب معينة.

علاوة على ذلك ، بما أن هذه الدراسة معنية بالخطاب الديني ، ولا سيما ترجمة مصطلحاته ، فقد أعربنا بإيجاز عن كيفية دراسة هذا الجانب من الترجمة و الذي يستدعي الحرص الشديد فيما يتعلق بخصائصه والحاجة إلى تقديم ترجمات مناسبة. ومن أجل الحصول على ترجمات مناسبة، قام العلماء مثل فيناي وداربلني، ومنى بايكر و حسن غزالة بوضع بعض الاستراتيجيات للتعويض عن عدم وجود مصطلحات معادلة أو يصعب التعبير عنها في اللغة الإنجليزية نظراً لغرابتها وعدم خلقها لمفاهيم واضحة لدى قارئ اللغة الهدف.

II. الجزء التطبيقي:

قمنا بتحليل ترجمتين مختلفتين لبعض الأحاديث الواردة في صحيح البخاري للمترجمين زيدان و آخرون و خان، أين قمنا بمقارنة كلتا الترجمتين و التعليق حول مدى فعالية الإستراتيجيات المطبقة في التعامل مع بعض الكلمات التي قد تشكل مشكلة تعذر النقل للغة أخرى بمفهومها المطلق نظرا لخصوصيتها الدينية.

نأخذ على سبيل المثال تعامل المترجمين مع مصطلح الزكاة، إذ اعتمد خان و زيدان و آخرون على استراتيجية الترجمة المباشرة و التي تظهر من خلال اعتماد تقنية الإقتراض في التعامل مع مصطلح الزكاة في ظل وجود بعض الاختلافات الطفيفة ، أين قام خان بإضافة شرح مطول ومفصل لهذا المصطلح في هامش الكتاب وقام أ. زيدان و آخرون و آخرون أيضا بتقديم شرح مقتضب بين قوسين في بداية ذكرهم لعنوان الكتاب المتعلق بمفهوم الزكاة ولكن لم يوفقوا في اختيارهم لهذا الشرح حيث تم شرحها على أنها **alms giving** ولكن حسب تحليلنا لهذا الشرح نجد بأن المكافئ الإنجليزي يوحى بتقديم المال و الأكل للمحتاجين تطوعا ولا يؤدي الغرض من معنى الزكاة الواجبة. و أيضا فإن اعتماد بعض الكلمات الإضافية مثل **pay** في إشارة لإيتاء الزكاة ، لم يكن اختيارا مناسباً من كلا المترجمين في نقل المعنى الصحيح للزكاة ، حيث يشير استخدام كلمة **pay** في اللغة الإنجليزية إلى دفع المال حصرا في سياق مماثل، و هنا تكمن المشكلة أين يمكننا القول أن فريضة الزكاة ليست مقتصرة في الإسلام على دفع المال فحسب، بل للزكاة أنواع ليست مرتبطة في أدائها بالمال كزكاة الزروع و الثمار و زكاة الطعام و زكاة الممتلكات ... إلخ، وقد يكون اعتماد العبارة **“To give Zakat”** الترجمة الأقرب في نقل المعنى الكامل للزكاة.

ونذكر أيضا تعامل المترجمين مع مصطلح صلة الرحم، حيث اعتمدا استراتيجية إعادة الصياغة في نقل مفهوم المصطلح، إذ تعني صلة الرحم الإحسان إلى الأقربين وإيصال ما أمكن من الخير إليهم ودفع ما أمكن من الشر عنهم. و رغم أن المصطلح مكون من كلمتين صلة و التي تعني ربط شئئين أو أكثر و رحم

و هي العضو الذي ينشأ فيه الإنسان خلال فترة الحمل ، يوحي ذلك بأن اعتماد استراتيجية الترجمة الحرفية التي سبق اعتمادها كثيرا في سياق المصطلحات الدينية قد لا يكون خيارا صائبا في إيصال معنى صلة الرحم أين لا توحى الترجمة **connecting the womb** لأي معنى واضح في اللغة الإنجليزية لهذا المفهوم، لذلك تعد استراتيجية إعادة الصياغة خيارا موقفا في التعامل مع هذا المفهوم، غير أن خان لم يوفق رغم استخدامه لأحد التعبيرات المعتادة في اللغة الإنجليزية **kith and kin** حيث أن هذا الأخير يشير إلى الأصدقاء و الأقارب ، وانطلاقا من شرح المفهوم في الدين الإسلامي نجد بأن الرحم هم الأقارب و الأنساب الذين لهم حق هذه الصلة. وفي الجانب الآخر نجد أن زيدان و آخرون كان قد وفق في اختياره للمكافئ حيث كانت الترجمة **blood relationships** أقرب في معناها للمعنى المراد للمصطلح في اللغة المصدر.

III. الخاتمة:

تهدف هذه الدراسة إلى تسليط الضوء على مشكلة تعذر الترجمة، حيث يظهر من خلالها أن المترجمين و أثناء تعاملهم مع المصطلحات الدينية يواجهون مشكلات عدة تضعهم في مواجهة صعوبة اختيار مكافئ مناسب لنقل المعنى التام و الكامل، مع اعتمادهم استراتيجيات معينة لتجاوز التحديات في طريقهم للوصول لترجمة صحيحة و مقبولة، سواء أكانت تلك التحديات لغوية أو ثقافية.

و انطلاقا مما ذكر سابقا فإن دراستنا قد ركزت على تعريف استراتيجيات مختلفة لتجاوز مشكلة تعذر الترجمة في الأحاديث النبوية بدراسة هذه الاستراتيجيات و التحقيق حول مدى فعاليتها في حل المشكلة الأخيرة.

الترجمة المباشرة (الحرفية) و الحُرّة و إعادة الصياغة، كانت الإستراتيجيات الأكثر اعتمادا و التي لاحظناها خلال دراستنا في التعامل مع المصطلحات الدينية.

يمكن القول أن ما توصلنا إليه من خلال دراستنا أن استراتيجية الترجمة المباشرة كانت الاستراتيجية الأكثر شيوعا و اعتمادا في ترجمة المصطلحات الدينية، و التي كانت غالبا مرفوقة بشرح بين قوسين أو في هوامش صفحات الكتاب.

خان اعتمد بشكل كبير على استراتيجية الترجمة المباشرة المرفوقة بشرح مقتضب بين قوسين و شرح مطول في جوانب صفحات الكتاب، أين أظهر هذا الأسلوب نجاعة هذه الاستراتيجية في التعامل مع هذه المشكلة حيث تساعد في إزالة الغموض لدى القارئ الأجنبي و محاولة تقريب الفكرة حسب ما يوافق فكر الثقافة الهدف، إضافة لإثراء الرصيد اللغوي للقارئ الأجنبي.

بينما لم يعتمد الدكتور أحمد زيدان و آخرون على كتابة الشروحات في جوانب صفحات الكتاب مكتفيا بالإعتماد على استراتيجية إعادة الصياغة أو شرح مبسط للمفاهيم.

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي و البحث العلمي
جامعة قاصدي مرباح ورقلة
كلية الآداب و اللغات
كلية اللغة الإنجليزية و آدابها



مذكرة تخرج ماستر أكاديمي

ميدان: الآداب و اللغات

تخصص: ترجمة

الإستراتيجيات المتبعة في التعامل مع مشكلة تعذر الترجمة صحيح البخاري أنموذجًا

من إعداد:

بن نزار أمين – ثليب نور الدين

تقييم اللجنة المكونة من

جامعة قاصدي مرباح ورقلة	رئيسا	د. سعدون فريدة
جامعة قاصدي مرباح ورقلة	مشرفا	أ. مسلوب دليلة
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السنة الدراسية:

2021/2022