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Adab Al-Rafidayn *Journal*

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Editor-in-chief

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The Translation of Al-Mushakala (Verbal Similarity) in the Prophetic Hadith into English: Problems and Strategies

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Abstract:

This research paper is an attempt to investigate Al-Mushakala, an Arabic rhetorical phenomenon, which can be observed in some literary and religious texts. This phenomenon shows that a lexical item, while keeping its lexical sense, leaves out its original form and takes on the form of another lexical item explicitly or implicitly accompanies. The study aims at: (1) investigating the features and types of Al-Mushakala. (2) showing some difficulties a translator is likely to face when rendering some Prophetic Hadiths representing such a phenomenon into English. (3) putting forward a rendering which adheres to a reliable Prophetic Hadith interpretation if there is none. It is hypothesized that unawareness on the part of translators of the nature of Al-Mushakala and its intended meaning in some Prophetic Hadiths may give rise to literal and inaccurate renderings. The study concludes that Al-Mushakala is a unique Arabic rhetorical phenomenon which represents an area of pitfalls for translators who opt for literal translation .

Keywords: Al-Mushakala, rhetoric, Prophetic Hadith, religious translation.

Introduction

Al-Mushakala that Arab rhetoricians know well is an Arabic rhetorical device belonging to علم البديع المعنوي ^{ilm Al-Badī^c Al-Ma^cnawī} (semantic embellishments). Actually, it is one of المحسنات البديعية ^{Al-Muhassināt Al-Badī^ciyya} (the beautifying rhetorical features) (Rashīd, n.d: 76). It is also regarded an oral rhetoric recurrence which displays stunning melodious harmony in order to arouse the awareness and catch the attention of good-taste-listeners

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(ibid). There is no unanimous agreement among rhetoricians if Al-Mushakala is a true sense or a metaphorical utterance. On the one hand,

Al-Qazwīni argues that Al-Mushakala is a linguistic figure of speech because it is utilized in a way that obviously differs from its real sense. On the other hand, Ibn Ya^cqūb and Abd Al-Hakīm, state that Al-Mushakala cannot be a true sense because it is utilized in a way that does not express its actual meaning nor can be a figure of speech since the two lexical items it involves have no common similar features but it happens to occur both in the same situation (At-Taftāzāni et al, 2008, vol. 4: 311-312). It is worth noting that Al-Ma^cani (1992, vol.2: 426-427) believes that Al-Mushakala relates to metaphor or metonymy as well as it bears a great resemblance to Al-Jinās (Paronomasia), notably the complete one. The rhetorical value of Al-Mushakala arises from the aesthetic expressions it uniquely uses. The recipients initially miss the implicit meaning of the accompanying item in that they think it resembles its surface literal meaning. No sooner do they examine it carefully than they recognize its implied intended meaning, and this will consequently establish this meaning steadily in their minds (Lashīn, 1999:81). Another rhetorical value of Al Mushakala lies in the beauty of the expression and the eminence of meaning that add a semantic impact to the accompanying lexical item which, in turn, makes its meaning comprehended only by deep thinking and contemplation (Al-Jūburi, 2014: 47).

Al-Mushakala is linguistically derived from the verb شاكل "resemble" and hence is defined as المشابهة والمماثلة (similarity and sameness) (Abādy, 2000: vol.3:401). It is rhetorically defined as "ذِكْرُ الشَّيْءِ بِلَفْظٍ غَيْرِهِ لَوْقُوعِهِ فِي صَحْبَتِهِ تَحْقِيقًا أَوْ تَقْدِيرًا" stating a thing (lexical item) by using the form of another item for being explicitly or implicitly juxtaposed to it (Al-Qazwīni, 1980, vol. 1:327; As-Sakkāki, 2001: 533, As-Suyūti, 2010: 449). To put it differently, two words happen to appear together in the same context; one of them, most often the latter, takes on the form of the former; yet, it retains its original sense (propositional meaning) without any change. This can only be achieved when the same word recurs twice in the same context and conveys its original denotative meaning in

the first place but an implicit meaning in the second. Depending on whether the accompanied item is explicitly mentioned or implicitly inferred, two types of Al-Mushakala can be recognized: المشاكلة التحقيقية (explicit Al-Mushakala) and المشاكلة التقديرية (implicit Al-Mushakala) (As-Sadani, 2017: 182). An example of explicit accompaniment is manifested in the aya stated in (المائدة: ١١٦) "تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ" "You know what is in **my inner self** though I do not know what is in **Yours**" (Hilai and Khan, 1996: 190). Here, نَفْسِي is explicitly accompanied by نَفْسِكَ. Implicit accompaniment in which the accompanied item is not explicitly mentioned but is inferred from the context is shown in the aya of (البقرة: 138) "صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ" [Our Sibghah (religion) is] the **Sibghah** (Religion) of Allah (Islam) and which **Sibghah** (religion) can be better than Allah's? And we are His worshippers. (Hilai and Khan, 1996: 40). Here "صِبْغَةَ اللَّهِ" (sibghatallah) means "تطهير الله" (purification of Allah) (Az-Zamakhshari 2005:99; As-Suyūti 2010:449) because souls are purified by faith. Hence, faith is expressed by using "صِبْغَةَ اللَّهِ" through Al-Mushakala with the tacit performance of baptism done by some religions such as Christianity whereby children are baptized with yellowish water as it is thought they will be purified from sins by doing so.

In order to fully comprehend Al-Mushakala in the prophetic Hadith, Some other Qur'anic ayas manifesting Al-Mushakala are listed below:

- "[...] وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ" (البقرة: ١٤-١٥)

"[...] and when they go apart to their shayatin, they say, "Surely we are with you; surely we are only **mocking** ﴿١٤﴾ Allah **mocks** them and grants them extension in blundering in their inordinance" (Ghālī, 2005: 3).

- "وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ" (آل عمران: ٥٤)

"And they **schemed**, and Allah **schemed**, and Allah is The Most Charitable of schemers" (Ghālī, 2005: 57).

• "وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَالَكُمْ مِنْ نَاصِرِينَ" (الجاثية: ٣٤)

"And it will be said, "Today **We (do) forget you**, (even) as **you forget** the meeting of this your day; and your abode is the Fire, and in no way will you have any vindicators" (Ghālī, 2005: 502).

Comment

Though the acts and traits ascribed to Almighty Allah and those attributed to human beings in the above-mentioned ayas and in ayas as such are expressed similarly, they undoubtedly denote different meanings, and this is the way whereby cunning, deceit, and mocking are interpreted by Muslim scholars and exegetes when assigned to Allah in the Holy Qur'an (Ibnu Kathīr, 1998, vol. 1:93).

It is also of similar importance for understanding Al-Mushakala in the Prophetic Hadith to touch upon an example of Al-Mushakala in Poetry. In such a case a word recurs twice or more within the same line to indicate a particular meaning in the first position that differs completely from the meaning in the second one (Ibnu Abil Isba^c, 1963, vol.1: 78). The following line clearly shows an instance of Al-Mushakala: قالوا أقترح شيئاً نُجِدُكَ **طَبَخَهُ** قلت **اطبخوا** لي (They said: recommend something we deliciously **cook** for you. I said, **cook** a jubbah and a shirt for me). The poet deliberately chooses "اطبخوا" not to mean 'cook' but to mean "خيطوا" (sew) by means of Al-Mushakala since garments like jubbah and shirt are impossible to be cocked (Al-Jurjani, 2002: 213).

Al-Mushakala in the Prophetic Hadith

The Prophetic Hadith, like the Glorious Qur'an, poses certain difficulties for translators when they come across some cases of Al-Mushakala upon translating particular types of Prophetic Hadiths. The following Hadiths with their translations serve good examples:

• "عن أنس بن مالك قال: قرأ رسول الله "هل جزاء الإحسان إلا الإحسان" [الرحمن آية ٦٠]، وقال: "هل تدرون ماذا قال ربكم؟" قالوا: "الله ورسوله أعلم". قال: يقول: "هل جزاء من أنعمت عليه بالتوحيد إلا الجنة" (Ibnu Kathir, 1998, vol. 4: 337)

"Narrated Anas ibnu Malik: the messenger of Allah read: "Is there any reward for **good** other than **good**?" [Ar-Rahman, aya: 60, translated by (Hilai and Khan, 1996: 767)], and then said: "Do you know what your Lord said?". They said, "Allah and His messenger know best". He said, Allah says, "is it the reward of those on whom I bestowed monotheism nothing else but paradise" (translated by the researcher).

Comment

In this Hadith, the prophet (peace and blessings of Allah be upon him) clearly explains the difference in meaning between the two 'Ihsans' الاحسانين. The first one means 'doing good in this life' as a result of being a monotheist and the second one means 'getting rewarded in the hereafter'.

• "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ اللَّهُ تَعَالَى: "أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأْ ذَكَرْتُهُ فِي مَلَأْ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً" Al-
 (°Asqalāny, 2003, vol. 13: 458)

"Narrated Abu Huraira: The Prophet said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in **himself**, I too, remember him in **Myself**; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running" (Khan, 2009: Vol. 9 – 1656).

Comment

"تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي" resembles "فإن ذكرني في نفسه ذكرته في نفسي" (المائدة: ١١٦) "نَفْسِكَ". "You know what is in my inner self though I do not know what is in Yours" (Hilai and Khan, 1996: 190). Here, "نَفْسِي" means 'myself' whereas "نَفْسِكَ" as Ar- Raghīb points out refers to 'the Divine Being' (Al-°Asqalāny, 2003, vol. 13: 458).

• "ذكر أبو شامة أن النبي صلى الله عليه وسلم عاد أبا طالب في مرض فقال له يا ابن أخي ادع ربك إن يعافيني فقال: اللهم اشف عمي فقام كأنما نشط من عقال فقال يا ابن أخي إن ربك الذي تعبد **يطيعك** فقال يا عم وأنت لو **أطعته** لكان **يطيعك**" (Al-Alūsī, 1994, vol,4: 56)

"Abu Shama stated that the prophet (peace be upon him) visited Abu Talib during his sickness. Abu Talib said, "Oh, my nephew, ask your Lord to recover me from my illness. The prophet said, "Oh, my Lord, cure my uncle". So, his uncle immediately got well. He said, Oh, my nephew, your Lord Whom you worship **obeys** you. The prophet said: if you had **obeyed Him**, He would have **obeyed you**" (translated by the researcher).

Comment

Though **أطعته** and **يطيعك** have the same meaning out of this context, they express different meaning here. **أطعته** means obeyed Him; **يطيعك**, stated in way of Al-Mushakala, means grants you whatever you ask Him for".

• "عن أبي هريرة وعن أبي سعيد الخدري رضي الله عنهما قالاً: قال رسول الله يؤتى بالعبد يوم القيامة فيقول الله له: "ألم أجعل لك سمعاً وبصراً ومالاً وولداً وسخرت لك الأنعام والحرث وتركك تربع وترأس فكنت تظن أنك ملاقي يومك هذا؟ قال: فيقول له: اليوم أنساك كما نسيتني".

(As-Sababity, n. d. vol.2: 325).

"Abu Huryrah and Abu Sa'eed Al-Khudri (may Allah be pleased with them) narrated: the messenger of Allah said: a servant will be brought on the Day of Resurrection, and Allah will ask him: Haven't I bestowed upon you hearing, sight, wealth, and children, and made livestock and plows subservient to you, and left you sitting and heading. Have you ever thought that you would meet your day? The servant would say: No. Allah would say to him: today I **forget you** as you **forgot me**" (translated by the researcher).

Comment

This Hadith is similar in meaning to the following aya:

"وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ" (الجاثية: ٣٤)

"And it will be said, "Today We (do) **forget you**, (even) as you **forgot** the meeting of this your day; and your abode id the Fire, and

no way will you have any vindicators" (Ghālī, 2005: 502). Here "تَنْسَاكُمْ" (nansākum) expresses a meaning which is completely different from نَسِيْتُ 'forgot'; in this context it means "نترككم في النار" (leaving you in hell fire) because you quit doing good deeds for the day of resurrection (Al-Mahalli and As-Suyūti, 2004: 534; As-Sābūni, 2002, vol.3:162; Az-Zamakhshari, 2005:1008).

- "عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال الله "يا ابن ادم إن ذكرتني ذكرتك وإن نسيتني ذكرتك فإذا أطعنتني فاذهب حيث شئت محل توالييني وأواليك وتصافيني وأصافيك وتعرض عني وأنا مقبل عليك" (As-Sababity, n. d. vol. 2: 38)

"Narrated ibnu Abbas may Allah be pleased with them: The prophet peace be upon him said, Allah said, "Oh, child of Adam, **if you remembered Me, I would remember you.** If you forgot Me, I would remember you. If you obeyed Me, go wherever you want to go. **If you support Me, I will support you. If you are loyal to Me, I will be loyal to you.** If you turn away from Me, I will approach to you" (translated by the researcher).

Comment

just in their forms by means of share ذكرتك, أواليك, أصافيك, تصافيني, توالييني. Al-Mushakala but differ from them in their meanings. Generally speaking, they mean that Allah the Almighty will, in return, reward anyone who obeys and implements His orders.

The Translation of Al-Mushakala

Translating Al-Mushakala in religious texts such as Qur'anic verses and Prophetic Hadiths should be given more attention due to its very nature and if it had been mistranslated, it would have consequently been misunderstood by the target readers. The problem faced by translators in rendering Qur'anic ayas and prophetic Hadiths showing signs of Al-Mushakala arises from apparently attributing some human qualities or acts to Allah the Exalted. This act of assigning such divine attributes is solely done by means of Al-Mushakala. Hence, the translators are advisable to take all these divine attributes into account and to carry out their renderings a way

from literality. A seemingly misleading literal meaning of a given lexical item that obviously opposes the exclusive divine attributes of Allah the Exalted must be excluded altogether and only elucidated in accordance with what Almighty Allah gives an account of Himself as "لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ" (الشورى: ١١) "There is nothing like Him, and He is the All-Hearer, the All-Seer". (Hilai and Khan, 1996: 689-690).

Al-Mushakala vs. Al-Jinās (Paronomasia)

Al-Jinās is defined as two words having the same sound form but different meanings (Ibn Al-Athīr, 1939, vol.1: 624 cited in Matlūb and Al-Basīr, 1999: 450). In this regard, Al-Jinās generally echoes 'homonymy' and particularly 'homophony'. Two types of Al-Jinās can be recognized: the first one is called التام 'complete' where two words bear resemblance in their distinctive properties, yet they show differences in their lexical meanings (Matlūb and Al-Basīr, 1999: 451) as in "وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ" (الروم: ٥٥) "And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour" (Hilai and Khan, 1996: 584). In this aya السَّاعَةُ recurs twice: once with a definite article السَّاعَةُ and once with zero article سَاعَةٍ. The definite one indicates the Day of Resurrection; the indefinite one refers to the unit of calculating time (ibid). The second type of Al-Jinās is termed غير التام 'incomplete' when two words differ from each other in their lexical meanings match only in some of their grammatical features (ibid) as in "وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ" (الصافات: ٧٢-٧٣) "And indeed We sent among them warners (Messengers); Then see what was the end of those who were warned" (Hilai and Khan, 1996: 638). Both "مُنْذِرِينَ" and "الْمُنْذَرِينَ" morphologically differ from each other. The first "مُنْذِرِينَ", with kasra under ذ, functions as an active participle (nomenagentis) which signifies 'those who warn'; the second "الْمُنْذَرِينَ", with fatha above ذ, functions as a passive participle (nomenpatientis) which indicates 'those who are warned'. Apart from being strikingly overlapped each other, what distinguishes Al-jinas from Al-Mushakala is that each word related to the former has its own meaning within the separate lexical entry of their headword in a

dictionary. In contrast, just one word, the accompanied one, which belongs to the latter is given a separate entry as long as the accompanying word has left out its original form and hence has none of the overall meanings of the accompanied one. By way of illustration, ساعة 'hour', within its lexical entry in a dictionary, expresses several meanings. Among these meanings: 'the day of resurrection' and 'the unit of calculating time'. By contrast, it is impossible to find that one of the meanings of "طبخ" "cooked" is "خاط" "sewed".

Procedure and Data Analysis

Ten Prophetic Hadiths narrated by Al-Bukhari have been selected from thirty-four Hadiths manifesting verbal type of Al-Mushakala according to At-Tā'i (2013: 102-104). These Hadiths with their translations by Khan (2009) have been chosen to be the data of this research paper. A new rendering based on the Hadith's scholars explanations is suggested if there is none. The analysis is carried out by adopting Newmark's (1981) communicative approach to translation because it fulfills the aims of this study more than other approaches do. It is worth mentioning that communicative translation attempts to produce the same effect on the target language (TL) readers as was produced by the original one on the source language (SL) readers.

ST (1)

• "عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: مَنْ هَذِهِ؟
قَالَتْ: فُلَانَةٌ، تَذْكُرُ مِنْ صَلَاتِهَا، قَالَ: مَهْ، عَلَيْكُمْ بِمَا تَطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى
تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ". (Al-^cAsqalāny, 2003, vol. 1: 127)

TT (1)

"Narrated 'Aisha, Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not **get tired** (of giving rewards) but (surely) you will **get tired** and the best deed (act of Worship) in the sight of Allah is that which is done regularly" (Khan, 2009: Vol. 1 - 21).

Discussion

It is evident that the translator mistranslated the intended meaning of يَمَل by opting for literal translation. Furthermore, he translated يَمَل into 'get tired' which is even not equivalent to its Arabic semantic meaning 'get bored' apart from the meaning intended by the prophet (peace be upon him). Muslim scholars have agreed upon that ascribing boredom and other human traits to Almighty Allah is unanimously inconceivable because Allah to Whom be ascribed all perfection and majesty is free from such imperfect manlike qualities (Al-^cAsqalāny, 2003, vol. 1: 129). Hence, the literal meaning should be ruled out since it is only stated by means of Al-Mushakala to match 'تملوا'. What can be inferred from this Hadith is that Allah the Almighty will not refrain from rewarding you till you feel weary and get bored with doing good deeds (Al-khin et al, 1988, vol.1: 166).

ST (2)

• "عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الْحَالِلُ بَيْنَ، وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٍ يَرَعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنْ لِكُلِّ مَلِكٍ حِمًى، أَلَا إِنْ حَمَى اللَّهُ فِي أَرْضِهِ مَحَارِمَهُ، أَلَا وَإِنْ فِي الْجَسَدِ مُضْغَةٌ: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ". (Al-^cAsqalāny, 2003, vol. 1: 158)

TT (2)

"Narrated An-Nu'man bin Bashir: I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the **Hima (private pasture)** of someone else and at any moment he is liable to get in it. (O people!) Beware! **Every king has a Hima** and the **Hima of Allah** on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart" (Khan, 2009: Vol. 1 - 23).

Discussion

Having no equivalent English lexical word for the Arabic word **جَمَى**, the translator resorted for using a loan word plus explanation. He borrowed the Arabic word **جَمَى** and transliterated into 'Hima' followed by a short simple explanation between brackets. Actually this is a good strategy for clarifying the meaning to the target text readers. To be noted, **جَمَى** Hima was mentioned three times; the translator explained the meaning of the first and the last one and left the second unexplained. In this case, the TL reader will infer that the second **جَمَى**, the King's Hima, has the same meaning as the first one, i.e. (private pasture) and this is definitely inaccurate. The king's Hima means a forbidden area where no one has the right to enter it unless by the permission of the king. The translator was supposed to show that in his translation.

ST (3)

● "عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُؤْكِلِي فَيُؤْكِلِي عَلَيْكَ".

(Al-^cAsqalāny, 2003, vol. 3: 366)

"Narrated Asma: The Prophet said to me, "Do not withhold your money, (for if you did so) Allah would with-hold His blessings from you" (Khan, 2009: Vol. 2 - 330).

● "عَنْ عَبْدِةَ، قَالَ: لَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ". (Al-^cAsqalāny, 2003, vol. 3: 366)

"Narrated 'Abda: The Prophet said, "Do not with-hold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also with-hold His blessings from you".(Khan, 2009: Vol. 2 - 330).

● "عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

لَا تُؤْعِي فَيُؤْعِي اللَّهُ عَلَيْكَ، اَرْضَخِي مَا اسْتَطَعْتَ". (Al-^cAsqalāny, 2003, vol. 3: 367)

TT (3)

"Narrated Asma' bint Abu Bakr: that she had gone to the Prophet and he said, "Do not shut your money bag; otherwise Allah too will

withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford" (Khan, 2009: Vol. 2-330).

Discussion

The translator managed rendering the three Arabic words لا تحصي, لا توكي, لا into 'Do not withhold your money', 'Do not with-hold your money by counting it' and 'Do not shut your money bag' respectively by using paraphrase and illustration. Furthermore, he obviously seems fully aware of the intended meaning of the three Arabic words فَيُوكِي, فَيُحْصِي, فَيُؤَيِّ ascribed to Allah the Almighty. He was not misled by their literal meanings (tie up, count, put into a container) respectively where he rendered them communicatively into 'will withhold His blessings' because these three words were stated by means of Al-Mushakala to share the preceding words with their forms but not their meanings.

ST (4)

• "عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٌ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلَقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ."

(Al-^cAsqalāny, 2003, vol. 1: 196)

TT (4)

"Narrated Abu Waqid Al-Laithi: While Allah's Apostle was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away". When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them be-**took himself to Allah**, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in

His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise". (Khan, 2009: Vol. 1 - 28).

Discussion

Though the translator has managed translating **اللَّهُ مِنْهُ، فَأَوَاهُ اللَّهُ** accurately, he failed in giving an accurate rendering for **اللَّهُ عَنْهُ** **فَأَعْرَضَ** which is only mentioned by means of Al-Mushakala to harmonize the preceding word **فَأَعْرَضَ اللَّهُ عَنْهُ** in this context means Allah became dissatisfied with him (cf. Al-^cAsqalāny, 2003, vol. 1: 198).

ST (5)

• "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ". (Al-^cAsqalāny, 2003, vol. 11: 118)

TT (5)

"Narrated Anas bin Malik: Allah's Apostle said, "Allah is **more pleased** with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert".(Khan, 2009: Vol. 8 - 1407).

Discussion

Happiness, a state of feeling or showing pleasure, is impossible to be ascribed to Allah. When it is attributed to Allah, it is stated metaphorically and in this case it expresses 'Allah's satisfaction' (Al-^cAsqalāny, 2003, vol. 11: 122). Rendering **اللَّهُ أَفْرَحُ** into 'Allah is more pleased' is considered adequate though 'more satisfied' will be more accurate.

ST(6)

• "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَّغَ مِنْهُ قَامَتِ الرَّحِمُ، فَقَالَ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ: أَلَا تَرْضَيْنِ أَنْ أَصِلَ مَنْ وَصَلَكَ، وَأَقْطَعَ مَنْ قَطَعَكَ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ لَكَ"، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: "فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطَعُوا أَرْحَامَكُمْ" [محمد: 22]

(Al-^cAsqalāny, 2003, vol. 13: 551)

TT (6)

"Narrated Abu Huraira: The Prophet said, "Allah created His creation, and when He had finished it, the womb, got up and caught

hold of Allah" whereupon Allah said, "What is the matter?" On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if **I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?**' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship". [Muhammad: 22] (Khan, 2009: Vol. 6 - 1073).

ST (6.1)

• "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ الرَّحِمَ شَجَنَةٌ مِنَ الرَّحْمَنِ، فَقَالَ اللَّهُ: مَنْ وَصَلَكَ وَصَلْتُهُ، وَمَنْ قَطَعَكَ قَطَعْتُهُ" (Al-^cAsqalāny, 2003, vol. 10: 484) . "

TT (6.1)

"Narrated Abu Huraira: The Prophet said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will **keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin)**'. (Khan, 2009: Vol. 8 - 1334).

Discussion

الوصل 'keeping good relation with...' ,when ascribed to Almighty Allah, consists in Allah's great beneficence. Similarly, القطع 'severing relation with...' means the deprivation from beneficence (Al-^cAsqalāny, 2003, vol. 10: 485). Oddly enough to notice that the translator rendered the same expressions **مَنْ قَطَعَكَ** **مَنْ وَصَلَكَ وَأَقَطَعَ** in the first narration and **مَنْ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ** in the second narration differently. He adopted communicative translation in translating the first whereas resorted to semantic translation in translating the second. The translator was supposed to keep using the communicative approach when rendering expressions manifested Al-Mushakala.

ST (7)

- "عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ قِيلَ: أَيْكْفُرْنَ بِاللَّهِ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ" (Al-^cAsqalāny, 2003, vol. 1: 105)

TT (7)

Narrated Ibn 'Abbas: The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were **ungrateful**." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are **ungrateful to their husbands** and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'" (khan, 2009: vol. 1-17).

Discussion

It is clear that the translator seems fully aware of what يَكْفُرْنَ means in this context especially when interpreted as يَكْفُرْنَ الْعَشِيرَ afterwards which means being ungrateful to their husbands.

ST (8)

- "عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: نَعَمْ، قَالَ: "فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى".

(Al-^cAsqalāny, 2003, vol. 4: 227)

TT (8)

"Narrated Ibn Abbas: A man came to the Prophet and said, "O Allah's Apostle! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet replied in the affirmative and said, "**Allah's debts** have more right to be paid." (Khan, 2009, Vol. 3-444).

Discussion

Although it is adequate to translate دَيْنُ اللَّهِ semantically into Allah's debts, it is better to render it more accurately into 'Allah's

due' since Muslims are required to fulfill fasting Ramadhan as it is one of their religious obligations.

ST (9)

- "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ". (Al-^cAsqalāny, 2003, vol. 5: 64)

TT (9)

"Narrated Abu Huraira: The Prophet said, "Whoever takes the money of the people with the intention of **repaying** it, Allah will repay it on his behalf, and whoever takes it in order to **spoil** it, then Allah will **spoil him**". (Khan, 2009, Vol. 3 - 541).

Discussion

'spoil' can by no means be an equivalent translational word for both *إِتْلَافَهَا* and *أَتْلَفَهُ اللَّهُ* since 'to spoil something' means to change something good into something bad; 'to spoil somebody' means to make somebody happy by doing something special. A suggested translation for *إِتْلَافَهَا* is 'to waste it' and for *أَتْلَفَهُ اللَّهُ* is 'punished him for wasting creditor's money'.

ST (10)

- "عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ".

(Al-^cAsqalāny, 2003, vol. 5: 115)

TT (10)

"Narrated 'Abdullah bin Umar: Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. **Whoever fulfilled the needs of his brother, Allah will fulfill his needs**; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection". (Khan, vol. 3: 555)

Discussion

Since no human traits have been ascribed to Almighty Allah, it is quite adequate to translate the two parts of Al-Mushakala , حَاجَّتِهِ , اللهُ فِي حَاجَةِ أَخِيهِ similarly as the translator did.

Conclusions

The study comes out with the conclusion that Al-Mushakala is a rhetoric-specific Arabic device; it remarkably overlaps with Al-Jinas (Paronomasia). As far as translating Al-Mushakala is concerned, no one-to-one correspondence is taken for granted between the form of a given lexical item and its propositional meaning. Furthermore, It represents an area of pitfalls for translators who opt for literal translation As regards the translator of the research data, he managed to differentiate between the propositional meaning of a lexical item used by means of Al-Mushakala and its hidden intended meaning in some prophetic Hadiths but failed in some others.

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ترجمة المشاكلة في الحديث النبوي الشريف إلى الإنكليزية: مشكلات واستراتيجيات

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المستخلص

يُعنى البحث بدراسة المشاكلة، وهي إحدى الأدوات البلاغية العربية، التي يمكن ملاحظتها في الكتابات الأدبية، والنصوص الدينية، وقد عرفها البلاغيون بأنها ذكر الشيء بلفظ غيره لوقوعه في صحبتة تحقيقاً أو تقديرًا، وتهدف الدراسة إلى إيضاح ماهية المشاكلة وبيان أنواعها، وقد اختيرت عشرة أحاديث نبوية شريفة، من صحيح البخاري، استخدمت فيها المشاكلة، مع ترجمتها إلى الإنكليزية، وتحليلها وتحديد بعض الصعوبات التي واجهت المترجم، فضلًا عن اقتراح ترجمة بديلة، في حالة عدم تقديم ترجمة ملائمة. تفترض الدراسة بأن عدم إلمام المترجم بطبيعة المشاكلة، ومعانيها العميقة، قد يفضي إلى تقديم ترجمات غير دقيقة، لا تعكس المعنى المقصود من المشاكلة، في هذه الأحاديث النبوية الشريفة، وخلصت الدراسة إلى نتيجة مفادها أن المشاكلة أداة بلاغية اختصت بها اللغة العربية دون الإنكليزية، التي قد تشكل منزلقًا للمترجم في حالة لجوئه إلى ترجمتها حرفيًا.

الكلمات المفتاحية: المشاكلة، البلاغة، الحديث النبوي، الترجمة الدينية.

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