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Prophet's Hadeeth**

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## **Dedication**

This work is dedicated in memory of my dearest person, my first teacher, whose presence brought life to everything and whose absence brought hurting pain. The person whose words of encouragement are still in my memory...who had always been proud of my continuous success...and who would have been the happiest to see this work accomplished *My Father*.

I dedicate this work also to my loved precious *Mother*, the symbol of persistence.

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## **- List of abbreviations**

**SL** : Source Language

**TL** : Target Language

**ST** : Source Text

**TT** : Target Text



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## **General Introduction**

No one can deny the important role of languages in the communication process, since it is its primary function. Furthermore, no one can ignore or neglect the crucial role of translation by helping people who do not speak the same language, or they are not from the same speech community to communicate effectively. That is to say that one may speak and master his mother tongue; however, s/he may not understand others' languages. He would not be able to communicate with people out of his/her own speech community; that is why translation is considered as a remedy for such communicational problems. These problems extended to all field in translation even the Islamic field which considered as the most difficult field in translation regard to its holiness, in this field the translators found many problems and obstacles in several aspects result of many reasons, in this dissertation we shall see the kind of the problems which the translators found in translating Islamic Lexis which exist in the book of Forty Hadeeth Nawawi to Imame El-Nawawi, this through two chapters, the first one is theoretical speaks generally on the kinds of the problems which the translators confront in translating Islamic lexis with providing definitions and illustrations to each element, the second is practical is divided into elements each element has three patterns and each element contains examples where the translators found difficulties in the translation.

## **Chapter One**

### **Translation Problems in Prophet's Hadeeth**

## 1.1 Introduction

This chapter will deal with translation as field or science, means that the looking for the equivalents from one language to another is not an easy task. One cannot simply find the full equivalence to one expression in the same language , so what if that occurs when trying to achieve it across languages , and sometimes across cultures, in this chapter we will discuss some problematic issues which may prevent the translators from doing their jobs precisely and carefully , in other words, we will attempt to account some problems and difficulties which may be the translators confront during that process , since there is no translator can translate without being amazed .translation problems and difficulties are the concern of all the translators either free lancer or professional ones. Problems and difficulties are the obstacles that make the translator stop and thinking about it. It is when the translator cannot easily render the ST into TT, without using dictionaries or spending a lot of efforts to achieve the aim, these problems that the translators face can be multiple, it can be grammatical, lexical, stylistic and phonological.

## 1.2 Concepts of Translation

It is widely known that translation is the principle means of communication between foreigner do not know the language of each other, also the process defined as mental activity in which a meaning of given text is rendered from one language into another, "it is rendering the meaning of a text into another language in the way that the author intended the text" (Newmark,1988:05).It is the act of transferring the linguistic unities from one language into their equivalents in other language, according to Jeremy 2001The term translation itself has several meanings: it can refer to the general Subject field, the product or the process . The Process of translation between two different written languages involves the Translator changing an original written text in the Original verbal language into a written text in a different verbal language

Also Translation generally refers to all the procedures used to render and /or transfer the meaning of the source language text into the target language as near as possible , completely and accurately as possible using: Firstly words/ phrases which already have a direct equivalent in Arabic language, Secondly new words or terms for which no-ready-made equivalents are available in Arabic, Thirdly foreign words or terms written in Arabic letters as pronounced in their native

origin and Fourthly foreign words or items made to fit Arabic pronunciation and spelling and grammar, here are examples to illustrate:

|            |   |         |                |   |            |
|------------|---|---------|----------------|---|------------|
| 1-laugh    | → | يضحك    | 2- Satellite   | → | قمر صناعي  |
| 3- Plastic | → | بلاستيك | 4- Bureaucracy | → | بيروقراطية |

Also defined "translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting" (Basil &Jeremy,2004:04).Also "translation involves more than replacement of lexical and grammatical items between languages and, as can be seen in the translation of idioms and metaphors" (Susan, 2008:34).

### 1.3 Translation problem

During the process of the translation, the translators may encounter many problems; these problems are due to sounds and lexis."A translation problem is any difficulty we come across at translating, that invites us to stop translating in order to check and recheck, reconsider or rewrite it, or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. It is anything in the SL text which forces us to stop translating" (Ghazala, 1995:17). Also the problems make the translators take time more than the usual in translating the texts because of the difficulties that the translators confront in his translation make him unable to do the job easily. A translation problem can be posed by grammar, words, style or sound. Thus, we have grammatical, lexical stylistic and phonological problems

#### 1.3.1 Grammatical problems

English and Arabic have different etymological origins, as they belong to different families; this difference in origins caused the differences in grammar that led to creating problems and difficulties in translation process due to the wide gaps between the two languages."The grammatical problem has a different level either on SL or ST" (Ibid:18).

### 1.3.1.1 Complicated SL grammar problem

"Of the three books you have recommended to me , I have chosen only one " .

-If translated into Arabic becomes; "من الكتب الثلاثة التي نصحتني بها اخترت واحد"

When the translator changes the usual or the common structure s/he starts his sentences by placing "of" in the beginning of the sentence followed by main clause "I have chosen", that makes the sentence difficult to be understood, and the translator will find difficulties in rendering this sentence into TL because of its complicated form or the slight change in the position of some items. This sentence would be easy for translating if its structure changed to normal known form;"I have chosen only one of the three books you have recommended to me" . This translated into Arabic language as: اخترت واحد فقط من الكتب التي نصحتني بها.

### 1.3.1.2 Different TL Grammar Problems

In our discussion, if we take the verbs and tenses as a part of grammar, we will note that there are a lot of tenses are existing in English language and do not existing in Arabic language, which creates a big problem in the process of the translation. "Most English tenses, for example, do not exist in Arabic grammar. Also, all English sentences are verbal (i.e. should include a main verb each), whereas in Arabic they are verbal, or nominal (viz,no verbs at all).Likewise, some modal and auxiliaries have no grammatical equivalent" (Ibid) ."the learners of translation should be warned against their presupposition that English grammar is identical with Arabic grammar and hence when they translate each other in a straightforward way". (Qassim, 2000: 08-09).

### 1.3.1.3 Different TL word order problem

The changing in the position and places of words and sentence's structure considered as one of the grammatical problems during the translation process, because what can be started with in one language, it could not in another language i.e.:

-John murdered the policeman.

- اغتال جون الشرط

In English sentence the writer started his sentence with subject"john"Following it by the verb "murdered" whereas, in Arabic sentence, the translator started his rendering by putting the verb at

the beginning of the sentence than followed by the subject. For example, English sentences usually began with subject, followed by the verb, but, in Arabic, verbal sentences have to start with the verb before the subject.

### 1.3.2 Stylistic Problems

These problems are concerned with style as a part of meaning, and its effect on the words and grammar, since it related with the meaning. It surely effects on the translation as product."The style of SL text may pose problems for the translators. They are important and strongly relevant to meaning, and sometimes affect it heavily."(Ibid: 21). Among these problems of style are the following:

#### 1.3.2.1 Formality verses Informality

Before to start translating the text, translators should put many questions in his mind, one of them; -Is the text formal or informal?

Formality and Informality are scale suggested by Joos 1662 as the following:

- |                      |                        |
|----------------------|------------------------|
| 1- Frozen Formal     | 1- (فصيح جدا/متصلب/قح) |
| 2- Formal            | 2- (فصيح)              |
| 3- Informal          | 3- (غير فصيح/شبه فصيح) |
| 4- Colloquial        | 4- (عامي)              |
| 5- Vulgar (or slang) | 5- (سوقي)              |

- To illustrate this Ghazala gives the following examples:

- |                  |                   |
|------------------|-------------------|
| 1- "Be seated"   | 1- "عليك بالجلوس" |
| 2- "Have a seat" | 2- "تفضل بالجلوس" |





their minds .But it is appropriate to use "صفر اليمين". "Pompous words in unsuitable context for unsuitable readers." (Ibid: 22).

### 1.3.3 Phonological Problems

These problems are concerned with sounds, they occur when the translator ignores how to transmit a particular sound, do not keep the same meaning into an particular equivalent in TL, they are strictly encountered in literature and advertising .Also this problems occur to much with the interpreters, because of the bad listener or bad speaker which create misunderstanding that lead to poor translation. The best example of that is common known story of man who came from the Middle East to American city, he wanted to park his car in one place, and asked the policeman; could I park here? The problem is on the pronunciation of the letter" p", he pronounced it as "b,," so he said "could I bark here?"The police man replies; "yes, do whatever you want".

What we can infer from this story is that the policeman seems to be irrelevant with man's question, but if someone realize that the policeman heard the pronunciation of the verb"park" and not "bark" as the gentleman think , the answer of the policeman would be; "No, it is a wrong to park here" .

### 1.4 Problems in Translating Islamic Lexis

According to same classifications which claims that the religious texts are the most difficult kind of text in the translation field , regarding to its sensitive and including lexis and meanings which should be translated exactly without any interpretations , that thing makes some difficulties in translating them. According D.r Hessen Ben Said (2002,17-18-20) There are many problems in translating the Islamic lexis:

#### 1.4.1 The absence of Islamic lexis

"غـياب المصطلح الإسلامي في اللغة الهدف يجعل ترجمته أكثر صعوبة مثلاً كلمة "زكاة" وكلمة

(Ibid: 17)

“Charity”

This English concept refers to "الصدقة" which is optional to give it or not, but the concept "الزكاة" is obligation, and there are no exact equivalent to this lexis, for this reason we add "Compulsory/obligatory" to the word "charity" in order to approach its meaning in the SL to its meaning in TL

### 1.4.2 Difficulty of expressing the Islamic lexis in foreign language

Sometimes it is too much difficult to express an Islamic word from Arabic language into English language, because of the absence of this word in the TL at all such as:

"الاعتكاف" which translated into "Pray in seclusion?"

Seclusion in the mosque with the intention of worship Allah only? or retiring into mosque for worship. In those cases the translator find himself in front of several obstacles of selecting the exact equivalent.

(يسقط هذا أيضا على العديد من الكلمات التي يصعب التعبير عنها بالإنجليزية مثل مقام إبراهيم و صحيح البخاري, الظهر, إحرام ,

ميقات, تيمم, وغيرها الكثير ... لا ريب أن المترجم يكون في وضع حرج أمام هذه المصطلحات..... فيلجا إلى حاشية في ذيل

(الصفحة)

(Ben Said, 2002:18)

### 1.4.3 False friends

Generally, it refers to the word in one language seems similar to another but it has different meaning such as.:

- |                                |        |         |
|--------------------------------|--------|---------|
| -Actual (in French language)   | —————> | - حاليا |
| - Actual (in English language) | —————> | - حقيقي |
| - Coin (in French language)    | —————> | - زاوية |

- Coin ( in English language ) →

In Islamic field, the false friends defined as:

"المصطلحات الأجنبية المطابقة ظاهرا لمصطلحات إسلامية والمختلفة في معناها عنها"

(Ibid:20).

One of the best examples of that case is the word "fakir, faqir" which is in Arabic language "فقير", but its real meaning in English language is to refer to a group of persons in Islamic religion .In fact, the word "فقير" in English language is poor.

## 1.5 lexical problems

One of the problems which are confronted by the translator during this process is the difficulty of finding the equivalence of some lexical items One of the biggest problems that encountered by the translators of Islamic lexis is the difficulty of translating some lexical items, and one of these problems is the lack of equivalence or the non-existence of the equivalence at all. The translator may not find the equivalent word, also he may be confused in the first time because of some words have many meanings, that lead to the confusion of selecting the exact equivalent, in other words, the translator should look for the context of the translation, also "These problems occur when a word, phrase or an expression is not understood clearly and directly, misunderstood not known at all to students, or not found in standard dictionary".(Ghazala,1995:19).

The lexical problems occur on several levels:

### 1.5.1 Literal translation

Literal translation is one of the problems that the translators confront during translation process, which refers to several causes."In literal translation proper, the denotative meaning of words is taken as if straight from the dictionary (that is out of context), but TL grammar is respected. Because TL grammar is respect, literal translation very often unavoidably involves grammatical transposition."(Dickins& others, 2002:16).In addition, this kind can concentrate more and more on the surface structure rather than the content, it defined as the following;"Is a method in which the translator focuses more on the form not on the content."(Ibid: 04).

This can be understood in the three different following ways:

### 1.5.1.1 Word-For-Word translation

This method focuses more on TL, considering TLT a mirror which has to reflect the SLT as it is. That is to say that, the translator has to follow the TL word's order regardless of TL style or structure. " Literal, or word for word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the

translator's task is limited to observing the adherence to linguistic servitudes of the TL"(Vinay & Darbelnet, 1958:33-34).

it is mentioned that "Each English word is translated into its equivalent word in Arabic which is kept the same as and in line with that of English."( Ibid :04-05) such as:

1-That child is intelligent.

(ذاك يكون ذكي الطفل ذاك)

(الطفل يكون ذكي )

2- Mary wanted to take tea.

أرادت ماري أن تأخذ الشاي

(.ماري أرادت أن تأخذ الشاي)

In one way or another, this process is not helpful for translators, especially in translating metaphors and idioms, in which the writer use the pragmatic side to express something hidden through words seem ordinary, in other words, the writer uses some explicit words in order to express implicit meanings, this method Word-for-word does not worry about TL and SL differences while the good way of translation is the way which take in its consideration the differences between the Stand TL, especially in the word order ,in fact, the best translations to the above sentences are:

-ذاك الطفل ذكي.

-أرادت ماري أن تأخذ الشاي.



- ” He is discomforted” 2. (هو ممتعص)
- “He is annoyed” 3. (هو غضبان/مغضب/ متضايق)
- “He is disturbed bothered” 4. (هو منزعج)
- “He is convenient” 5. (هو غير مرتاح)
- “He is agitated” 6. (هو مضطرب/ مهتاج/ ساخط)
- “He is furious” 7. (هو مغتاظ/يتميز من الغيظ)
- “He is enraged” 8. (هو مشتطا غضبا)
- “He is worried” 9- (هو قلق/معصب)
- “He is nervous” 10- (هو متوتر)

These are synonyms refer to the same meaning of the word “angry”, the called "Lexical set or lexical field" of “Anger”(Ibid:90), in this case it is too hard select the appropriate equivalent, choosing randomly puts the translation as product out of its meaning of TT, "This can be described as the precision of translation, However, the problem for the students is that it is a hard task for them to find the precise synonymous word in Arabic ".(Ibid: 92).

### **b- Second problem**

The second one is the problem of synonyms that can be used as absolute in certain context, "The second problem of translating synonyms concerns the synonyms which can be described as absolute in certain context only,

because it is extremely difficult to differentiate among them as much in English as in Arabic translation such as.:

#### 1. Start

## 2. Begin

## 3. Commence

If we consider these words as verbs we notes that there is no difference between them, but if in some other context are absolute differ, as using them in proverbs and idioms i.e.:

"To start from a scratch" → -"يبدأ من الصفر"

in this idiom we cannot substitute "start" by "begin" or "commence", However, in other context we can, like;

-To start with/ to begin with → - (أول ما أبدا به/ بداية /أولا)

This illustrates one of the real problems that the translators face, because if the translators found these words and translate unconsciously they will fall in the wrong because they translate without thinking about the differences between them .in fact the three previous words refer to different meanings which are;(start/ إبدأ )-(begin/ ا )-(commence/ استهل ) .

### c-The third problem

This problem concerned with the problem of translating of the so-called Familiar Alternative Terms, or are informal local, intimate And cordial nicknames, words or phrases used as substitutions for other formal ones ,such as:

1-"The Secure Land/ City " - ( البلد الأمين:لمكة المكرمة)

(For Makah-AL-Mukarramah)-

2- "The Good City " - ( طيبة الطيبة: المدينة المنورة)

(For -AL- Medina -AL- Mounawara)

(between truth and falsehood) - ( الفاروق:لعمر بن الخطاب رضي الله عنه)

The problem that the translators find in translating the Familiar Alternatives are; the difficulty of finding these words and equivalents in the books and files, also the difficulty of understanding to what they refer or their implicit meaning that is hidden in one culture or society.

### 1.5.3 Translation of Polysemy

One of the recondite problems that the translators face during his translating is the Polysemy, which defined as one word has many meanings, or one lexic refers to several meanings," Polysemy is a word that has more than one meaning. It is in contrast to Monosemy which describes a word with one single meaning only. For example "stage" is a Polysemous word, among whose main meanings are (1) Step (خطوة) (تطور/مرحلة): (2) a platform in theater ( خشبة مسرح / ) (Ibid:98). Also defined That a single word form can be associated with several different meanings is a well known Fact about language. "Take the word run. Its meaning in the verb phrase run a half marathon is clearly different from the one it has in run some water, matter, in run on gasoline, run on empty, run a shop, run late, run away from responsibilities run in the family, run for President." (Ingrid, 2011:09)

The multi-meaning of one word produces several problem in the translator's train of thought, one of these problems as it mentioned before (introduction) is stopping to think and rethink about the appropriate equivalent for the appropriate context, in this case the translator stops selecting the appropriate meaning that is suitable for the whole meaning of the text ,such as.:

The meaning of (صوت) is not only for (sound), but also;

-Can you hear that sound

- هل تستطيع سماع ذاك الصوت

-Your suggestion sounds reasonable

- يبدو اقتراحك منطقيا

-It is a sound basis

- انه أساس صلب



-She had a sound recovery

- شفيت شفاء كلياً

-Thank you for your sound advice

- أشكرك على نصيحتك الحكيمة

Those are Polysemous are to one word, which is (sound), but in different situations, this example can illustrate that the problem of the translators is not in occurring the Polysemous in common expressions-in this case their meanings are clear and easy to be rendered into TL- but what if the Polysemy occurred in unusual expressions and idioms, this is actually the core of the problem that the translators confront in translating the Polysemy.

#### 1.5.4 Translation of Collocation

Are the words which always collected together in order to form meaning refer to a particular phenomena, thing or element."Semantically arbitrary restrictions which follow logically from the propositional meaning of a word" (Baker,1992:48).It is combination of words in a language that happens very often and more frequently that word happened by chance. " *Collocation' is an occurrence of one word in close proximity with another. 'Pretty' and 'handsome', for example, have a shared sense of 'good Looking'*" (Ibid:71). Means it is the collection of two or more terms that comes always together regularly in different text and contexts of language as the collection of certain nouns with adjectives or nouns with nouns like:

-draw a sword

- يستل سيفاً

-blind confidence

- ثقة عمياء

-brain drain

- هجرة الأدمغة

-Clinical death

- موت سريري

-Additional prayer

- صلاة نافل

In the Collocations the translators confront unpredictable grammar structure of the sentences, in other words, the formulation of the structure is in unusual way. The main problem for the translators is to find the proper Arabic equivalent collocation, especially that the collocations are existing in the English language, another problem in translating collocations is understanding

them very well as fixed expressions in Arabic language, also it is a responsibility on the translator's neck to convey the same image and the same effect that collocations carry into TL.

### 1.5.5 Translation of special Fixed Phrases

A special fixed phrases are phrases has specific meaning that cannot be understood from the direct meaning of the words." *A special phrase is phrase with a special meaning that cannot be understood from the direct surface meaning of its words, nor from their total meaning when taken together, a fixed phrase on the other hand, is a phrase which always has one single grammatical and lexical form and word order that cannot be changed*" (Ibid:128).in other words, the fixed phrases carry a hidden meaning does not appear in the surface meaning.

One of the major problems that the translators face during that process is fixed phrases like proverbs:

#### 1.5.5.1 Proverbs

It is similar to idioms, also they have fixed phrases and unchangeable meanings." Like idioms, proverbs are specially, unchanged phrases which have special fixed, unchanged meanings. Proverbs cannot be translated or understood, as a collocation of the individual meaning of its words."(Ibid:138).

Such as :

- -As you sow, so you shall reap -
- Necessity is the mother of invention - الحاجة أم الاختراع
- friend in need is friend indeed -الصاديق وقت الضيق
- To hit two birds with one stone - يضرب عصفورين بحجرة

The problem that the translators face in translating proverbs is that the translators should know the full form of the proverb in Arabic language as TL also problem of the translators in translating proverbs is the difficulty of finding the Arabic equivalent for each proverb, and the real problem

that the translators confront in translating proverb, is whether to translate literally or to adopt them with culture of TL.

### **1.6 Untranslatability of Islamic lexis**

One of the challenges which encounter the translator during the translation of Islamic lexis is untranslatability of some terms, thus creates obstacles and barriers to the translation. Untranslatability may create unbalance in the general conception of TT, and the ideas may be reach deficient, that is why the translator is obliged to use many methods to translate those words such as Transliteration, Calque. For example a translator translates the word "النصيحة" into "Nasihah", this result the impossibility of translating the word and there is no equivalent to this concept which can include the intended meaning, if there is no equivalent the untranslatability is the result at the end of the translation. " Translation fails—or untranslatability occurs—when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL" (Catford,1965:94), means that untranslatability is that failing translation which cannot perform the function of the SL.

### **1.7 Conclusion**

To sum up, we can say that, Translation involves far more than replacement of lexical and grammatical items between languages and, as can be seen in The translation of idioms and metaphors, the process may involve discarding the basic linguistic elements of the SL text so as to achieve the goals of expressive identity between the SL and TL texts. But once the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence aimed for begin to emerge. No one can translate perfectly and fluently, effectively, correctly without encountering any difficulty during the translation process, there are many difficulties that the translators face and they differ from kind to kind, text to text and context to context, in the fact, all problems should be workout ; each one in its own way according to its kind and text , context. The translator has to find a solution of some kind of problems, in order to be able to continuous his translating task, without finding solutions, one cannot translate , cannot accomplish his translation, in other words, the translator by confronting the first difficulty should not put the pen, but he ought to go further to look for a solution. That is why finding a solutions to translation's problems is obligatory task, also the solution should be.

## **Chapter Two**

### **Analysis of Some Problems of Translating Islamic Lexis in Prophet's Hadeeth**

## 2.1 Introduction

This chapter shall examine some cases where the translators confronted some problems, also it serves as a practical one to this dissertation and it shall widely focus on the analysis of some problems which the translators found while they were doing this process, this is to illustrate practically some of problems of translating Islamic lexis which are taken from the Forty Hadeeth Nawawi of Imam Nawawi as a corpus, depending on two translations to it, the first one is to Ahmed Badi and the second one to Ezzeddin Ibrahim, in this chapter shall firstly highlight the intended lexis in the whole context then I will comment and clarify the problems which faced the translator in rendering these lexis .

## 2.2 Methodology

This research is full of information, is a point of starting to many researches, wishing in studying it from all the sides, that through the analysis of the problems which occur on the lexical level of translating the Islamic Hadeeth this via collecting examples in order to illustrate the different types of the problems which may encounter the translator when they are doing their jobs, these problems shall be analyzed via providing illustrations and comments, this by using the analytic method which allows us to analyze the lexis from the Hadeeth and shows the problems which the translators confront, and using the descriptive method to permit us to put comments and expressions on the analytic data of the translations.

## 2.3 The corpus

The corpus is The collection of Forty Hadeeth by al-Imam al-Nawawi (or Imam Nawawi) his full name is Imam Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi, for short Imam Nawawi, "was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 A.D.)" (Badi, 2001:03) He grew up in Nawa and at the age of nineteen went to study in Damascus which was considered the center of learning and scholarship he had a very short life but during this short period, he had written a large number of books on different subjects. Every work has been recognized as a valuable treasure of knowledge. Among them are:

1- Riyad al-Salihin

2- Sharh Sahih Muslim

The book is widely known, accepted and appreciated by Muslim scholars for the last seven centuries. Its significance lay in the fact that these selected forty Hadeeth comprise the main essential and fundamental concepts of Islam which, in turn, construct the minimum level of required revealed knowledge for every single

Muslim. Since having good knowledge of the various fundamental aspects of the religion is key to a Muslim's practice and application of Islam. The forty Hadeeth Nawawi translated many translations by several scholars and translators in different languages such as the translation of Messaoud Boudjenoun in French language and the translation of Abu Amina Iliase, and the translation of Ezzeddin Ibrahim. In this study we will deal with translation of Ezzeddin Ibrahim to the book of An-Nawawi Forty Hadeeth which published in 1997.

(من روى عني أربعين حديثا جاء في زمرة العلماء يوم القيامة)

## 2.4 Analysis of the corpus

After collecting a group of samples where the translators found a problems in translating the forty Hadeeth Nawawi ,herein the analysis of the corpus comes as a collection of tables contain the Arabic Hadeeth with its translation into English than I highlight the intended words and I put comments and illustrations for clarification of the problems which the translator committed , and I took for each element in analyzing three patterns as a samples.

### 2.4.1 Analysis of the Problem of Translating Synonymy

As it organized in the theoretical part, in the first problem of translating synonymy comes the first element, this element contains three patterns for illustration the difficulty which the translators found in translating synonymy this element has a sub-element called as the following:

### 2.4.1.1.1 Analysis of the Translation of Near Synonymy Problem

#### 2.4.1.1.1.1 Pattern 01

|  |                            |
|--|----------------------------|
| <p>عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه . قال : سمعت رسول الله صلى الله عليه وسلم يقول : ( إنما الأعمال بالنيات وإنما لكل امرئ ما نوى . فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه )</p> <p>(Ibrahim,1997:27)</p>  | <p>الحديث</p>              |
| <p>On the authority of Omar bin Al-Khattab, who said : I heard the messenger of Allah <i>salla Allah u alihi wa sallam</i> say :</p> <p>(Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His <u>messenger</u>, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated)</p> <p>(Ibid:26)</p> | <p>English Translation</p> |

**Table 01** The problem of translating the word "الرسول" into "Messenger"

In this Hadeeth the word "الرسول" translated into "Messenger" The word "Messenger" is derived from the word message which means that something is carried and should be conveyed; in this case the word "Message" saves the sense of "الرسالة". Thus lead us to infer that the word "Messenger" carries the meaning of general, it does not convey the meaning as the word "Prophet", whereas, the actual meaning of the word "Prophet" indicates the person who inform people what Allah inspire him, because the word "Messenger" means conveying message only, which can be done by any one, but the word "Prophet" utters only for men whom sent by Allah:

"وما أرسلنا قبلك إلا رجالا نوحى إليهم فاسألوا أهل الذكر إن كنتم لا تعلمون"(الأنبياء/07)

All these words express the meaning of "الرسول" but in different degree of including the intended meaning, which is reaching the message and receiving inspiration, where the word "Prophet" expresses the fully the whole meaning better than "Messenger of Allah".

#### 2.4.1.1.1.2Pattern 02

|   |                            |
|---|----------------------------|
| <p>عن ابن مسعود رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم : ( لا يحل دم امرئ مسلم [ يشهد أن لا إله إلا الله ، وأني رسول الله ] إلا بإحدى ثلاث : <u>الشيبة</u> الزاني ، والنفس بالنفس ، والتارك لدينه المفارق للجماعة ).</p> <p>(Badi,2001:72)</p>   | <p>الحديث</p>              |
| <p>"The blood of a man who is a Muslim is not lawful (i.e. cannot be lawfully shed), save if he belongs to one of three (classes): a <u>married man</u> who is an adulterer; life for a life (i.e. for murder); one who is a deserter of his religion, abandoning the community"</p> <p>(Ibid:72)</p> | <p>English translation</p> |

**Table 02** The problem of translating the word "الثيب" translated into "Married man".

In this Hadeeth the word "الثيب" translated into "Married man".One of the problems which the translators confront during that process is the use of words do not express the whole meaning and do not perform the same function as in ST, like the following example which clarifies is case, the translator used the word "Married man" in his translation to the word "الثيب".

" امرأة ثيب ورجل ثيب إذا كان قد دخل به، أو دخل بها الذكر والأنثى في ذلك سواء" (ابن منصور, 1801: 525)



Ahmed Badi mentioned in his translation only the man in order to the word in Arabic, and excluded the women. The reader of this translated Hadeeth infers that the intended in this case is only men not women .thus makes us easily distinguish that the word "Man" does not comprise the whole meaning that intended in the Hadeeth.

-Since the word "Married Man" includes only part of the meaning, it is better to use "Married Person" to refer to both men and women.

#### 2.4.1.1.1.3 Pattern 03

|   |                            |
|---|----------------------------|
| <p>عن أبي رقية تميم بن أوس الداري رضي الله عنه ، أن النبي صلى الله عليه وسلم قال : ( الدين <u>النصيحة</u> ) . قلنا : لمن ؟؟ قال : ( الله ، و لكتابه ، و لرسوله ، و لأئمة المسلمين و عامتهم )</p> <p>(Ibid:45)</p>   | <p>الحديث</p>              |
| <p>On the authority of Abu Ruqayya Tamim ibn Aus Al-Dari that the prophet said:</p> <p>"Religion is <b>Sincerity</b>". We said: "To whom?" He said: "To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk".</p> <p>(Ibid:44)</p> | <p>English Translation</p> |

**Table03** The problem of translating the word "النصيحة" translated into " Sincerity".

In this Hadeeth the word "النصيحة" translated into " Sincerity".The word "النصيحة" cannot be accurately translated into English, because it is a broad concept which cannot be translated exactly into English, and some use of the term "Sincerity" but this is only part of the concept. The best is to use transliteration, result of the difficulty of performing the meaning

Since the use of "Sincerity" performs a part of the meaning of the concept, it is better to use the word "Nasihah".

### 2.4.2 Analysis of the Problem of Translating Polysemy

One of the recondite problems that the translators face during his translating is the Polysemy, which defined as one word has many meanings, this illustrated in the following by presenting three patterns speak about the problems which the translator found.

#### 2.4.2.1 Pattern 01

|   |                            |
|---|----------------------------|
| <p>عن أبي هريرة رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم : <u>(إن الله</u><br/> <u>تعالى</u> طيب لا يقبل إلا طيبا ، وإن الله أمر المؤمنين بما أمر به المرسلين فقال تعالى : {</p> <p>يا أيها الرسل كلوا من الطيبات واعملوا صالحا } ، وقال تعالى : { يا أيها الذين امنوا</p> <p>كلوا من طيبات ما رزقناكم } ، ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يده إلى</p> <p>السماء : يا رب ! يا رب ! ومطعمه حرام ومشربه حرام وملبسه حرام وغذي بالحرام</p> <p>فأني يستجاب له ؟. )</p> <p>(Ibid:56)</p>  | <p>الحديث</p>              |
| <p>Abu Hurairah, <i>radiyallahu 'anhu</i>, reported that the Messenger of Allah, <i>sallallahu 'alayhi wa sallam</i>, said:</p> <p>(“<u>Verily Allah</u> the Exalted is pure. He does not accept but that which is Pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: "O you Messengers! Eat of the Good things and act righteously" [23:51-53]. And Allah the Almighty also said: "O you who believe! Eat of the good things that We have provided you with" Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is disheveled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful</p> | <p>English translation</p> |

|   |                                   |
|---|-----------------------------------|
| <p>things, so how can he be answered?"</p> <p>(Ibid:56)</p>   |                                   |
| <p>On the authority of Abu Hurairah, who said : the messenger of Allah said :</p> <p><b><i>"Allah the Almighty"</i></b> is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers ! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you"</p> <p>Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"</p> <p>(Ibid:50)</p> | <p>Second English translation</p> |

**Table04** The translation of the words "إن الله تعالى" translated into "Verily Allah".and into "Allah the Almighty".

In the first Hadeeth the words "إن الله تعالى" translated into "Verily Allah".and in the second Hadeeth translated into "Allah the Almighty" means that the word has two translations, this Polysemy makes the translators confront problem of selecting the accurate equivalence. In the

first translation The translator add the word "Verily" to the Hadeeth in order to clarify the special meaning that the Islamic lexis carries, because without adding this word, the sentence does not carry the same impact as with it.

"لكن بدون إضافات, هذه المرادفات لا تحمل خصوصية المصطلحات الإسلامية والشحنة العاطفية الدينية والروحانية

(غزالة, 2005:17)

التي ترافقها"

Herein we can say that the translator could not able to translate without adding some other information of explanation that clarify the intended meaning and keep the same impact as the Arab Hadeeth. The expression "Verily Allah the exalted is pure", means Allah has all attributes of perfection and completeness free from any kind of short coming, weaknesses or needs the second translator translated it with only two words without explanation. Translating the expression with adding another affirmative form, is kind of show that highlights the difficulty of translating the Islamic lexis. In this case the translator obliged to add the word "Verily" in order to make the reader feel that Allah is the perfect without any small doubt.

#### 2.4.2.2 Pattern 02

|  |                                  |
|--|----------------------------------|
| <p>عن ابن مسعود رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم : ( <u>لا</u> <u>يجل</u> دم امرئ مسلم [ يشهد أن لا إله إلا الله ، وأني رسول الله ] إلا بإحدى ثلاث :<br/>الثيب الزاني ، والنفس بالنفس ، والتارك لدينه المفارق للجماعة ).</p> <p>(Ibid:72)</p>                                     | <p>الحديث</p>                    |
| <p>"The blood of a man who is a Muslim is not lawful (i.e. <u>cannot be lawfully shed</u>), save if he belongs to one of three (classes): a married man who is an adulterer; life for a life (i.e. for murder); one who is a deserter of his religion, abandoning the community</p> <p>" (Ibid:72)</p> | <p>First English translation</p> |

|   |                                   |
|---|-----------------------------------|
| <p>" Abdullah bin Masud narrated that the messenger of Allah said :</p> <p>"The blood of a Muslim <b><i>may not be legally spilt</i></b> other than in one of three [instances] : the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."</p> <p>(Ibid:58)</p> | <p>Second English translation</p> |
|---|-----------------------------------|

*Table05 The translation of the word "لا يحل" translated into "cannot be lawfully shed " And" may not be legally spilt"*

In this case the word "لا يحل" translated into "cannot be lawfully shed" and "may not be legally spilt." the Polysemy of this word creates the difficulty of choosing the precise translation. Before the arrival of Islam, human life had no value. A person can easily be killed for many reasons As the revenge, to show the superiority .When Islam arrived prevented that action therefore the Hadeeth mentioned rules for this matter .when the translator rendered this first Hadeeth into English added words to illustrate the intended meaning, means that the translator found himself obliged to join explanation to the translation in order to approach the intended meaning, this case clarifies the difficulty of expressing some Islamic lexis in English.

"كثير من المصطلحات الإسلامية بحاجة إلى أكثر من مصطلح أجنبي واحد لترجمة كل منها،

لان الاقتصار في ترجمتها على المباشرة على مصطلح مرادف واحد يبقي عليها الغموض"

(Ibid:17) .

Therefore translating the word "لا يحل" into "Not lawful" with explanation " cannot be lawfully shed "Makes the vagueness and confusion, because when the non-Arab

people read this translation without the added explanation they thought that the Hadeeth speaks about drinking blood and not about killing people.

Although the translation with explanation achieved the meaning to large scale but it is better to use "Not be legally spilt".

### 2.4.2.3 Pattern 03

|   |                                  |
|---|----------------------------------|
| <p>عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه ، قال : حدثنا رسول الله صلي الله عليه وسلم - : ( إن أحدكم يجمع خلقه في <u>بطن</u> أمه أربعين يوماً نظفه ، ثم يكون علقه مثل ذلك ، ثم يكون مضغاً مثل ذلك ، ثم يرسل إليه الملك ، فينفخ فيه الروح ، ويؤمر بأربع كلمات : بكتب رزقه ، واجله ، وعمله ، وشقي أم سعيد ؛ فوالله الذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها . وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها )</p> <p>(Ibid:37-39)</p> | <p>الحديث</p>                    |
| <p>On the authority of Abdullah bin Masud, who said : the messenger of Allah, narrated to us :</p> <p>"Verily the creation of each one of you is brought together in his mother's <u>belly</u> for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four</p>  | <p>First English Translation</p> |

|  |                                   |
|--|-----------------------------------|
| <p>matters: to write down his means of Livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Paradise and thus he enters it."</p> <p style="text-align: right;">(Ibid:36-38)</p>   |                                   |
| <p>Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, <i>radiyallahu 'anhu</i>, reported: The Messenger of Allah, <i>sallallahu 'alayhi wasallam</i>, the most truthful, the most trusted, told us:</p> <p>"Verily the creation of any one of you takes place when he is assembled in his mother's <b>womb</b>; for forty days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the ruh (spirit) into him. This Angel is commanded to write Four decrees:</p> <p>that he writes down his provision (rizq), his life span, his deeds, and</p> <p>whether he will be among the wretched or the blessed. I swear by Allah - there is no God but He - one of you may perform the</p> | <p>Second English Translation</p> |

|   |  |
|---|--|
| <p>deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."</p> <p style="text-align: right;">(Ibid:20-21)</p> |  |
|---|--|

**Table06** The translation of the word "بطن" translated into "Belly" and "Womb"

"البطن من الإنسان وسائر الحيوان معروف.خلاف البطن"

(Ibid:404)

In this case the word "بطن" translated into "Belly" in the first Hadeeth also that Hadeeth speaks in beginning about the creation of human before coming to life, means while he is in uterus. First translator transferred the word "بطن" into "Belly" and the second translator used the word "Womb", this clearly shows the problem which the translators find when Polysemy takes place in translating a word

Thus makes us infer a result that the Polysemy grows a great confusion to the translators special when there is only a subtle different between the translated equivalent of the word where sometimes the translators fail to focus on the exact meaning that intended in the Hadeeth

### 2.4.3 Analysis of the Problem of Translating Collocation

Are the words which always collected together in order to form meaning, this creates a great problem to the translators during the translation process, herein the analysis of this problem by using patterns.



2.4.3.1 Pattern 01

|   |                            |
|---|----------------------------|
| <p>عن أبي نجیح العریاض بن ساریة رضي الله عنه ، قال : وعظنا رسول الله صلي الله عليه وسلم موعظة وجلت منها القلوب ، <u>وذرفت الدموع</u> منها ، فقلنا : يا رسول الله ! كأنها موعظة مودع فأوصنا ، قال : ( أوصيكم بتقوى الله ، والسمع والطاعة وإن تأمر عليكم عبد ، فإنه من يعش منكم فسيرى اختلافا كثيرا ، فعليكم بسنتي وسنة الخفاء الراشدين المهديين عضوا عليها بالنواجذ ، وإياكم ومحدثات الأمور ، فإن كل بدعة ضلالة )</p> <p>(Ibid:95-97)</p>  | <p>الحديث</p>              |
| <p>On the authority of Abu Najih Al-Erbadh bin Sariah, who said :</p> <p>The messenger of Allah gave us a sermon by which our hearts were filled with fear and <u>tears came to our eyes</u>. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunnah and to the sunnah of the rightly-guided Khalifahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire." related by Abu Dawud and Al-Tirmithi, who said that it was a fine and true Hadeeth.</p> <p>(Ibid:94-96)</p> | <p>English translation</p> |

**Table07** The translation of "ذرفت الدموع" "into tears came to our eye "

The collocation "ذرفت الدموع" which is used in Arabic to express something is not happy related to emotions makes the eye produce the tears, in this Hadeeth the translator rendered this collocation into "tears come to our eyes", the collocation in Arab Hadeeth is only two words, but in English is rendered into more than three words, this regarding to the non existence of this collocation in English, so the translator found himself obliged to use more

than two words to express the intended meaning, namely the purposed meaning of the collocation , in order to make a sense to the Hadeeth, this actually clarifies the difficulty which the translator confront during translating the collocation, specially the collocations which are mentioned in Hadeeth of the prophet, because any change or non accuracy changes the meaning of the Hadeeth .

#### 2.4.3.2:Pattern 02

|   |                            |
|---|----------------------------|
| <p>عن أبي هريرة رضي الله عنه ، قال : قال رسول الله صلي الله عليه وسلم : ( كل سلامي من الناس عليه صدقة كل يوم تطلع فيه الشمس تعدل بين اثنين صدقة ، وتعين الرجل في دابته فتحمله عليها أو ترفع له عليها متاعه صدقة ، والكلمة الطيبة صدقة ، وبكل خطوة تمشيها إلي الصلاة صدقة ، <u>وتميط الأذى</u> عن الطريق صدقة )</p> <p>(Ibid:88)</p>   | <p>الحديث</p>              |
| <p>On the authority of Abu Hurairah, who said: The messenger of Allah said :</p> <p>"Each person's every joint must perform a charity every day the sun comes up : to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity: a good word is a charity, every step you take to prayers is a charity and <u>removing a harmful thing</u> from the road is a charity."</p> <p>(Ibid:89)</p> | <p>English translation</p> |

**Table08** The translation of "تميط الأذى" into "removing the harmful thing"

The collocation in this Hadeeth is "تميط الأذى", it is an Arabic collocation compounded of two words refers to a particular meaning which intends taking obstacles from the way of the walkers and this collocation is found only in Arabic Hadeeth, because this collocation exists only in the Islamic culture and Islamic back ground, therefore the translator rendered this collocation as "removing the harmful

thing" these words do not combine an English collocation as in Arabic, because each word of them can be used alone in several domains and with many words, and it is possible to delete the word "harmful" the sentence still has a meaning and performs a function, so in this case we can say that the Arabic collocation did not translate into English collocation in this Hadeeth, this refers to the absence of this collocation which has the Islamic back ground, thus we can distinguish that the collocation is one of the great problems which the translators confront during the translation process.

### 2.4.3.3: Pattern 03

|   |                            |
|---|----------------------------|
| <p>عن عمر رضي الله عنه أيضا ، قال : بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب ، شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا احد. حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه، وقال: " يا محمد أخبرني عن الإسلام ". فقال رسول الله صلى الله عليه وسلم : (الإسلام أن تشهد أن لا إله إلا الله وأن محمد رسول الله وتقيم الصلاة <u>وتؤتي الزكاة</u> وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا).</p> <p>(Ibid:29)</p>  | <p>الحديث</p>              |
| <p>On the authority of Omar, who said :( One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Mohammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Mohammed is the messenger of Allah, to perform the prayers, <u>to pay the zakat</u>, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly" and we were</p> | <p>English translation</p> |

|   |  |
|---|--|
| <p>amazed at him asking him and saying that he had spoken rightly).</p> <p style="text-align: right;">(Ibid:28)</p> |  |
|---|--|

**Table09** The translation of "إيتاء الزكاة" into "to pay the Zakat".

When we utter the word "إيتاء" it comes to our minds that the next word is the word "الزكاة", because the religious impression which dominates on the meaning of the word led the hearers ensure that the following word is "الزكاة" which proves that "إيتاء الزكاة" is a collocation refers to particular concept in Islam, the translator rendered this Arabic collocation into normal words have no relation with collocation, means that the translator did not translate the collocation by collocation because of the difficulty of finding the equivalent collocation in English, therefore, the translator use the word "to pay the Zakat" and using the word this word is only approach to the meaning since the zakat is granted as money, this comes as a result of the absence of this sense in other religions, the differences between the religions and cultures makes the translators fall in the difficulty of finding and selecting the appropriate equivalent which is closer in meaning to the one which is in the SL.

#### 2.4.4 Analyzing the problem of Fixed Phrases

A special fixed phrases are phrases has specific meaning that cannot be understood from the direct meaning of the words, while translating those phrases should not separate or change the position of the words, and the changing of the order of those sentences makes its translation more difficult, therefore the translator finds problems in translating those phrases, "Special phrase is phrase which always has one single grammatical and lexical form and word order that can not be changed, interrupted or reversed"(Ibid:128) special phrases have many kinds one of them:

##### 2.4.4.1 Analysis of the problem of translating proverbs

In this kind of fixed phrases shall examine the difficulty which the translators face in translating proverbs which considered as one of the most difficult kind of fixed phrases in translation, the analysis shall take two patterns to clarify the difficulty which the translators found in this kind of fixed phrases , this through the comments which put under each table.

2.4.4.1.1 Pattern 01

|   |                                |
|---|--------------------------------|
| <p>عن أبي العباس عبد الله بن عباس رضي الله عنهما ، قال : كنت خلف النبي<br/>صلي الله عليه وسلم يوما ، فقال : ( يا غلام ! إني أعلمك كلمات : أحفظ<br/>الله يحفظك ، أحفظ الله تجده تجاهك ، إذا سألت فاسأل الله ، وإذا استعنت<br/>فاستعن بالله ، واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك<br/>إلا بشيء قد كتبه الله لك ، وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا<br/>بشيء قد كتبه الله عليك ؛ <u>رفعت الأقلام ، وجفت الصحف</u> .)</p> <p>(Ibid:69)</p>   | <p>الحديث</p>                  |
| <p>On the authority of Abdullah bin Abbas, who said : One<br/>day I was behind the prophet and he said to me: "Young<br/>man, I shall teach you some words [of advice] : Be mindful<br/>of Allah, and Allah will protect you. Be mindful of Allah,<br/>and you will find Him in front of you. If you ask, ask of<br/>Allah; if you seek help, seek help of Allah. Know that if the<br/>Nation were to gather together to benefit you with anything,<br/>it would benefit you only with something that Allah had<br/>already prescribed for you, and that if they gather together<br/>to harm you with anything, they would harm you only with<br/>something Allah had already prescribed for you. <b><i>The pens<br/>have been lifted and the pages have dried.</i></b>"</p> <p>(Ibid:68)</p> | <p>English<br/>translation</p> |

**Table10** The translation of "رفعت الأقلام وجفت الصحف" into "The pens have been lifted and the pages have dried."

"رفعت الأقلام وجفت الصحف" it is an Arabic proverb usually said in order to express something finished or to say that there are no opinions after this opinion, translating proverbs is one of the great problems in translation which the translators find, especially when the matter related with Islamic field, since the translation in this field must be honest. This proverb translated literally into English "The pens have been lifted and the pages have dried", means that the translator did not translate the Arabic proverb with English one, this surely result of differences between cultures and the absence of the proverb in English, what makes the translator forced to use other techniques to escape away from the falling in the problem of non equivalence between the proverbs in SL and TL, thus we can say that the absence of the equivalent proverbs in SL is an obstacle in the translation way.

#### 2.4.4.1.2 Pattern 02

|   |                            |
|---|----------------------------|
| <p>عن أبي مسعود عقبة بن عمرو الأنصاري البدرى رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم : ( إن مما أدرك الناس من كلام النبوة الأولى : <u>إذا لم تستح فاصنع ما شئت</u> ).</p> <p>(Ibid:73)</p>                              | <p>الحديث</p>              |
| <p>Uqbah bin Amre Al-Ansari narrated that the messenger of Allah said :</p> <p>"Among the words people obtained from the First Prophecy are : <u><b><i>If you feel no shame, then do as you wish.</i></b></u>"</p> <p>(Ibid:73)</p> | <p>English translation</p> |

**Table11** The translation of "إذا لم تستح فاصنع ما شئت" into "If you feel no shame, then do as you wish."

There are many proverbs in the Hadeeth of the prophet, from them a lot are easy to translate because of the existence of the equivalence in the other language, and there are others are difficult to be translated, as "إذا لم تستح فاصنع ما شئت" is one of the difficult proverbs in

translation the translator rendered this proverb into "If you feel no shame, then do as you wish.", This result of the absence of the equivalent which obliged the translator to select words are near to the meaning in order to combine sentence carries closer meaning to the intended one in the Arabic Hadeeth, this illustration makes us say that it is difficult on the translator to find equivalence to a proverb, especially when it used in Islamic context, because this proverb is related with the meaning of the whole Hadeeth, so the translator should find the equivalent which express the proverb and has the same effect and the same impact as in the original Hadeeth.

### 2.4.5 Analysis of the problem of untranslatable words

One of the challenges which encounter the translator during the translation of Islamic lexis is untranslatability of some terms, thus creates obstacles and barriers to the translation, this illustrated and clarified through patterns are organized as the following.

#### 2.4.5.1 Pattern 01

|  |               |
|--|---------------|
| <p>عن عمر رضي الله عنه أيضا، قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا احد. حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه، وقال: " يا محمد أخبرني عن الإسلام ". فقال صلى الله عليه وسلم: (الإسلام أن تشهد أن لا إله إلا الله وأن محمد رسول الله رسول الله وتقيم الصلاة وتؤتي <u>الزكاة</u> وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا). قال : صدقت)</p> <p>(Ibid:29-31-33)</p> | <p>الحديث</p> |
| <p>On the authority of Omar, who said: One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was</p>  |               |

|   |                            |
|---|----------------------------|
| <p>exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Muhammad, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammad is the messenger of Allah, to perform the prayers, to pay the <u>zakat</u>, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly" )</p> <p>(Ibid:28-30-32)</p> | <p>English translation</p> |
|---|----------------------------|

**Table 12** The problem of translating word "الزكاة" translated into "Zakat".

In this Hadeeth the word "الزكاة" translated into "Zakat". Because of the absence of the equivalent to some Islamic lexis in the English, this thing makes them more difficult to be translated as the word "الزكاة" the translators use in translating this item the word "Charity", in fact this translation is not the exact one which carries the same impact and the same intended meaning, because the word "Charity" means "صدقة" which is optional, but "الزكاة" is obligatory and Muslims have to do it, have no chance to accept or reject, verily there is no existence to the equivalent to this word in English, some translators add word "Obligatory" to make it closer to the meaning to become "Obligatory Charity" to refer to "الصدقة المفروضة", in the reality there is no existence to the later, which makes the word strange;

"غياب المصطلح الإسلامي في اللغة الهدف يجعل الترجمة أكثر صعوبة"

(Ibid:17)

In this case the translator used the transliteration to the word "Zakat" in order to keep the same meaning and for more clarity. In addition the translator rendered the word "الإحسان" into "Ihsan", this because of absolute absence to the equivalent, the translator forced to use Calque "A calque is a special kind of borrowing whereby a language borrows an expression form of another" (Vinay&Darbelnet,1995:32).



2.4.5.2 Pattern 02

|   |                            |
|---|----------------------------|
| <p>عن أبي رقية تميم بن أوس الداري رضي الله عنه ، أن النبي صلى الله عليه وسلم قال : ( الدين <u>النصيحة</u> ) . قلنا : لمن ؟؟ قال : ( الله ، و لكتابه ، و لرسوله ، و لأئمة المسلمين و عامتهم )</p> <p>(Ibid:42)</p>   | <p>الحديث</p>              |
| <p>On the authority of Tamim Al-Dari that the prophet Salla Allah Alihi Wa Salem said:</p> <p>"Religion is <u>Nasihah</u>". We said: "To whom?" the Prophet Salla Allah Alihi Wa Salem said:</p> <p>"To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk".</p> <p>(Ibid:42)</p> | <p>English Translation</p> |

**Table13** The problem of translating the word "النصيحة" translated into "Nasihah".

The context has a great role in understanding the intended meaning of each word specially the words which are belong to Islamic field as the word "النصيحة", it can be translate into "advice",but the whole context of the Hadeeth changes the meaning of this word, therefore the translator found himself obliged to like for the closer equivalent which expresses the meaning that the word "النصيحة" carries, thus the translator translated the later into "Nasihah" this result of the full absence of to the equivalent word which contains the spirit of Islamic sense. Surely untranslatability words as "النصيحة" make problems to the translators, result of the

strange pronunciation of that word, this itself forms one of the problems the translation which known as untranslatability of words.

### 2.4.5.3 Pattern 03

|   |                            |
|---|----------------------------|
| <p>عن أبي يعلى شداد بن اوس رضي الله عنه ، عن الرسول صلى الله عليه وسلم قال : ( إن الله كتب <u>الإحسان</u> على كل شيء ، فإذا قتلتم فأحسنوا القتلة ، وإذا ذبحتم فأحسنوا الذبحة ، وليحد أحدكم شفرته ، وليرح ذبيحته)</p> <p>(Ibid:86)</p>   | <p>الحديث</p>              |
| <p>Abu Ya'la Shaddad ibn Aus, <i>radiyallahu 'anhu</i>, reported that the Messenger of Allah, <i>sallallahu 'alayhi wasallam</i>, said:</p> <p>"Verily, Allah has enjoined excellence <i>ih-san</i> with regard to everything. So, when you kill, kill in a good way; when you slaughter, slaughter in a good way; so everyone of you should sharpen his knife, and let the slaughtered animal die comfortably."</p> <p>(Ibid:86)</p> | <p>English translation</p> |

**Table14** The translation of the word "الإحسان" into "Ihsan".

This Hadeeth mentioned the word "الإحسان" which carries a great meaning to Muslims and has a special meaning and particular impression, the word in the Hadeeth translated into "Ihsan", because the translator used the Calque technique "A calque is a special kind of borrowing whereby a language borrows an expression from nother"(Vinay&Darbelnet,1995:32), because translating the word into "Charity" or "Kindness" does not perform the same function and does not include the whole meaning as "Ihsan", the translator used this technique because of the absence of the equivalent in English that is what known as untranslatability which forms a problem in front of the translators while they are doing their jobs.

## 2.5 Conclusion

After finishing the practical framework of this research, hoping that the results and the suggestions which I have reached took as a point of starting to future studies and contributing seriously in the enrichment of translation researches. Since I have examined examples of Hadeeth and their translations where we can distinguish the following results:

Both translators Ezzeddin Ibrahim and Ahmed Badi dealt with this lexis by ways aim to enclosure by meaning and attempt to reach it, therefore why the translators in some cases use transliteration and explanations.

There is no language does not contain Polysemy, even it has a small number.

The characteristics of the Islamic lexis is itself miracle because, although the interpretation of the lexis but their translations remain only approximation and not realization to the whole intended meaning.

Between the faith to the style of Hadeeth and transferring the meaning of the Hadeeth with the style of TL, the aim behind translating the meaning of some lexis is to convey the message to non-Arab speakers as faith as possible.

It may occur to the translator select an equivalent fits the word which is in the Arab Hadeeth, but the style of TL imposes the use of another equivalent which serves the style and part of meaning as the translation of the word "نصيحة" in the Hadeeth of El Deen Nasihah.

## General Conclusion

The Islamic lexis characterize by special religious weight, notably their meanings which strongly related to the context which where they mentioned in, the prophet's Hadeeth contain a large number of these lexis, because they came as an explanations to the Holy Quran, include special regulations and clarifications.

It is clear through the stages of this research -which is included under the studies of Islamic lexis- that translation is the hostage of the meaning and context, particularity of language, the meanings of lexis in the Hadeeth's context are different from their meanings in some other linguistic situations, because the meanings of lexis are related to the source, reasons of descending. All these characteristics make the translations of lexis encounter a group of obstacles and difficulties, it can be say that this problems stand on two axis:

The first one which is related to the source of language clarified through the Polysemy of meanings of Islamic lexis and sometimes creates a kind of ambiguity.

The secondly is related to TL when the equivalents do not exactly express the intended meaning.

Through this study, I distinguished a lot of results:

Islam has a great role in changing the face of Arabic through the new vocabularies which are added the bank of language, and the change which occurs on the meanings of words

Islamic lexic is a unit stores many meanings in one term, which translation requires explanation, because of non-existence to the equivalent in the English which cover all the meaning

Also this study clarifies the authority which the context owns and imposes it on the lexis

Translation of Islamic lexis in the Hadeeth involves the returning back to many sources; books of interpretation for better understanding to the lexis in different contexts, the books of explanation help in finding the precise meaning to the lexis, knowing sides around the Hadeeth may help in understanding the context.

Finally, whatever the level of perfection the translation of the Islamic lexis reached, it cannot carry the precise equivalent which contains the great sense as Arabic, with eloquent

expressions full of beautiful figures of rhetoric. Because it remains a hard challenge – collaboration from us as translators- to serve our religion and defining our prophet (Salla Allah Alihi Wa Salem) and his reputable Sunnah .

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- The first one which is related to the source of language clarified through the Polysemy of meanings of Islamic lexis and sometimes creates a kind of ambiguity.
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Through this study, I distinguished a lot of results:

- Islam has a great role in changing the face of Arabic through the new vocabularies which are added o the bank of language, and the change which occurs on the meanings of words
- Islamic lexic is a unit stores many meanings in one term, which translation requires explanation, because of non-existence to the equivalent in the English which cover all the meaning
- Also this study clarifies the authority which the context owns and imposes it on the lexis
- Translation of Islamic lexis in the Hadeeth involves the returning back to many sources; books of interpretation for better understanding to the lexis in different contexts, the books of explanation help in finding the precise meaning to the lexis, knowing sides around the Hadeeth may help in understanding the context.

Finally, whatever the level of perfection the translation of the Islamic lexis reached, it cannot carry the precise equivalent which contains the great sense as Arabic, with eloquent expressions full of beautiful figures of rhetoric. Because it remains a hard challenge – collaboration from us as translators- to serve our religion and defining our prophet (Salla Allah Alihi Wa Salem) and his reputable Sunnah .

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## glossary

### مسرد الكلمات الانجليزية - عربي

|                 |             |                    |                  |
|-----------------|-------------|--------------------|------------------|
| Source language |             | Collocation        |                  |
| Target language | اللغة الهدف | Restrictions       |                  |
| Translate       | يترجم       | unpredictable      | غير متوقع        |
| Render          | يترجم       | Hidden             |                  |
| Foreigner       |             | Adopt              | يتبني            |
| Equivalent      |             | untranslatability  | غير قابل للترجمة |
| Etymology       |             | Intended           |                  |
| Style           |             | contextual meaning | السياق           |
| Ignorance       | تجاهل       | involve            | يحتاج            |
| comprehensible  | قابل للفهم  | determining        | يحدد             |
| Advisable       |             | Fluently           |                  |
| Pompous         |             | accomplish         | ينجز             |
| Religious       | ديني        | highlight          | يوضح             |
| Compulsory      |             | committed          |                  |
| Seclusion       |             | Prophet            |                  |
| Encounter       | يقابل       | broad              |                  |
| Unavoidably     |             | Almighty           |                  |

|               |            |             |       |
|---------------|------------|-------------|-------|
| Literal       | حرفيا      | accurate    | دقيق  |
| Appropriate   |            | impact      | تأثير |
| Servitudes    | عبودية     | attributes  |       |
| Adherence     |            | affirmative | تأكيد |
| Metaphors     |            | revenge     |       |
| Category      |            | vagueness   |       |
| Idioms        |            | grow        | ينمو  |
| Synonymy      |            | pattern     | عينة  |
| Quality       | نوعية      | Existence   |       |
| Quantity      | كمية       | Obstacle    |       |
| Randomly      | عشوائيا    | culture     |       |
| Precise       | دقيق       | impression  |       |
| Alternative   |            | closer      | قريب  |
| Cordial       | عميق       | field       |       |
| Substitutions |            | effect      | تأثير |
| Nicknames     | اسم الكنية | Charity     |       |
| Polysemy      |            | borrowing   |       |
| Approximation | التقريب    | enclosure   | تطويق |

الملخص باللغة العربية

تشكل الترجمة جسورا بين مختلف الشعوب و الأمم, بين اللغات و الثقافات في جميع نواحي الحياة, ولها فضل على الأمم جميعها لا ينكرها إلا جاحد, و كل هذا يجعل مجال البحث فيها واسعا و ثريا تبعا للميادين التي تحظر فيها الترجمة, وتحضى ترجمة المصطلحات بأهمية في مجال دراسات الترجمة, وتضعها في كل مرة في تحد جديد يفرض علينا طبيعة المصطلح من جهة (كالمصطلحات الثقافية و الدينية) و البيئات المنتجة (و المصدرة) و المستقبلية من جهة أخرى. فالاصطلاح و البنية هما أساس اللغة التي تعتبر وسيلة إنسانية ذات نظام معين من الرموز التي إتفق عليها متكلموها لتواصل الأفكار و المشاعر, وهي تواكب تطور وحاجيات الإنسان و تجديدها, ولقد صنع تعريف المصطلح و تحديده جدلا كبيرا منذ القدم, فالمصطلح كلمة تختزل مفاهيم معينة في مجال محدد مما يجعلها تتجاوز دلالتها اللفظية و المعجمية, وهذا ضمن ما يحيط بها من ظروف إجتماعية و دينية, فالمصطلح يخضع للمجال الذي يحتويه, و المصطلح ليس مفهوما جديدا, بل عبر عنه بكلمات أخرى كثيرا ما تصدرت عناوين الكتب مثل (مفاتيح العلوم) للحوارزمي. وبالانتقال إلى المصطلح الإسلامي, نجد أنه المصطلح ذو دلالة دينية محددة, و يكون مصدره القرآن الكريم و السنة النبوية و الفقه الإسلامي, وقد أهتم العلماء بالمصطلح الإسلامي منذ القدم و أطلقوا عليه "الاسم الشرعي" و ذلك ليميزوا بين المعنى العربي الذي عرف به المصطلح في لغة الشعر الجاهلي و لغة العرب قبل الإسلام و المعنى الشرعي الذي أكتسبه المصطلح بمجي الإسلام, و أن إقتران الإسلامية بكلمة "المصطلحات" يطغى عليها الطابع الديني الارتباط المعنى بالمجال الإسلامي و الدين الإسلامي الذي يعد دين توحيد يقر بوحدانية المولى عز وجل ففي اللغة العربية كلمة "الإسلام" تعني الاستسلام والخضوع, وفي هذه الحالة يقصد بالخضوع للإرادة وقدر الله الواحد الأحد, حيث يظهر هذا جليا في مصدرين للإسلام أولهما القرآن الكريم و الثانية ماورد على الرسول صلى الله عليه وسلم من أفعال وأقوال والمعرفة بالسنة النبوية الشريفة والتي تضم العديد من الأحاديث النبوية. فالقران هو كلام الله الذي أوحى به إلى الرسول صلى الله عليه وسلم في القرن السابع للميلاد وهو الكتاب المقدس لدى المسلمين فهو ينقسم إلى 114 قسما تسمى سور, أما الحديث فهو أقوال رسول الله صلى الله عليه وسلم, حيث هناك عدد هائل من

الأحاديث النبوية التي تنظم الحياة والشؤون الاجتماعية, وقد جمعت العديد منها في كتب ومجلدات, ومن بين هذه الكتب كتاب الإمام النووي المعنون بالأربعين نووية, هذا الأخير لقي قبول واسع من طرف المسلمين لحتوى هذا الكتاب على العديد من الأمور التي تمس وتنظم حياة الأفراد المسلمين.

وتعتبر هذه المذكرة كاستقصاء عن المشاكل التي تواجه المترجم في ترجمة المصطلحات الإسلامية في الحديث النبوي الشريف, فالسؤال الأساسي في هذا الصدد هو كيفية تعامل المترجم مع المصطلحات ذات الطابع الإسلامي التي يحتويها الحديث النبوي الشريف, وكيف يمكن له أن يترجم تلك الكلمات محافظاً على نفس الشحنة التي تحملها تلك المفردات في اللغة العربية؟ هل بترجمتها حرفياً, تنقيحها, أو ترجمة سياقها؟. وللإجابة عن هذه الأسئلة قد إخترت ترجمة الأربعين نووية لدكتور جمال احمد بادي وترجمة إبراهيم عزا لدين. وبما أن هذه المذكرة تهتم بجانب مفرداتي وجانب لترجمات الحديث النبوي فهمي بذلك تنقسم إلى قسمين نظري وتطبيقي. حيث تنصدها مقدمة يعبر فيها يدرس عن الحقل المنهجي للبحث والتي تحتوي على الإشكالية التي يمكن التعبير عنها بكلمات ومفردات مختلفة الجانب النظري مشاكل ترجمة المصطلحات الإسلامية بصفة مجردة بحتة, بحيث يتصدر بداية هذا الفصل النظري مقدمة حول عرض الإشكالات المطروح في هذه الدراسة, ثم يبدأ الفصل الأول بمقدمة لتعريف الترجمة كمفهوم عام و التي تعبر كوسيلة تواصل بين الشعوب, أما الترجمة كعلم و دراسة فهي عملية تحويل أو نقل مصطلحات و معاني في النص معين من لغة إلى أخرى مع مراعاة عدة شروط تفرضها عملية الترجمة كمرعاة السياق و طبيعة اللغة المترجمة أليها , وبعد ذلك تتطرق المذكرة الى ذكر بعض أنواع مشاكل الترجمة التي تواجه المترجم أثناء أداء مهامه, فقد يواجه المترجم عدة صعوبات خلال عملية الترجمة و التي تصنف كصعوبات يتلقاها على مستوى المصطلحات و صعوبات على مستوى المنهجي و الصعوبة هي أي شيء قد يواجه المترجم خلال هذه العملية و يجعله يتصفح القواميس أو يستغرق مدة أطول من أجل اتخاذ قرار نهائي بشأن ترجمة المصطلحات و النصوص.

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فتنقسم هذه الصعوبات الى العديد من الأنواع فمنها ما يكون على مستوى القواعد (grammar) ومنها ما يكون على مستوى الأسلوب (stylistic) ومنها ما يكون على مستوى الأصوات (phonological) ومنها ما يكون على مستوى المصطلح في حد ذاته .

تكمن صعوبة الترجمة على المستوى القواعدي في تعقد قواعد اللغة المصدر حيث تجد في بعض اللغات الفعل يسبق الفاعل أو العكس فنلاحظ مثلاً في العربية مثلاً أن الجملة الفعلية دائماً تبدأ بفعل مثل:

أخذ علي التفاحة → Ali took the apple

فنلاحظ أن تقدم و تأخر الفعل و الفاعل يشكل مشكل في الجملة و يجعلها أكثر تعقيداً، وما هو جدير بالذكر أيضاً أن اختلاف قواعد اللغة المترجم إليها يخلق لدى المترجم مشكلة في كيفية احتواء المعنى المقصود، ففي بعض اللغات مثل العربية يوجد ثلاث أزمنة فقط وهم الماضي – والحاضر – و المستقبل أما في الإنجليزية فنجد الماضي الكامل – و الماضي المستمر – والحاضر المستمر وغيرها من أنواع الأزمنة وهذا بشكل طبيعي يجعل المترجم في حيرة من أمره، ويجعله يفكر عميقاً في طريقة لاحتواء المعنى، و من الصعوبات التي يواجهها المترجم أيضاً هي الصعوبات التي تكون على المستوى الأسلوبي و الذي يعد جزء لا يتجزأ من المعنى ففي بعض الأحيان يؤدي غياب الأسلوب إلى فقدان المعنى العام المقصود في النص المترجم، فالمترجم قد يواجه مشكلة عويصة في ترجمة نص مكتوب بأسلوب غير أكاديمي (informal) إلى نص بأسلوب أكاديمي (formal) كذلك الأسلوب المعقد للنص يؤرق المترجم مثل ترجمة الشعر و النثر القديم و الروايات الأسطورية ويجعله يستغرق وقت أطول من أجل أن يبلغ مبتغاه، أما المشاكل التي تخص الصوت فغالباً ما ترتبط بالمترجمين الفوريين وقد يؤدي سوء فهم أو سوء سماع المصطلحات إلى تغيير المعنى جذرياً فقد يغير سوء أو خطأ في نطق الحرف على عدة مشاكل و الحصول على معنى مغاير كلياً لايمت للمقصود بصلة.

وإن من أكبر المشاكل و الصعوبات التي يواجهها المترجم هي ترجمة نص ديني ذو مصطلحات إسلامية بحتة, فهذا يعتبر من أشقى المهمات على المترجم نظراً للمجال أو الحقل الذي يعمل فيه, لأن الترجمة في المجال الإسلامي لديها خصوصيات و هي من أصعب الترجمات نظراً لحساسية و قداسة الكلمات و المصطلحات المستعملة لأن النصوص الإسلامية مثل السور القرآنية لا يجوز فيها الحذف أو الزيادة فيجب أن تترجم على مستوى عالي من الدقة و الاحترافية لأن ما تحويه هذه النصوص هو كلام الله عز و جل ولا يجب تأويله أو أخذ فكرة عامة فقط, أما الصعوبات التي يواجهها المترجم في ترجمة النصوص الدينية فهي عديدة و ما هو جدير بالذكر:

أولاً: غياب المصطلح الإسلامي في اللغة الهدف: بعض المصطلحات الإسلامية لا يمكن التعبير عنها و ترجمتها من لغة إلى أخرى بنفس الدقة و نفس الشحنة, فنجد مثلاً كلمة "الزكاة" توحى إلى شيء و تحمل معنى بالعربية و تعود إلى الأموال التي يخرجها الناس على السلع و البضائع التي حال عليها الحول و وجبت عليها الزكاة, ترجمة هذه الكلمة إلى الإنجليزية يشكل مشكلة كبيرة نظراً لعدم وجود مكافئ يعبر عن معنى هذه الكلمة بشكل دقيق فيضطر المترجم إلى زيادة إضافات أخرى من أجل توضيح المعنى المراد و المقصود فنجد يترجمها "obligatory charity"

ثانياً: صعوبة التعبير عن المصطلح الإسلامي بلغة أجنبية: في بعض الحالات يصعب على المترجم التعبير عن كلمة ذات طابع إسلامي تتواجد في اللغة المصدر باللغة المترجم إليها وذلك لعدم وجود مكافئ دقيق لتلك الكلمة في اللغة الهدف فمثل ذلك مقام إبراهيم, صحيح البخاري... إلخ في هذه الحالة يلجأ المترجم إلى التهميش أو استعمال ذيل الصفحة من أجل الشرح و تقديم فكرة المراد إبلاغها وذلك لعدم توفر المكافئ و أيضاً من بين المشاكل التي يواجهها المترجم خلال ترجمة المصطلحات الإسلامية هو عدم وجود حلول و اللجوء إلى الترجمة الحرفية لبعض النصوص و ذلك لعدة أسباب مثل صعوبة احتواء المعنى العام و هذا ما يضيف على الترجمة نوعاً من الركافة في الأسلوب و عدم استيفاء المعنى, و في بعض الأحيان قد يواجه المترجم بعض الصعوبات التي تجعله مجبراً على استعمال الترجمة كلمة بكلمة و التي قلما تكون ناجحة و خصوصاً في النصوص الدينية ذات الطابع الإسلامي لأن هذا النوع من الترجمة



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يهتم فقط بترجمة الكلمة و يهمل المعنى المقصود من وراء تلك البنية ,و الجملة و ترجمة كلمة بكلمة نادراً ما تصيب المعنى الإيجائي الذي ورد من أجله النص أو السورة.

و من ضمن المشاكل التي يواجهها المترجم هي ترجمة المترادفات فكلما يقال وكل كلمة تقال إلا و لديها مكان خاص تستعمل و توظف فيه حتى وإن استعملت أو استبدلت بمرادفتها ألا أن ذلك يبقى المعنى ناقص و لو كان ذلك بنسبة ضعيفة أو ضئيلة جدا وقد يواجه المترجم صعوبات في التمييز و التفريق بين المترادفات و يترجم المفردتين على أنها نفس المعنى, فهذا يخلق اللبس و التشابه في المعنى مما يجعل الدقة في الترجمة غير مكتملة, و من بين المشاكل التي يواجهها المترجم خلال عملية الترجمة هي تعدد المعاني للفظ الواحد مما يجعل المترجم في حيرة من أمره في اختيار اللفظة المناسبة لذلك المجال, لذلك وحب على المترجم فهم السياق الذي جاءت فيه الكلمة, فعلى سبيل المثال كلمة "stage" (تعني خشبة المسرح و تعني مرحلة) لذلك يجب على المترجم السياق و المعنى العام الذي وردت فيها تلك الكلمة, بمحدثنا عن معاني تعدد الكلمات وحب علينا الحديث حول المتلازمات اللفظية و التي تشكل هاجساً بالنسبة للمترجمين في بعض الحالات وذلك نظراً لصعوبة و جود المكافئ لها في اللغة المترجم إليها فترجمة متلازمة لفظية يوجب و جود متلازمة لفظية مساوية لها أو عنها في اللغة الهدف, و هذا شبه مستحيل أن تجد لكل متلازمة الترجمة المكافئة لها في اللغة الهدف و ليس ببعيد عن مشكلة و صعوبة ترجمة المتلازمات اللفظية هناك مشكلة أخرى فقد تواجه المترجم خلال عملية الترجمة و هي ترجمة الجمل الثابتة والتي يستحيل ترجمتها باستعمال الترجمة الحرفية أو الترجمة كلمة بكلمة لأن ما تحتويه من معنى و ما توحى إليه من دلالة لا يكون ظاهراً من خلال التركيبة النيبوية للجملة إنما يجب التعمق في داخل الجملة من أجل استنباط المعنى المبتغى و المراد ولذلك يجب على المترجم التمعن من أجل فهم ما ترمي إليه هذه الجملة الثابتة ومثال هذه الجمل هو الأمثال و الحكم و التي تعد مورثات تتعامل بالإيجاءات و الألغاز وهذا ما يجعل ترجمتها غاية في الصعوبة لأن ما تحمله من معنى في ظاهر الجملة قد يكون مغايراً أو معاكساً تماماً لما ترمي و تهدف إليه الجملة, و هذا ما يشكل عائق و مشكل في ترجمة هذا النوع

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من النصوص, و ما يجعلها صعبة في الترجمة هو عدم وجود مكافئ الذي يعبر عنها و يوحى إليها سوءاً كان على مستوى البنية أو على المستوى الدلالي للنص و ما هو جدير بالذكر أن سر نجاح هذا النوع من الترجمات هو وجود ما يوحى إليه يعني باطن الجملة هو سر نجاح عملية الترجمة.

ويختتم الفصل النظري بخاتمة تعتبر كنتيجة أو خلاصة مستنتجة من خلال الدراسة النظرية التي أمت بالعديد من الجوانب المهمة و الحساسة في الإشكالية و الصعوبة التي تواجه المترجم خلال عملية الترجمة و ما جاء في هذه الخاتمة هو أن عملية الترجمة ليست مجرد استبدال كلمة مكان كلمة أو مفردة مكان أخرى بين اللغات بل هي عملية أكبر من ذلك, و دليل ذلك هو ترجمة المتشابهات و الأمثال و الحكم, وأن عملية الترجمة تركيبة مثل تتكون من سياق و المعنى الإيحائي و المعنى الدلالي و كذلك صحة ترجمة اللفظة في حد ذاتها و التي تعتبر العمود الفقري لعملية الترجمة كما تخلص هذه الخاتمة إلى أنه لا يوجد أحد بإمكانه القيام بعملية الترجمة بطريقة متسلسلة و صحيحة و دقيقة بدون مواجهة مشاكل و صعوبات و أن هذه الصعوبات تختلف من نوع إلى آخر و من نص إلى آخر, و لأنه على المترجم الكفء أن يجد حلولاً لكل المشاكل يحاول إتمام الترجمة و أن إيجاد الحل أمر حتمي على كل مترجم.

أما الجزء الثاني فهو الجانب التطبيقي لهذه المذكرة و الذي فيه تم تطبيقاً دراسة و تحليل بعض المشاكل التي تعرض لها المترجمين في عملية الترجمة, فالجانب التطبيقي يسلط الضوء على ترجمتين لكتاب الأربعون النووية للإمام النووي باعتبارها عينة دراسة

الترجمة الأولى هي لعز الدين الإبراهيمي و الترجمة الثانية فهي لأحمد بادي و يستهل هذا الجزء من المذكرة بمقدمة يعرض فيها العمل الذي سيقام به في هذا الجزء من المذكرة من فحص لبعض الحالات أين واجه المترجم بعض الصعوبات في عملية الترجمة كما تبين أن هذا الجزء و يوضح و يبين تطبيقاً المشاكل التي تواجه المترجمين خلال عملية ترجمة النصوص الدينية و الإسلامية المأخوذة من كتاب الأربعون النووية, وهذا الفصل أيضاً يبين المنهجية المتبعة في

تحليل العينات و الطريقة المتبعة من أجل التعليق و إبداء الرأي في الصعوبات التي واجهها المترجم , كما لا ننس أن هذا الفصل يقدم تعريفا للعينة التي سيطر عليها التحليل و التطبيق و المتمثلة في كتاب الأربعون النووية الإمام النووي, وبعد ذلك يتطرق الجانب التطبيقي إلى تحليل العينات المقصودة التي طرقت عليها مشاكل في الترجمة و تكون ممنهجة حسب ما جاء في الجانب النظري حيث نبدأ التحليل من المشاكل المتعلقة بترجمة الكلمات المترادفة و نأخذ لها ثلاث عينات من أجل الدراسة و التحليل و التعليق و إبراز المشاكل التي واجهها المترجم و بعدها نور إلى الصعوبات التي تعرض لها المترجم في ترجمة تعدد المعاني للكلمة الواحدة حيث نأخذ كذلك ثلاث عينات من أحاديث مختلفة من أجل الدراسة و التحليل و في المرتبة الثالثة تأتي تحليل عينة صعوبات ترجمة المتلازمات اللفظية و التي أخذنا لها أيضا ثلاث عينات من أحاديث مختلفة , و أما في المرتبة ما قبل الاخير فتأتي عينات صعوبات ترجمة الجمل الثابتة الثلاث و التي تتضمن مشاكل ترجمة الحكم والتي أخذت من ثلاث أحاديث نبوية مختلفة من كتاب الأربعون نووية و أخيرا تحليل مشكل ترجمة الكلمات الغير قابلة للترجمة كذلك أخذنا ثلاثا عينات من أحاديث مختلفة , وفي آخر هذا الجزء التطبيقي نجد الخاتمة تحوصل المشاكل التي تعرض لها المترجم خلال عملية الترجمة كما حددت بعض النقاط التي واجه فيها المترجمون المشاكل على وجه الخصوص, و أكدت أن المفردات الإسلامية ذات صفات خاصة و التي تعد في حد ذاتها معجزة إلهية وذلك جلي من خلال الترجمة بعض الكلمات, خصوصا الكلمات التي وقعت فيها صعوبات في الترجمة أو تعذر. وفي آخر المذكرة نجد خاتمة عامة تقر بان المصطلحات الإسلامية ذو صيغة خاصة وان لديها وزن ديني خاص والمقصود به هو ارتباط الكلمات ببعضها البعض ما يشكل معنى قوي و سياق أقوى, وتخلص هذه الخاتمة الى أن عملية الترجمة هي عملية رهينة المعنى والسياق كما تقر انه يجب على المترجم التمرن والتدرب من اجل الوصول الى درجة يصبح فيها قادرا على إيجاد حلول للمشاكل التي يواجهها, بطريقة بديهية كما اقترحت خاتمة المذكرة بعض الطرق من اجل توضيح كيفية التعامل مع بعض الصعوبات التي يواجهها المترجم وكذلك بعض الحلول التي يجب على المترجم وضعها في حالة تعذر الترجمة.

## Abstract

The research is on translation of forty Hadeeth Nawawi As a corpus, which aims at uncovering some difficulties about translation of Prophet's Hadeeth from Arabic into English, and the influence of using transliteration method in rendering the meaning, the study attempts to show the importance of selecting appropriate lexis, this study will emphasize that the successful translations to Prophet's Hadeeth is only possible if the translator chose the exact equivalent to the Islamic lexis and concepts.

There are a lot of difficult texts which are not easy to be translated, like the specialized texts those having a strong ties with particular culture or religion, for example, Islamic text and Prophet's Hadeeth. The Forty Hadeeth Nawawi is one example of the Prophet's Hadeeth that contains many Islamic lexical words and concepts which have been translated from Arabic to English language .So what are main obstacles and difficulties that the translator found during this process?

-Translate

-Difficulty

- Islamic lexis

## ملخص

يدور موضوع هذا البحث حول ترجمة عينة كتاب الأربعين نووية للإمام النووي، والذي يهدف بدوره لكشف بعض صعوبات ترجمة الحديث النبوي الشريف من العربية الى الانجليزية، ومدى تأثير استعمال منهجية النقرحة في اختيار المعنى المناسب، كما تهدف الدراسة لإبراز أهمية اختيار المفردة المناسبة في عملية الترجمة، ستثبت هذه الدراسة أن نجاح عملية ترجمة الأحاديث النبوية الشريفة تكمن في اختيار المكافئ المناسب للمفردة الإسلامية، كما لا يمكننا إنكار وجود نصوص صعبة الترجمة مثل النصوص المتخصصة تلك التي لها علاقة وطيدة بدين معين أو ثقافة محددة، فعلى سبيل المثال كتاب الأربعون نووية هو إحدى الأمثلة التي تحتوي على العديد من المفردات الإسلامية والتي ترجمت من العربية الى الانجليزية. إذا ما هي أهم الصعوبات والمشاكل والتحديات التي واجهة المترجمين خلال عملية ترجمة هذا الكتاب؟

المصطلحات الإسلامية

صعوبات

ترجمة