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Option: Translation

**Translating Hadith into English.**

**A Comparative Study of *Hadith Djebri*'s Translations**

**A Dissertation Submitted to the Department of Letters and English Language in Partial  
Fulfillment of the Requirements for the Degree of Master in Language and Culture**

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## **Dedication**

I dedicate my work to Nedjela, Lassaad Bessaa, Soufyane Abdellatif, Sabrina Arrous, Sara Bentria & Aicha Mezari, and to the twins Romayssa and Nesrine. Saying a loud: “thank you of being near!”

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My appreciation extends to my father, my sisters and close friends.

## **List of Abbreviations**

E.g.: Example

I.e.: Clarification

PBUH: Peace Be Upon Him

SL: Source Language

ST: Source Text

TL: Target Language

TT: Target Text

Vs: Versus

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# **GENERAL INTRODUCTION**

The Prophet Mohammed Peace Be upon Him was sent to human kind with the prophecy delivered by the archangel Djibril. His sayings generally include an instruction or a deed; yet, scholars specialized in Islam “*Ulamaa*”, added behaviors of his Companions, to be included in the Sunnah also. Based on the statistics of Pew Research Center, in 2015, Islam is the fastest growing religion all over the world. It is stated that the number of Muslims in 2010, is doubled to 23.3% of the global population. Also, it expects that, Muslims are to be almost 30% of the world’s people.

Religion is a crucial element of any nation’s culture, thus, each culture has its religion, which can be transmitted from a culture to another. However, such process of transmitting a culture to another is discussed by Toury who stated that it is a translation which, “inevitably involves at least two languages and two cultural traditions” (cited in Dweik & Shakra, 2010, p.03). In this sense, any text type especially religious text has to be well understood, in order to be well transmitted, highlighting both of the source language culture as well as the target language culture. Following such statement, leads on stating that translation is the process which focuses on both bilingualism and biculturalism. In the field of translation studies, translating religious text is a controversial task, since it caused a conflict when the translation of the Bible took place. The first orientation is the faithful translation; it consists of preserving the originality of biblical expression, so that the translation will be on its highest extent of authority and credibility. However the second one is pioneered by Eugene Nida (1998, p.26), who gives an opposite stand, admitting that: “the relevance of a message is not in the formal features of a text but in its semantic content, some measure of freedom is required” (cited in Butnariu, 2017, p.354). He sees the religious text a long unit of sense, which cannot be fixed on particular segments and has to be dynamic depending on its meaning. Another contrasting perspective valorizes the communicative nature of the religious text; thus for a TT to be communicative, it has to have an equivalent effect, on TT receptors, similar to the effect of ST

on its readers. Therefore, a functional approach covers the religious text, regardless the type of audience, the foreign text should be addressed to various kinds of audience (ibid, p.253).

Despite these controversial standing points, translating Hadith in particular is sensitive, because of the complexity of Arabic language, Qur'anic words and statements, the linguistic differences between Arabic and English, and due to the cultural gap between both languages.

In the present study, all the three dimensions are taken into consideration, keeping in mind that the corpus taken in this is the Hadith Djebri; "The Mother of all Prophet's Speeches", which is meant to be the only hadith that contains the principles of Islam, as well as some signs of the end of the world.

### **Statement of the Problem**

In translating religious texts, the impression of the TL receptor is to be taken into consideration, and the use of the exact religious terms of the ST is to be spotlighted. Thus, translating religious texts especially hadith cannot be accomplished unless the translator is at a high level of both, linguistic competence and cultural awareness. Consequently, the study lies on analyzing comparatively three translations of *Hadith Djebri*, and depicting the appropriate translation which covers the three dimensions of translating hadith. Also, to answer the following questions:

- What are the requirements of translators of hadith?
- What are the followed procedures, methods, and strategies followed in translating hadith?
- How is the model that can be suggested, in translating hadith?

In line with the above questions, the study framed three hypotheses:

-If the translator preserves the sacred Qur'anic features of hadith, structural strategies would be adopted.

-If the translator renders the meaning of hadith without the linguistic content, semantic and pragmatic strategies would be adopted.

-If the translator looks to the equivalent effect and a reaction of the TT receptors, pragmatic and cultural strategies would be adopted.

### **Aims of the study**

It aims at investigating the area of Arabic-English translation, drawing the attention to the importance of, the lexical knowledge, pragmatic and the functional meaning, during the process of translating hadith. Pinpointing the possible problems, that may encounter the translator. Furthermore, it sheds light on valuing three translations of Hadith Djebri, and depicting the various mistakes made in translating it.

### **The significance of the study**

Despite the fact *Hadith Djebri* contains the core principles and pillars of Islam; the field of Translation Studies evokes a controversy in translating religious texts. Thus the significance of this study lies on, featuring the suitable translation strategies followed in translating hadith, to be used in spreading Islam all over the world. Furthermore, the complexity of Arabic language might cause mistranslations, so, this study will provide further suggestions to avoid any mistranslation.

## **Limitation of the study**

The findings of this study are generalized from three translations, which are not published in the same year. Also, it is limited to translating the linguistic, semantic and functional features of hadith; but it ignores aesthetic and rhetorical features of hadith.

## **Research Methodology**

In this comparative analysis, attention is paid to: the level and attitudes of the translators, the purpose of the hadith and its type, the target audience and the culture of both SL and TL. It is an analysis at the word level and beyond it, which investigates similarities and differences between variant translations. Translations made by Ezzedine Ibrahim and Denys Johnson Davies, Ahmed Badi and Ibrahim Aburisha. Then, after deducing the appropriate translation, hypotheses will be affirmed or rejected.

## **Structure of the thesis**

The thesis consists of three chapters, a general introduction and a general conclusion. The first one deals with “Translation Theories”. It starts with a general over view about translation, and its theories. Then, it discusses the different procedures and strategies of translation. Last, the third one is concerned with the obstacles encountered in translating a work, from a source language, which differs in culture from the target language. Next chapter “Translating Hadith” consists of three sections; the first is set for defining Hadith and stating its types and features. The second is concerned with its different frameworks. The last one, suggests a model for translating hadith, after stating the possible difficulties, which may which may be encountered during the process of translation. Finally, comparative analysis of the translations of Hadith Djibril will take place, at the level of word and beyond it.

# **CHAPTER ONE: TRANSLATION THEORIES**



## **Chapter One: Translation Theories**

Years ago, translation studies were only concerned with the aspect of bilingualism, dealing with two languages and a message in-between; however from the 19<sup>th</sup> 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 open to be associated with other aspects of language such as culture and rhetoric. This chapter starts with an overview about translation. Then it discusses its different theories, including equivalence, gloss translation, semantic and communicative translation, as well as it discusses the different procedures and strategies of translation.

### **1. Definition of Translation**

As it is stated by Catford (1965), translation is a “replacement of textual material in one language by equivalent textual material in another language” (Montasser, p. 1); it is a process of replacing a linguistic item within a language, by its equivalent linguistic item of a different target language. His interest was mainly and only about the structural differences between both the source language and the target language, including differences in gender, numbers, cohesive devices...etc.(Shaheen, 1991, p. 37). The partisans of such perspective call for the word-for-word translation, which focuses on the equivalence at the word level.

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 meanings 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 to 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. Alejandra 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 The 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.

## **2. Translation theories**

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

### **2.1. Eugene Nida’s translation theories**

Eugene Nida (1964) is one of the pioneers of modern translation, whom interest is no more about the distinction between the free and literal translations, rather he is interested on

the involvement of the translator in the process of translation. He distinguished two types of equivalence:

### **2.1.1 Formal equivalence**

Nida associates 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. (Shakernia, 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)

### **2.1.2 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 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 thoughts 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 (Shakernia, 2013, p. 2).

## **2.2 Gloss translation**

Venuti (2000, 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 gives 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.

## **2.3 Peter Newmark’s translation theories**

The Czech Peter Newmark, is a theorist of translation studies, he wrote his thoughts and ideas in many books, however his main claim about “semantic translation” or “communicative translation”, is stated on his book of *Approaches to Translation* (1981). He gives importance to the equivalent-effect, culture and language, writer and translator (Fengling, 2017, p. 32). In addition, he (1988) sets different methods of translation including, the word-for-word translation, the literal translation, and the free translation (cited in Ordudari, 2007, p. 3).

### 2.3.1 Semantic and Communicative Translation

	Semantic Translation	Communicative translation
Culture	Contextualizes meaning of original text.	Assimilates the foreign culture.
Translator	Uses the ST culture.	Uses the ST as the only material.
Relation to ST	Loss of meaning in an inferior manner.	Gaining meaning.
Form of ST	Loyalty of ST author	Respecting ST author, but overriding loyalty to TT norms.
Form of TL	More complex, detailed and awkward.	Smoother, more direct and simple.
Purpose	Reproducing the author's idiolect significantly.	Communicating ST message, to have the equivalent-effect on the second reader's mind.
Text type	Serious literatures, quotations, autobiography and any important statement.	Vast majority of texts: Non-literary writings, standardized and informative texts.

*Semantic Translation Vs Communicative Translation* (Munday, 2001, p. 45)

### 2.3.2 Word-for-word translation

The translator follows such method, to keep the same word order of the ST, and all the primary meanings of different SL brief neutral simple sentences. (Fang & Lu, 2012, p. 742) Words are translated solely, out of context. (Newmark as cited in Ordudari, 2007, p. 3) i.e. SL words have their correspondence in meanings in TL, and such translation keeps the same word order with the exact equivalent meaning.

### **2.3.3 Literal translation**

It is beyond the word level, it focuses on transferring the same grammatical constructions of ST into TL. Words are translated singly, and context is neglected. (ibid) in other words, it is the transferring of collocation to collocation, sentence to sentence ...etc. by ignoring context and words are translated singly also.

### **2.3.3 Free translation**

It is the production of TT while neglecting ST features; the translator is allowed to produce a text which is different in style, form and content from the ST (ibid. p. 4). i.e. following the so-called one-to-one translation, leads to translating words in context, since each ST word has its correspondence in TL, but they may be different when they are put out of context.

## **2.4 Functional theory of translation**

It appeared in Germany, by the emergence of the communicative approach. It gathers Katharina Reiss's text type and functional language, as well as Hans Vermeer's Skopos theory (Munday, 2001, p. 73).

### **2.4.1 Reiss's text type**

In 1970's, Katharina Reiss dealt with equivalence at the text level, focusing on its communicative nature and on language dimensions. She sets four types of text:

- **Informative:** in which facts and topics are represented logically, focusing on transmitting the conceptual content of the ST. Reiss suggests "Plain Prose" as a method of translation, which necessitates using explanations when needed.

- Expressive: in which the sender's attitudes are expressed aesthetically, focusing on transmitting the artistic form of the ST. She proposes "identifying" as a method of translation, which emphasizes on adopting the standpoint of the ST author.
- Operative: in which the receiver's responses are appealed dialogically, pointing on producing and eliciting same responses, which are appealed in the ST. She suggests employing "the adaptive" method in translation, which stresses on the equivalent effect among TT receivers.
- Audio-medial: supplementary text of the previous three texts, which includes visual images and music. It requires the "supplementary" method, which aims at adding on written words visual images and music... etc. (ibid)

#### **2.4.2 Hens Vermeer's Skopos Theory**

In 1970s, Hens Vermeer introduced the Skopos theory when he co-authored a book with Katharina Reiss. "Skopos" is derived from the Greek term of purpose or aim, thus the theory focuses on the aim behind translating a ST, as well as on the TT itself, which Vermeer called *translatum* (ibid, p.79).

Reiss and Vermeer in their book, *Groundwork for a General Theory of Translation*, they explained the frame of Skopos theory. It is a receiver-oriented translation, which focuses on reader's culture, it has an aim that is to be performed by receivers and it sets the various strategies and methods used to produce a functionally appropriate results. Its main aim is to let TT function in the target culture adequately, carrying out ST information faithfully.

Furthermore, Vermeer explained "What the Skopos states is that, one must translate consciously and consistently, in accordance with some principle respecting the target text. The theory does not state what the principle is: this must be decided separately in each specific case (ibid, p. 80) He clarifies that the linguistic feature is ignored, and the focus is on

the functional consistency between ST and TT; it deals with texts separately depending on the translator's purpose of translation, depending on the charges given to him.

### **3. Methods and procedures of translation**

The existed dissimilarity between methods and procedures lies on the size be translated; if the translator deals with a whole text, he uses methods, whereas if he deals with smaller units of language, he follows translation procedures. (ibid, p. 3)

#### **3.1 Translation methods**

Regarding translation methods, Peter Newmark has to be recalled, since he sets types of methods, depending on the type of ST and its culture (Newmark, 1988, p. 45). In addition to the previous mentioned (word-for-word translation, literal translation, semantic translation, communicative translation and the free translation), he furtherly sets the following:

- Faithful translation: the faithfulness is given to the ST meanings, to transfer them using TL Linguistic structure.
- Adaptation: the freest method of translation and it is mainly used in translating plays. It attempts to convert the ST culture into TL culture.
- Idiomatic translation: ST collocations and connotations contain a message; which is transferred through distorting nuances of meaning into TT. Idiomatic translation is used for colloquial and idiomatic texts.

#### **3.2 Translation procedures**

Direct and oblique translations are the spotlight of translation procedure, since Vinay and Darblnet (1958/2000) give their taxonomy, regarding the three levels they distinguish,



where procedures may be employed: lexicon, grammatical structures and the message itself. (Brzozowska as cited in Walinski, 2015, p. 58)

Vinay and Darbelnet come with direct procedures to follow, when dealing with two languages that are similar in their structure and metalinguistic nature. The translator may face gaps between SL and TL, and these procedures allow him to transport SL word piece by piece to TT. These procedures are as the following: (Walinski, 2015, p. 58-64)

- Borrowing: the simplest procedure, the SL word is transferred directly to TL. It is used for artistic or rhetorical purposes, or when there is no equivalent SL word, in TL. E.g. all names of food are borrowed from language to another, including *Pizza* and *Kabab*.
- Calque: it is a kind of borrowing which deals with expressions, where the SL elements of expression are transferred literary, to TL. It is used for the same purposes of borrowing. E.g.: *Grade Ciel* in French is translated in Arabic by using calque as ناطحة سحاب.
- Literal translation: it is somehow the word-for-word translation; which is used generally within the transfer between two languages of the same family. However, if there is no possibility to render meanings of SL words, the translator uses the free translation procedures.

However, they propose oblique or free procedures, in dealing with two languages that are not parallel in their structure and metalinguistic nature. The translator cannot use direct procedures; rather he uses oblique former procedures, which allow him to render meanings, by changing the style as well as the structure of ST. These procedures are as the following (ibid):

- Transposition: it consists of changing the word classes of ST, without changing the intended meaning.

- Modulation: it consists of changing the perspective of the message itself, without changing the intended meaning. In more simple words, this procedure involves a change when an expression, which is translated literally into TL, is still strange for the target audience, so the translator changes the perspective of the message, to be close to the receptor's culture, as long as meaning is not changed. E.g.: the French expression *assurance-maladie*, is translated into English, following modulation procedure to be *health insurance*.
- Reformulation: it consists of changing the style of utterances, without changing the intended meaning. It is concerned with translating idiomatic expressions and proverbs. E.g. saying *you're welcome* is translated to *لا شكر على واجب*, and not *أنت مرحب بك*, so there is a change in the whole style but the meaning is always the same.
- Adaptation: it is best defined as "a procedure which can be used whenever the context referred to in the original text does not exist in the culture of the target text, thereby necessitating some form of re-creation ... to achieve an equivalence of situation wherever cultural mismatches are encountered". (Vinay & Darbelnet as cited in Baker & Malmakjaer, 2001, p. 6) Furthermore, it is used when there is no equivalent situation in the target culture; Vinay and Darbelnet admit that the situation of an Englishman kissing his daughter on her mouth, as sign of love, cannot have the same connotation in French, therefore a re-creation or an over-rendering is needed to have a kind of situational equivalence, which does not cause any misinterpretations (Walinski, p. 63)

### 3.2.3 Transliteration

Transliteration and transcription are synonymous terms for a procedure of translation, which refer to the transfer of a TL word into a TL text. (Newmark as cited in Ordudari, p. 5) It stands as a procedure of translation, where the translator uses equivalence at alphabetical

system level. It is “an operation whereby the characters of an alphabetic writing system are represented by characters from another alphabetic writing system” (Wright & Budin as cited in Hassan, 2016, p. 120) In other words, it is an alphabetical transfer, when the translator uses character of an alphabetical writing system, which is pronounced the same way as the character of the character of the original language. (Hassan, p. 120) E.g. سجود السهو is transliterated as *sudjoudouassahwi*.

#### **3.2.4. Domestication and Foreignization**

When dealing with texts of cultural terms, the translator tends to be invisible while translating, by taking the authorship to produce a readable TT. The aspect of invisibility is cited by Lawrence Venuti; he explains it regarding the Anglo-American culture. He sets that the translator has to produce an idiomatic and readable TT, which is clear and typically read by people of the target culture (Munday, p.146) Furthermore, he sets two aspects of translation, which can be both procedures and strategies; Domestication is followed, if the translator is invisible in the TT and he adopts the target culture; but, foreignization is followed, if he is visible in TT and he is faithful to the source culture:

- Domestication: “an ethno-deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.” (Venuti as cited in Yang, 2010, p. 1) It is concerned more when adopting the culture of the TT, and minimizing the strangeness of the foreign text, in order to be direct and smooth with a fluent style.
- Foreignization: it is defined as “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home” (ibid) Hence, it is concerned when the culture of the ST is preserved, and the receptor faces strangeness with the

TT. Therefore the TT is not to be an understandable text, due to the maximization of the foreign text's strangeness, to target receptors.

### **3.2.5 Omission**

Omission consists of skipping one SL word or more, during the process of translation. This procedure might be the aftermath of the existing cultural clashes between SL and TL (Iacovoni, 2009).

### **3.2.6. Descriptive Equivalence**

Regarding the culture-bound words, which are particular for SL culture, it is better to use the descriptive procedure. It in this procedure the meaning of culture-bound terms is clarified in more than a few words (Newmark as cited in Ordudari, p. 3).

## **4. Translation strategies**

Translation strategies had the inattention of many scholars; including the great Cicero then St Jerome, then nowadays scholars discussed these strategies from different perspectives, among them Peter Newmark, Mona Baker, Ghazala and Chesterman. In this research, an emphasis is put on Chesterman's classification of translation strategies, since in 1997, he classified them in detail in the fourth chapter of his book "*Memes of Translation: The Spread of Ideas in Translation*".

As Chesterman explained, a strategy is a kind of process, which explicitly manipulates the text, to rich a solution to particular problem of translation (Branco, 2007, p. 51) His taxonomy of strategies consists of three divisions, each explained as follows:

### **4.1. Syntactic strategies**

Mainly concerned with literal translation, which deals with the ST(s structure; following this strategy, the translator has to have a clear comprehension of ST; he decomposes it into words, phrases clauses and sentences. Then he gives formal equivalences

in the TL, then he ends up by a reformulation at different levels using particular procedures, or what Chesterman called “sub-strategies”, including: calque, loan, phrase/clause/sentence structure change, unit shift, cohesion change and transposition. (ibid, p. 52) Such emphasis on the structural and syntactical level of texts, leads opting for these strategies when dealing only with specificities and monosomies.

#### **4.2. Semantic strategies**

Primarily concerned with rendering meanings; in such strategy, the translator goes beyond the syntactic units of speech; rather he focuses on what the Paris School called “units of meanings” (Jungwha, 2003, p. 10). This strategy or process of translation has three steps to be accomplished (ibid, p. 10): comprehending the sense of ST’s units of meaning, then de-verbalizing linguistic items from their expressed meaning (linguistic structures of ST are neglected and the sense is emphasized), and then reformulating the taken sense from SL in TL structure. Furthermore, Chesterman sets sub-strategies adopted while rendering meanings, among them: synonymy, antonymy (which they render the exact meaning directly or with negation), abstraction/distribution/emphasis change (which deal with reformulation of meaning into TL, for a reason or another) and paraphrasing, that is another production of the ST meaning in TL style (Branco, p. 52).

#### **4.3. Pragmatic strategies**

Chesterman sets that; structure and meaning are not totally required when translating an informative text. It is beyond syntactic and semantic standards and deals with meaning regarding what content is necessary to be put in the TT. (ibid) the translator here has to select the familiar information in the TT, and too decide how to translate it (Chesterman as cited in Schaffner, p.30).

Despite the fact that the functional approach of translation, and especially Skopos theory, deals with translating according to the receptor’s orientations, as well as the purpose

behind translation; Chesterman's last strategies are concerned with what and how to translate. Consequently, he sets his last sub-strategies focusing on the functional theory, on the cultural differences between SL and TL and combining syntactical as well as semantic strategies. These sub-strategies are a mixture of cultural filtering (which Venuti refers to as domestication or foreignization), explicitness and information change, interpersonal and illocutionary change, visibility change and transediting, and even the partial translation.

However, nowadays translating cultural elements needs another translation process, in order to avoid any misinterpretation of ST, which may lead to misunderstanding of the foreign text. The translator has to understand the ST and has to have a cultural background about both ST and TT culture; simply, his translation needs SL linguistic and cultural borrowing followed by an explanation, then he replaces the SL cultural referent by an the explanation, at that point he gives an equivalent TL cultural referent, then he deletes it and he finally makes up its literal translation in TL (Duenas as cited in Guerra, 2012, p. 7).

By the end of this chapter, a conclusion is shaped out of a deep look at translation theories. The process of translation needs a careful analysis of the text; so that the translator can chose 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 texts such as religious ones. The Holy Quran and the Hadith are not only the highest sensitive text, but also, unique, communitive and of complex nature. Consequently, the next chapter will deal with the identification of hadith and how to translate it.

**CHAPTER TWO:**  
**TRANSLATING HADITH**

## **Chapter Two: Translating Hadith**

No one could deny the fact that the prophet's Mohammed (PBUH) Hadith, is the second source of all Islamic laws and aspects, after the sacred book Quran, because of its religious, structural and artistic uniqueness. Relatively, Muslims depend on it, hand in hand with Qur'an, to let them be the core principles of their daily life.

Rising such attention, pinpoint questioning about the exact criteria of such sayings, and how to distinguish the genuine Hadith, from the fake one. 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. Last, it includes a combination of norms, which can be followed to translate hadith appropriately.

### **1. Overview about Hadith**

Scholars of different religions were interested in a separate field of study, known as the science of Hadith; *Ilem Elhadith*.

#### **1.1. Defining Hadith**

Besides its literal meaning, which is regarded to be all the sayings of the prophet Mohammed PBUH, Mohammed Manzur Ilahi (1932, p.3), 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 more simple words a hadith is concerned with, all the sayings and practices of the Prophet Mohammed and his Companions, whom he agreed on.



The prominent expert of Political Islam, Warner Bill (2010, p. 01) admits that “a Hadith or a tradition, usually a paragraph long, is an action, brief story, or conversation about or by Mohammed”. Bill came to distinguish all the possible suggestions that the prophet Mohamed’s presence is crucial in, a saying, an action or a conversation, where he is a part of.

Each and every hadith contains a story, or a deed to follow, which is called *Sunna*. The collection of multiples hadiths constitutes The Hadith, and the actual plural form of hadith is *Ahadith* (Warner, 2010, p. 2).

### **1.2. Kinds of Hadith**

The Prophet’s sayings have various classifications, according to specific measures. 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*” (Zelaci, 2014, p. 16).

According to the degree of 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 an 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 the Weak one, narrated by a single narrator, many times. (ibid, p.16)

### **1.3. Features of the 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 these prophetic hadith is to explain how to perform the Islamic instructions that were mentioned in the holy Quran such as the performance of prayer, fasting Ramadan,

pilgrimage, and many others deeds. It gives even important details about the prophet's life.”(Zelaci, p.15-p.16)

Regardless the fact that the language of the Hadith is similar to the language of Holy Quran, Elhabib Zelaci, 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 Mohamed 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 as performance of prayer, which is mentioned twice, in the Quran first as:

"حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ" (البقرة، 238)

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 Bukhari’s collection of Hadith as “صلوا كما رأيتموني أصلي”.

Each hadith is composed of three parts: *Ma'tn*, which is the text of the saying; *Isnad*, which is the chain of narrators or transmitters of the saying, and the name of the book of collection. (Hashim, p. 1) i.e. 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.

In order to say a particular hadith is genuine, it has not to be against neither the verses of Quran and established Sunnah, nor against the foundation of Islam and Islamic common-sense. (Burhan)

## 2. Frameworks of Hadith

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 text

AbūJa'far Muḥammad ibn Jarīr al-Ṭabarī, who is according to Britannica Encyclopedia, known to be an Iranian Muslim scholar, wrote a book about rendering the meanings of Coran "*Qur'ān Commentary*". He came to explain the verses of *Surat Alhasher*, when *Allah* has clearly mentioned, that the prophet's sayings are not said from his own desires; rather they are delivered to him from *Allah*, by *Djebriel*. On the light of the verse of *Surat Elhasher*:

"وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ" ( النجم، 4/3)

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

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ"

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:

"كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ" (البقرة،

(151)

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 a sacred nature, which includes special Qur'anic 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 Qur'anic 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, p. 21-22).

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (يوسف، 111)

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 the hadith a narrative framework, in order to spread the values and morals of Islam. (بادشاه، 2015، ص. 133) 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 (ibid, p. 134).

Hafedh Mohamed Badshah (2015, p. 134-136), who is an assistant professor at the University of Benjab, in his article, dealing with the story inside the hadith; he classifies the narrative framework into three categories (personal translation):

- Historical Narratives: Stories about past events and facts, about either previous prophets, or about Israeli people “Banu-Israel”, 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 *Djebril*.
- 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.
- Metaphysical Narrative about 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.

Badshah (ibid, p. 137-138) keeps on analyzing the narrative framework of the hadith, and he concluded by finding out that it is (personal translation):

-Divine and not mind created; when it is of historical nature.

-Purposeful; it includes an implicit admonition to grasp.

-Authentic and not fictional; it includes real life events of the prophet and his Companions.

-Descriptive; it describes the scene or the incident the ways in which, the listener feels involved. It describes also persons' physical appearance, as well as peoples 'emotions and feelings.

-Rich and interesting; it covers a wide range of topics, which makes listener eager to know more about it.

-Emotional; it plays with the listener's emotions, and bears itself in his mind unconsciously, without memorizing the settings.

-Ethical; it has a high degree of morality and ethics, since even when tackling sensitive topics, it uses respectful religious terms.

-CCC "concise, clear and cohesive"; it is short, with no figurative or stylistic language that is tied up cohesively.

Unquestionably, Hadith is of a narrative nature, which seeks the understanding of listeners and raising their critical thinking to grasp morals from the told stories; hence it is used for expository rhetorical purposes.

### **2.3 Normative text**

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 some changes in something else (Maeta, Sasada & Mori, 2015, p. 01)

In normative texts, the addresser is considered as the one in charge, to give specific instructions or general rules, addressing receptors 'behavior. It deals most of the time with the illocutionary force of utterances (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-hurayra* in *Elbukhari's Ad- Adeb El-Moufrad*, "I was sent to perfect good manners". (Personal translation)

إنما بعثت لأتمم صالح الأخلاق. (البخاري، 118)

Consequently, he comes to give instructions for his nation, and Muslims have to obey his orders, and to avoid his warnings, because Allah commanded them to that in the seventh verse of *SuratElhasher*:

"وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا"

Aida Naghesh (396 ص، 2017، ناغش)، whom is an Assistant professor at the University of Mohammed Bouguerra Boumerdes, in her article entitled with *The Imperative Structure on Hadith* "صبيغ الأمر في الحديث النبوي دراسة تداولية"، she sets seven forms in on all the sayings of the prophet, emphasizing on two forms; the original imperative form of following the verb "Do!". Illustrating with several hadiths, including (Personal translation):

صلوا كما رأيتموني أصلي (البخاري، ص367)

إذا صليتم على الميت، فأخلصوا له الدعاء (الامام محي الدين، ص 164)

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 particular behavior. Whereas

Naghesh stated another form of imperative structure of hadith, embedded in narratives, which Osten named, perlocutionary acts. (ناغش، 2017، ص.407). Perlocutionary acts, as opposite to illocutionary acts, are the effects of narrative utterances on receptor, for instance saying “People here are suffering from poverty”, leads the addressee to give an instant charity. Furthermore, illustrating with the prophet's saying narrated by *Abu-Hurayra*:

ألا أدلكم على ما يمحو الله به الخطايا، ويرفع به الدرجات؟ " قالوا بلى يا رسول الله. قال: "إسباغ الوضوء على المكاره، وكثرة الخطى إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط ( الامام محي الدين، ص 286)

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. 163).

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,



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 it pragmatic meaning, and its situation of occurrence, in order to translate it adequately. For instance the translation of the saying of “أعظها و توكل”, 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)
- **Intertextuality:** “the relationship between a certain text and other texts which share characteristics with it” (ibid). On this light, intertextuality 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 Al-Imam 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 *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 Wudu, a translator uses a combination of English words in order to deliver the exact meaning of Wudu (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 *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 *Zakkah*, might be translated as spending “*Infaq*”, or charity “*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 *Mushrik* and *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 *Fatth 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 Skopos 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 THREE: ANALYSIS OF  
TRANSLATIONS OF HADITH  
DJEBRIL**



After dealing with general aspects of the prophet's Mohamed PBUH sayings, as well as, representing various translation theories, which are needed in this research, we came to make up an analytical study for specific hadith that is translated by three different translators. In this chapter, we will discuss the translation of the well-known *Hadith Djebriil*, the second hadith in the collection of *Imam Nawawi's Forty Hadiths*. . These translations are provided with the original text, taken from the same book *Nawawi's Forty Hadith*. It will provide a comparison between three variant translations; Two of them are done by Mohamed Abu-risha and Imam Ahmed Badi, although, the third one is co-translated by Ezzedin Ibrahim and Denys Johnson Davies. On the light of previous translation strategies, the analytical side of this research will be divided in two parts. The first one will examine translation procedures and strategies used at the word level, and above it. Also, it will identify the mistranslations, using Arabic and English Dictionaries, *SharhArba'een Nawawi* “شرح الأربعين النووية”, by Imam Mohammed Ibn-Othaimeen, *Elmisbah Elmounir Fi-sharhElkabir* “المصباح المنير في شرح الكبير”, which is a dictionary of Islamic words by Elfaioumi, as well as, Mounir Elbaalabaki's *Elmawourid* “المورد”. Whereas the second part, has to do with the analysis taken from the former one, will detect the appropriate translation, which shapes the sacred nature of hadith, renders its identical meaning, and results in its same effect.

### **1. Introducing the corpus:**

Islam is the religion of peace, and it has to be well described for foreigners, to spread it without falsification. Therefore, the corpus of this study is hadith of Djebriil when describing Islam to the prophet and his companions. It is a conversation between the Angle Djebriil with the prophet Mohammed PBUH, before his companions, among them Umar Ibn-Elkhattab. Umar was a witness of what has been said, and at the end he was the last addresser in the conversation.

### **1.1. About the original text:**

Known as “Mother of all Prophet’s Speeches”, Hadith Djibril is categorized to be the second hadith in the collection of Nawawi’s Forty Hadiths, due to the lessons it contains, it taught Muslims ethics of seeking knowledge, regarding the clothes and way of asking questions. This hadith holds the description of everything about Islam: ethics of seeking knowledge, the five pillars of Islam, the five pillars of Islamic belief “*Iman*”, “*ihssan*” and the signs of the Judgement Day.

The writer of our ST is, Imam Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi, for short Imam Nawawi, was born in the village of Nawa in Damascus in 1233. During his stay at Damascus, he studied Hadith, Islamic jurisprudence and principles, syntax and Etymology from great scholars Abul- Baqa Khalid bin Yusuf An-Nablusi. He wrote many books, among them *Riyad al-Salihin* and *Sharh Sahih Muslim*. He died in Nawa in 1278.

### **1.2. About the translators**

The first translator is Jamal Ahmed Badi, Libyan medical educator. He was born in 1956, in Misurata, Libya. He studied in Portland State University, in Almadinah Almunawarah Islamic University. He is specialized in human science; since 1994, he is an associate professor International Islamic University, Malaysia. He wrote also *Creative Thinking: An Islamic Perspective*.

In addition to Mohammed Abu-Risha, who is a 45 years old Jordanian translator, simultaneous interpreter, trainer and international consultant. He is a certified legal translator and functioned as the vice-president for education and training of the Arab Professional Translators Society, a non-profit organization incorporated in Switzerland. He translated numerous books for international organizations. He became the President of Arab Professional Translators Society for a transitional period (September-October 2017) and is a

member of the Jordanian Translators and Applied Linguists Association. He translated several books from Arabic into English and wrote many books of translation including: *Book Review for Studies in Contemporary Arabic- English Sociolinguistics* and *Lectures in Legal Translation*. He works at the moment as a freelance translator and consultant.

The last translation is collaboration between two translators; The Egyptian translator Ezzedin Ibrahim, who was born in 1928, studied Arabic literature at Cairo University, and then completed his doctorate at London. In 1967, he was assigned as a Professor of Arabic literature at Riyadh University in Saudi Arabia. He was active in Islamic affairs, he got involved in the work of the Islamic Conference and he was appointed as the Cultural advisor to the President of the United Arab Emirates. He lived in Abu Dhabi, and he died there at the age of 81 years. Whereas the second translator is the Canadian Denys Johnson Davies, who was born in 1922 and died the last year, he studied Arabic at London and Cambridge Universities and later taught at Cairo University. He worked as an interpreter of English Arabic languages, in Beirut, Dubai and Britain, yet he settled in Cairo, as a consultant to the department of comparative literature at the American University. In 2007, he got the award of Sheikh Zayed book award as cultural personality of the year.

Ezzedin Ibrahim and Denys Johnson Davies provided the method of translating ST, they gave wanted a combination of Islamic knowledge and English culture, so that they can overlap each other and give a full understandable translation of the prophet's hadith. They used Marmaduke Pikhall's *The Meaning of The Glorious Koran*, when the hadith includes verses from Quran, they followed literal translation to avoid rendering what has not been said by the Messenger of Allah, and if it was not acceptable, they added English words to the translation between brackets. Proper nouns and religious Arabic words, such as *iman* and *ihssan* were transliterated, because they are purely Islamic words, and other Islamic words which they do not have an exact equivalent, were also transliterated such as *zakat*. Last, they

only added some notes when it is necessary for a better translation.

## 2. Analysis of the translations

Translation products are not randomly born, especially religious products, yet they are carefully transmitted. Accordingly, these product have to be carefully analyzed; at the level of words, sentences and paragraphs.

### 2.1 Translation at the word level

The analysis is done for twenty Islamic words, to distinguish the differences between each translation.

#### 2.1.1 Translating "رسول الله"

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
The Messenger of Allah	The prophet Mohammed	The Messenger of Allah
He (the Messenger of Allah)	The messenger of God	

In his dictionary of Arabic Islamic words, Elfeioumi explained the meaning of رسول alone:

رسول مشتق من الفعل رسل، أرسلت رسولا أي بعثته برسالة يؤديها.

However, saying رسول الله is different in meaning, because the former means a transmitter, a messenger or a sender of a message, whereas when adding Allah, it identifies the prophet Mohammed in particular. Thus, the first and last translations share a common point, which is the literal translation of the ST, to be the messenger of Allah, with capitalization of Messenger, to identify the prophet Mohamed in particular. But in the Oxford dictionary, the meaning of prophet is, a person regarded as an inspired teacher or proclaimer of the will of God, precisely a prophet among Muslims is Mohamed. Therefore, Abu-risha didn't translate the bound word literally; rather reformulate the whole word, and translated its referent by rendering the meaning, to be coined on the prophet Mohamed.

Yet, it was stated more than once, and only Abu-risha used an alternative translation, which is “the messenger of God”. He was not faithful to the ST, and he was far from the STL culture, he was closer to target audience by using the word “god” instead of “Allah”. Hence he tended to use domestication strategy, to decrease the foreignness of the ST.

### 2.1.2. Translating “اذ”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
There	All of a sudden	There

In Lissen Elarab, “اذ” refers to something in the past that happened suddenly, it usually came after an expression of while or when. In English using “there” denotes the same thing; at a specific point in speech, performance or writing. Thus, only Abu-risha translated “اذ” by an equivalent sense in English, to show that it is a unexpected action in the middle of their sitting, whereas the other ones they used literal translation, without any attention to the pragmatic area of the ST.

### 2.1.3. Translating “علينا”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Before us	-----	Before us

The division of the word “عليهم”, gives us the preposition “على” which generally means “on”; however this preposition is different in meaning when it is added to other verbs or nouns. In this context “طلع علينا” and according to Ibn Mandour:

“طلع عليهم: أتاهم”

Thus, finding the right equivalence necessitates finding the appropriate equivalence of the previous verb, Badi and Ibrahim gave the literal translation of both the previous verb and preposition, and they kept the same grammatical order, to be “appeared before us”, which

means “came in” as in Arabic. Whereas Abu-risha omitted the whole proposition and did not explain the pragmatic situation that he appeared before him, rather he merely translated the whole sense of appearing, regardless the fact that before them or not, as if it is obvious and needless to be translated.

### 2.1.2. Translating “شديد”

This word appeared twice in the same sentence; this repetition gives the sentence an aesthetic value and a rhyme. Ibn Mandour identifies it to be an adjective, which describes the maximum degree of existing thing.

<b>Badi’s translation</b>	<b>Abu-risha’s translation</b>	<b>Ibrahim and Devies’s translation</b>
Extremely	Purely	Exceedingly

The first word was translated literally out of context to be “extremely and exceedingly”, whereas Abu-risha kept on a grammatical equivalence only; he associated adjective with the referent. It was used to describe how the clothes are clean; consequently he used “purely” to limit the meaning on extreme degree of pureness.

<b>Badi’s translation</b>	<b>Abu-risha’s translation</b>	<b>Ibrahim and Devies’s translation</b>
Very	-----	Exceedingly

When the word appeared for the second time, Badi simply gave another synonym “very” to avoid repetition. However, Ibrahim and Devies used the same previous translation, keeping the same aesthetic value of the ST. But Abu-rissha did not include the whole word, as if it is already omitted.

### 2.1.5. Translating “لا يرى”

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
No ... were visible	Showing no	No ... to be seen

This is a verb in the passive form, connected with a negation, and its literal translation would be “not seen/ not shown”; however translating the word in its contextual meaning led to a change in structure in the three translations. Nevertheless, the three translations provide different synonyms, and different word order resulted from transposition procedure. Yet the rendered meaning of Abu-risha has a slide difference, because saying “showing no”, refer to the presence of something and the willingness of not showing it, though the meaning is that this thing is not seen at all.

### 2.1.6. Translating “أثر”

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
Traces	Marks	Signs

This word has been translated differently, because of its homonymic nature; Ibn Mandour gave all its meanings, mainly the descriptive ones. He sets that:

“الأثر هو بقية الشيء، جمعه آثار ... أي أعلام”

In other words, this word is used when something causes a particular change on something else, which can last for a particular period of time; this change will eventually be associated with it, and it will be considered as one of its characteristics. Though, “marks”, “traces” and “signs” are synonymous words; they mean the indication of the existence or passing of something. In Elmaourid, the word “trace” is the formal equivalent of أثر, but “mark” is used in both pejorative and ameliorative senses to be either *مميزة*, or *ندبة*; Yet, a sign is used more

with negation of something that is expected to be. E.g. it is a fertile soil, though there was no sign of rain.

### 2.1.7. Translating “أسند”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Rested	----	Resting

While Elfeioumi defined “أسند” with an implicit synonym of “to lean on”, Elbaalabaki furtherly translate it to into “rest”, though in the ST’s context, it was meant by the act of putting something near another. Moreover, Badi kept on the same word class of the ST, he used a verb also, and Abu-risha skipped translating it. Whereas in the last translation, there is a changing at the grammatical level, and they used transposition by putting an adjective rather than a verb.

### 2.1.8. Tanslating “كفيه”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
----	His hands	The palms of his hands

Elfeioumi restated the words of Elazhari, in defining “الكف”, he admitted:

”الكف: راحة اليد مع الأصابع“

On the light of the previous definition, Ibrahim and Devies described and explained in more than one word, the ST word, because it doesn’t have an equivalent in TL. Yet, Abu-risha simply translated it to “his hands”; he used a sort of modulation, because he focused on changing the meaning a bit to be closer to the TL receivers. But Badi dropped the whole term which is likely to be a culture-bound term.



### 2.1.9. Translating “قال”

This word is stated thirteen times in the hadith, though it did not hold the same meaning each time. Because of the conversational nature of the hadith, it was easy to distinguish the sense of the verb each time.

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
Said	Asked	Said
Went to say	Answered	
Answered	replied	
Replied		

Looking at “قال” out of context means a performance of utterances in a conversation, which can be translated into these verbs: to tell, to say, to state, to ask, to answer, and to utter. Though in this context, it is the performance of an interrogative utterance that is better translated to “to ask”, rather than “to say”, because it shows a declarative sentence.

So far, only Ibrahim and Devies carried on using the literal translated verb “to say” throughout the entire translation. But Badi and Abu-risha, depended on the context to find the variant meanings of the verb each time.

### 2.1.10. Translating “تشهد”

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
Testify	Bearwitness	Testify

Regardless the fact that, it is an Islamic word, Ibn-Othameen in his explanatory book, defined it as:

تشهد: تقر و تعترف بلسانك، و قلبك...

It is used when making a stand about particular specification. And in our context, it is more than making a stand, and saying the truth, rather, as Ibn-othameen said, it is “an avowal of what is in the heart, with a loud confession”. Therefore, this verb combines both spiritual and pronounced affirmation.

Moreover, “to testify” in Elmaourid Dictionary, is its literal and formal equivalent. It is used to describe a testimony of something precise with no attention to be neither pejorative nor ameliorative. Although, according to MiramWebstar dictionary, the idiomatic expression “bear witness” is used to prove the truthfulness of a fact, or to affirm and show the existence of something. Hence, only Abu-risha kept on the same meaning, without giving its grammatical equivalence; he used both reformulation and domestication procedures. But “to testify”; does not hold the spiritual affirmation, and concerned merely with pronunciation.

### 2.1.11 Translating “الصلاة”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
<i>Salah</i> ( ritual prayer)	Prayers	Prayers

As it is known in Islam, the daily performed prayers are described in one specific word only, which indicates that these prayers are for Muslims. The word “صلاة” is generally associated with another word, which sets the timing or the purpose of the Islamic prayer. Even though, there are some translators, like Abu-risha, Ibrahim and Devies, whom they neglected the cultural aspect of translation, and they directly gave the equivalent word, without explanation that it is Islamic or that it has a specific name. But Badi used both procedures, of transcription or what is called transliteration, and descriptive translation mixed with gloss translation. He added to the transliterated “*salah*”, a further description, to clarify the meaning to target audience, and to be faithful to the sacred nature of the word. Due to the cultural gap between English and Arabic language, especially concerning religion, Badi made

equivalence between foreignization and domestication procedures, to gain both faithfulness of the ST and understanding of TT receptors. Moreover, only Badi made a grammatical equivalence, because the grammatical number is not conserved; the ST word is in singular form, however the two last translations, did not include a grammatical number equivalence, since they opted for the plural form.

#### 2.1.12. Translating “الزكاة”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
<i>Zakah</i>	Alms	<i>zakāt</i> <sup>2</sup> (in the footnote: often rendered as “alms-tax” or “poor-due”, it is a tax levied on a man’s wealth and distributed among the poor.)

As cited by Ibn Mandour, it is:

”زكاة المال معروفة، و هي تطهيره“

Yet, Ibn-othameen gives its religious definition, to be the amount of money in which, a person has to give to the poor, in a particular period of time, concerning different situations and specific goods; it concerns the jewelries, livestock and crops.

It was translated by Abu-risha into “alms”; according to Meriam Webstar, alms is a plural form noun that is “something (such as money or food) given freely to relieve the poor distributing alms to the needy”. Although, it does not mean “*zakah*”, because, alms are given freely, and “*zakah*” is an obligation for any Muslim. Due to the absence of the equivalent of such religious ter, the other two translations involved transcription. Badi transliterated it without any adition, but Ibrahim and Devies added in the footnote the full semantic translation, in order to reach the understanding of the receptors

### 2.1.13 Translating “حج”

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
Hajj (pilgrimage)	Hajj	Pilgrimage

As mentioned in *Lissen El-Arab*, it was first meant by the act of addressing something, however by the coming of the Prophet Mohamed (pbuh), it has been only associated with the ritual journey to the sacred Ka'ba. Nevertheless, Ibrahim and Devies's translation failed in precisising the pilgrimage, since this is not a faithful translation and the meaning is lost; there are many sacred places, which are addressed in pilgrimage. However, Abu-risha's syntactic strategy failed also on rendering the meaning, because he transliterated the word “hajj” and he didn't decreased the its foreignness, consequently the cultural word still being awkward for target audience.

### 2.1.14 Translating “البيت”

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
The House ( the Ka'bah at Makkah)	The House	The House <sup>3</sup> (in the footnote: The Ka'ba and Holy Mosque in Mecca)

Both Ibn-othameen and Ibn Mandour, did not include the word “” in isolation, rather they explained it related to Hajj; thus the cultural bound word which reflects the islamic rituals “حج البيت”, is to be translated faithfully. Abu-risha transmitted a word by another equivalent word, however, saying “The House” does not indicate which house exactly. But the other two translations included an additional expalanation to cover the whole sense of “The House”; Ibrahim and Devies used a footnote, and Badi used parenthesis inside the TT. This slide difference of gloss translation does not harm the process; rather, it ensures the understanding of the target audience; both of them explained which house is it and consequently they did not ignore neither the syntactical, nor the semantic translation.

### 2.1.15. Translating “صدقت”

Arabic language is known to be rich morphologically, and it causes a problem in translation; taking this word as an illustration:

“صدق + ت”

This word is divided in two parts, the first is a verb and the second is pronoun. Literally speaking, the verb means in *Lissen Al Arab* “saying no lies, saying the truth”, and the pronoun indicates the masculine addresser “you (masculine)”. Instead, in English we cannot have a word which combines both the pronoun and the verb together.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
You have spoken truly	You have said the truth	You have spoken rightly

Concerning the three translations, all of them are to be interpretative. The translators dropped the structure, and they reformulated the meaning differently, into a whole sentence. They agreed upon translating the time of the conjugated verb; also they used the same pronoun “ you”, but they failed on making a grammatical gender equivalence, because in the ST, the pronoun indicates that the addressed person is a man, however saying “ you “ does not, and it has to be followed with an additional information between parenthesis. Although, the grammatical change, that differentiates between using a noun or an adverb, to make an equivalence to the ST, did not affect the meaning; “the truth/ truly/ rightly” all of these words, refer to the same meaning, which is saying the truth.

Therefore, when a ST word does not have an equivalent in TL, it is allowed to be dynamic in making equivalence which renders the same meaning.

### 2.1.16 Translating “الإيمان”

According to Ibn-Othameen, the literal and religious meanings of “الإيمان” are the same. He identifies it as:

”الاقرار المستلزم للقبول و الاذعان“

And ”الإذعان“ in Lissen El-Arabis set as:

”الانقياد، الاسراع مع الطاعة“

As a result, it refers to the total affirmation and trust in something, which results from a truthful acceptance and a full docility. This word is associated with an Islamic belief and core concept of the whole religion. This Islamic concept is called when, having faith on only five divine things.

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
Iman (faith)	Faith	īmān <sup>4</sup> ( semantic translation in the footnote)

Nevertheless, each translator followed particular procedure for translating the cultural religious word ”الايمن“. Abu-risha for instance, used simple smooth direct word which is closer to the target audience; he domesticated the cultural Islamic word, without any further description. Instead, Badi first translated it, and then, between parentheses, he added a TL word which is closer in meaning, so that his readers can have an idea about this foreign word. But the last translation has faithfulness to the ST and it ensures the understanding of TL receptors. They transliterated word, with a morphological pronunciation, and then on the footnote, they provided the semantic and descriptive translation, so that they decreased the foreignness of the ST word.

### 2.1.17 Translating ”كتب(ه)“

Badi's translation	Abu-risha's translation	Ibrahim and Devies's translation
His Books	His Scriptures	His Books

Ibn Mandour defines it regarding all the contexts, in which it can be put in. First, he described it to be the sum of papers, where someone writes on them. Then he adds different

definitions, we are concerned only with the religious ones, where he sets that when it is linked with Allah, it refers to either Quran, or to Turah. However, Ibn-Othameen, clarifies that the religious meaning of “كتب (الله)” refers to all the books came from Allah, which are addressed to his prophets. Thus they are considered as sacred books, including Quran, the Bible, and the Turah. But the used word in two translations is “book”, which is also defined as “a set of written sheets of skin or paper or tablets of wood or ivory”. This definition clearly indicates that “book” is the literal translation for “كتاب”.

Putting the word in religious contexts, with a plural form means the sacred books sent by Allah. Thus, Badi and Ibrahim and Devies literally translated it, and failed in regarding them specific books sent from Allah especially to his prophets. However, Abu-risha gave another equivalent word, that is closer in meaning and more specific. This procedure is called synonymy, where the translator give a near TL equivalent; “scriptures” are only sacred books, as cited in Elmaourid, it means sacred book and it is usually came in plural.

### 2.1.18. Translating “اليوم الآخر”

Taking into consideration that, this bound word has particular precise sense, and each part a side means different thing. Ibn-othaimeen defines and explained it as follows:

”اليوم الآخر هو يوم القيامة، و سمي آخراً لأنه آخر مراحل بني آدم و غيرهم“

Hence, it refers to the end of the world, or what it is known among people as the Day of Judgment, the Day of Reckoning or the Last Day. It is called the last day, because it the last phase, in the existence of all living creatures.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Last Day	Last Day	Last Day

All religions state the last phase of the existence of all living creatures; eventually there is no cultural gap between all languages concerning this belief. Thus, all translators gave

the same equivalent which is “Last Day”. Moreover, there was no failure in translation, because there is no lexical or cultural gap between English and Arabic culture.

### 2.1.19. Translating “القدر”

As cited in the Contemporary Arabic Dictionary, it is:

“قدر: وقت الشيء أو مكانه المقدر له ... كون الأشياء المحددة مدبرة بإحكام منذ الأزل”

In more simple words, it is Allah’s decisions and actions, for everything, even before it happened. Instead, Ibn-Othaimen sets that the Islamic meaning of “قدر”, is the belief in the ultimate knowledge of Allah and his abilities of creation, even before creating a thing, either it is good or bad. Thus, no one can change “*qadar*” because Allah has written it in what is called *Al-Lauhalmahfoudh*.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Fate ( <i>qadar</i> )	Act of God	Devine destiny

As it is in the Oxford Dictionary, fate is “The development of events outside a person's control, regarded as predetermined by a supernatural power.” So, it is close to be *qadar*, because fate is caused by supernatural power, and *qadar* is in Allah’s hands. Badi used synonymy due to the absence of the equivalent meaning in TL, and then he put its transliteration between instant parentheses. Though, Ibrahim and Devies transmitted it as “Devine destiny”, they used a self-explanatory translation procedure to get a faithful translation. They made a structural change, using TL cultural words, to render the meaning of *qadar* as the destiny which is caused by a deity. This translation is not appropriate also, because it means, all what will happen to a person in future, with the control of particular deity. But *qadar* stands all the good or bad, past, present and future events or creations, which are in the hands of Allah, who knows about them ago.

However, Abu-risha made a structural change, a reformulation, a descriptive translation with simple language in TL, he translated *qadar* as “ the act of God”, yet he did



not describe it faithfully, since it does not focus merely on the doer of the act, and even if it does, the doer is Allah not any God. Allah is the believed deity of Muslims; He has to be identified as Allah and not as God or deity, in order to keep His specification.

#### 2.1.20. Translating “الساعة”

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Hour	Hour	Hour <sup>6</sup> (the translators’ explanation : i.e of the Day of Judgement)

In the three translations, the use of Hour is a literal translation of “الساعة”, which means the clock and the machine of counting the timing. However, from a religious Islamic perspective, saying “الساعة” in this context refers to The Day of Resurrection, when death people will be resented alive again, to be judged.

Therefore, Ibrahim and Devies’s gloss translation, didn’t fit the exact meaning. Since, Day of Judgment will come after Day of Resurrection.

#### 2.1.21. Translating “الأمّة”

By the time of slavery, it existed a trade with human race; a person buys the freedom another person be on his authority, and only the owner has the right to make his slave free. In this sense, Ibn Mandour explained the meaning of “أمّة”, to be the female slave, who has no freedom as opposed to the free woman.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Slave-girl	Slave-girl	Slave-girl

Even though, Elbaalabaki relates refers to both owned human genders as “slave”. However, as far as Arabic language is rich with grammatical gender, which is not the case for English; translators have to include supplementation to indicate the gender of the ST word.

Therefore, all the translators added the word “girl” to produce a grammatical gender equivalent, in TL. This communicative translation ensures that there is no misinterpretation.

### 2.1.22. Translating “ربتها”

Agreeing upon the definition in *Lissen Al-Arab*, the word “رب” means:

“الرب: هو الله عز وجل، رب كل شيء وملكه ويقال فلان رب هذا الشيء، أي ملكه له. و كل من ملك شيء فهو ربه”

In other words, when it is out of context, it refers to Allah, since He is the owner of the whole word. However, when it is but in a context, it refers to the owner of something.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
Her mistress	Hermistress	Her mistress <sup>7</sup> (in the footnote: a semantic translation and translators’ explanation of both the word, and the sentence included in)

On the light of previous definition, we can deduce that when using the word “رب” as a compound word, it changes it to be an idiom, which refers to whom has the authority of something. We can take a look at these:

رب البيت: الوالد

رب العمل: المدير

ربة المنزل: الزوجة

Thus, all of the translators, were aware of the monosomy of the Arabic word, this is why, they an idiomatic and communicative translation. Paying attention to the gender of this word, they translated it as “mistress”, because it refers to a female owner. Last, the pronoun “ها”, in “ربتها” indicates the subject to be possessed; hence, getting back to the context also, we affirm the gender of the slave, because “ها” refers to a female gender.

As an exception, only Ibrahim and Devies included a further explanation in the footnote; they gave the grammatical gender of the ST word, and transliterated it to gain both semantic and literal appropriate translations. But they failed in giving authentic explanation of the word literary; they said that “the commentators point out that here the word *rabba* (mistress) includes the masculine *rabb* (master)”, without any reference to a reliable resources. Thus, they increased the ambiguity of the word, and I doubt that the meaning is not preserved.

### 2.1.23. Translating “عمر”

“عمر” is a proper noun for the witness of the conversation hadith, between the angle and the Messenger of Allah. It is stated in the hadith twice, at the beginning showing the authority of hadith, and at the end as an addresser.

<b>Badi’s translation</b>	<b>Abu-risha’s translation</b>	<b>Ibrahim and Devies’s translation</b>
'Umar	Omar Ibin Al-Khattab	Umar <sup>1</sup> (in the footnote: i.e Umar Ibn-Elkhatib, the second Caliph)

In the Isnad of hadith, “عمر” was the narrator of hadith. Taking into consideration that this is the second hadith in the collection of Nawawi’s Forty hadiths, it is the second hadith on the authority of the Companion Umar Ibn- Elkhatab. For Badi, he just stated his name with transliteration, without any description; yet, in the depth of his book, we see that he explained who Umar is in the first hadith, thus he avoided repetition and added “also”. He said, “also, on the authority of 'Umar”. As opposed to Abu-risha, who added the full name of Umar, he reformulated it, in the sense that, he describes for TT readers who Umar is; he culturally translated the proper noun, he transcribed the referent of “Umar”. Whereas, the last translation is tended to be more appropriate, because it used gloss translation, as well as an explanation of the position of Umar. So, in translating Islamic proper nouns, it is needed to use gloss translation side by side with transliteration.

#### 2.1.24. Translating “يتناولون”

This word is taken to be analyzed, to show the richness of one Arabic word. It is a verb conjugated with the plural form pronoun “they”. As cited in *Elghaney Dictionary*:

“طاول صاحبه: غالبه في الطول”

In other terms it refers to, the state in which a person emulate or compete another, in matters that are tall or those having a high dimension.

<b>Badi's translation</b>	<b>Abu-risha's translation</b>	<b>Ibrahim and Devies's translation</b>
(competing with each other) in raising	Vie each other in erecting	Competing in constructing

Concerning the translations, Badi used the parenthesis in saying “competing with each other”, then he added “in raising”, he didn't put a verb, and his translation is not structurally correct; a sentence without a verb is fragmented, thus an Arab can understand what he meant because he already knows what is the signifier and what it signifies; but for a foreigner! He cannot. The other two translations in another hand, there is a translation of the unit of meaning, not for the structural segment. They expressed the understood meaning differently; they rendered the sense of competition by saying “vie each other” and “competing”. Then, they mentioned the subject matter of competing, which is the longitude. However, the name of things longitude, differs form a thing to another, the longitude of people is called “tallness”, paths' longitude is called distance...etc In our context, the longitude of buildings is indicated., therefore, the high of building is something created and constructed, not grown or developed. Consequently, it is suitable to say “in erecting” and “constructing”, according to the next word in the ST which is “building”. All in all, it is a hard task to do, to render a meaning of an Arabic word into a structurally poor language.

### 2.1.5. Translating “جبريل”

It is known to have some common points between different religions. The existence of angels is one of them. Thus, according to the Oxford dictionary, Gabriel the archangel who is mentioned in the Bible is the same Islamic archangel who revealed Quran to the Prophet (pbuh). Looking at the translation, give us a hint about the perspective followed while translating.

<b>Badi's translation</b>	<b>Abu-risha's translation</b>	<b>Ibrahim and Devies's translation</b>
Jebril	Gabriel	Gabriel

Obviously, Badi used the transliteration of the proper noun of the archangel, thus his faithfulness to the ST, and his Islamic perspective lead him to maximize the foreignness of the foreign text, to be culturally close to the SL. However Abu-risha, Ibrahim and Devies used a change in perspective of translation, which is called modulation procedure; so that, they adopt the culture of the target audience, to directly translate the word to be Gabriel.

From analyzing a sample of twenty five words, in this hadith, we deduce that all the translators have different procedures of translation. In one hand, due to the literal gap between Arabic and English, the translators dealt with it by literal transcription and structural shifts which are resulted from transposition procedure. In another hand, when facing a cultural gap, they either used synonymy associated with gloss translation, using parenthesis and footnotes; or they used omission and paraphrasing. However, other procedures are also used such as modulation and calque, but not in the extent in which transliteration is used.

## 2.2 Translation above word level

In this examination, we will deal with a combination of more than one word, either a phrase or a sentence.

### 2.2.1. Translating “رضي الله عنه”

This expression is a sort of Duaa seeking Allah’s satisfaction for a person; however it is generally used for the prophet’s Mohammed Companions. Even Muslim scholars are in conflict between this specification, some of them say that it is a valued expression, which makes the companions better than the other, and less than the prophet (pbuh). I personally have never heard someone addresses this sentence to his friend.

Badi’s translation	Abu-risha’s translation	Ibrahim and Devies’s translation
<i>Radiyallahu'anhu.</i>	----	May Allah be pleased with him.

Therefore, from an Islamic perspective, Badi transliterated the sentence, without any clarifications for the target audience. He let the ambiguity of the sentence, and even the meaning is not rendered. Abu-risha in another hand, dropped as if it was not written from the first place this is a matter of emphasis and importance of the part of the speech. However, Ibrahim and Devies gave the equivalent meaning followed by, a small shift in the format of the sentence to express a wish.

### 2.2.2. Translating “صلى الله عليه و سلم”

As cited in *Elghaney*, it means: “بَارَكَ عَلَيْهِ وَأَحْسَنَ تَنَاءَهُ وَأَكْرَمَهُ”; adding that it is concerned only with the prophet Mohammed. This considered among the crucial *Dikrof* of the day, it has a spiritual value that only Muslims can know about it. It is a *Duaa* for the prophet Mohamed, asking Allah to bless Him and to provide him with peace.

<b>Badi's translation</b>	<b>Abu-risha's translation</b>	<b>Ibrahim and Devies's translation</b>
<i>Sallallahu 'alayhiwasallam.</i>	Peace be with him.	May the blessings and peace of Allah be upon him.

Since it is a fixed phrase with only one meaning, and from an Islamic perspective, Badi transliterated it without further explanation. Abu-risha, from another hand did not translate neither the literal meaning, nor the semantic one; he merely approached the meaning, to be “peace be with him”. Instead, his translation does not go hand in hand with the full sense of “صل الله عليه و سلم”, rather it goes for “عليه السلام”, which is said to the entire prophets sent by Allah. For Ibrahim and Devies, they linked the literal meaning with the cultural collocation, and then they translated the explanation of the phrase, not the phrase itself

### 2.2.3. Translating “تلد الأمة ربتها”

This is a structurally correct sentence, which is composed of subject, verb and object, yet, it is semantically ambiguous. Also, its provided translations are grammatically correct, but it does not indicate a clear idea for TT receptors.

<b>Badi's translation</b>	<b>Abu-risha's translation</b>	<b>Ibrahim and Devies's translation</b>
The slave-girl will give birth to her mistress.	The slave-girl gives birth to her mistress.	The slave-girl will give birth to her mistress <sup>7</sup> . (In the footnote there are three interpretations: this phrase is capable of more than one interpretation.)

How come? A slave girl gives birth to her mistress! Readers of different religions will not understand this expression, without expanded clarification. Nevertheless, Ibrahim and Devies, gave a-Nawawi's interpretation of this sentence, he stated that it may refer to the

period in which, a slave woman gives birth to a kid, who is born free, on the name of his father. Then they added further interpretation interpreted by scholars of Islam. Also, it may be interpreted as that an age will come, when children will treat their mothers like servants, with too little respect. In this case, TT readers will feel the ST, and they will probably try to check if their age is the mentioned one or not.

Even above word level, all translators implemented dissimilar procedures, sometimes they succeeded in transmitting the same meaning, and sometimes they failed in doing so. Abu-risha for instance uses omission even in translating sentences, he is not faithful to any hadith, and he always uses direct language, in order to let it smooth on the hearer's ear without ambiguity. However, Badi is more always faithful to the hadith, and if he lacks formal equivalent, he tends to use a safe procedure of literal transcription. However, Ibrahim and Devies, they combined the faithfulness to the sacred nature of hadith, with its communicative feature.

### **2.3. General analysis**

From one hand, we cannot distinguish a bad from a good translation, unless they have the same purpose and done by the same translator. Because, the perspective of the translator, and the way he thinks, affects the way he translates; his identity will appear unconsciously in his translation. Badi, is a Muslim associate professor International Islamic University, in Malesia; he is best known by his Islamic perspective, and his Islamic orientations. He wrote an entire book of Commentaries on the Nawawi's Forty Hadiths, uploaded in Hadith's special web site. This is the reason why, he is influenced with Islamic culture, and he uses syntactic translation more than semantic one. He does not choose what content and how to be translated, thus he does not follow pragmatic strategies, because he does not deal with hadith as merely informative, rather he sees it a sacred text which has to be faithfully translated. Moreover, Abu-risha is an expert translator, interpreter and international consultant, hence



interpretative perspective influenced his translation; He uses simple language, smooth and direct in meaning, he does not transliterate Islamic words because they do not lead to clear understanding of the hadith. Though, concerning Ibrahim and Denies, they stated in their co-authored book the reasons behind working together. First one is that, translating hadith needs to be done by an Arab translator, who understands hadith with its Islamic connotations, and who masters the use of English language. Next one, translating hadith into English, needs a translator of an English origin, who is aware of the communicative English, and who masters the use of Arabic language. Thus, their translation is more complex, because each one of them overlaps the other, they checked their works, and they ended up by a full translation. They used literal translation and literal transcription, side by side with self-explanatory and descriptive equivalence, using gloss translation. They used kept on, carrying out domestication procedure throughout the entire text using simple language in the footnotes, along with foreignization procedure to preserve the sacred nature of hadith, and to not say what has not been said; on the light of the prophet's Mohammed PBUH:

”من كذب علي عامدا متعمدا فليتبوأ مقعده من النار“

From another hand, the notion of “purpose” is not concerned only with translators alone; yet the purpose of hadith is also important. In the sense that, the prophet's reasons behind saying the hadith, are taken into consideration, in order to get an appropriate translation. Additionally, intentionality is regarded as one of the main standards of textuality. Hence, it has to be depended on, in order to set the purpose of translation. In the sense that, if the prophet Mohammed PBUH intended to re-state what has been sent in the Qu'ran, the translation will be faithful and strict because of the sacred nature of the Holy Book. If He intended to narrate or describe an event or something, the translation will be semantic to keep style of tales, and pragmatic, due to the richness of Arabic language; some words out of context do not mean the same, However, if the prophet PBUH intended to give instructions,

or to ask for something, the translation will be fully culturally, since the more it is close to the Target audience, the more functional it will be. In this regard, we find that only Ibrahim and Devies depended on Literal translation and transcription, when dealing with Qu'ranic words, along with cultural translation because they wanted to get the faithfulness to the Holy book, as well as, the understanding and the equivalent effect on target audience; and, when dealing with the description of the archangel, they used simple direct language, following semantic strategy.

From the communicative perspective, this necessitates that the TT will have the same communicative nature as the hadith. Thus, the TT needs to be checked, regarding its seven standards of textuality “cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality”. Briefly, we will only point out on the missed standards. At times, Badi's translation is not cohesive only when he translated “يتناولون”, it is full of transliterations, thus it not accepted ; though it is contains new knowledge, it can't be informative because of the strangeness of this knowledge; and there is no attention to the pragmatic meaning, it is not even put between parenthesis, thus it is not situational. However, Abu-risha's translation does not render what has been intended, because he focused more on approaching the intended meaning, in the way in which it will be easy to be familiar and understood; it is not situational, in the sense that, he merely interprets the meaning out of context; his translation is not intertextual from Qu'ran, because he uses English words referring to Qu'ranic words, such as in translating *zakah* into “alms”. Nevertheless, Ibrahim and Devies's translation is highly communicative.

At the end of this chapter, we came to conclude that translating the prophet's saying, is not an easy task for contemporary literary studies. It is not a task to be done by one translator. It is beyond knowing the use of translation procedures; but it necessitates having Islamic stories and collocations, and mastering the Arabic language; regardless the fact that this

person has to be an expert translator who masters the use of the target language. As Ibrahim and Devies admitted, the best solution is to have a collaborated translation, whose academic background's overlap and complement each other.

# **GENERAL CONCLUSION**

This study investigates the necessary conditions and the appropriate ways, needed in translating hadith. It was taken through the comparison of three translation analysis, of hadith Djibril. It attempts to answer the following questions:

- What are the requirements of translators of hadith?
- What are the followed procedures, methods, and strategies followed in translating hadith?
- How is the model that can be suggested, in translating hadith?

Before the comparative analysis takes place, three hypotheses were suggested, without knowing the requirements of Hadith translators:

- If the translator preserves the sacred qur'anic features of hadith, structural strategies would be adopted.
- If the translator renders the meaning of hadith without the linguistic content, semantic and pragmatic strategies would be adopted.
- If the translator looks to the equivalent effect and a reaction of the TT receptors, pragmatic and cultural strategies would be adopted.

Furthermore, the study aims at shaping norms, to follow in translating any hadith, so that the foreign text preserves the hadith's sacred nature, communicates its messages, and recommends its instructions; a translation that presents Islamic culture, and adopts English culture.

It is devoted to integrate all the dimensions of translation, in one product; hence it tends to pick the credible and translation which covers the adequate syntactic, semantic and pragmatic translation.

Although this research fails in, integrating other crucial aspects of hadith, those have to be transmitted as well; such as the aesthetic and rhetorical features of hadith. Also, the translators are from different generation, so, it is not fair and objective to pick them despite the fact that translation theories renew each generation.

It is a comparative analysis, at and beyond the word level. Whose findings are analyzed based on the following; the requirements of translators, the faithfulness Islamic culture, the communicative nature of hadith, and the assimilation of the foreign culture.

The analytical chapter gives a detailed description of the corpus of the study “Hadith Djibril”. Also, it states biographies of the translators, whom they are chosen carefully; all of them are of professional level, yet, they differ in occupation, religion and origin. In addition to an analysis of the findings at the level of 25 variant words, beyond the level of words and it provides a general analysis which results in concluding the study with an eclectic strategy used in translating hadith.

After the analyzing the variant translation, and discussing the results, the study concludes the following: the analysis of hadith facilitates finding its appropriate translation strategy; for instance if the hadith contains implicit forms of order, instructions, or behavioral recommendations, it will be translated culturally, by keeping the equivalent effect. Even if it includes qur’anic words, which has a hidden sense of order; it will be translated culturally with footnotes or explanation between instant parentheses. If it is a form of story, either happened or will happen later on, it will be translated semantically by de-verbalizing the content from its units of meanings. e.g. when Djibril starts stating the signs of the Last Day, he gives narration of future events, consequently it will be translated semantically with a free translation. Also, if it is of a sacred nature, using complete phrases and Islamic words, it will be translated literally faithfully and directly, related with clarifications in the footnotes. One

may conclude by writing the word overlapping in bold, because the adequate translation of hadith has to be done by, two translators, whose competences and knowledge overlapped; as well as overlapping the three strategies at once, by integrating gloss translation.

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## ملخص

بما أن الإسلام مذكور باللغة العربية و منتشر على نطاق واسع، فإن الحاجة تستلزم إشراك الترجمة، قصد تلقيه جيدا من طرف الأجانب. تهدف هذه الدراسة إلى مناقشة فكرة ترجمة الحديث ، المصدر الثاني للمبادئ الإسلامية. تطرح تساؤلا واحدا "كيف يمكن ترجمة الحديث؟" ، و تستلزم اجابته طرح ثلاث فرضيات. يمكن ترجمته حرفيا ، أو سيمائيا، أو اعتمادا على ما يسمى الترجمة الثقافية. تتناول هذه الدراسة المقارنة ثلاثة ترجمات مختلفة لحديث جبريل ، و تحلل بشكل نسبي الترجمات التي قام بها عز الدين إبراهيم وديني جونسون ديفيس ، أحمد بادي ، و إبراهيم أبوريشة. ويركز بشكل رئيسي على مواصفات وتراكيب النصوص الإسلامية ، و الإنجليزية و ثقافتهم. تكمن مساهمة هذه الدراسة في العثور على التقنيات ، الأساليب والاستراتيجيات المناسبة لترجمة الحديث، دون أي أخطاء ، قد تؤدي الى عدم انتشار الإسلام في الدول الأجنبية.

تُظهر النتائج أن الحديث النبوي هو نص ديني يحتاج لترجمته اختيار استراتيجيات مختلفة في وقت واحد ، اعتمادا على المقصود من الحديث. و ترجمة الحديث مقيدة باحترافية للمترجم من الناحية اللغوية و الثقافية، لكل من اللغة المصدر و اللغة الهدف.

**الكلمات المفتاحية:** الترجمة ، الحديث ، النص الديني ، الكلمات القرآنية ، المعنى ، التأثير المكافئ.

# **APPENDICES**

## Appendix 01: The original text

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتُصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبَنِيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ - رَوَاهُ مُسْلِمٌ.

## Appendix 02: Ahmed Badi's translation

"While we were one day sitting with the Messenger of Allah, *sallallahu 'alayhiwasallam*, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet, *sallallahu 'alayhiwasallam*, rested his knee against his thighs, and said, O Muhammad! Inform me about Islam." Said the Messenger of Allah, *sallallahu 'alayhiwasallam*, "Islam is that you should testify that there is no deity save Allah and that Muhammad is His Messenger, that you should perform *salah* (ritual prayer), pay the *zakah*, fast during Ramadan, and perform Hajj (pilgrimage) to the House (*the Ka'bah at Makkah*), if you can find a way to it (or find the means for making the journey to it)." Said he (the man), "You have spoken truly."

We were astonished at his thus questioning him and telling him that he was right, but he went on to say, "Inform me about *iman* (faith)." He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and infate (*qadar*), both in its good and in its evil aspects." He said, "You have" spoken truly."

Then he (the man) said, "Inform me about *Ihsan*." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof (i.e. of its coming)." Said he, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off.

I waited a while, and then he (the Messenger of Allah) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." (Muslim)

### **Appendix 03: Abu-risha's translation**

“One day, we were in the presence of Prophet Muhammad (Peace be with him). All of a sudden, a purely white dressed black haired man appeared showing no marks of travelling. He was known to none of us. He sat by Prophet Muhammad (peace be with him) knees by knees putting his hands on the Prophet's thighs. Then, he asked him: ‘O Muhammad! Tell me about Islam’, to which the Prophet answered: ‘Islam means that you bear witness there is no god but God and that Muhammad is His messenger, perform prayers, pay alms, observe the fasting in Ramadan and go on the Hajj to the House if you are able to do so.’ The inquirer said ‘You have said the truth.’ It astonished us that the inquirer would ask a question then would testify the truth of the answer. The inquirer, then, asked ‘Now, tell me about Faith’. The Messenger of God said ‘It is to believe in God and in His angles, His scriptures, His messengers, the Last Day, and the act of God, be it good or bad.’ The inquirer said ‘You have told the truth’ then he asked ‘What is Benevolence?’ The messenger said ‘It is to worship God as if you could see Him, but if you cannot see Him, then learn that He does see you.’ The inquirer, then, asked ‘When will be the Hour?’ The Messenger of God answered ‘The one who is asked knows not more than the inquirer does.’ The inquirer, then, asked ‘Then what are its Signs?’ The Messenger of God replied ‘That the slave-girl gives birth to her mistress, that the bare-footed naked sheep-herders vie each other in erecting buildings.’ The inquirer then parted from us. I stayed for some time until the Messenger of God said to me: ‘Did you know who the inquirer was?’ to which I answered ‘God and His Messenger know more.’ The Messenger of God said ‘It was Gabriel. He came to teach you matters in your religion.’”



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## HADITH 2

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Also on the authority of 'Umar<sup>1</sup> (may Allah be pleased with him), who said:

One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (may the blessings and peace of Allah be upon him). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muḥammad, tell me about Islam. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: Islam is to testify that there is no god but Allah and Muḥammad is the Messenger of Allah, to perform the prayers, to pay the *zakāt*<sup>2</sup>, to fast in Ramaḍān, and to make the pilgrimage to the House<sup>3</sup> if

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1. i.e. 'Umar ibn al-Khaṭṭāb, the second Caliph.

2. Often rendered as "alms-tax" or "poor-due", it is a tax levied on a man's wealth and distributed among the poor.

3. The Ka'ba and Holy Mosque in Mecca.

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you are able to do so. He said : You have spoken rightly, and we were amazed at him asking him and saying that he had spoken rightly. He said: Then tell me about *īmān*<sup>4</sup>. He said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about *ihsān*<sup>5</sup>. He said: It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you. He said: Then tell me about the Hour<sup>6</sup>. He said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give

4. *Īmān* is generally rendered as "religious belief" or "faith". However, being a fundamental term in Islam, the Arabic word has been retained.
5. In this context the word *ihsān* has a special religious significance and any single rendering of it would be inadequate. Dictionary meanings for *ihsān* include "right action", "goodness", "charity", "sincerity", and the like. The root also means "to master or be proficient at" and it is to be found in this meaning in Hadith 17 of the present collection.
6. i.e. of the Day of Judgment.

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birth to her mistress<sup>7</sup> and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O 'Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He said: It was Gabriel, who came to you to teach you your religion.

It was related by Muslim.

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7. This phrase is capable of more than one interpretation. Among those given by an-Nawawī in his commentary is that slave-girls will give birth to sons and daughters who will become free and so be the masters of those who bore them. The word *ama*, normally translated "slave-girl", is also capable of meaning any woman in that we are all slaves or servants of God. The words are thus capable of bearing the meaning: "When a woman will give birth to her master" i.e. a time will come when children will have so little respect for their mothers that they will treat them like servants.

The commentators point out that here the word *rabbā* (mistress) includes the masculine *rabb* (master).

## المخلص

بما أن دين الله الاسلام، و نظرا لانتشاره على نطاق واسع، فقد أُلحِت الحاجة لترجمة الكتاب و السنة للتعريف بالديانة لغير العرب. تعالج هذه الدراسة التحليلية ثلاث ترجمات مختلفة لحديث جبريل. بالاعتماد على جملة من النظريات الترجمية مثل: الترجمة الحرفية، السيمائية، الوظيفية و الترجمة المصقولة بحواف. فان منهج البحث يعتمد على اختيار الترجمة التي حافظت على كل من قدسية الحديث النبوي الشريف، معناه، و الأثر الذي لا طالما تركه في المتلقي. و في النهاية يتم ايجاد المنهجية السليمة لترجمة الحديث النبوي.

## **Abstract**

Since Islam is stated in Arabic and it is spread all over the world, the need necessitates the involvement of translation, for better understandings and impacts. This study aims at discussing the idea of translating Hadith, the second source of Islamic principles. It is motivated by one question, “how can hadith be translated?” which offers three hypotheses. It can be translated literally, semantically, or under the umbrella of cultural translation. This comparative study handles three different translations of Hadith Djibril, when The Prophet Mohamed Peace Be upon Him, states all the core principles of Islam. It analyses comparatively the translations made by Ezzedine Ibrahim and Denys Johnson Davies, Ahmed Badi and Ibrahim Aburisha. It mainly focuses upon the specifications and collocations of Islamic texts, as well as the English foreigners and their culture. The contribution of this study lies on finding the appropriate procedures, methods, and strategies followed to avoid both misunderstandings and mistranslations, that may cause no spreading of Islam, in foreign countries. The findings show that hadith is a religious text that needs electing various strategies at once, depending on its Qur’anic words, Islamic collocations, and its wanted impact on TT receptors; in addition to the professional level of translators, concerning the linguistic and cultural religious features of both ST and TT.

**Key words:** Translation, Hadith, Religious text, Qur’anic words, Meaning, Equivalent Effect.