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Islamic Religious Terms in English- Case Study: Mokrane
Guezzou's
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Dedication

All praise to Allah, who gave me strength to accomplish this work.

This work is dedicated to my beloved parents, who have provide me with their prayers and support, and to my dear brothers, and my best friend Salah, and my sweet fiancé, and to all my family and friends.

I dedicate this work to all the teachers who taught me during the past five years, and especially my supervisor “Hemza ZEGHAR” who never hesitated a moment about helping me.

And finally, I dedicate it to my right hand and ego “Zaoui BEN SAYAH” whom I wouldn't have this work done without.

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List of abbreviations:

PBUH: peace be upon him

CSIs: cultural specific items

TT: target text

TL: target language

TC: target culture

ST: source language

SL: source language

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Abstract :

The Islamic sacred and canonical texts are in old Arabic, and to be spread all over the world, there is a need to render their meaning into English for a better understanding and impact. My study aims to investigate the manners of translating Islamic religious terms from Arabic into English, concerning the differences between the two languages. I took Islamic religious concepts in Nawawi's Forty Hadiths as examples to be analyzed and to discover the procedures used by the translator to overcome these difficulties. We cannot talk about Islamic religious concepts without mentioning CSIs (Cultural Specific Items) which are specific for a given culture, and which cannot exist in another one. The translator provided some solutions to translate such items; he used some procedures in order to provide a correct and meaningful translation (Borrowing, Compensation, and Annotation). The most used procedure in this study is annotation then come the other procedures. The method used in my research is the comparative analytical method because I compared two collections of Nawawi's Forty Hadiths between two languages.

Key terms: Islamic texts, Translating Hadiths, Cultural specific items, procedures, Loss and gain.

ملخص:

وردت النصوص الإسلامية المقدسة والشرعية باللغة العربية القديمة ، ونشر الرسالة الإسلامية في جميع أنحاء العالم ، دعت الضرورة لنقل معناها إلى لغات وأسنة شتى كاللغة الإنجليزية من أجل فهم وتأثير أفضل. تهدف دراستي هذه إلى التعرف على آداب ترجمة المصطلحات الدينية الإسلامية من العربية إلى الإنجليزية فيما يتعلق بالصعوبات التي تكمن في الاختلاف بين اللغتين. أخذت 20 مفردة ذات دلالة دينية إسلامية في الأربعين حديثاً للنووي كأمثلة لتحليلها واكتشاف الإجراءات التي يستخدمها المترجم للتغلب على هذه الصعوبات. لا يمكننا الحديث عن المفاهيم الدينية الإسلامية دون ذكر المفردات ذات الخصوصيات الثقافية خاصة بثقافة معينة ، والتي لا يمكن أن توجد في ثقافة أخرى.

اعتمد المترجم على عدة اساليب لترجمة المفردات المستعصية ترجمتها او تلك التي لا تتواجد في ثقافة اللغة الانجليزية و نذكر منها الترجمة (بالاقتراض، التعميم، التعويض، الشرح) حيث كان اسلوبا التعميم و الشرح الاكثر استعمالا من طرف المترجم ثم تليه الاساليب الاخرى.

اعتمدت في دراستي هذه على الطريقة التحليلية المقارنة حيث قمت بتحليل ومقارنة 20 مصطلح من الاحاديث الاربعون النووية بين لغتين مختلفتين (اللغة العربية واللغة الانجليزية).

الكلمات المفتاحية: النصوص الإسلامية، ترجمة الاحاديث، مفردات ذات خصوصيات ثقافية، إجراءات، الربح والخسارة.

General Introduction

Background:

The two sources of Islam are: the Quran and the Hadiths (Hadiths, Sayings, or Traditions) usually called the Sunnah.

The Islamic sacred and canonical texts are in old Arabic, and to be spread all over the world, there is a need to render their meaning into English for a better understanding and impact. This study aims at discussing the idea of translating Hadith, the second source of Islamic principles. When translating Islamic religious terms we have to supply explanation of each concept in a footnote in order to convey the meaning. In my dissertation I chose to treat Islamic religious terms in the collection of Nawawi's Forty Hadiths, in my study I will make a comparison between the original sayings and the translated version in term of Islamic religious items. I will try to discover the procedures and the strategies used by the translator to overcome the difficulty of translating Islamic religious texts for non-Arab Muslims. This descriptive translation study analyzes the translation of some Islamic religious terms in Nawawi's forty Hadith, by Mokrane Geuzzou, and it attempts to highlight that the richness of the Arabic language especially religious terms is the reason behind the problem of equivalence.

Purpose of the study:

My study aims to investigate the procedures and strategies that can be used to overcome difficulties of translating Islamic religious terms through a practical study on the Arabic and English version of Nawawi's Forty Hadiths collection.

Objectives of the study:

My study aims to:

Investigate the translation procedures used to translate Islamic religious terms in Nawawi's Forty Hadiths from Arabic into English.

Research questions:

The main research question is:

How did the translator operate in translating Islamic religious items that are deeply embedded in the Islamic culture and difficult to be understood by the target reader?

Sub-questions:

a/- which translation procedures can be used to translate religious texts?

b/- what should the translator take into account when translating religious texts for non-Arab Muslims?

Hypothesis:

To answer the research questions I hypothesize:

1. Translation procedures classified by Vinay & Darbelnet can be effective in translating CISs.
2. The translator used annotations and gloss to compensate for the loss of part of the items meaning.
3. The translator should respect the target language culture and provide a faithful translation at the same time.

Method:

The method used in my research is the comparative analytical method. I am comparing the translated version of Nawawi's Forty Hadiths collection with the original Arabic collection (from Arab culture into non-Arab Muslim culture). I will analyze the differences to discover how the translator managed to fix such problems.

Structure of the research:

My research is divided into two main parts (theoretical part and practical part), it consists of three chapters.

In the theoretical part, chapter one is devoted to the definition, kinds, framework of the Prophet Muhammad PBUH traditions.

The second chapter is more concerned with the notion of equivalence in translation and translation procedures.

In the practical part, chapter three will be about the comparison and analysis of the collected data.

CHAPTER ONE:

Translating Hadiths

Introduction:

The two sources of Islam are: the Quran and the Hadiths (Hadiths, Sayings, or Traditions) usually called the Sunnah. Hadith is the second source of all Islamic laws and aspects, after the Holy Quran, because of its religious, structural and artistic uniqueness. Relatively, Muslims depend on it, hand in hand with Quran, to let them be the core principles of their daily life. RUM SWARUP (2002.xii) stated "Since most of the world is still infidel, it is very important for those who are not Muslims to understand Islam.

Rising such attention, pinpoint questioning about the exact criteria of such sayings. This chapter consists of three sections; the first section is devoted for defining the term Hadith and stating its types and features. The second section is concerned with its different frameworks, and the last one is concerned with the model of translating, and difficulties, which may encounter the translator while translating it.

1. Overview about Hadiths:

At first the traditions were orally transmitted, but as the companions and the successors and their descendants died, a need was felt to commit them in writing.

1.1 Defining Hadiths:

Besides its literal meaning, which is regarded to be all the sayings of the prophet Mohammed PBUH, RAM Swarup (2002.p xii) gives Hadith another synonymous term which is "tradition", and he clarifies that, in Islamic terminology, Hadith meant to be the prophet's sayings and actions, in addition to the actions of his Companions which he did not reject. In other simple words Hadiths is concerned with, all the sayings and practices of the prophet Mohammed and his Companions, whom he agreed on.

The specialist of Hadith, G H AJuynboll (1983.p10) admits that "every and each Hadith or tradition contains a story, or a deed to follow, which is called 'sunnah'. The collection of multiples hadiths constitutes The Hadith. The plural form of habit is Ahadith.Juynboll (1983.p10).

1.2 kinds of Hadith:

The prophet's sayings obeys to specific standers which were fixed by early Muslim scholars like Ibn Hicham . Depending on, the source of the saying, if the authority and meaning of the prophet himself, it will be regarded as a prophetic saying "Hadith Nabaoui"; and if the saying is transmitted from Allah, and the prophet worded it, it will be regarded as Qudsi hadith "Hadith Qudussi" (juynboll, 1983.p 30)

According to the degree of the authenticity and reliability of the saying and according to the degree of the acceptance and rejection by the scholars of Hadith, they are classified into Sahih' which is authentic hadith, narrated by many narrators for ages; Hasen' that is to say good hadith,

which is similar to authentic hadith, except it has softer guidelines, and Da'if, which is weak one, narrated by a single narrator, many times (juynboll.p32..)

1.3 Features of Hadith:

"... it comes either to explain the verses of the holy Quran , or to put and adopt new principles which Muslims are to follow; the role of the prophetic hadith is to explain how to perform the Islamic instructions that were mentioned in the holy Quran such us the performance of prayer, fasting Ramadan, pilgrimage, and many other deeds. It gives even important details about the prophet's life."(Zelaci, p15.16)

Regardless the fact that the language of the Hadith is similar to the language of holy Quran, ElhabibZelaci, in his study entitled with " The Translation of Metaphoric Expressions in the Holy Hadith into English", comes to explain another feature of Hadith, which entails that, it is the various sayings of the prophet Mohammed PBUH which are explicative to the verses of the holy Quran, in order to grasp its instructions, and to follow its principles. Zelaci illustrates this feature by mentioning the core principles of Islam such us performance of prayer, which is mentioned twice, in the Quran first:

"**238.**Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer _ Asr). And stand befor Allah with obedience (and do not speak to others during the Salat (the prayer)). "the cow"

"حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين"(البقرة ٢٣٨)

When Allah orders Muslims, to keep on and guard all the prayers, especially the middle prayer, and to stand up for Allah, with devotion; such instruction in Quran told by Allah is explained further, and it is more detailed in Hadith, when it is depicted from the way the prophet Mohammed PBUH performed his prayer. His saying about praying is direct in meaning, when he ordered Muslims to pray the way he prays, not in another invented manner; it is stated in Bukharin's collection of Hadith as :

"Pray the way you saw me pray"

"صلوا كما رأيتموني أصلي"

1.4 Parts of hadith:

If we analyze the prophetic sayings at the textual level we notice that they can be divided into three parts which are:

Matten: which is the text of the saying.

Isnad: is the chain of narrators or transmitters of the saying.

Name of the book of collection : GH A Juynboll in his introduction of Muslims Tradition states, the name of the scholar of Hadith, who collected and gathered all the prophet's sayings in one single book, among them Imam Elbukhari and Imam Muslim.

2. Framework of Hadiths:

Due to the divine significance and sensitivity of hadith, it is treated carefully not as any kind of text; rather it is perceived as a sacred text, which has its own framework and format. Depending on the reason behind the prophet's saying, scholars tend to set its exact framework.

2.1. Sacred hadiths:

Muhammed ibn jarir el tabari an Iranian Muslim scholar, wrote a book about rendering the meanings of Quran "Qur'an Commentary". He came to explain the verses of Surat AL Najm, when Allah has clearly mentioned, that the prophet's saying are not said from his own desires; rather they are delivered to him from Allah, by Djibril. On the light of the verse of Surat Al Najm:

"3. Nor does he speak of (his own) desire".

"4. It is only a Revelation revealed". (the star).

"وما ينطق عن الهوى. ان هو الا وحي يوحى" (النجم ٤/٣)

Therefore Muslims and especially translators deal with the Hadith, as a sacred text. Such a sensitive nature is unique, derivative from Allah, and transmitted to Muslims by their prophet Mohammed PBUH.

Hadith has the authority to be used, the exact way that the Quran is used, scholars use a careful analysis while dealing with the format of the hadith, since it includes religious terms said on the holy Quran, and most of the times it includes verses taken from the Quran as well. Because Allah sent his prophet Mohammed PBUH, as a reply to his prophet Ibrahim's request, of sending a prophet who teaches Muslims Quran and wisdom.

129." Our lord! And send amongst them a messenger of their own (and indeed Allah answered their invocation by sending Muhammed PBUH) who shall recite to them your verses and instruct them in the book (this Qur'an) and Al-hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom of the prophet's sunnah—legal ways), and purify them. Verily, you are the All-Mighty, the All-Wise."(the cow).

" ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتك ويعلمهم الكتاب والحكمة ويزكيهم انك أنت العزيز الحكيم"(البقرة ١٢٩)

Thus, the main reason behind the prophet's sayings is the reciting of the verses of the Quran, because Allah did send Mohammed to teach Muslims the verses of the Quran. Altabari in dealing with the interpretation of the meaning of this verse:

151."Similary (to complete my blessings on you), We have send among you a messenger(Mohammed PBUH) of your own, reciting to you our verses(the Qur'an) and purifying you, and teaching you the book(the Qur'an) and the Hikmah(i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you which you used not know".(the cow)

" كما أرسلنا فيكم رسولا منكم يتلو عليكم آيتنا ويزكيكم ويعلمكم الكتاب والحكمة ويعلمكم ما لم تكونوا تعلمون " (البقرة ١٥١)

He states that, the messenger whom is sent from among Muslims is the prophet Mohammed PBUH, who recites the verses of Quran, makes them pure from sins, and teaches them the holy book with its interpretations, and the wisdom of Islam, which is the Sunnah. Along with telling them what they did not know before, he tells them stories about previous messengers, whom they didn't know.

Therefore, Hadith is of sacred nature, which includes special Quranic terms, and expressions, used for argumentative rhetorical purposes.

2.2. Narrative text/story:

Scholars agreed upon having a common stylistic feature between Quran and Hadith, which is the feature of storytelling. Story telling is identified by Quranic terms as Qasas or Qisas. These stories are not narrated for entraining nor for pleasure; rather they aim at depicting values and morals, to be followed (Asmau 2013, p21_22)

111." Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not forged statement but a confirmation of (Allah's existing book) which were before it[i.e. the Taurat(Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for a people who believe".(Juseph).

"لقد كان في قصصهم عبرة لأولي الألباب ما كان حديثا يفترى لكن تصديق الذي بين يديه وتفصيل كل شيء وهدى ورحمة لقوم يؤمنون"(يوسف ١١١)

Altabari explains that the stories of the prophet Yusuf, and his brothers, are to be considered as an admonition for mindful Muslims.

In a resembling manner the prophet Mohammed PBUH followed the story telling style and gives hadith a narrative framework, in order to spread the values and morals of Islam (بادشاه ٢٠١٥.ص ١٣٣) Moreover, he used to narrate the same story, many times in his meetings with his companions "Sahaba", to emphasize on the importance of the admonition of the story.

Mohammed Badshah(2015,p.134_136), who is an assistant professor in the university of Benjab, in his article, dealing with the story inside Hadiths; he classifies narrative framework into three(3) categories (personal translation):

HISTORICAL NARRATIVE: stories about past events and facts, about either previous prophets, or about Israel people “banu Israeil”, or about stories with unknown setting and unknown people. These stories were not witnessed by the prophet Mohammed PBUH himself; rather they were transmitted to him by the archangel Djibril.

OWN PERSONAL NARRATIVES: stories of the prophet PBUH, before and after his mission. These stories are taken from his real life events, with his companions, in order to spread Islamic morals and behaviors.

METAPHUYSICAL NARRATIVES ABOUT THE FUTURE: stories about the real world future events, as well as the hereafter events. These stories no one could know except the prophet PBUH, which affirm his truthfulness and make Muslims believe in the unseen.

2.3. Normative Hadith:

Besides the historical and the narrative nature of the hadith, it constitutes most of the time an operative text that consists of targeting particular behaviors. Scholars call such framework as, a normative one, which is a sequence of sentences demonstrating instructions either to get something, or to make someone change in something else.(ARROUS, 2018.p28).

In normative texts, the addresser is considered as the one in charge, to give specific instruction or general rules, addressing receptors ‘behavior. It deals most of the time with the illocutionary force of utterance (Togbey , 2014. P 18) i.e. it has direct meaning with the use of imperative forms in order to perform a function.

Therefore, deeds included in each and every Hadith, which is called sunnah(Warner , p 2), are the reason behind such normative structure. According to Encyclopedia Britannica, sunnah which is the habitual practices of the Islamic society, is to be regarded as the normative and legal status of Islam, just after the holy Quran.

In this regard the prophet PBUH was sent to complete the instructions, concerning behaviors and morals, which are missed in the holy Quran, as it is stated by Abu Huraira’ in Elbukhari’s Ad deb Elmoufrad ,” I was sent to perfect good manners”.(own translation)

"إنما بعثت لأتمم مكارم الأخلاق" (صحيح البخاري ١٨٠٨).

Consequently, he comes to give instructions to his nation, and Muslims have to obey his orders, and to avoid his warnings, because Allah commanded them to that in the seventh vers of surat El’Hacher :

07. And whatsoever the messenger (mohammed PBUH) gives you, take it; and whatsoever he forbids you, abstain (from it)". (the gathering).

" وما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوه" (الحشر ٥٧)

Aida Naghesh(2017, p 396) whom is an Assistant professor at the university of Mohammed Bouguerra Bomerdas, in her article entitled with The Imperative Structure on Hadith "صيغ الأمر" she sets seven forms in on all the sayings of the prophet, emphasizing on tow forms ; the original imperative form of following the verb « Do ».

Illustrating with several hadiths, including (my own translation):

"صلوا كما رأيتموني أصلي" (البخاري ص ٣٦٧)
"إذا صليتم على الميت، فاخلصوا له الدعاء" (الإمام محي الدين، ص ١٦٤)

Pray, the way you saw me! Be sincere...etc. these direct speech acts, are of a clear and distinguishable meaning, that needs only a performance of a particular behavior. Whereas Naghesh stated another form of imperative structure of hadith, embedded in narratives, which Osten named, elocutionary acts (Naghesh, 2017.p407) , as the opposite of illocutionary acts, are the effects of narrative utterance on receptor, for instance saying “ People here are suffering from poverty”, leads the addressee to give instant charity. Furthermore, illustrating with the prophet’s sayings narrated by Abu Huraira’:

"ألا أدلكم على ما يمحو الله به الخطايا، ويرفع به الدرجات؟ ' قالوا بلى يا رسول الله. قال" إسباغ الوضوء على المكاره، وكثرة الخطى الى المساجد و انتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط (الإمام محي الدين، ص ٢٨٦)

When the prophet started his saying with a rhetorical question, and then he kept on setting how to exactly do, in order to efface sins and increase the ranks in Jannah. Behind the normative framework of Hadith, it stands an action to be performed by Muslims. Since a hadith is not a random saying, rather it seeks to be functioned in real life, to let Muslims behave morally in the obedience of Allah; it is used for instructive rhetorical purposes.

3. Translating Hadith

It is needless to affirm that Hadith is the second sacred text of Islam, after the Qur’an, based on the saying of the prophet PBUH in his farewell oration, when he clearly stated that no one will astray, if he guards the Quran and the Sunna (الجاحظ، ص. ١٦٣)

Eventually, the translation of hadith has the same aspects of translating any religious text. The translators of religious texts have to associate the text in specific settings and occasions, in order to grasp the exact meaning and to be faithful to the source text which is a sensitive text to handle its translation. Besides the text translated, the function of the language plays an important role, since it contains generally argumentative and persuasive strategies, 31 more than the aesthetic ones, since the original religious authors were not poets, rather they were people of religion who wanted a wide spread of their religion. Moreover, the communicative nature of the religious text necessitates rendering the appropriate meaning from the source text, as well as, evaluating the reception of that meaning, to be similar to the one of readers of the source text. by using either a free or literal translation, as stated by Eugene Nida, a free translation is appropriate to deal with

religious texts, because the emphasis is not paid for the formal features of the text itself, rather it is paid for the semantic content. Thus, many approaches and strategies are required in translating religious texts (Butnariu, 2017, p. 354).

As it is stated by Zelaci in his study of translating hadith, it is a must to for a translator to be (p. 18):

- 1- Competent and aware of the Arabic language of the hadith, and its literature.
- 2- Expert on studying religious texts, and especially on dealing with the hadith's denotations and connotations.
- 3- Competent of the Arabic and English style, in order to well interpret the exact meaning of the hadith.

Ramdane A. Magrab (1995, p. 231), who is a senior lecturer at the university of Benghazi, concluded that "meaning of Hadith is contextually bound", in addition to its Qur'anic textual features, it constitutes a communicative text, that needs to be translated adequately. I.e. a translation by which, there is a transfer of the communicative function, from the source text, into the target text.

On the light of communicative function of Hadith, Magrab sets a model of translating it, which connects its textual and pragmatic meaning together. This model relates with the three rhetorical purposes of Hadith which are: "argumentative, expository, and instructive" _when it seeks influence on future behaviors, when it is about informing or narrating, and finally, when it guides receptors to a series of actions._(p. 232), with the well-known seven standards of textuality by two discourse analysts Beaugrande and Dressler (1981),:

Cohesion: "The surface component of the text that are mutually connected and it is usually language specific". Cohesive device of hadith, like conjunctions apposed difficulties, for instance "عن – "An, at the beginning of each hadith, as opposed to the translated hadith, which starts differently, by the name of person and "narrates" or "reports", consequently TL receptors cannot distinguish a hadith from ordinary text.

Coherence: "The configuration and sequence of the concepts and relations of the textual world" (Bell as cited in Magrab p. 232). Coherent relations of hadith must remain constant i.e. meaning have to be related with the scope of what is intended.

Intentionality: "The intended meaning of the writer". Therefore, its relationship with translation is probing into the producer's intention. Thus the translator of Hadith has to manage his text in order to maintain the Prophet's goal on receivers' reactions and to reach the communicative goal of the ST.

Acceptability: Beaugrande & Dressler (1992) say that "it is the text receivers' attitude in communication." (cited in Mikhchi, 2011, p. 56).i.e. it is the extent to which receptors accept the delivered information of the text. Acceptability of the translated form of the Hadith, lies on

getting the same acceptability lies. An equivalent effect on receivers should be sought, taking into consideration both of the sacred nature of hadith which doesn't allow any change, as well as the cross-cultural differences between Arab receivers and target receptors, which evokes negative reaction, or unacceptance.

Informativity: Beaugrande & Dressler (1992) admit that, "It designates the extent to which a presentation is new or unexpected for the receivers" (cited in Mikhchi p. 56) i.e. it is concerned with newness of the knowledge of the text. Most hadiths are highly informative due the metaphors they contain. Thus, a translator attends to render the meaning without any probabilities or prediction, because the less meaning is predictable, the more informative the translated hadith will be.

Situationality: Dressler (1992) defines it as "A general designation for the factors which render a text relevant to a current or recoverable situation of occurrence" (ibid, p. 57), therefore, it is the extent to which a text is communicative, when it is occurred in particular situation, not in another one. Hence, while translating Hadith, a translator goes beyond the textual meaning of the hadith, and looks for its pragmatic meaning, and its situation of occurrence, in order to translate it adequately. For instance the translation of the saying of "أعقلها وتوكل", which is according to R.A Magrab "lie it and rely on Allah", is reached after knowing the situation of occurrence. Moreover, he adjusts the ST to a new target situation, using translation procedures, in order to ensure the standards of intentionality and acceptability, and to preserve the functionality of the TT in its new situation (ibid, p. 59).

Intersexuality: "the relationship between a certain text and other texts which share characteristics with it" (ibid). On this light, intersexuality in Hadith lies on the Qur'anic text or other prophetic sayings. The translator tends to refer to other texts, for better understanding, he makes new relationships between TL existing texts, and the ST.

4. Difficulties in translating Hadith:

The Hadith is a sensitive text to deal with, due to its diverse religious Islamic items, therefore a translator encounters some difficulties in translating each Islamic item a side, either it is a word, or a group of words. A translator has to bridge the gap between the SL and the TL, linguistically and culturally. Therefore, the Saudi assistant professor at Allmam University, College of Languages and Translation, Dr. Montasser Mohmaed Abdelahab Mahmoud gives further explanations about dealing these difficulties, which lie on not having equivalence between the ST and the TT at different level.

4.1. Lexical gap:

Such an issue between two languages is caused by (Darwish as cited in Rahimkhani & Salmani, 2013, p. 03):

- Having a concept which is expressed in the SL with a single lexical unit, whereas it is expressed in the TL with a combination of words. Mahmoud (2014) illustrates with the Islamic concept of "وضوء" Wudu, which is expressed in Arabic with a single lexical unit, and cannot be expressed in English similarly. Since the terms ablution and seclusion, do not have the same equivalence meaning of Islamic rituals of "وضوء" Wudu, a translator uses a combination of English words in order to deliver the exact meaning of Wudu "وضوء" (p. 07).
- Having a concept in the SL which does not exist in the TL. Regarding such problem, Mahmoud (2014) uses the Islamic concept of "عدة" Iddah, which does not even exist in other religions (ibid).
- Having a concept which has a particular denotation that differs from SL to TL. For example, the third pillar of Islam which is "زكاة" Zakkah, might be translated as "إنفاق" "Infaq", or charity "صدقة" "Sadakah"...; therefore, because the translator has different denotations of the Arabic terms, which do not express its exact meaning. (ibid,p.08).
- Having a concept in SL which is not congruent in TL, due to the existing differences between SL and TL taxonomies. For instance dissimilarities of gender between English and Arabic, evokes a problem in translating Islamic items, such as "مشرک" Mushrik and "مشرکة" Mushrikah, a translator here face a problem in delivering the exact gender of the person. (ibid, p.09).
- Having a cultural gap between SL Culture and TL culture. This latter problem, might create a cultural conflict between two Arabic and English, for instance, a translator uses both words "conquest" _ taking control of an area by force_, and "occupation" _ taking possession of an area_, when translating the event of "فتح مكة" Fath Makkah; however this event is not considered as conquest or occupation at all, because the Prophet PBUH, ordered to enter the territory peacefully and bloodlessly. (ibid,p.09).

4.2. Cultural gap:

Each language holds a culture, hence differences between languages leads to a further gap at the level of the culture, in which they function. As Eugene Nida clarifies "differences between cultures may cause more severe complications for the translator than do differences in language structure" (cited in Guerra, p. 1), mistranslation is caused by dissimilarities between cultures of the SL and TL, hence a translator needs to have knowledge about both cultures equally. Furthermore, a translator is needed to be just bilingual or multilingual; rather he ought to be bicultural or multicultural (Vermeer as cited in Mahmoud, p. 05), in the sense that a translator

needs to have a large amount of cultural knowledge about the ST, as well as the target readers, due to the sensitivity Hadith, and in order to reach the acceptance of receivers.

The Prophet's sayings are considered Islamic texts which have a high level of sensitivity, in a second position after the Holy Quran. Therefore, regarding all the types of Hadith, a translator needs to be both competent in the linguistic field on both Arabic and foreign languages, in order to guarantee that the translator understands the communicative features of the hadith, and to ensure that he translates the saying adequately using structurally correct foreign language. Moreover, as far a language is concerned, culture in which it functions, is to be taken into consideration; hence in one hand, a translator needs to be faithful to Islamic culture, in order to preserve the features of hadith, as well as to keep the same purposes of hadith in the TT; In another hand, a translator needs to keep the same function of hadith, consequently the TL culture is crucial to be adopted, in order to get the same effect on receptors behavior.

Because language is embedded in culture, and culture includes religion; religious translation needs a careful combination between all the previous strategies, in order to be well accomplished; consequently translating the prophet's Mohammed sayings, is to be a complex task to do. Since it includes terms taken from the holy Quran, the prophet's intentions and values, and it is addresses particular people for particular reasons; it presents the Islamic culture and it has to be carefully translated. This chapter ends up with a model, which summarizes all the strategies used for translating the prophet's sayings. Eventually, one should bare in his mind these norms to affirm the appropriate translation of hadith. They are:

1- Having a deep knowledge about both Arabic and TL, syntactically semantically and culturally, and mastering religious connotations and denotations.

2- Knowing the intentions of the prophet's hadith; the purpose of hadith sets the suitable strategy to translate it:

- If it contains qur'anic terms and it restates its verses, it should be translated syntactically by preserving the sacred qur'anic features, in order to be faithful to the sacred ST. Thus, it involves using direct translation procedures.

- If it contains stories of ethical standards and it holds morality, it should be translated semantically and pragmatically, because the sense out of context sometimes does not refers the same sense in another context. Implementing procedures of sense, which work with units meaning, such as paraphrasing, omission, and Vinay and Darbelent's oblique procedures.

- If it is rhetorical and it gives Islamic instruction, it should be translated fully culturally. Because having effect on foreign reader, has to be accomplished by specifying the context of the ST, as well as by assimilating the culture of the TT. Adopting the Scoops theory and looking for having the equivalent effect on receptors.

3- Using gloss translation; in the sense that, the hadith has to be translated following all strategies; however, one translation is put in the TT, and the other translations are to be put between parentheses or on the footnotes

Chapter Tow :
Translation Theories and Procedures

Introduction:

Years ago, translation studies were only concerned with the aspect of bilingualism, dealing with two languages and a message in-between ; however from the 19th c till now, a huge shift has been seen, to be concerned more with the notion of biculturalism. Thus, translation was agreed upon to be identified as the process by which, a translator interprets a message from a language into another, but through years, it was to be associated with other aspects of language such as culture and rhetoric. This chapter starts with an overview about translation. Then it discusses the notion of equivalence and its types according to Nida; and it discusses untranslatability in translation, as well as it discusses the notion of loss and gain in translation and it ends up with translation procedures.

1. Defining Translation:

1.1. The concept of translation:

There are a number of definitions of translation offered by experts and theorists. As it is stated by Catford (1965), translation is a “replacement of textual material in one language by equivalent textual material in another language”.

According to Catford, translating consists, in reproducing a receptor language closest natural equivalent of the source language message. First, in terms of meaning and secondly in terms of style. According to him, the basis to any discussion of principles and procedures in translation is through acquaintance in the manner in which meaning is expressed through language as communication code. He gives importance to the communicative aspects of translation.

When meaning is concerned, it is well defined by Newmark, as long as he stresses upon the textual meaning as it is intended by the author, hence he stated that it consists of “rendering the meaning of the text into another language in the way that the author intended the text...” (Andy, 2010, p. 2). Additionally, there are many other scholars who stand for the meaning while translating more than the linguistic item, including Ghazala who coined translation to be concerned with the various processes and methods, used to convey meaning from SL into TL; and others like Hatem and Mason (1990) who identify it as “the transfer of meaning from one language to another”. (cited in Montasser, p. 1_2)

However, words and intentions are not the only aspects associated with translation, also knowing the culture of the ST and TT is needed more than it is expected. Alajendra Patricia Karamanian in “*Translation and culture*” states:

We are not just dealing with words written in a certain time, space and sociopolitical situation; most importantly it is the “cultural” aspect of the text that we should take into account. The process of transfer, i.e., recoding across cultures, should consequently allocate corresponding attributes vis-à-vis the target culture to ensure credibility in the eyes of the target reader (Andy, 2010, p. 9)

As long as language is concerned, culture is to be emphasized, because transferring a text from a language into another, needs a careful transfer of the ST culture into TT culture, as Karamanian called it “a recoding across cultures». In order to get the same readability and the exact understanding of the translated text. In addition to Christiane Nord (2001, p. 34), who holds that “translating means comparing cultures” (cited in Yang, 2010, p. 77) a translator should have a deep cultural knowledge about both SL and TL cultures.

1.2. The concept of translation studies:

Holmes proposed the term “translation studies” instead of “translation theory” in 1988. Lefevere Andre in his seminal book “Translation studies” used the long-term to describe the discipline concerns itself with problems raised by the production and description of translation process. In other words, translation studies is an discipline containing elements of social science and the humanities, dealing with the systematic study of the theory, the description and the application of both translation and interpreting. The term translation studies have become implanted in English, whereas in French, it is la traductologie that is used.

2. Translation Theories:

Translation refers to all methods and strategies, in translating all types of text. It covers a wide range of theories; but this study focus only on these ones:

2.1. “Word-for-word” or “sense-for-sense”:

Translation activity is an age-long activity which is necessitated by the fact that groups belonging to different language communities have been coming into contact with one another for social, economics, culture, and political reasons. It is interesting to note that the early translation thinkers resolved the conflict between form and content during the translation process.

The old-age discussion of the nature of translation activity has been mainly raised since the Roman times of Cicero and Horace on whether the translator should opt for word-for-word or sense-for-sense translation. This ancient dichotomy first appears on 395 AD by the scholar St Jerome.

Word-for-word: word-for-word translation or literal translation is the rendering of text from one language to another one words at time with or without conveying the sense of the original text. For example:

Source text:

“On my right hand there were lines of fishing stakes resembling a mysterious system of half-submerged bamboo fences, incomprehensible in its divisions of the domain of tropical fishes.”

Word-for-word translation will be:

"على يميني يد كانت خطوط لأعمدة الصيد تشبه غموض نظام نصف مغمور لبامبو اسيجة غير مستوعب في تقسيمه لمجال الاستوائية الأسماك".

Such translation is meaningless to an Arab reader since neither its grammatical structure nor its semantic can help the reader make sense of what he or she reads.

An acceptable translation would be:

"وكانت على يميني خطوط لأعمدة الصيد تشبه نظاما غامضا من سياج الخيزران نصف المغمورة غير المراعي في تقسيماتها لحركة الأسماك الاستوائية".

As we can see from the above example, word-for-word translation does not take the context into consideration. It might be helpful as a first step in translation but a great deal of editing and modification have to be done in order to convey the message to the TL reader. The translator has to make sure that the translation follows the order of the TL, and that the choice of semantic equivalence is carried out accurately.

Sense-for-sense: sense-for-sense translation fundamentally means translating the meaning of each whole sentence before moving on the next. And stand in normative opposition to word-for-word translation, more than jus translation, it is more important to convey the sense of the text and it should always kept in mind that the actual meaning of the original text should never be played with.

2.2. The Notion of Equivalence in Translation:

Equivalence in translation is a strategy to describe the same situation by using completely different stylistic or structural methods for producing equivalent text. It is translation technique which uses a completely different expression to transmit the same meaning. (vinay & darbelnet1956).

Examples:

1_ To have no stomach <-- --> ليست لديه رغبة.

2._ To take the gloves off.<-- --> يشر على ساعديه.

2.3. “Formal equivalence” or “Dynamic equivalence”:

In his book “*Toward Science of Translation*” Nida mentioned the notion of equivalence and he argued that it can be in tow types formal equivalence and dynamic equivalence:

2.3.1. Formal Equivalence:

Nida associated formal equivalence with the notion of word-for-word translation; in the sense that the more literal is the equivalence between two languages, the more appropriate it is. Such type does not involve, rather it forbids the integration of the translator’s ideas, thoughts in the translation. Thus, it consists of being as faithful as possible to the ST. (Shakerinia, 2013, p. 2) Furthermore; it gives more interest to the message itself, at the level of form and content, in the sense that the TT should corresponds to ST orientations. (venuti, 1995, p. 21).

2.3.2. Dynamic Equivalence:

In the eighth chapter of his book *toward a science of translating* (1964), Nida states that dynamic equivalence aims at “the complete naturalness of expressions” (Marlow, 2009, p. 2). It matches the naturalness of expression, and it does not necessitates that the receptors understands the cultural patterns of the SL. (venuti, 1995, p. 21) In 1995, he added, “the readers of a translated text should be able to understand and appreciate it in essentially the same manner as the original readers did”, thus, it looks for the same created effect on the TT receptors, as it is created on ST readers (cited in yang, 2010, p. 2). He relates dynamic equivalence with the notion of ‘thought-for-thought’; in the sense that it stands in opposition to formal equivalence. Hence the translator conveys the same meaning by rendering the ST thought into sentences in TL. It tries to achieve the most natural translation, in order to achieve the estimated level of readability in the TT receptors (Shakerinia, 2013, p. 2).

Example: (SL) _ للقط سبعة أرواح.

_ Cat has seven lives. (Formal equivalence)TT

_ Cat has nine lives. (Dynamic equivalence)TT

2.4. Equivalence and Equivalent Effect in Translation :

because there is no fully identical among languages either on their symbols or the way they organize words within a sentence no complete equivalence can be achieved, and the only thing translators are trying to do is to make the same impact. On this basis, Nida, in his book "*Toward a Science of Translation*" (1964), displays new perspectives of the translation by presenting two alternatives grades to translation formal and dynamic equivalence which combined various translation methods and strategies translator can resort to meet his/her goals. Formal and dynamic equivalence are build on the principal of equivalent effect where the first priority of translators is the intended effect of (ST) message than comes the content and the form in the second place and their degrees varied according to the nature of the message, author intention, translator proxy and the intended audience. Namely, formal equivalence focuses on both the content and the form of the message; he assimilates it with gloss translation that aims at producing literacy and culturally as close as the form and content of the original allowed. On contrast, dynamic equivalence aims at naturalizing the message by accommodating it with the target culture's behavioral mode. Eventually, many theorists follow the path of Nida in the equivalent effect principals by introducing more divisions to translation grades like, grammatical equivalence, textual equivalence, and pragmatic equivalence (Baker, 1992).

3. Untranslatability in Translation:

3.1 The concept of untranslatability:

Untranslatability is a property of a text, or of any utterance, in one language, for which no equivalent text or utterance can be found in another language (Mark shuttleworth, 2014. P. 180)

3.2 Types of untranslatability:

When such difficulties are encountered by the the translator, the whole issue of the translatability of the text is raised. Catford distinguishes two types of untranslatability which are:

3.2.1. Linguistic untranslatability:

Catford argues that on the linguistic level, untranslatability occurs when there is no lexical or syntactical substitute in the TL for an SL item. In linguistic untranslatability the functionally relevant features include some which are in fact formal features of the language of the SL text. If the TL has no formally corresponding feature, the text, or the item, is untranslatable. So for example the the English personal pronoun “you” is linguistically untranslatable because the Arabic language has “انت، انت، انتما، انتم، انتن” so, in translating the English pronoun into Arabic the translator should take the context into consideration and the ST cannot be replaced adequately in TL as consequence of lack.

3.2.2. Cultural untranslatability:

Besides untranslatability occurs is caused by the structural differences, there is another situation that could be untranslatability. It is cultural untranslatability. Catford in his book “A Linguistic Theory of Translation” said:” *the cultural untranslatability happens when the situational feature, functionally relevant for the SL text, is completely absent from the culture of which the TL is a part.*”

So the cultural untranslatability happens when target languages does not has any lexical item of source language term because of their cultural differences.

According to Oxford Learner’s Pocket Dictionary, culture is custom, belief, art, way of life, etc of particular country or group of people.

This issue often makes the translator in trouble, because cultural words differences between source and target language. Cultural words are the words have cultural overlap between the source and the target language. Newmark classify cultural words into different categories, which are:

- a) **Ideology:** religious texts considers as the most difficult ones because of the discrepancies and inimitable concepts. How can an indo-European language translate concepts that stem from the core of the Islamic religion and culture such as: “*Fiqh*’, فقه “ and “*Jihad*’, جهاد “. Surely, there are no equivalent terms to fulfill the meaning in the target language.
- b) **Social:** there is no doubt that different cultures are inevitable for different peoples, the same applies to social issues such as dress: the Japanese wear “*yukata*, يوكاتا “ suit, both men and women, inside or outside the house, and even during sleep, and this does not fit with other cultures, where every occasion has a special dress and for every place.
- c) **Material:** in the past Arabs were interested in words when they borrowed the word *Alkhimia* from Greeks to becomes خيمياء .

d) Environment: translation is an art that depends on two languages, each language bears the effects of its environment and culture, we find that Arabic reflects the desert, and the Arabs use tens of words to denote *dates* غرس ، نقلة or *lion* شجاع حمزة، ليث، شجاع. Arabs live in deserts and the weather is so hot, they always look for cool things so when they hear good news they said "أتلج هذا الخبر صدري". However, the English people are totally opposite because of their cold weather they usually replies for good news by saying "*this news warm my heart*".

4. Loss and Gain in Translation:

Despite the translator with translating technique and strategies that enable him/ their differences, translation theories have been seeking the same goal which is: providing her to produce a fluent TT. A TT that suites both linguistic and cultural conventions of TL, and it carries the flavor of the ST. however this is not an easy task to be fulfilled with the huge difference between Arabic and English as tow different linguistic systems that originates from different language families. On this basic, the translator will be forced to sacrifice some of the ST features in order to produce a readable and comprehensive TT. Consequently, the TT suffers different kinds of loss to achieve such text. However a high competent translator will take advantages of the different linguistic systems not only to overcome it but also investing it in strengthening and enriching his/her translation instead. The phenomena of loss and gain in translation are debated implicitly in every translation that aims at achieving an equivalence and equivalent effect of the ST, until now there is no independent theory of loss and gain (Basnett, 2005).

4.1 The concept of translation loss:

Translation loss refers to "the incomplete replication of the ST in TT" (Dickins, Hervey, & Higgins, 2002, p. 21) when translator fails to render the entire culturally relevant and linguistic features of the TT. Generally, the asymmetrical origins, characteristics and living experiences among languages are the main reasons behind translation loss; likewise, discrepancies between Arabic, as Semitic language and English as Indo-European language causes a very common, varied and sometimes inevitable translation loss (As-Safi, 2011). Additionally the degree of loss varies according to the translated text type as it is rare in the informative texts, likely to happen with expressive texts and highly expected with the sacred texts. It happens as result of the linguistic differences among languages on the level of language. The different between SL and TT increases the lexical gap between them therefore many losses are likely to happen into English. Therefore the translator should focus on reducing the loss instead of avoiding it.

4.1.1. Types of translation loss:

The discrepancies between the tow linguistic systems causes translation loss at different levels of language, this study focuses mainly on tow types of loss which are: semantic loss and cultural loss:

4.1.1.1. Semantic loss:

Semantic loss refers to inaccurate, incorrect or improper use of lexicons in conveying meanings lexicons of the source text to the target text, which may be called by other theorists as gain. Semantic loss can be partial or complete. Partial losses do not affect the conveyance of the primary meaning, but they may affect meaning at the expressive level or may affect some of the conveyed message; while complete losses, on the other hand, distort or refrain the meaning that exists in the ST or give totally opposite meaning of the source language text.

4.1.1.2. Cultural loss:

Cultural loss is due to the lack of absence in the target language culture of a relevant situational feature equivalent to that in the source language. Cultural losses are broadly defined as the losses of cultural norms, religious beliefs, social customs, and proverbial wisdom that are inherited through generations and comprise e the identity of the source culture. Such losses occur during the process of correlating the verbal signs of one culture to another different culture and result mainly from misrepresenting the literariness of the source text and its pragmatic forces.

4.1.2. Causes of translation loss:

People see the world and express themselves through the way their languages arrange. Thus, various speaking, linguistic, individual, and cultural differences will take place among different speech communities (Armstrong, 2005). Consequently, the rate of loss increases, and it is the role of the translator to create a neutral position of all these differences either by introducing them to one another, or reducing and excluding their possibilities by imprinting them within the TL culture. On these bases, one can categorize the reasons of translation loss into three main categories:

4.1.2.1. The linguistic difference between English and Arabic:

Because English and Arabic belong to different language families the possibilities of loss can be occur on all language levels: morphology, syntax, phonology, or textual levels: stylistic, rhetoric, texture, and semantic.

The difference between Arabic and English internal structure and forming rules enhances the rate of the morphological loss. Unlike English, Arabic is rich with various functional morphemes like the duality and feminine suffixes and infix morphemes which does not exist in English (Reima Al-jurf, p. 2). Accordingly, the absence of feminine form and duality in English can be confusing to translators, and the failure of extracting the intentional meaning

can create a serious morphological loss leading to producing a wrong or an inadequate translation. For instance, when translating the following sentence: “the teachers are sitting down”, translator has six possibilities to render it in Arabic as it can be: “الأستاذان جالسان، الأستاذين جالسين، الأستاذتان جالستان، الأستاذتين جالستين، الأستاذة جالسون، الأستاذات جالسات.” and it is only the context which will decide which one is correct. Contrastively, if the original is in Arabic “الأستاذتان جالستان” translator has only one option which is the two women teachers are sitting down. Here “الأستاذتان” must be translated as (the two women) necessarily because translating it only into (teachers) will create semantic loss, as neither gender nor number can be determined in this case. Briefly, the absence of the previous mentioned morphological features in one of the languages may cause serious semantic loss especially in case of holy texts and it is the role of translator to find alternatives in TL to compensate this type of loss in TT.

4.1.2.2. Cultural differences between English and Arabic:

The absence of the English concept counterpart in Arabic creates loss TT because the meaning of these concepts is the property of the speech community. Thus, for truly successful translation, biculturalism is even more than bilingualism, since words only have meanings in terms of the cultures in which they function (Nida, 2001). In this context cultural loss is classified into four main categories: explicit losses, implicit losses, modified losses, and complete losses. For example, when translating the environmental cultural expression “this news warmed my heart.” By “هذا الخبر أثلج صدري” there is a loss of the attitude and mode of thinking of the SL.

4.1.2.3. Religious differences between English and Arabic:

Likewise, dealing with religion bound terms is tougher than dealing with cultural one because words of this type are more sensitive and translating them wrongly may touch the beliefs and national identity of the TL. So, when dealing with them translator should give priority to conveying their meaning precisely by choosing the short cut road by transcribing them along with commentaries and explanations. On these bases, “الزكاة” becomes “zakat’ not « charity » and “الوضوء” becomes “wudu” not « washing ». Finally, it is recommendable to learn even more about these words and consulting specialties in case of ignorance because the tow previous types of words can be sometimes not accepted in both the target culture and religious conventions.

Also, taboo including slangs and embarrassing terms create a problem to Arab translator. For instance, slang in English writing and spoken languages are employed to convey a strong feeling and emotions of anger, glee, depression...etc. while in Arabic are considered as a sign of disrespect, lack of manners and insults. Consequently, translator best solution is omitting the slang term and adding an alternative term in order to compensate on the effect loss in TT. As an example the translation of the following sentence:” Damn it! What kind of world is this? Where’s the justice?” (Mayer, 2007, p. 84) with “أين العدالة في هذا العالم؟” (الحلبي، ٢٠٠٩،)

١٠٧.ص) by omitting the swearing word without compensation loss of effect, the strong feeling of anger in ST, occurs ending with neutral and emotionless TT.

4.2. The concept of translation gain:

The notion of gain means the situation where the TT gains features not present in the ST. (Louise, Michale& Sandor, 2005, p.16). Sallis (2002) notice that gain “could only be a matter of expressing the meaning to a greater degree in translation as compared with the original” (p.98). While, McGuire (1980) describes to the fact that language can gain through explanations when saying “the translator has utilized clarifying that causes gain as translation process”. In addition, sometimes gain occur during the translation process as a result of replacement of what have been lost in the source language context. In other words, gain happen in the target language simply because of the richness of the source language terms, a clear example is the richness of the old Arabic language terms verses the English language. In short gain revolves around the enrichment of the TL.

4.2.1 Types of gain:

The enrichment and the earned characteristics and values in the process of translation can be noticed either on the TL or TT:

4.2.1.1. Enriching TL:

Gain in TL can be categorized into two forms: first type occurs when “translation enlists the foreign text in the maintenance or revision of literary canons in the TL culture, inscribing poetry and fiction” (Venuti, 1995, p. 19) Venuti calls for presenting the peculiarities and the differences of SL in TC and linguistic; even if, it contradicts with its conventions and nature because it contributes in the development of TL literary canon; as well as, reducing distance between communities by introducing the monolingual to SL conventions. Arabic literary is the best example to this phenomena, as the Arabic canon developed and flourished via modern literary Renaissance which introduced the Western literary forms to Arab contributing in the appearance of short stories, novels, drama, modern verse, Romanticism...etc.(الفاخوري١٩٩٢). The second type of enriching TL can be tackled down into the many neologism and the English proverbs that become a part of the Arab daily use; like “كل الطرق تؤدي إلى روما”

4.2.1.2. Enriching TT:

This form of gain is based on the assumption that translator can produce TT far better from ST by making it clearer and legible to the readers. For instance, by making “unexpressed situational element expressed” (Vinay & Darbelnet, 1995, p.170) the text will be more “self-sufficient” (ibid) (i.e. rendering explicitly what is implicit in ST which creates less dependent TT on the situation and the context). Accordingly, the text interpreting and understanding will not dependent on its original context but the reader will find in TT all the needed elements and hints to interpret the intended message of the text which considers as gain to the ST in

TT. This form of gain can be achieved when SL words are at high level of abstraction while TT has more concrete equivalence; compare the more abstract “forgive” the more concrete to “صفح، غفر، عفا، سامح” (ibid) in short, Vinay and Darbelnet stresses the need of gain in translation by creating less dependent TT which will reduce semantic loss eventually.

5. Translation Procedures:

The translator may use a verity of procedures that differ in the importance according to the contextual factors of both the SL and TL. In this study we going to focus on procedures used by translator of religious text and cultural concepts.

5.1. Borrowing (Loan word):

It refers to a case where a word or an expression is taken from the SL and used in the TL, but in a naturalized form, it is made to conform to the rules of grammar or pronunciation of the TL. This, transliteration is generally used to convey words to the TL. It consists of transcribing the SL character or sound in the TL. Examples: بيليوغرافيا، همبورغر، cafe, resume for English.

5.1.1. Types of borrowing:

1. Cultural borrowing:

Also called “loanwords by necessity”, cultural borrowings are words that fill gaps in the recipient language’s store of words because they stand for objects or concepts new to the TL culture.

2. Core borrowing:

Core borrowings are words that duplicate elements that the recipient language already has in its word store. They are unnecessary, because the target language always has viable equivalents. Then, they are borrowed for culture pressure and as language of prestige.

3. Therapeutic borrowing:

Borrowing has also been said to occur for therapeutic reasons, when the original word became unavailable.

5.2. Compensation:

Compensation is one of the best described lexical operations; its first definition was given by Vinay and Darbelnet in 1958. In English translation it goes like this: “the stylistic translation

technique by which a nuance that cannot be put in the same place as in the original is put at another point of the phrase, thereby keeping an overall tone.”(Klaudy.K, 2008)

Compensation can be divided in two types which are as the following:

5.2.1. Local compensation:

Local compensation is a subtype of compensation which involves the rendering of individual, vernacular or class speech patterns by the means available in the target language.

5.2.2. Global compensation:

Global compensation is a subtype of compensation whereby translators do not compensate for a specific item, but they compensate for compromises imposed upon them the fact that translation itself as an indirect, mediated type of communication.

In the example, “يوم لك ويوم عليك” ‘a day for you, a day against you’. We added ‘you know the saying’ to make it clear that this is a proverb and not an original formulation. Here, this exegetic element ‘you know the saying’ is a kind of compensation which is absolutely crucial to successful translation.

Other example of compensation includes the translation of زغردت as ‘let out a ululation’. However, this translation, in another context, sounds misleading to the reader, being a betrayal of the ST effects. This loss could be reduced by adding an exegetic element along the lines “let out a ululation as women do at times of great joy”.

5.3. Glosses (Footnotes):

Venuti in his book *“The Translator’s Invisibility”*. (1995, p. 129) defines it as: “the translator attempts to reproduce as literally and meaningfully as possible the form and content of the original.” i.e., a translator gives the word by word translation a side, and he supplies further meaningful equivalences on the supplementary footnotes, so that the receptor gets the exact meaning of the term. Such translation is characterized by giving attention to both form and content, and it is supplemented with footnotes, in order to rich the comprehension of the receptor.

Conclusion:

A conclusion is shaped out of a deep look at translation theories by the end of this chapter. The process of translation needs a careful analysis of the text; so that the translator can choose the appropriate strategy, method and procedure, to transmit it to TL readers. One cannot choose a random procedure of translation, and especially when dealing with sensitive text such as religious ones. The Holy Quran and Hadiths are not only the highest sensitive text, but also, unique, rich, inimitable and of a complex nature.

Consequently, overcoming the differences between TL and SL is the first priority in translating texts from one language into another for producing an equivalent TT with the same equivalent effect. However, achieving a complete equivalence between the languages that originate from different language families is impossible because they are living different facts. So, the asymmetrical origins between Arabic and English are the main reason, behind the loss of SL elements and characteristics in TT. Similarly, earning some extra values can be just an illusion under these circumstances because the first priority of the translator is overcoming these differences, in order to, produce an equivalent replica of the SL instead of focusing on adding or ameliorating its quality in TL. Still the fact every translation entails loss of some sort often and sometimes gain is there.

Chapter Three

Analysis of Islamic Religious Terms in the Nawawi's Forty Hadiths

By MOKRANE GEUZZOU

Introduction:

This chapter is an attempt to treat, analyze, and interpret the collected data. I will provide brief information about Nawawi's forty Hadiths collections, and then I will start analyzing Islamic religious items in the translated version of the collection comparing them with the original text. I will conclude this practical part with the results I have reached.

Nawawi's Forty Hadiths:

This research studies the translation of Nawawi's Forty Hadiths, a comparative study. It is a compilation which includes forty two hadiths said by the Messenger Muhammad PBUH. These hadiths are named after the person who collected them: Al-Imam Mohiy Al-den Yahiya bin Sharaf Al-Nawawi who was born in Nawa, a place near Damascus. (Al- Jabaan, p.23)

The story behind the compilation of this book is that the religious scholar ibn Salah compiled in his board for teaching of sciences of hadiths just twenty six hadiths that he considered the major components of Islam, then Al-Imam Al-Nawawi adds another sixteen, thence they became forty two hadiths. Al-Imam Al-Nawawi attended that all these hadiths to be right, so they are narrated by Al-Bukhari and Muslim. (Al-Jabaan, p.26-27)

A lot of scholars collected forty hadiths about certain issues in life, but most of religious scholars agreed that Nawawi's forty are universal speech of the Islamic law which studies great and different issues for Muslims. So, Nawawi's collection of forty hadiths is the most important collection of hadiths of the Prophet Muhammad PBUH. (Al-Jabaan, p.27)

Having regard to the translated version, it was translated by "Mokrane Geuzzou" and was entitled "A Treasury of Hadith", A Commentary on Nawawi's Selection of Forty Prophetic Traditions. The translation which I have here between my hands was first published in England by Kube Publishing Ltd Markfield Conference Center in 2014. I choose 20 Islamic religious terms and their translation to analyze them, these examples represents 1/4 of Islamic concepts that exist in the collection. The translator used different procedures in order to translate the cultural specific items, i.e. (borrowing (loan word), compensation (addition), literal translation, and glosses), the translated version is well adapted to the culture and values of English speakers Muslims (target culture audience), due to the need of spreading Islam all around the world and for better understanding to its deep Islamic Religious terms, and also due to its worldwide impact, I thought that it is important to understand the processes of intercultural transfer between two incongruent languages, i.e. (Arabic and English).

The Translator Information:

Mokrane Geuzzou is a British-Algerian translator of major Islamic works. He is a research fellow at the Islamic Foundation in the United Kingdom. He translated more than 10 books in the field of Islam. Among them his translations of Al-Wbidi's *Asbab al-Nuzul* (2008) which also appear in this series "Treasury of Hadith".

In this chapter I discussed the findings of the analysis of the book under study, and I attempted to draw conclusions about the translation norms followed by the translator.

I choose 20 different examples of Islamic religious terms that existed in the original collection of Nawawi's *Forty Hadiths* with their translation in the translated version. I am going to mention each example in a table in the saying which was taken, from the original text and the translated version. Provide definition of the Islamic concept linguistically and its theological meaning and then analyze the translation and detect which procedure did the translator opt for in order to deliver the message from SL to TL. What are the translation procedures followed by the translator in his rendition of the cultural bound items?

Analyzing Islamic Religious Terms in Nawawi's Forty Hadiths:

One of the most difficult issues in the translation of Islamic religious terms is that its old Arabic language has a wide spectrum of meanings and connotations. This is due to the richness of its concepts.

1. Hadith "Works are Only According to Intentions"

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنما الأعمال <u>بالنيات</u> وإنما لكل امرئ ما نوى... (غزو: ١/٥)	الحديث: ST
It is reported that the leader of the believers Abu Hafs Umar ibn al-Khattab may God be pleased with him _ said: I heard God's Messenger, may God's blessings and peace be upon him, saying: "Verily works are only according to <u>intentions</u> , and each person (gets) what he intends...(ibid:1(2/5))	Mokran.G translation : TT

➤ **Intention** النية

The translator translates the term نية into **intention**.

Some Arab scholars said that the word **niyyah** means: ‘seriousness in one’s seeking’. While, Ibn Qayyim Jauzziah defined it as the knowledge of a doer of what he is doing and what is the purpose behind (this action).

The meaning of **niyyah** can be described in English as endeavor, intention, purpose, resolution, goal, aim, resolve, determination, and so forth it is not just a thought that comes to one’s mind but it is a determination, want and aspiration to do something. (Zarabozo, 104)

This is the linguistic meaning of the word **niyyah**. However, in religious context and in this saying Muslim scholars refer to it as the intent in the heart that must accompany and precede any act of worship. According to ibn Taimiya, the place of the **niyyah** is the heart or the conscience and it is not the tongue. This means that saying statement is not the same as having the intention to do something. (Sadlaan, vol 1, p.98-99)

According to oxford dictionary, the term **intention** means:

“What somebody intend or plan to do; to reach certain goal”. (Oxford dictionary)

From the above mentioned definitions we understand that the word النية indicates several aspects such as it precedes any act of worship, and its place is the heart and not the tongue, and it is important for the acceptance of deeds. One must specify his worship by intention, this specification is a condition.

In other words, the place of نية is the heart, what this means is that making a statement is not the same thing as having an intention to do something. Therefore, the innovation of saying for example « *i have the intention to pray two rakats* » is nonsensical. The prophet Muhammad PBUH never used to make such statements. (Al-Albani, vol.2 p. 1114)

Another example is the hadith of the prophet PBUH:

“من لم يبيت الصيام من الليل فلا صيام له”

“Whoever does not make the intention to fast during the night of Ramadan (for the next day) he will be not rewarded for the fast”. This means if one knows that the next day is a day of Ramadan and he knows that he is obliged to fast and therefore

his object to fast the next day, then he has preformed the intention. (Al-Albani, vol 2, p.1114)

Guezzou opted for the procedure of ‘*generalization*’ and renders النية into **intention**. He used a general word which does not denote the whole meaning. Therefore, there is a loss in his rendition, so he compensates this loss in his explanation out of the text.

2. Hadith “The Elucidation of Islam, Iman AND Ihsan”:

<p>عن عمر رضي الله عنه أيضا قال: بينما نحن جلوس عند رسول الله ﷺ ذات يوم، إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه اثر السفر، ولا يعرفه منا احد. حتى جلس إلى النبي ﷺ. فاسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه، وقال: يا محمد اخبرني عن الإسلام. فقال رسول الله عليه وسلم الإسلام أن تشهد أن لا اله إلا الله وان محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحتج البيت إن استطعت إليه سبيلا. قال: صدقت. فعجبنا له يسأله ويصدقاه؟ قال فاخبرني عن الإيمان. قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره. قال: صدقت. قال فاخبرني عن الإحسان. قال أن تعبد الله كأنك تراه فان لم تكن تراه فانه يراك... (غزو: ٢(٩/٢))</p>	<p>الحديث: ST</p>
<p>It is also reported from Umar, may God be pleased with him, that he said: as we were on day sitting with Allah’s Messenger, may God’s blessings and peace be upon him, a man came to us. His clothes were extremely white, his hair jet black, and no sign of travelling appeared on him yet none of us knew him. He came towards the prophet, may Allah’s blessing and peace be upon him, sat with his knees touching the prophet’s knees, put his hands on the prophet’s thighs, and then said: ‘O Muhammad! Tell me about Islam. God’s Messenger, May Allah’s blessing and peace be upon him, said: Islam that you bear witness that there is no deity except Allah and that Muhammad is Allah’s Messenger, that you establish the prayer, pay the zakat, fast the month of Ramadan, and make the pilgrimage if you are to do so’. The man said: ‘you have said the truth.’ We all astonished at this man questioning the prophet and then confirming his answer. Then the man asked: ‘tell me about faith (Iman)’. The prophet said: ‘faith is that you believe in God, His angels, Books, Messengers, the Last Day, and Destiny, its goods and its evil’. The man said: ‘you have said the truth’. Again he asked: ‘tell me about the state of excellence (Ihsan)’. The prophet said: ‘is to worship God as though you see him and, if you do not see him, he nevertheless sees you’. (ibid. : 2(3/9))</p>	<p>Mokran.G translation TT</p>

3. Hadith “The Cardinals of Islam”:

<p>عن ابي عبد الرحمان عبد الله بن عمر بن الخطاب رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: بني الإسلام على خمس <u>شهادة</u> ان لا اله الا الله وان محمدا رسول الله، و <u>اقام الصلاة</u>، و <u>ايتاء الزكاة</u>، و <u>حج البيت</u>، و <u>صوم رمضان</u>. (غزو: ٣ (٢/١))</p>	<p>الحديث ST</p>
<p>It is reported from abu abd al-Rahman Abd Allah ibn Umar, may God be pleased with father and son, that he said: I heard God’s Messenger may God’s blessings and peace be upon him, say: ‘Islam is erected on five cardinals: <u>bearing witness</u> that there is no deity except Allah and Muhammad is God’s Messenger, <u>establishing the prayer, paying the poor due (zakat), making the pilgrimage, and fasting the days of the month of ramadan</u>’. (ibidem)</p>	<p>Mokran_G translation TT</p>

These tow traditions will be analyzed together because they share the pillars of Islam; and Iman and what is meant by Ihsan.

➤ **Bear witness** (الشهادتين) الشهادة

It was mentioned in Lisan el- Arab that: **shahada** is conclusive news and its origin is to inform what has been seen. In Adhan we say: I bear witness that there is no deity except Allah, i.e. I know that there is no deity except Allah, and I acknowledge that there is no deity except Allah. And in saying ‘I bear witness that Muhammad is Allah’s Messenger, i.e. I know that Muhammad is Allah’s Messenger, and I acknowledge that Muhammad is Allah’s Messenger.’ (Ibn Mandhur, p.239)

So, **Shahada** is to know something and clarify it either in words or deeds or both words and deeds.

However, the religious definition of this term and pillar –in these sayings- is stated by Ibn al- Othameen in his saying: ‘to **witness** that there is no God but Allah, meaning that a person considers with his tongue and heart that there is no deity except Allah and “I **bear witness**” meaning that I confess in my heart, speaking of my tongue. And the validity of all deeds is based on shahada of these two pillars, because testimony that there is no deity except Allah entails sincerity and the testimony that Muhammad is Allah’s Messenger requires following. (Ibn Rajab, vol 2, p.72-73)

According to Glossary of Islamic terms by Tom Wallace, the term **شهادة** indicates:

« *Pillars of islam_ the Muslim creed_ ‘there is no God but Allah and Muhammad is his Prophet’. He adds in his comments that if someone say this (i.e. **شهادة**) in the presesnce of two Muslims he became a Muslim. »*

The term “شهادة” was translated to “**bear_witness**”.

According to Cambridge dictionary the term **witness** indicates:

“To show that something exists or it is true”. (Cambridge dictionary)

By this definition, it is identical with the linguistic meaning and does not contain the connotation of acknowledgment and pronouncement of the Shahada.

According to Collins English dictionary “**bear witness**” defined as:

“To give written or oral testimony”. (Collins dictionary)

Its meaning is complete when it is associated with what comes after it: “that there is no deity except Allah and Muhammad is Allah’s Messenger.”

From the definitions above we understand that الشهادة is the basis of Islam and it is the basis of the religion; the infidels enter Islam when they say it with a true believe by their hearts.

That is to say that the origin of the religion is by pronouncing الشهادتين, and this word is the best branch of faith, as in sahih on the authority of the prophet PBUH, that he said « Faith has sixty branches, the best of which is saying: there is no God but Allah and the least of it is the removal of harmful things from the the path ». (Geuzzou, 2 (3/9))

The translator resorts to the procedure of literal ‘*generalization*’, he used a generic word, in this rendition part of the meaning is lost, Geuzzou supplied an explanation to compensate this loss.

➤ **Prayer الصلاة**

The origin of **prayer** in the Arabic language is “supplication” ‘duaa’. With the advent of Islam, this word required meanings associated with the Islamic religion, and it moved away from its first meaning. Prayer is a specific worship with set limits in religion. Its meaning stems from the verb accompanying this word, “**establish prayer**” that is to perform its bowing, prostrations and reciting in a complete manner as well as having fear of Allah and complete attention. The word prayer includes both obligatory and supererogatory. But in this saying what is meant by prayer is the obligatory one. (shanqeeti, vol.1 p.412)

“اقام الصلاة”_was translated to “**establish the prayer**”.

The translator relied on the equivalent in the English language.

The verb “اقام” was translated into “to establish” which means:

“To start something that will last for a long time, or to create or set something in a particular way”. (Collins dictionary)

While, the term “صلاة” was translated according to ‘*globalization*’ procedure to “**prayer**” which means:

“Religious service, especially a regular one, at which people gather in order to pray together”. (Oxford dictionary)

From the definitions above, it is clear that the prayer is one of the most important pillars of Islam; therefore the prophet BPUH said that the apex of the matter is Islam and its buttress is **prayer** 'الصلاة'. Scholars said that the first thing mankind will be judged about on the Day of Judgment is the prayer.

The importance of **prayer** in this world was mentioned in prophet sayings that **prayer** is light, and that means that it prevents one from disobedience, warns against indecency, and guides to that which is right, just as light is used to see what is around one. It is also said that the prayer will be manifest light on the face of the **praying** person on the Day of Judgment. (Nadwi, p.22-23)

The translator used the procedure of ‘*generalization*’ and he renders the term صلاة into **prayer**. He used a general word. He gave its religious meaning in his explanation out of the text.

➤ **Zakat** زكاة

Linguistically, the root of the word **zakat** implies purification, blessing and growth.

From a theological point of view, its technical meaning is in reference to a specific portion of one’s varied wealth that one must give yearly to a specific group of recipients.(Saddiqi, vol 2, p.465)

Allah has stated them in the Qur’an:

قال تعالى " إنما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله والله عليم حكيم".(التوبة/٦٠)

In translating the verb “إيتاء” the translator chose the verb ‘**pay**’ which means:

“To give somebody money for works, goods, services”. (Oxford dictionary)

The word **زكاة** was translated to:

- **Zakat** (in hadith Jibril)
- **The poor-due (zakat)** (in hadith the cardinals of Islam)

From the discussion above, it is obvious that **زكاة** as one of the pillars of Islam is a form of obligatory charity that has the potential to ease the suffering of millions. With the literal meaning of the term being ‘to cleanse’, Muslims believe that paying **زكاة** purifies, increases and blesses the remainder of their wealth.

In other words, **zakat** is high-priority pillar of Islam, its importance can be realized from the fact that in 82 verses of the Qur’an **zakat** is associated with prayer such as :

قال تعالى: "واقموا الصلاة وءاتوا الزكاة واطيعوا الرسول". (النور/٥٦)

Giving **zakat** has several benefits like : it purifies your wealth as Allah says in the Qur’an, and it keeps one away from sin and saves the giver from the moral ill arising from the love and greed of wealth. Moreover, through **zakat**, the poor are cared for ; these include widows, orphans, the disabled, the needy and the destitute. (The Islamic Encyclopaedia)

The translator opted for two procedures in order to render the meaning of this term. The first procedure was ‘*borrowing*’, he transliterated it and write it **zakat**. The second one was ‘*standardization*’. He renders **زكاة** into **poor-due**. In his rendering part of the meaning is not conveyed, which he explained it in his commentary.

➤ **Fasting الصوم**

The word “الصوم” ‘**sawm**’ means to abstain from something, such as abstaining from speaking. This is the linguistic meaning of **sawm**. (Zarabozo, 316)

From a religious interpretation, it is a direct reference to abstaining from food, drink and sexual intercourse during the days of the month of Ramadan. From dawn rises to sunset with prior intention. (Zarabozo, 316)

The meaning of the term **sawm**, which is to be translated, includes important elements, which are intention, puberty, assignment, and worship.

The translator used the same phrase in translating “صوم رمضان” in both sayings which is “**fast the month of Ramadan**”; it includes the verb “fast” which means abstain voluntarily from eating and drinking for religious reasons.

According to oxford advanced dictionary, the verb **to fast** means:

“To eat a little or no food for a period of time, especially for religious and health reasons”. (Oxford Advanced Learner’s Dictionary)

It is true that this definition refers only to abstaining from food and drink, but it doesn’t include other elements which is the duty to abstain from during Ramadan such as the preservation of thought and tongue from bad words.

Ritual fasting is an obligatory act during Ramadan and requires Muslims to abstain from food, beverages including water, sexual intercourse and other activities, during daylight hours.

In terms of the religious practice, fasting gives all Muslims an opportunity to reflect in a spiritual way about their lives and develop a sense of self-discipline. Practically-speaking, fasting teaches Muslims to identify with the poor and needy. (Britannica)

The translator resorts to the procedure of ‘calque’, and he renders the expression صوم رمضان into **fasting the month of Ramadan**.

➤ **حج البيت** The pilgrimage

Linguistically, Hajj means ‘he repaired, or betook himself, to, or towards a person... or towards an object of reverence, veneration, respect or honor.’

From a theological point of view, it means a particular going or travelling at a particular time to a particular place for the purpose of worshipping Allah. In other words, it is the journeying to Makah during the months designated for the performance of Hajj as an act of worship for the sake of Allah. (Zarabozo, 312)

He translates حج البيت into **pilgrimage**.

According to oxford dictionary pilgrimage means:

“A journey to a holy place for religious reasons”. (Oxford dictionary)

This is a general term that refers to the pilgrimage that exists in all religions; it does not specifically refer to Hajj in Islam. So, the meaning is not clear unless it was followed by “بيت الله الحرام” to « **Makah** ». Thus, the clarity of the translation depends on the translation of “بيت الله الحرام” which was omitted by the translator in his translation of the two sayings.

The greater Muslim pilgrimage to **Makah**, which takes place in the last month of the Islamic year and which all Muslims are expected to make at least once during their lifetime if they can afford to do so, and it is one of the pillars of Islam. (Al-Albani, vol 4, p.151)

Pilgrimage last for 5 days (from 7 to 12 Dhu- el-Hijjah), during these 5 days Muslims perform the ritual practices of **الحج**; they wear special clothes, and they visit the holy places outside Makah : Arafah, Muzdalifah, Mina. Pilgrims sacrifice an animal in commemoration of Ibrahim's sacrifice. (Britannica)

The translator utilized the procedure of 'generalization', he used a general word, which does not convey the whole meaning, so, he explains it in his footnote.

➤ **Faith** الايمان

Linguistically, **Iman** is certification required for acceptance and compliance.

According to the religious interpretation, it is believe in the heart, affirmation of the tongue, act with the pillars, and increases by obedience and decreases by disobedience.

The term **Iman** has preserved its first meaning which is ratification **tasdeeq** and with the advent of Islam, it was associated with key elements upon which is based, which are the foundation of the creed **Aqeedah**, which are **Iman** in Allah, his Angels, his Books, his Messengers, the Last Day, and Destiny its good and evil. (Zarabozo, 165)

The term **Iman** was translated to **faith** and followed it with its transliteration (loan word) between brackets. Faith means in English:

Faith1: "*belief in the doctrines of a religion, especially such as effects character and conduct*". (Collins dictionary)

Faith2: "*strong religious belief*". (Collins dictionary)

Iman is a strong belief in the heart. In other words, **iman** is to believe with one's heart, to confess with one's tongue and to demonstrate in one's actions. Therefore, it is a key of happiness. The greatness of **iman** is when the higher someone is climbing in the level of **iman**, the higher the person could taste the sweetness of **iman**. (Kazi, vol 5, p.227)

Iman leads one to the path of truth, and inspires him/her for leading a moral life. It also develops the human values. A perfect Muslim never does anything incompatible with humanity. Injustice, oppression and immoral activities are opposed to **iman**. (Kazi, vol 5, p.227)

The translator opted to two procedures to render the meaning of الايمان, the first one is ‘*generalization*’ and the second one is ‘*borrowing*’. He renders it into **faith (Iman)**. However, the meaning of the term ايمان can never be translated into english in one word, because it is deeply embedded in the islamic culture. Therefore, the translator opted for the explanation of the term out of the text and supplies the explanations of Muslim scholars.

➤ **The last day** اليوم الاخر

Linguistically, this is a compound word which consists of two words the first one is “day”: 24 hours or from dawn rises to sunset, and the second word is an adjective “last”: opposite of first or what come at the end and nothing is after it.

In the religious context, it is called the **last day** because there will be no day after it, as the people of paradise shall be in their abode as will the people of hell. This the greatest day that mankind shall pass through. Belief in last day implies belief in everything that Qur’an and Sunnah has stated about it such as resurrection, judgment, and reward, paradise and hell. (Britannica)

Last day: “*the final and eternal judgment by God of all souls and nations*”. (Collins dictionary)

Firm belief that Allah Almighty will raise people to life from their graves; He will then judge them according to their deeds. Those who deserve to enter Paradise will be sent to it, while those who deserve to go to Hellfire will be sent to it.

Belief in the Last Day includes: belief in Ultimate Resurrection and Gathering, it also includes belief in the Judgment and the Balance of Deeds, and belief in Paradise and Hellfire and belief in Punishment and Bliss in the grave.

There are many benefits of belief in the Last Day: belief in the Last Day prompts people to lead a pious life, do righteous deeds, it reminds those who are totally absorbed in the life of the world and its transitory pleasures of the importance to obey Allah. It also makes a person satisfied with his lot in life. (Britannica)

The translator utilized ‘calque’ procedure and translates the expression “ اليوم الاخر” to “**the Last Day**”.

➤ **Destiny** القدر

The original meaning of **Qadar** is specified measure or amount.

The religious meaning of **Qadar** is the knowledge of Allah almighty and his prior will for all creation matters. In other words, Allah predestines a thing to be at a certain time and in a specific manner from eternity. (Zarabozo, p.247)

The term قدر was translated to **destiny**.

Destiny: “*what happens to somebody or what will happen to them in the future, especially things that they cannot change or avoid*”. (Collins dictionary)

This definition indicates that **Qadar** is a matter that cannot be changed.

Belief in قدر means we believe that Allah knows everything about the past, the present and the future. It also indicates belief that Allah has written everything in (اللوحة المحفوظة) tablet preserved. To believe in **qadar** means to believe that everything happens with the will of Allah, and things that happen are created by Allah. (Zakir Naik)

Geuzzou opted to the procedure of ‘generalization’; he renders the term قدر into **destiny**. He utilized a general word, which does not convey the religious meaning that is embedded in the Islamic culture.

➤ **State of excellence** احسان

The lexical meaning of **Ihsan** implies doing well, doing goodness, behaving with others in a goodly manner. It is the opposite of causing harm to someone else. (Ibn Rajab, vol 1, p.125-126)

The religious interpretation of Ihsan is giving goodness and kindness and one excels both in his relation towards Allah –or rites of worship- as well as in his relationship to Allah’s creatures, due to his knowledge that Allah is watching him. In hadith djibril another definition of the term ihsan was stated by the prophet Muhammad PBUH which is:” it is that you worship Allah as if you see him, and even though you don’t see him, he sees you.

The general meaning of Ihsan in this Hadith is to act goodly according to Islamic laws with fear of Allah and aiming to bless him. (Ibn Rajab, vol 1, p.125-126)

احسان was translated to “**state of excellence (Ihsan)**”.

State of excellence: “*the quality of being outstanding or extremely good*”. (Collins dictionary)

Ihsan is a fundamental concept in our religion. Religion is of three levels : Islam, iman and the highest level is **ihsan**. Muslims strive to reach the degree of **ihsan**. El raghib Al-Asfhani has defined **ihsan** as : “to do more than what is required and expect less than what is due on to you and satisfied of what you get”. (yasir Qadhi)

In other words, **ihsan** is to do more than what is your duty and satisfied of less than what is your right. Allah has written **ihsan** in every thing, there are many categories of **ihsan** among them: **ihsan** in acts of worship, **ihsan** in dealing with other people and **ihsan** with Allah (i.e. worship Allah as if you see him, even though you do not, He sees you).

The translator resorts to the procedure of ‘*generalisation*’ and the procedure of ‘*borrowing*’. He renders the term الاحسان into **state of excellence** and he added its transliteration between brackets (**ihsan**), with its explanation in his footnote.

4. Hadith “Works Are Judged by Their Ultimate Ends”:

<p>عن أبي عبد الرحمن عبد الله ابن مسعود رضي الله عنه قال: حدثنا رسول الله ﷺ - وهو الصادق المصدوق-: إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل إليه الملك فينفخ فيه الروح، ويؤمر بأربع كلمات: بكتب <u>رزقه</u>، واجله، وعمله، وشقي أم سعيد... (غزو: ٤ (١/٤))</p>	<p>الحديث: ST</p>
<p>It is reported that Abu Abd al- Rahman Abd Allah ibn Masud, may God be pleased with him, said: Allah’s Messenger, may God be pleased with him, who is most truthful and credible, said to us: The stuff from which each person is created is gathered in his mother’s womb as a sperm for forty days, then as a blood clot for the same period, then as a lump of flesh for the same period. Upon which an angel is sent to breathe the spirit into him and the angel is commanded with four matters: to record his <u>sustenance</u>, death, works and whether he is saved or damned...(ibid. :4(2/4))</p>	<p>Mokran.G translation TT</p>

➤ الرزق Sustenance

Linguistically, “**rizq**” means giving and it may vary according to the context in which it is used: giving food, giving money, giving knowledge...etc (Ibn Mandhur, p.1636)

From a religious interpretation, ibn- Othameen explains “**rizq**” as: what people benefit from, and it is two types: livelihood for the body and livelihood for the religion. The livelihood for the body is eating, drinking, clothing, housing,

riding...etc. while; the livelihood for the religion is knowledge and faith. And both meanings are meant in this tradition. (Ibn Kathir, p.441)

“**rizq**” can also be seen as something that brings benefit or that which repels harm. It is quite difficult to encapsulate the meaning of “**rizq**” in a single translation, because “**rizq**” is **sustenance, provision, blessings**, and more.

The translator translates “**rizq**” into “**sustenance**.”

Sustenance: “*the food and drink that people, animals and plants need to live and stay healthy*”. (Collins dictionary)

Allah is the One who determines our **rizq** or **sustenance**. And indeed, one of the names of Allah is **Ar-Razzaq** or **the Provider**. Allah provides sustenance to all humankind, weather they are believers or non-believers, and all His creations including animals and plants.

قال تعالى: "وما من دابة في الارض الا على الله رزقها ويعلم مستقرها ومستودعها كل ذلك في كتاب مبين". (هود/٦)

The term **rizq** is understood as material provisions in the form of money, food and jobs. However, rizq can be defined as anything that brings benefits or goodness to us. Thus, **rizq** encompasses wealth, family ties, spirituality, our faith, intellect, health and everything else that are beneficial to us and can help us fulfil our duties and obligations to worship and obey Allah. (britannica)

The translator opted to the procedure of ‘*generalization*’, and he used a general word. However this rendition denotes part of the meaning. He used the explanation of Arab scholars to compensate for the loss in meaning.

5. Hadith “The Lawful is Clearly Evident and the Unlawful is Clearly Evident”

<p>عن أبي عبد الله النعمان ابن بشير رضي الله عنهما، قال: سمعت رسول الله ﷺ يقول: إن الحلال بين وان الحرام بين، وبينهما أمور مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات فقد سترأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام... (غزو: ٦ (٨/١))</p>	<p>الحديث: ST</p>
<p>On the authority of Abd Allah al-Numan ibn Bashir, may Allah be well pleased with him, who said: I heard Allah’s Messenger, may Allah’s blessings and peace be upon him, saying: ‘the lawful is clearly evident and the unlawful is clearly evident too, and between the two exist ambiguous matters that many people do not know about. Whosoever avoids these ambiguous matters has exonerated his religion and honour, and whosoever falls into them has fallen in the unlawful... (ibid.:6(2/8))</p>	<p>Mokrane.G translation TT</p>

➤ **Lawful** الحلال

Linguistically, **halal** means what is permissible, and it is contrasted with **haram**.

From a theological point of view, **halal** is what legally permissible from Allah Almighty. The one who does it will be rewarded, and the one who does not do it will not be sinful. (Ibn Mandhur, vol 2, p844)

The term **halal** was translated to **lawful**.

Lawful: “*allowed or recognized by law; legal*”. (Oxford dictionary)

From the above-mentioned definitions we understand that the word **halal**, as used by Arabs and Muslims refers to anything that is considered permissible and lawful under religion. The word **halal** is derived from the verb **halla** “to become lawful, legal, licit, legitimate, permissible, allowable, and admissible.

For a non-speaker of Arabic, the word **halal** usually refers to food that is permissible according to Islam. However, in Arabic, it refers to permissible behavior, speech, dress, conduct, manner and dietary. In western countries, the term is usually used in the context of just Muslim food laws, especially where meat and poultry. In Muslim’s life, every aspect of life is regulated by Islamic law; therefore, the term **halal** almost always applies to everything. (Baalbaki, 1993: 484)

The translator opted for the procedure of ‘*generalization*’ in translating this cultural specific item, where he used a general word (**lawful**) instead of the original word **halal** and explained its meaning in his footnote.

➤ **Unlawful** الحرام

Linguistically, **haram** means what is forbidden, and it is contrasted with **halal**.

From a theological point of view, **haram** is what legally forbidden from Allah Almighty. The one who does it shall be punished, and the one who does not do it will be rewarded. (Ibn Mandhur, vol 2, p845-846)

The term **haram** was translated to **unlawful**.

Unlawful: “*not allowed by the law, or not acceptable to the law*”. (Oxford dictionary)

From the definitions above, we understand that the word **haram** is the opposite of **halal**. According to Baalbaki (1993) the word **haram** means “taboo, inviolable, sacred, and holy”. The word **haram** is derived from the verb **harrama** “to forbid, prohibit, interdict, ban, and bar”.

In contrast to **halal**, **haram** refers to any forbidden pattern of behavior, speech, dress, conduct and manner under Islamic law. Of course, it also includes what is unlawful to consume of food or beverage. The word **haram** also used to determine sacred and holy places, for example, al-balad al-haram (i.e. Makah) and al-beyt al-haram (i.e. Kaaba). (Baalbaki: 460)

The translator opted for the procedure of ‘globalization’ in translating this cultural specific item, where he used a general word (**unlawful**) instead of the original word **haram** and explained its meaning in his footnote out of the text with the explanations of other scholars.

➤ **Ambiguous** شبهات

The singular is **shubha**; linguistically means confusion. In Lisan al Arab it was defined as: things are suspicious and similar to each other, which mixed and led to confusion. (Ibn Mandhur)

According to the religious interpretation, its meaning in this hadith is what is not clear to people from the Islamic law, either it is lawful or unlawful. The reason for this suspicion of matters is either suspicion of evidence or suspicion of the applicability of the evidence to the issue. (Nawawi)

The term **shubha** was translated to **ambiguous**.

Ambiguous: “that can be understood in more than one way; having different meanings. Something not clearly stated or defined”. (Collins dictionary)

From the definitions mentioned above, we understand that **shubha** refers to which bears resemblance to two things. According to Arab scholars, **shubha** is the doubtful deeds that occur whenever there existed two different beliefs regarding a matter generated from two different reasons. (Ibn Rajab)

In other words, **shubha** means any matter supported by conflicting evidence from Qur’an and hadith and could carry more than one meaning or verdict, and it is devout to avoid.

The translator opted for the procedure of ‘simplification’ in translating this cultural specific item, where he used a general word **ambiguous** as a substitute of the word **shubha**.

6. Hadith “The Necessity of Adhering to the Prophetic Practice”

<p>عن ابي نجیح العرباض بن ساریة رضي الله عنه قال: قال رسول الله ﷺ... وایاکم ومحدثات الامور فإن كل بدعة ضلالة. (غزو: ۲۸ (۴/۱))</p>	<p>الحديث ST</p>
<p>On the authority of Abu Najih al-Irbad ibn Sariyah, may God be well pleased with him, who said : the Messenger of God, God’s blessings and peace be upon him, said :“...Beware of matters newly begun, for every innovation is a ruinous misguidance“. (ibid : 28(2/4))</p>	<p>Mokrane.G Translation TT</p>

➤ **Innovation** بدعة

The term **بدعة** linguistically means ‘**innovation**’. From a theological point of view, it is any saying or action which has been falsely attributed to the Prophet Muhammad PBUH and his Companions.

Bidah is one of the negations of islam, and those who knowingly innovate any matter in the religion will be prevented from having intercession from the prophet Muhammad PBUH. Those who commit bidah are known as **اهل البدع** (the people of innovations), and this term can be applied to many deviant sects nowadays. (El-Zanati, 105)

The term **بدعة** was translated into **innovation**.

According to Oxford advanced dictionary, the term **innovation** indicates :

«*A new idea or method, or the use of new ideas and methods, or its development* ». (Oxford dictionary)

From the defenitions above, we understand that the term bidah is deebly embedded in the Islamic culture. And it refers to innovation in religious matters. The term **بدعة** could be translated into many conceptes such as: “innovation, novelty, heretical doctrine and newly matter“. (Britannica)

In early islam history, bidah denotes any newly invented matter that is without precedent and it is in opposition to the Qur’an and Hadith.

The translator opted for the procedure of ‘*globalization*’, he utilized a general term **innovation** instead of the cultural specific item **بدعة**. he also added an explanation to convey the lost part of meaning during his rendition.

7. Hadith “Religion is Doing Well by Others”

<p>عن ابي رقية تميم بن اوس الداري رضي الله عنه ان النبي ﷺ قال: الدين <u>النصيحة</u>. قلنا: لمن؟ قال لله، ولكتابه، ولرسوله، ولائمة المسلمين وعامتهم. (غزو: ٧ (٤/١))</p>	<p>الحديث ST</p>
<p>On the authority of Abu Ruqayyah Tamim ibn Aws al-Dari, may Allah be well pleased with him, that the prophet, may Allah’s blessings and peace be upon him, said: ‘Religion is <u>doing well by others</u>.’ We said: ‘doing well by whom, O messenger of Allah?’ He said: ‘by God, His Books, His Messenger, as well as by the leaders of the Muslims and by their commonality.’(ibid. 7 (2/4))</p>	<p>Mokrane.G translation TT</p>

➤ Doing well by others النصيحة

The word “نصيحة” has two basic linguistic meanings: the first meaning is: to clean, purify or improve something of all unwanted elements, as in purifying honey from unwanted materials; and the second meaning is: to unite or join something together that is scattered or separated, as in sewing a garment. (Ibn Mandhur)

Al- Raghīb al-Asfahani has given the religious meaning of the term **naseeha** as follow; it is the seeking of an action or statement that contains goodness and improvement for the other person. (Al-Asfahani)

The meaning of **Naseeha** can be described in English as sincere, honest, or faithful advice, or counsel, and conduct; direction to that which is for the good of the person who is the object, by words, or speech, or good advice, or counsel.

The term “نصيحة” was translated to “**doing well by others**”

From the definitions above, we understand that the term **naseeha** means wanting good for someone with sincere heart which is free from any defects or deficiencies and wanting all good for that person. Moreover, **naseeha** is one of the great and noble qualities of the prophet Muhammad PBUH. (Britannica)

Naseeha in this saying is to Allah which involves purifying our hearts for Allah, which is done by fulfilling his rights to the best way possible, and with ihsan. It was also mentioned that naseeha is to His books, His messengers, the leaders of the Muslims, and to the common folk of the Muslims. (Britannica)

This Islamic religious term is very difficult to translate into English. Therefore, the translator opted for the procedure of ‘*simplification*’; he used simple words to render the meaning of the original term.

8. Hadith “Good Character”

<p>عن ابي ذر جنذب ابن جنادة، وابي عبد الرحمان معاذ بن جبل رضي الله عنهما، عن رسول الله ﷺ قال: اتق الله حيثما كنت، واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن.(غزو: ١٨ (٢/١))</p>	<p>الحديث ST</p>
<p>On the authority of Abu Dharr Jundub ibn Junada and Abu Abd al-Rahman Muadh ibn Jabal, may God be well pleased with both of them, who reported that the Messenger of God, may God’s blessings and peace be upon him, said: ‘fear God wherever you may be, follow a bad deed with a good one and you will erase it, and interact with people of good character.’(ibidem.)</p>	<p>Mokrane.G translation TT</p>

➤ **Fear God** التقوى

The verb is **waqa** and the noun is **taqwa**; a lexical understanding of the word “**taqwa**” will help in having a complete picture of this very important concept. According to Lane’s Lexicon "اتقى" was defined as:

“He preserved, or guarded, himself exceedingly, or extraordinary; he put a thing between him and another to preserve him, or guard him.” (zarabozo, 577)

This is the linguistic meaning, while in the religious interpretation; “**taqwa**” is attention to obedience to Allah from his punishment. It is to protect oneself from what deserves the punishment for doing or leaving. Piety in obedience means sincerity, and in obedience it means leave and caution.

The expression **اتق الله** was translated into **fear God**.

Fear God: “*refers to fear or a specific sense of respect, awe, and submission to deity*”. (Collins dictionary)

Taqwa is an Islamic religious term that means being conscious and cognizant of Allah, of truth, piety, and fear of Allah.

The term of **taqwa** is interesting in our religion therefore, the prophet PBUH advised his followers to strive to be among the **muttaqeen**, because they will be rewarded in this worldly life and in the hereafter. The final result of having this **taqwa** can be clearly noted in the following verse from surat Taha:

قال تعالى: "والعاقبة للتقوى". (طه. ١٣٢)

There are many blessings and benefits of **taqwa** we state some of them : guidance from the Qur'an is received by the **muttaqeen**, Allah's special closeness, help and supports come to those who have **taqwa**, Allah gives His loyalty, protection and support to the **muttaqeen**, and the greatest importance of **taqwa** is the love of Allah to those who have **taqwa**. (Ibn Baz)

The translator opted for the procedure of 'generalization', and he used a generic term **fear** instead of the Islamic concept **تقوى**. This rendition lost part of the meaning. Therefore, he supplies his explanation of the term out of the text.

9. Hadith "Shame is Part of Faith"

<p>عن ابن مسعود عقبة بن عمرو الأنصاري البدرى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ان مما أدرك الناس من كلام النبوة الأولى: إذا لم تستح فاصنع ما شئت. (غزو: ٢٠ (٢/١))</p>	<p>الحديث ST</p>
<p>On the authority of Abu Masud Uqbah ibn Amr al-Ansari al-Badri, may God be well pleased with him, who reported that the Messenger of God, God's blessings and peace be upon him, said: 'of that which has reached people of the speech of earlier prophecy, "if you have no shame, do as you wish."(ibidem.)</p>	<p>Mokrane.G translation TT</p>

➤ Shame الحياء

Linguistically, the word **hayaa** is derived from the word **الحياة** (al hayah), which means life. Rain, for example, is called hayah because it brings life to the earth and vegetation.

The religious interpretation of the word **hayaa** is retraction of the inner self from detestable things and leaving it wary of blaming it. Ibn Hajar describes **hayaa** as: an ethics that prompts the owner to avoid the detestable things, and prevents from neglecting the right of the one who has the right (Allah). (Ibn Hajar, 207)

And it was said: it is change and breakage a person experiences from the fear of what is being blamed and vilified, and the face will be replaced.

The word **حياء** was translated into **shame**.

According to the definition of Oxford English dictionary, the term **shame** indicates:

“The feeling of sadness, embarrassment and guilt that you have when you know that something you have done is wrongly or stupid”. (Oxford dictionary)

The term of **hayaa** means modesty, shame, shyness, bashfulness, and prudence. And the importance of **hayaa** is that shame is part of faith (iman), and **hayaa** is the completeness of good character. It is said that every religion has characteristic and the characteristic of our religion is **hayaa**. (Ziauddin, Islamic Notes, 9)

In other words, **hayaa** is innate urge that causes the believer to avoid anything that is indecent, shameful, or terrible. It keeps the Muslims from behaving in a bad, evil or shameful manner. **Hayaa** can be described in three virtues: the first one is that Allah loves **hayaa**, the second, **hayaa** is one of the greatest virtues, and the last one is that **hayaa** only brings good and nothing else. (Ziauddin, Islamic Notes, 9)

The translator used the procedure of ‘*generalization*’, he utilized a general word that conveys the meaning partially, because the English language lacks a concept which can cover the meaning of this word when it is used in a religious context.

10. Hadith “Hastening to Do Good”

<p>عن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: <u>الطهور</u> شطر الإيمان، والحمد لله تملأ الميزان... (غزو: ٢٣ (٤/١))</p>	<p>الحديث ST</p>
<p>On the authority of Ibn Malik –al- Harith ibn al-Harith –al-Ash’ari, may God be well pleased with him, who reported that the Messenger of God, God’s blessings and peace be upon him, said: “<u>the act of purity</u> is half of faith and “praise be to God” fills the scale... (ibidem.)</p>	<p>Mokrane.G translation TT</p>

➤ The act of purity الطهور

Tahur or **tahara** linguistically means everything clear, net, and everything that is not mixed with something strange affects its properties and qualities.

From a theological point of view, it could be in two meanings, the first one is purification of clothes and body from the impure and the impurity; also, purification from ritual impurities by means of **wudu** and **ghusl**. While, the second meaning is the purification of heart and inner self, some Muslim

scholars said: cleanse your heart and your intention, do not wear it in disobedience or treachery. (Ibn hajar: 192)

The term **طهور** was translated to **the act of purity**.

According to oxford english dictionary, the term purity means:

1. *“To make something pure by removing substances that are dirty, harmful or not wanted”*. (Oxford dictionary)
2. *“To make somebody pure by removing evil from their souls”*. (Oxford dictionary)

Purity (tahara) is system of ritual **purity** in Islam. This system is based on two premises: the first is that humans lapse from a state appropriate to ritual activity as a result of certain bodily acts, such as defecation, sexual intercourse, or menstruation. The second, there are certain substances, such as pork or blood, that are either unclean by nature or have the effect of defiling a space, person, or object, rendering it unfit for ritual use. In both cases, the unfitness of the thing or person can be remedied by the ritual application of water or of a simulacrum (sand, clean, rock, etc). (Britannica)

There are two types of tahara: spiritual **tahara** and physical **tahara**. The spiritual **tahara** represented in the removal of shirk, kufr, nifaq, major sins, and minor sins. And the physical **tahara** is represented in removal of khabath and lifting of hadath. **Tahara** includes tayamum, wudu, istijmar, and istinja. (Britannica)

The translator opted for the procedure of ‘simplification’; he used general word **purity** which cover just a part of the meaning instead of the specific cultural item **طهور**, because the English language does not have an equivalent term that could convey the meaning of the original word.

11. Hadith “What Makes One Enter Paradise”

<p>عن معاذ ابن جبل رضي الله عنه قال: قلت يا رسول الله. اخبرني بعمل يدخلني الجنة ويباعدني من النار: قال...ألا أخبرك برأس الأمر وعموده وذروة سنامه؟ قلت: بلى يا رسول الله. قال: رأس الأمر الإسلام، وعموده الصلاة، وذروة سنامه الجهاد... (غزو: ٢٩ (٤/١))</p>	<p>الحديث ST</p>
<p>On the authority of Muadh ibn Jabal, may God be well pleased with him, who said, ‘i said, « O Messenger of God! Tell me about a work that will enter me into paradise and distance me from the fire »’. He said: ... “Shall I not inform you about the matter’s apex, buttress and summit?” I said, “yes indeed, O Messenger of God!” he said; “the apex of the matter is Islam and its buttress is the prayer and its summit is Jihad... (ibid. 29(2/4))</p>	<p>Mokrane.G translation TT</p>

➤ **Jihad** الجهاد

The word Jihad linguistically means: struggle or effort, exertion of effort and energy. It derives from effort in the sense of vastness or from effort in the sense of hardship. (Mansur, p.9)

According to the religious interpretation, Jihad comes in two ways: general and specific, so the general is to exert effort in defending everything that calls for contravening the guidance of Allah from unbelief and sin it includes the jihad of the soul, passion, and the devil. (Zuhaili, p.6)

As for the special sense: it is exerting effort in fighting the infidels among the polytheists and the people of the book until they enter Islam. And it also called Jihad al-sayf or Qital “قتال”.

The term جهاد was translated to **Jihad**.

Jihad is unique, thorough activity and cannot be equated with other religious activities. There is no religious practice performed without the component of **jihad**. In Islam, jihad is the top of religious teachings or fences that keep the fundamentals of religion, and also the protector of the Islamic nations and Muslims. Jihad is one of the most important basic teachings of Islam because jihad is a medium to achieve greatness, glory, and sovereignty. (Zuhaili, p.26)

in other words, jihad is fighting the infidels for the purpose of glorifying Islam (zuhaili, 2011 : 6), or it is the efforts to do all the ability to make war in Allah’s way. However, there is a mis-interpretation of this term by westren scholars who used it for extreme Muslims who hate the west. There are several kinds of jihad, namely : jihad in the sense of qital, jihad to uphold the oneness of Allah, and jihad must be able to prevent damage to those who have been protected by religion. (Wahid, 1982 :48)

The translator opted for the procedure of ‘*borrowing*’ (loan word), this cultural-bound word was transliterated into English because it lacks an equivalent word can convey the meaning which is deeply embedded in the Islamic context.

Conclusion:

The translator used many procedures and techniques in order to overcome the difficulty of translating CSIs. On most of his rendition he opted for the procedure of “**generalization**” (general word), we can see that he used it many times. He generally used it to close the meaning of words that don’t exist in the English language and culture, to the target reader. He sometimes adds explanatory phrases to explain the meaning of the word because most Arabic term especially in the religious context are rich and inimitable and they are difficult to be translated into one equivalent word. “**calque**”, was used with different expressions. He used this technique to deal with more specific items which are deeply embedded in the Islamic context. He supplies explanations of some Islamic concepts in a footnote.

“**Borrowing**” was used also in his translation; some words are borrowed from Arabic and used the same in the English language they were preserved in term of meaning and writing such as (**Zakat** and **Jihad**), but loan words may be ambiguous to the target reader because he doesn’t understand the Arabic language nor the Islamic culture.

General conclusion

In this conclusion, I shall answer the research questions posed in the introduction to see in what extent they have been answered, this study aims to investigate the procedures that were utilized in translating Islamic religious terms in Nawawi’s Forty Hadiths from Arabic into English language.

Religious texts are written in old, rich Arabic language, even for Arabic Muslims religious texts are difficult to be understood, so they have to read exegeses books of Muslim scholars. Therefore, religious texts are sensitive matter when it comes to translating for non Arabic Muslims.

Islamic terms have their own religious implications, and their meanings which are closely related to the context in which they are used. Hadiths contain great momentum among these terms, as it came to detail what was mentioned in the Holy Qur’an of the canons and rulings on the one hand, and because they contain special provisions and sermons on the other hand.

It is clear to the stages of this research, which falls within the framework of analytical study about Islamic religious translations, that translation is hostage to meaning, context and the peculiarities of the language itself.

The religious meanings of the terms in the context of Hadiths differ from their linguistically meaning in some locations. Also, the theological meaning of terminology is subject to its source and the reason for its inclusion, (among the terms of the Holy Qur'an are associated with the causes of decent and the combinations that it contains, and between the terms of Hadith are related to Hadith language which is characterized by brevity and eloquence.

Most of these characteristics make translating these terms in contrast with some obstacles and difficulties. It can be said that these problems stand on two parts: the first one relates to the source language through the multiplicity of the meanings of the Islamic term and it sometimes creates a kind of confusion between several meanings. The second one relates to the target language, through the use of equivalents and their connotations, especially their significance in a religious context different from the Islamic religion.

Through this analytical comparative study, I reached to a set of results:

- The Islamic term is a stored unit that encapsulates a number of meanings into one word, which must be translated as an explanatory phrase; this is due to the lack of availability English language equivalent to cover all these meanings.
- Mokrane Geuzzou dealt with these terms in different ways, which aim to capture and attempt to convey the whole meaning.
- Nevertheless, he has adopted a common method with some terms, which is preserving the originality of the term and following it with an explanation that enables the meaning to be fulfilled. The meaning was clear in many terms, and it preserved part of the ambiguity that requires a return to the books of Islamic religion in other terms.
- The translator opted for many procedures to render the meanings of cultural specific items, namely: (globalization, generalization, simplification, calque, borrowing and annotation)
- The translation of Islamic religious terms in Hadiths calls for the use of several sources, the most important are: exegeses books in order to better understand the term in the various contexts in which it is presented, and commentary books of Hadiths, because it contains explanations that help to explore the exact meaning of each term on one hand. On the other hand, to know different sides surrounding the Hadith (allowing clarification of the context) but not present in its text.

To conclude, the translation cannot cover all aspects of the noble prophet's Hadiths, because every single accurate term carries great connotations, and eloquent phrases replete with the most wonderful metaphoric expressions. However, it remains a hard and interesting challenge to the translators in the service of our religion and to spread the prophet Muhammad PBUH sayings all over the world.

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ملخص البحث

المقدمة:

يعتبر القرآن الكريم والأحاديث النبوية الشريفة منبعين للدين الإسلامي ولا يمكن الإعراض عن حقيقة أن كلام النبي محمد ﷺ هو المصدر الثاني للتشريع الإسلامي بعد القرآن الكريم. لما يحتويه من عقائد وأسس بنيوية للدين الإسلامي. كما يعتمد عليه المسلمون لفهم ما ورد في القرآن الكريم من أحكام وتشريعات تخص الحياة اليومية للمسلمين.

إن لغة النصوص الإسلامية المقدسة والقانونية هي اللغة العربية القديمة، ذات ثراء لغوي باهر ولا يمكن تقليده بأي لغة كانت. إلا أن ضرورة نشر الإسلام في جميع أنحاء العالم هي رسالة الله إلى رسله، وجب نقله إلى لغات مختلفة من بينها اللغة الانجليزية، تهدف هذه الدراسة إلى مناقشة كيفية ترجمة مصطلحات الحديث النبوي الشريف. يلجأ مترجمو المصطلحات الإسلامية إلى استعمال الشروح. قد قمت في دراستي هذه إلى اختيار أمثلة من مصطلحات الحديث الإسلامية الدينية وتحليلها ودراسة كيفية تعامل المترجم معها أثناء نقلها من اللغة العربية إلى اللغة الانجليزية. قمت في هذا البحث بمقارنة النسخة الاصلية للاحاديث الاربعين النبوية للامام النووي مع النسخة المترجمة من قبل مفران غزو، وحاولت اكتشاف الاجراءات والطرق المستعملة من طرف المترجم لتخطي صعوبة ترجمة المصطلحات الدينية.

اشكالية البحث:

ان دراستي هذه تهدف الى اكتشاف الاجراءات والطرق التي يمكن استعمالها للتغلب على صعوبة ترجمة المصطلحات الدينية الاسلامية من العربية الى الانجليزية وقد تناولت احاديث الاربعين النووية بشكل خاص.

اهداف الدراسة:

دراسة الاجراءات المستخدمة في ترجمة المصطلحات الاسلامية الدينية من اللغة العربية الى الانجليزية.

تساؤلات البحث:

تهدف هذه الدراسة الى الاجابة عن التساؤلات التالية:

كيف تصرف المترجم حيال ترجمة المصطلحات الاسلامية الدينية المضمنة بعمق في الثقافة العربية الاسلامية ؟
ما يجب على المترجم اخذه بعين الاعتبار عند لغير العرب من المسلمين؟

الفرضيات:

1. اللجوء لاستعمال أساليب ترجميه من شأنها إيصال المعنى بطرق مختلفة.
2. استعمل المترجم الشروح لتعويض الخسارة التي حدثت اثناء النقل بالمكافئات.
3. يجب على المترجم احترام المعايير الثقافية للقارئ الهدف ونقل ترجمة امنة في نفس الوقت.

المنهج:

المنهج الذي قمنا بإتباعه في بحثي هذا هو منهج المقارنة التحليلية، حيث قمت بمقارنة النسخة المترجمة للاربعون النووية مع النسخة الأصلية (اي من الثقافة العربية الإسلامية الى اللغة الانجليزية) سأقوم بتحليل الاختلافات من اجل اكتشاف كيف تصرف المترجم لتجاوز صعوبة الترجمة.

خطة البحث:

يتكون بحثي هذا من قسمين أساسيين (جزء نظري وجزء تطبيقي)، ويتكون من ثلاثة فصول:

الجزء النظري:

الفصل الأول: فيه كل ما يتعلق بالحديث النبوي الشريف: أنواع وخصائص ومكونات.

الفصل الثاني: مخصص للتعريف بالترجمة وأساليبها و مفهوم الربح والخسارة وعدم قابلية الترجمة.

الجزء التطبيقي:

الفصل الثالث: محاولة تحليل وتفسير المعلومات التي تم جمعها.

الجزء النظري:

١. الفصل الاول:

١. ماهية الحديث النبوي النبوي؟

هو قول النبي عليه الصلاة والسلام وفعله وتقريره (ان يفعل الصحابة امرا او يشتهر بينهم فيسكت عنه ولا ينكره).

٢. انواع الحديث:

ينقسم الحديث باعتبار قوله الى حديث قدسي وحديث مرفوع:
الحديث القدسي: هو الذي يرويه النبي عليه الصلاة والسلام عن الله عزوجل.
الحديث المرفوع: هو ما يروى عن النبي عليه الصلاة والسلام.
وينقسم باعتبار الصحة والضعف إلى حديث صحيح وحسن وضعيف:
الحديث الصحيح والحسن: هو ما اجتمعت فيه شروط الصحة والحسن.
الحديث الضعيف: هو ما قصر عن ذلك وهو بذلك حديث مردود لا يحتج به.

٣. مميزات الحديث:

للحديث عدة ميزات نذكر منها:

انه يكون موافق للقران فياتي باحكام موافقة للقران الكريم.

انه ياتي مبينا للقران فيفصل احكاما قد اجملت في القران.

انه ياتي بتشريع مستقل عن القران الكريم.

٤. مكوناته:

يتكون الحديث من قسمين رئيسيين هما المتن والاسناد:

الاسناد: هو سلسلة الرجال الموصلة للمتن.

المتن: هو نص الحديث اي ما يقوله النبي عليه الصلاة والسلام او الصحابي وهو الذي تستفاد منه الاحكام الشرعية.

٥. اسلوب الحديث:

يأتي الحديث النبوي على عدة اساليب وذلك لفصاحة النبي عليه الصلاة والسلام واصحابه رضي الله عنهم، ومن هذه الاساليب:

اسلوب السرد/ القصة: وهذا الاسلوب ياتي لعدة امور منها ان الاحكام الشرعية تنزل لاسباب، فقد تحدث قصة فينز الوحي مبينا لحكم هذه الحادثة.

اسلوب الطلب (الامر والنهي): غالب الاحاديث النبوية تكون بهذا الاسلوب لان الامر والنهي هما المبينان للحلال والحرام.

٦. صعوبة ترجمة الحديث:

يواجه المترجمون عدة صعوبات اثناء ترجمة المصطلحات الاسلامية في الحديث النبوي الشريف ولعل من ابرزها:
ثراء اللغة العربية لمصطلحات ذات دلالة لغوية ودينية متعددة و خلو اللغات الاخرى (الانجليزية مثلا) من مصطلحات مكافئة. فيجد المترجم نفسه امام صعوبة نقل المعنى المراد من وراء المصطلح المستعمل فيلجئ الى استعمال اساليب ترجمية مختلفة منها استعمال الشروح او النقل الصوتي للكلمة ورافقه بترجمة حرفية لتقريب المعنى للقارئ للهدف.

الفصل الثاني:

١. ماهية الترجمة؟

يعرف اللساني ج.س. كاتفورد الترجمة بانها: "الترجمة هي تعويض مادة نصية في لغة ما بما يكافئها في لغة اخرى".

٢. نظريات الترجمة:

١.٢. ترجمة كلمة بكلمة او ترجمة معنى بمعنى:

ترجمة كلمة بكلمة: هي الترجمة الحرفية للمفردات دون مراعاة المعنى والسياق الوارد.
ترجمة معنى بالمعنى: هي ترجمة المعنى في عبارة محددة كاملا مع مراعاة السياق، وهي بذلك مقابل الترجمة الحرفية.

٢.٢. مفهوم التكافؤ في الترجمة:

يعتبر التكافؤ من القضايا الاساسية المثيرة للجدل في نظرية الترجمة.

٣.٢. التكافؤ الشكلي ام التكافؤ الديناميكي:

التكافؤ الشكلي: يروي نيدا ان التكافؤ الشكلي انه يركز الانتباه على الرسالة نفسها في الشكل، وشكل النص في اللغة الاصل واللغة الهدف.
التكافؤ الديناميكي: هو اقرب ترادف طبيعي لرسالة اللغة المصدر، ويقول نيدا على هذا الاساس انه من الممكن ان نصف الترجمة ذات التكافؤ الديناميكي على انها الترجمة التي تهتم بما يقوله الشخص الذي يجيد التكلم بلغتين وله اطلاع على الثقافتين عن الترجمة فيقول تلك هي تماما الطريقة التي سنقول فيها هذا الكلام.

٣. عدم قابلية الترجمة:

قد يقف المترجم احيانا عاجزا امام بعض المصطلحات والتعابير التي لا يجد لها مقابلا او مكافئا في اللغة الهدف وقد ميز ج.س. كاتفورد في كتابه "نظرية لسانية في الترجمة" الى نوعين من عدم قابلية الترجمة وهما التعذر اللساني والتعذر الثقافي.

ويقول عن التعذر اللساني انه يبرر عندما تنعدم امكانية تعويض عنصر او تركيب اللغة المصدر بعنصر اخر في اللغة الهدف.

اما التعذر الثقافي فيظهر عندما تكون احدى الوضعيات المتميزة والهامة من الناحية الوظيفية لنص في اللغة المصدر غريبة تماما عن الثقافة التي تعتبر اللغة الهدف جزءا منها.

٤. الخسارة والربح في الترجمة:

ما ان نتفق على المبدأ الذي ينص على ان لا وجود للتماثل التام بين لغتين مختلفتين حتى يصبح من الممكن ان نقتررب من قضية الخسارة والربح في عملية الترجمة. وهي الاشارة الثانية الى المكانة الواطئة للترجمة، بحيث ان الكثير من الوقت كان يجب قضاؤه على مناقشة ما تتم خسارته في نقل نص من لغة الاصل الى لغة الهدف بينما نتجاهل ما يمكن ان نربحه ايضا، لان المترجم يستطيع في بعض الاحيان اغناء او توضيح نص لغة الاصل كنتيجة مباشرة لعملية الترجمة.

علاوة على ذلك، فإن ما يرى في الغالب على انه "مفقود" في سياق النص الأصلي لربما يستبدل في سياق لغة الهدف.

٥. اساليب الترجمة:

قمت في هذه الدراسة بالتركيز على الاجراءات التي يستعملها مترجم النصوص الدينية والمصطلحات الثقافية الاسلامية، من بينها نذكر:

الترجمة بالاقتراب: وهي ابسط تقنيات الترجمة، اذ يقوم المترجم بنقل صوتي للمصطلح من اللغة الاصل الى اللغة الهدف.

الترجمة بالتعويض: تستعمل هذه التقنية اثناء الترجمة بين لغتين مختلفتين من حيث البنية اللغوية للجمل، فيتم تعويض ما يصعب نقله من اللغة الاصل الى اللغة الهدف بما تتوافق مع البنية اللغوية للغة المنقول اليها.

الترجمة باستعمال الشروح: معظم مترجمو النصوص الدينية يلجئون لهذا الإجراء، حيث يصعب نقل مصطلح إسلامي إلى مقابل مكافئ في اللغة الهدف وذلك لثراء المصطلحات اللغة العربية وما تحمله من دلالات ومعاني متعددة. فيستعمل المترجم حاشيته لإضافة شروح تتعلق بالمصطلح الذي قام بترجمته الى مفردة مكافئة او المصطلح الذي تمت نقحرتة

(الكتابة الصوتية).

الجزء التطبيقي:

٣. الفصل الثالث:

قمت في هذا الجزء العملي من الدراسة بإستقصاء الاساليب المعتمدة من طرف المترجم لترجمة المصطلحات ذات الخصوصيات الثقافية الخاصة بالمصطلحات الاسلامية الدينية المستخرجة من النسخة المترجمة من كتاب الاحاديث الاربعون النووية من اللغة العربية الى اللغة الانجليزية وذلك من خلال تحليل هذه الامثلة المستخرجة من النص الاصلي والنسخة المترجمة.

المنهجية والعينة:

قمت بجمع بيانات هذا الفصل بالاعتماد على الكتاب الاصلي وترجمته حيث تتكون هذه البيانات من عشرون مثالا مع الترجمة من النسخة المترجمة حيث اعتمدنا منهج المقارنة التحليلية لاكتشاف الاساليب المتبعة لترجمة هذه الامثلة من اللغة العربية الى اللغة الانجليزية ونذكر منها مثالين:

Hadith ‘Works are Only According to Intentions’

الحديث: عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " إنما الأعمال <u>بالنيات</u> وإنما لكل امرئ ما نوى..."	الحديث:
It is reported that the leader of the believers Abu Hafs Umar ibn al-Khattab may God be pleased with him _ said: I heard God’s Messenger, may God’s blessings and peace be upon him, saying: “Verily works are only according to <u>intentions</u> , and each person (gets) what he intends...”	Mokran.G translation :

الحديث الاول "انما الاعمال بالنيات":

المثال الاول:

في هذا المثال قام المترجم بترجمة كلمة "النية" الى « intention » وهو المقابل الاقرب لهذه الكلمة في اللغة الانجليزية حيث قام بإستعمال اسلوب التعميم والذي من شأنه تقريب المعنى بشكل اوضح للقارئ المتلقي.

Hadith ‘The Cardinals of Islam’:

الحديث: عن ابي عبد الرحمان عبد الله بن عمر بن الخطاب رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: بني الإسلام على خمس <u>شهادة</u> ان لا اله الا الله وان محمدا رسول الله، و <u>اقام الصلاة</u> ، و <u>ايتاء الزكاة</u> ، و <u>حج البيت</u> ، و <u>صوم رمضان</u> .	الحديث:
It is reported from abu abd al-Rahman Abd Allah ibn Umar, may God be pleased with father and son, that he said: I heard God’s Messenger may God’s blessings and peace be upon him, say: ‘Islam is erected on five cardinals: <u>bearing witness</u> that there is no deity except Allah and	Mokran.G translation

Muhammad is God's Messenger, establishing the prayer, paying the poor due (zakat), making the pilgrimage, and fasting the days of the month of ramadan.

الحديث الثاني "اركان الاسلام":

المثال الثاني:

في المثال الثاني قام المترجم بترجمة كلمة "الزكاة" الى "zakat(poor due)" باستعمال اسلوبين هما الترجمة بالتعميم وذلك لتقريب المعنى للقارئ المتلقي، كما استعمل اسلوب الاقتراض لنقل المصطلح الاسلامي الى الثقافة الانجليزية لانه لا يوجد مكافئ له. كما اعتمد على الشروح اسفل ترجمته وذلك بترجمة شروح علماء المسلمين.

النتائج:

من خلال تحليلنا للبيانات المجمعة تبين لنا انه تم اعتماد ثلاثة اساليب للترجمة وهي:

١. الاقتراض.

٢. الترجمة بالتعميم .

٣. الترجمة اضافة الى الشروح.

٤. الترجمة بالنسخ.

الخلاصة:

نستخلص من هذا التحليل ان المترجم قام باعتماد اساليب الترجمة الخاصة بالمصطلحات ذات الخصوصية الثقافية والتي من شأنها تقريب المعنى للقارئ المتلقي، وذلك باستعمال تقنية النقل بالمكافئ والترجمة بالاقتراض بالاضافة الى الشروح من اجل نقل تام للمعنى وتقريبه اكثر للقارئ المتلقي الذي لا إلمام له باللغة العربية و ثراء مصطلحاتها.

الخاتمة:

تتميز المفردات ذات الخصوصية الثقافية بصعوبة ترجمتها، كما تعتبر الترجمة الدينية من اصعب انواع الترجمة وذلك لما تفرضه مبادئ وتعاليم ديننا الحنيف من جهة، وللحمولة التي يحملها كل مصطلح من جهة اخرى. وقد حاولت في هذه الدراسة تناول طرائق المترجم في التعامل مع المصطلحات الاسلامية ضمن ما يفرضه سياق الحديث. وذلك بين الحفاظ على اصلية المصطلحات والبحث عن المكافئات. هذه الاصلية، التي يظهرها الرسم الصوتي، تفتح المجال والامل لاعتماد وشيوع المصطلحات الاسلامية في اللغات الاخرى كما ان شرحها يسمح باعطاء صورة صحيحة عن اهم المبادئ التي يقوم عليها ديننا الحنيف من جهة اخرى.

