

**An-Najah National University  
Faculty of Graduate Studies**

**Strategies Used in Translating into English  
Semiotic Signs in *Hajj and Umrah Guides***

**By  
Ahmad Saleh Shayeb**

**Supervisor  
Dr. Sameer Al-Issa**

**Co-Supervisor  
Dr. Ruqayyah HerzAllah**

**This Thesis is Submitted in Partial Fulfillment of the  
Requirements of the Master Degree of Applied Linguistics  
and Translation, Faculty of Graduate Studies, An-Najah  
National University, Nablus, Palestine.**

**2016**

## **Strategies Used in Translating into English Semiotic Signs in *Hajj and Umrah Guides***

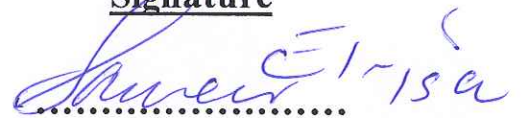
**By  
Ahmad Saleh Shayeb**

**This Thesis was defended successfully on 28/07/2016 and approved by:**

**Defence Committee Members**

**Signature**

**Dr. Sameer El-Isa / Supervisor**

  
.....

**Dr. Ruqayyah Herzaallah /Co-Supervisor**

  
.....

**Dr. Ahmad Ayyaad /External Examiner**

  
.....

**Dr. Nabil Alawi /Internal Examiner**

  
.....

## **Dedication**

To whom I proudly belong to, the Islamic nation whether they are Arab or non-Arab. To those who are deprived from their human rights and look for peace and justice. To whom those I am indebted for ever my mother and my late father (may Allaah have on mercy him). To my brothers, sisters and to all my relatives. To everyone who has done me a favor to pursue my education, and for whom I feel unable to express my great gratitude for their precious contribution to finalize this thesis, this work is dedicated.

## **Acknowledgement**

It is a great moment in my life to highly appreciate my supervisors endurance to help in accomplishing this thesis, especially Dr. Sameer El-Isa and Dr. Ruqayyah Herzaallah whose valuable feedback and comment paved the way for me to re-evaluate my work and develop my ideas in a descriptive and an analytical way. They were open-minded and ready to answer my inquiries about any information and they were also assiduous to give advice and direct the work to achieve fruitful results. I am also deeply thankful to Dr. Nabil Alawi who has eminently participated in achieving this project and who is always ready to support me in many respects during working on this project. I am also greatly indebted to Dr. Odeh Odeh, Dr. Akrimah Shihab, Dr. Sufyan Abu Arrah, Dr. Abdel Kareem Daraghmeh, Dr. Ayman Nazal and Dr. Fayez Akel whose direction and encouragement help me to accomplish this work. I am sincerely grateful to Dr. Ahmad Ayyad- the external examiner- and Dr. Nabil Alawi- the internal examiner- for their critical review of the whole work.

## إقرار

أنا الموقع أدناه، مقدم هذه الرسالة التي تحمل عنوان:

## الاستراتيجيات المستخدمة في ترجمة

## مفردات أدلة الحج والعمرة

**Strategies Used in Translating into English****Semiotic Signs in *Hajj and Umrah Guides***

أقر بأن ما اشتملت عليه هذه الرسالة إنما هو نتاج جهدي الخاص، باستثناء ما تمت الإشارة إليه حيثما ورد، وأن هذه الرسالة ككل أو جزء منها لم يقدم من قبل لنيل أية درجة علمية أو بحث علمي أو بحثي لدى أية مؤسسة تعليمية أو بحثية أخرى.

**Declaration**

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree.

Student's name:

احمد صالح شايب

اسم الطالب:

Signature:



التوقيع:

Date:

28/07/2016

التاريخ:

## Table of Contents

Subject	Page
Dedication	III
Acknowledgement	IV
Declaration	V
Table of Contents	VI
List of Tables	IX
List of Guides' Titles	XI
List of Abbreviations	XII
Key to Transliteration of Arabic Letters and Sounds	XIII
Abstract	XIV
Islamic Glossary Related to <i>Hadz</i>	XVI
<b>Chapter One</b>	1
1.1 Introduction	1
1.1.1 Historical Facts about Religious Translation	1
1.1.2 Historical Facts about Islamic Translation	2
1.2 Conventionality of the Islamic Sign	4
1.3 Interlingual Translation and Religious Terms	5
1.4 The Islamic Privacy of <i>Hadz</i> and <i>Umrah</i>	7
1.5 Research Questions	12
1.6 The Purpose of the Study	12
1.7 Significance of the Study	13
1.8 Limitations of the Study	15
1.9 Structure of the Study	15
1.10 Conclusion	17
<b>Chapter Two (Methodology)</b>	19
2. 1 The methods of Research in the <i>Hajj and Umrah Guides</i>	19
2. 2 Theoretical Framework	21
<b>Chapter Three (Literature Review)</b>	25
3. 1 The status of Arabic and Islamic texts on translation	25
3. 2 The Importance of Codes on Translation	25
3.3 Transliterated Islamic Terms and Figurative Translation as Marks of Accuracy	27
3.4 Accuracy is Mandatory in Cultural Translation	30
3.5 Accuracy and Faithfulness as Translators' Guards	31
3.6 Interaction Between Translation Strategies	33
3.7 Review of Translation Strategies	34
3.7.1 Domestication and Foreignization	34
3.7.2 Direct Translation	35

<b>Subject</b>	<b>Page</b>
3.7.2.1 Borrowing	35
3.7.2.2 Literal translation	36
3.7.3 Reduction (Under-translation) as the Counterpart to Expansion (Over-translation)	36
3.7.4 Couplets	37
3.7.5 Transliteration	38
<b>Chapter Four (Islamic Cultural Terms in Translation)</b>	39
4.1 Introduction	39
4.2 The Impact of Translation on Islamic Cultural Categories in <i>Hadz</i>	40
4.3 The Importance of Context	41
4.4 The Cultural Gap in <i>Hadz</i> and <i>Umrah</i>	43
4.5 Manipulating or Subverting	44
4.6 Cultural Borders and the Question of Identity	45
4.7 Strategies and Procedures in <i>Hadz</i> and <i>Umrah Guides</i>	46
4.8 Newmark's Model of Translation Procedures	47
4.9 Cultural Translation as Way of Bridging the Cultural Gap.	49
4.10 A Descriptive and Analytical Study of Samples from Three <i>Guides of Hadz and Umrah</i>	50
4.11 Discussion	60
4.11.1 Domestication Assessed	61
4.11.2 Transliteration Assessed	63
4.11.3 Expansion (Overtranslation) is Recommendable in Religious texts	64
4.12 Conclusion	65
<b>Chapter Five (Untranslatability of Islamic Cultural Terms)</b>	67
5.1 Introduction	67
5.2 Cultural Variation	67
5.2.1 The Effect of Cultural Differences on the Translation of Islamic Terms in <i>Hadz</i>	69
5.3 Translatability Versus Untranslatability of Religious Terms in <i>Hajj and Umrah Guides</i>	70
5.4. Untranslatability of Religious Terms in <i>Hajj and Umrah Guides</i>	71
5.5 Untranslatability of Religious Proper Names	72
5.6 The Status of Islamic Physical Signs in Translation	74
5.6.1 Originality and Function of Religious Signs	74
5.6.2 A Descriptive and Analytical Study of the Islamic Physical Signs	75

<b>Subject</b>	<b>Page</b>
5.7 A descriptive and Analytical Study of Conceptual Signs	84
5.8 Untranslatability and Translation Strategies	88
5.9 Untranslatability and Loss in Meaning	88
5.10 Conclusion	89
<b>Chapter six (Accuracy in Translation)</b>	91
6.1 Accuracy as a Dominant Criterion in Translation	91
6.2 Basic Requirements to Achieve Accuracy in Religious Translation	91
6.3 Accuracy and 'Word-for-Word' (Literal Translation) in <i>Hajj and Umrah Guides</i>	93
6.4 Accuracy and 'Sense-for-Sense' in <i>Hajj and Umrah Guides</i>	95
6.5 Accuracy and Equivalence	97
6.6 Accuracy and Islamic Collocations in <i>Hajj and Umrah Guides</i>	99
6.7 Islamic Terminology in Translation	102
6.7.1 Accuracy and Transliteration	102
6.7.2 Consistency as a Tool for Accuracy	104
6.7.2.1 Consistency and Spelling	105
6.7.2.2 Inconsistency in Translation Strategies	107
6.7.2.3 The Couplet as a Recommendable Procedure in Translating Religious Texts	108
6.7.2.4 Structural Consistency	110
6.8 Faithfulness as an Outcome of Accuracy	112
6.8.1 Towards Accuracy and Faithfulness	113
6.9 Conclusion	114
<b>Chapter Seven</b>	116
7.1 Conclusion	116
7.2 Recommendations	123
References	125
Appendices	139
الملخص	ب



## List of Tables

Table No.	Title	Page
Table (a)	Newmark's Model of Translation Procedures	48
Table (1b)	Domestication, transliteration and couplet in <i>Hajj and Umrah Guide</i> by Talal Bin al-Akeel.	139
Table (2b)	Deletion in <i>Hajj and Umrah Guide</i> by Talal Bin al-Akeel.	142
Table (3b)	Expansion in <i>Hajj and Umrah Guide</i> by Talal Bin al-Akeel.	143
Table (4b)	Frequency and Percentage of Talal Bin A-Akeel adopted strategies and procedures in <i>Hajj and Umrah Guide</i>	55
Table (1c)	Domestication, transliteration and couplet in <i>A Guide to Hadz, Umrah and Visiting (The Co-operative Office For Call and Guidance at AL-Badiyah)</i>	144
Table (2c)	Deletion in ' <i>A Guide to Hadz, Umrah and Visiting The Prophet's Mosque</i> by (The Co-operative Office For Call and Guidance at AL- Badiyah)	147
Table (3c)	Expansion in ' <i>A Guide to Hadz, Umrah and Visiting The Prophet's Mosque</i> by (The Co-operative Office For Call and Guidance at AL-Badiyah).	148
Table (4c)	Frequency and Percentage of adopted strategies and procedures in ' <i>A Guide to Hadz, Umrah and Visiting the Prophet's Mosque</i> by (The Co-operative Office For Call and Guidance at AL-Badiyah).	57
Table (1d)	Domestication and transliteration in ' <i>A Guide to Hadz, Umrah and Visiting the Prophet's ( صلى الله عليه وسلم ) Mosque</i> by the Agency of Islamic Enlightenment in Hadz.	149
Table (2d)	Deletion in ' <i>A Guide to Hadz, Umrah and Visiting the Prophet's ( صلى الله عليه وسلم ) Mosque</i> by The Agency of Islamic Enlightenment in Hadz.	152
Table (3d)	Expansion. ' <i>A Guide to Hadz, Umrah and Visiting the Prophet's ( صلى الله عليه وسلم ) Mosque</i> by The Agency of Islamic Enlightenment in Hadz.	153
Table (4d)	Frequency and Percentage of adopted strategies and procedures in ' <i>A Guide to Hadz, Umrah and Visiting the Prophet's ( صلى الله عليه وسلم ) Mosque</i> by the Agency of Islamic Enlightenment in Hadz.	59

<b>Table No.</b>	<b>Title</b>	<b>Page</b>
Table (e)	Samples of Domestication from the three Guides	62
Table (f)	Physical signs in <i>Hajj and Umrah Guides</i>	73
Table (g)	Conceptual Signs in <i>Hajj and Umrah Guides</i>	83
Table (h)	Literal Translation of Islamic terms	94
Table (i)	Sense-for-Sense Translation of Islamic Terms	96
Table (j)	Islamic Collocations	101
Table (k)	Spelling Variation in Religious Terms	106
Table (l)	Couplet Translation in <i>Hajj and Umrah Guides</i>	109
Table (m)	Inconsistency in Verb Usage	111

**A List of Hajj and Umrah Guides**

First	<i>HAJJ AND UMRAH GUIDE</i> translated by: Talal Bin a-Akeel
Second	<i>A Guide to Hajj, Umrah and Visiting the Prophet's (صلى الله عليه وسلم) Mosque</i> translated by: (The Co-operative Office For Call and Guidance at AL- Badiyah)
Third	<i>A Guide to Hajj, Umrah and Visiting the Prophet's (صلى الله عليه وسلم) Mosque</i> translated by: The Agency of Islamic Enlightenment in Hajj.

### List of Abbreviations

- ST : Source Text
- TT : Target Text
- SR : Source Reader
- TR : Target Reader
- SC : Source Culture
- TC : Target Culture
- COD : Concise Oxford Dictionary
- WEUD : Webster's Encyclopedic Unabridged Dictionary
- R : Researcher
- RT : Researcher's Translation
- SWT : *Subhāanahu wa Ta'aala* 'Glory Be to Allaah'
- ʿAʿAS : *ʿAlyhi ʿAssalaam* 'Peace Be Upon Him'
- SʿAʿAW : *Sʿallallahu ʿAlayhi wa Salam* 'Allaah Praises Him to the  
Angels and Retains Him and His *Sunnah*'
- IRT : Islamic Religious Terms
- RAʿAN : *Radʿiya Allaahu ʿAnhu* 'Allaah bless him'
- DTS : Descriptive Translation Studies

## Key to Transliteration of Arabic Letters and sounds

Arabic letters	Name	English IPA <sup>1</sup>	Arabic letters	Name	English IPA
ء	hamza	ʔ	ل	lām	l
أ	alif	a:[ʔa]	م	mīm	m
ب	bāʾ	b	ن	nūn	n
ت	tāʾ	t	هـ	hāʾ	h
ث	thāʾ	θ	و	wāw	w, u:[uu]
ج	jīm	dʒ	ي	yāʾ	j, i:[ee]
ح	ḥāʾ	ħ	آ	alif maddah	ʔa:[aa]
خ	khāʾ	χ	ة	tāʾ marbūṭah	a, at
د	dāl	d	ى	alif	a: [a]
ذ	dhāl	ð	ال	alif lām	(var)
ر	rāʾ	r			
ز	zayn/zāy	z			
س	sīn	s			
ش	shīn	ʃ			
ص	sād	s <sup>ʕ</sup>			
ض	ḍād	d <sup>ʕ</sup>			
ط	ṭāʾ	t <sup>ʕ</sup>			
ظ	ẓāʾ	ð <sup>ʕ</sup> / z <sup>ʕ</sup>			
ع	ʿayn	ʕ			
غ	ghayn	ɣ			
ف	fāʾ	f			
ق	qāf	q			
ك	kāf	k			

IPA<sup>1</sup>: International Phonetic Association.

Retrieved from: [https://en.wikipedia.org/wiki/Romanization\\_of\\_Arabic](https://en.wikipedia.org/wiki/Romanization_of_Arabic) on 3rd March 2016

**Strategies Used in Translating into English  
Semiotic Signs in *Hajj and Umrah Guides***

**By**

**Ahmad Saleh Shayeb**

**Supervised by**

**Dr. Sameer Al-Issa**

**Dr. Reuqayyah HerzAllah**

**Abstract**

This study aims at examining and evaluating three *Hadj and Umrah English Guides*. It tackles the various strategies, which are utilized to translate the Islamic signs. These *Guides* have included distinctive Islamic terminologies and signs with their particular denotative and connotative meanings and values.

The data are analyzed in each TT and then compared to the ST. Moreover, a description is done for the strategies that are used in translating them. This is to be followed by comparing these translations within the realm of translation strategies and procedures. These will also be accompanied by some suggestions, solutions and recommendations that the researcher produces in this study.

Throughout this study, it is shown that the cultural gap deepens the distance between Arabic and English which form the source text and the target text respectively. The absence of source text contextual features in the target language strengthens this gap. Cultural variation affects language use since terminology donates the particular values of both cultures.

The study points out that the religious terms involve physical or conceptual signs that are untranslatable because of their particular Islamic and historical significance which is related to the ‘Divine Power’ (Allaah SWT) and prophet Muhammad (S<sup>ʿ</sup>A<sup>ʿ</sup>AWS). It is found that the literal alternatives that have been utilized as signified for the Islamic signifiers do not achieve understanding for the target readers. The study demonstrates that the three translations proved to be inconsistent in utilizing alternative strategies for the untranslatability of certain Islamic terms.

The study emphasizes that utilizing domestication via literal translation affects accuracy and faithfulness towards the source text since an accurate Guide is undoubtedly vital for non-Arab Muslims to allow them to perform *Manaasik -l- ʿUmrah* and *al- Ĥadʒ* appropriately. Instead, the study shows that consistent transliteration with figurative (*sharʿ*) translation of the Islamic terms is a more effective solution for the untranslatability, and so the translators’ ‘skopos’ of informing and directing non-Arab Muslims to perform *Manaasik-l- Ĥadʒ and -l-ʿUmrah* will be achieved.

The study ends with conclusions and recommendations.

Key words: denotative and connotative, cultural gap, contextual features, domestication, transliteration, untranslatability.

### Islamic Glossary related to *Ḥaḍj*:

- 1- ***Al-Ḥaḍjar -l-Aswad***: it is an elliptical painted black stone. It has an irregular shape and its colour is black leaning towards redness. There are red dots and yellow curves in it. It was situated near the gate of *Kaʿbah*, and from it *Ḥuḍḍaaḍj* start their ‘*tʿawaaf*’. Prophet Muhammad said “it is the right of Allaah on earth” (RT) (Al-Kharbatuli, 1986, pp. 19-20).
- 2- ***Al-meeqaat***: *Ḥaḍj* has meeqaat for time and place. There are five ‘*mawaqaet*’ for place which are: *ḍul- Hulayfah*, *Al-Juhfah*, *Qarn al-Manazil*, *Yalmlam*, *ḍatu Iraq* (RT) (Bin Qudamah Al-Maqdisi, 2004, p. 354).
- 3- **‘*Arafah*’** : it is a name for a holy mountain near *Makkah*. It was given this name when ‘*Dzabreel*’ (عليه السلام) (ʿA<sup>2</sup>AS) asked Ibraaheem’ (ʿA<sup>2</sup>AS) “Do you know your *manaasik*?” (RT) (Al-Azraquee, 250AH p. 19).
- 4- ***Ar-Rukn-l-Yamaani***: it is situated in the south direction of *kaʿbah* (RT) (Al-Kharbatuli, 1986, p. 21).
- 5- ***Fidyah***: It is *waadziib* for forbidden action in *Ḥaḍj* or not fulfilling *waadziib* as Allaah (SWT) says “*fafidyat min siyam or sadaqah or nusuk.*” ( *Albaqarah*, 196) (RT) (Al-Uthaymeen, 1424AH, p. 167)



- 6- **Hadz:** It is going to *Makkah* to perform *ʿawaaf*, *ʿibaadah*, *saʿy*, *wuquuf* *ʿArafah* and other *manaasik*. And it is one of the ‘five *ʿarkaan*’ of *Islam*, and it is *fardʿ*. (RT) (Al-Albaanee, 2008, p. 158). The person who has performed [*Hadz*] is called [*Haadz*]. There are three types of [*Hadz*: *Hadz ifraad*, *Hadz qiraan* and *Hadz tamattuʿ*] (Al-Mersafa, 2006, p. 302).
- 7- **Ihraam:** it is the *niyyah* to perform either *Hadz* or *ʿUmrah* or both, and it is a ‘*rukn*’ (RT) (Al-Albaanee, 2008, p. 183). The person who is in the state of [*Ihraam*] is called [*muħrim*] (Al-Mersafa, 2006, p.300).
- 8- **Manaasik-l- Hadz:** It is plural of “*Nusuk*”. *Mansak* is originally the place and time of *ʿibaadah*. And the *mansak* or *nusuk* is a name for *ḍabeeħa* ‘the slaughtered animal’ (RT) (Al-Uthaymeen, 1424AH, p.5).
- 9- **Maqaam Ibraaheem:** this is the “stone on which Ibraaheem [*ʿAʿAS*] stood when he built the *Kaʿbah*. Because that action was one of the most beloved actions to Allâh, he caused the trace of his footprints to remain as a reminder to the believers among his descendents and others, for them and for others” (Mubarakpuri, 2002, p. 58).
- 10- **Ramy-l-dzimaar:** throwing pebbles in *Mina*. It is *waadzib* that blood is required incase of ignorance or forgetting. The wisdom behind it is

to obey the order and showing obeisance to Allaah (SWT) regardless of psychology and mind and as Ibraaheem (‘A<sup>2</sup>AS) did with Iblees – Allaah cursed him- at that place (RT) (Al-Albaanee, 2008, p. 249). There are three places for ‘ramy’: *Al-dzamrah -l-Kubraa*, *Al-dzamrah-l-Wuusta* and *Al- dzamrah As<sup>6</sup>-S<sup>6</sup>ughraa*.

- 11- **Rukn** : *rukni* figuratively means: it is inside the truth of the thing which achieves its entity, and it is said it is what shapes the thing, and what is inside it (RT) (An-Namlah, 1999, p.1963 ).
- 12- **Tahallul** : the act of leaving the state of [<sup>2</sup>*Ihraam*] and returning to one’s normal state (The Agency of Islamic Enlightenment in *Hadz*, 1425AH, p. 28).
- 13- **Sa<sup>6</sup>y** : it is going between *As<sup>6</sup> -S<sup>6</sup>afaa* and *Al-Marwah* which represent one of <sup>2</sup>*Arkaan-l- Hadz* (RT) (Al-Albaanee, 2008, p. 252).
- 14- **T<sup>6</sup>awaaf**: the person who performs *t<sup>6</sup>awaaf* starts his *t<sup>6</sup>awaaf* with *id<sup>6</sup>t<sup>6</sup>baa<sup>6</sup>* opposite to ‘*Al-Hadzar-l-Aswad*’, kissing or performing ‘*istilam*’ or pointing at it if he is able to do so, making al-bayt on his left, *Haadz* says: “*Bisme Allaah, wa Allahu akbar, Allahuma Eemaana bika watasdeeqan* of Your Book and fulfilling the promise and following the *Sunnah* of prophet (S<sup>6</sup>A<sup>6</sup>AWS) (RT) (Al-Albaanee, 2008, p. 217).

- 15- *T'awaaf -l-Ifaad'ah*:** it is one of [<sup>2</sup>*Arkaan -l-Had3*] without which [*Had3*] is incomplete, it is also called [*T'awaaf Az-Ziyarah*] (Mubarakpuri, 2002, p.161). Its time is after the midnight of '*naħr*', women become *ħalaal* [sexual intercourse with his wife] after it and it can be done until the end of '*ħulhid3ah*' month (RT) (Al-Albaanee, 2008, p. 264).
- 16- '*Umrah*':** in language, it is *ziyaarah* (visiting). In *shar'*, it is worshipping *Allaah* (SWT) by *t'awaaf* round *al-bayt*, and sa<sup>ŷ</sup>y between *As<sup>ŷ</sup> -S<sup>ŷ</sup>afâa* and *Al-Marwah*, shaving and shortening (RT) (Al-Uthaymeen, 1424AH, p. 6).
- 17- *Waad3ib*:** *al-waad3ib*: '*nusuk*' will be incorrect without *waad3ib* and *ħabħ* must be done when *waad3ib* is not performed" (RT) (Almanee<sup>f</sup>, 2013, p. 201).

## Chapter One

### 1.1 Introduction:

Translating religious texts is not a new process since it has been going on for thousands of years. Scholars like Cicero and Jerome have suggested their approaches to deal with religious texts<sup>1</sup>, but there are controversies which are still shadowing over the work of translators in this genre. This is because of the absence of a real effort to decide upon a well-planned strategy in the translation of such texts. Nowadays, religion translation suffers from problems that need practical solutions. There are only individual efforts in the Islamic world that have yielded partial progress in their translation.

#### 1.1.1 Historical Facts about Religious Translation:

The early debates about translation approaches have concentrated on two types of translation which are either to translate ‘word-for-word’ or ‘sense-for-sense’. Munday (2008) states that Cicero (1960, p.19) concentrated on the meaning of the text and the form in his translation of *The speeches of the attic orators: Aeschines and Demosthenes*. He did not resort to word-for-word translation which ignores the actual meaning of the text.

---

<sup>1</sup> Religious texts: “are the texts which various religious traditions consider to be sacred, or central to their religious tradition.” Retrieved from: [https://en.wikipedia.org/wiki/Religious\\_text](https://en.wikipedia.org/wiki/Religious_text) on 2nd Feb., 2016.

Following Cicero, Munday (2001, p. 20) states that Jerome came to refuse the word-for-word translation since it produced strange translation and it ignored the meaning of the original. On the other hand, he supported the sense-for-sense approach because the content and the sense of the ST were allowed to be translated. Simply, translation is defined “as a project for transferring meaning from one language to another” (Farghal, M. and Shunnaq, A. 1999, p. 2). This definition includes two key words which are transferring and meaning which entails that translation happens between two languages which are represented in ST and TT and conveying meaning to the TT is a decisive factor in the process of translation. That is, the sense and the content of the ST is represented clearly in the TT. As religious texts possess a privacy because their main source is the ‘Divine Power’, Islamic translations are not far from the earlier debates about religious translation since they deal with similar translation strategies. That is, the sense of these texts have to be retained in translation.

### **1.1.2 Historical Facts about Islamic Translation:**

As a result of the great expansion of Islam throughout the world, it has become necessary for Muslim scholars to find ways for translating *al-Qur<sup>2</sup>aan* and other Islamic texts to the whole world. In this respect, Mike Holt (2004) explains in his chapter which is entitled *Translating Islamist Discourse* as cited in *Faiq* (2004):

... . But the consistent repetition of transliterated Arabic phrases, mostly without gloss and the use of key concepts such as *jahiliyya* and *Din* without

translation, suggests an attempt by the translators not only to retain as much Arabic as possible but in some instances to introduce extra Arabic lexis not found in the original. (p.70)

In the previous quotation Holt (2004) criticizes the method used by translators when he talks about repeating transliterated Arabic phrases without explanation, and expanding translation with words that are not found in the TT. Holt (2004) mentions two concepts “*jahiliyya*” and “*Din*” as examples of the Arab and Islamic terminology which are transliterated not translated. Holt attributes this to retaining the Arabic language in the TT. But is this enough to inform non-Arab Muslims about these and other important Islamic terminology. For example, in *Al-Mundzid Dictionary* (p. 103) the concept “*jahiliyya*” is defined as “أحوال العرب قَبْلَ الإسلام” “it is the conditions of Arabs before *Islam*” (RT), and the concept “*Din*” is defined in *Al-Mundzid Dictionary* (p. 230) as “إِسْمٌ لِّجَمِيعِ مَا يُعْبَدُ بِهِ اللهُ” “it is a name given to all things by which Allaah is worshipped” (RT). It is clear from the previous definitions that translators can not ignore the exact meaning of these terms in Islam when they render them to English because of their privacy in the Islamic history. As a result, translators resort to transliteration since they do not find “faithful friends” (Anderman and Rogers, 1999, p. 69) for these and other Arabic and Islamic concepts.

Generally, Islamic texts are thoroughly composed of important terms that are highly sensitive as they have their particular denotations and connotations. That is obvious because the Islamic terms or signs represent private and conventional meanings as they spring from one main source

which is Islam as Holt, as cited in Faiq (2004), called it “a master signified” (p.73). For example, the Islamic term *Hadz* is different in its literal and figurative meaning from the English word ‘pilgrimage’ since each one denotes different functions and details. The technical meaning of the word *Hadz* identifies its function at a certain time and place, and so Lewis (1993) claims that “[t]ranslations are often vitiated by anachronism and what we might call anatopism rendering an Arabic word or term by an English word carrying with it the connotations and associations of another time and another place” (p. 69). The associations are necessary introducers for the Islamic terms. They identify the terms through situational or contextual features. These are in effect the issues which the present work is mainly concerned with.

## 1.2 Conventionality of the Islamic Sign:

The Conventionality of the Islamic signs which are related to *Hadz* refers to what prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (S<sup>ʿ</sup>A<sup>ʿ</sup>WS) S<sup>ʿ</sup>allallahu ʿAlayhi wa Salam ‘Allaah Praises Him to the Angels and Retains Him and His *Sunnah*’, (henceforth, S<sup>ʿ</sup>A<sup>ʿ</sup>AWS) taught Muslims how to perform Manaasik-I- *Hadz* which have been being performed up to now.

Researchers identify these signs according to this performance in which names and functions are contextualized. A religious term has a special conventional meaning that has been passed from the first generation of Muslims until today. As Chandler (1994) puts it:

The Saussurean legacy of the arbitrariness of signs leads semioticians to stress that the relationship between the signifier and the signified is conventional-dependent on social and cultural conventions. ( p. 24).

The linguistic signs in Arabic texts generate relations from the Arabic and Islamic cultural values that are contextualized in *Al-Qur'aan* and *As-Sunnah*<sup>1</sup>. For example, the term *يَطْوَفُ* *yat't'awwaf* in *aayah* 'verse'(158) in *surat Albaqarah* means *sa'y* between *as'-S'afaa* and *al-Marwa* which is different from *t'awaaf* round *Al-Ka'bah*. As a result, the context in which the Islamic term is used delimits its meaning and its function which have become conventional for Muslim community only rather than other communities through the ages. Therefore, this will block the way in front of other signifiers that may enter the Islamic texts through literal translation.

### **1.3 Interlingual Translation and Religious Terms:**

In interlingual translation, which is “an interpretation of verbal signs by means of some other language” (Jakobson 1959/2004, p.139 as cited in Munday 2008, p. 5), religious signs are some of the most problematic areas that face translators who deal with sensitive texts, especially the sacred ones because of their meanings and references are controlled by their original contexts which are in the *Qur'aan* and *Sunnah*. These contexts play a crucial role to determine the denotations and connotations of these signs.

---

<sup>1</sup> Sunnah: “it is a technical term for all the authentically transmitted words, actions, and sanctions of the Prophet [S'AW'S] (PBUH)” Al Mersafa, Saed (2006 AC, p. 302).



The syntagmatic relations of these signs within these contexts offer readers multiplicity of meanings. The religious signs are related to particular contexts and situations which determine their suitable and accurate meaning.

It is plausible to employ interlingual translation to render terms from one language to another, but some obstacles may encounter the translator.

Jakobson (1959, p. 233) illustrates that full equivalence is not available between “code-units”<sup>1</sup>, but messages can interpret strange code-units adequately. That is, meaning or message can be transmitted to TT if there is not an equivalent for the ST word. Jakobson (1959) supports his idea by giving the example that “every celibate is a bachelor, but not every bachelor is a celibate” (p. 233). That is, even if words are apparently synonyms, this does not mean that there is full equivalence between them. In this case, Jakobson (1959) illustrates that a message that refers to this code-unit can convey its meaning clearly when he says that “every bachelor is an unmarried man, and every unmarried man is a bachelor,” or “every celibate is bound not to marry, and everyone who is bound not to marry is a celibate” (p. 233). In other words, the semiotic potential of certain words blocks the interlingual translation, and so other translation alternatives have to be utilized. What have Jakobson suggested is necessary to be adopted while tackling the religious terms in *Hajj and Umrah Guides*.

---

<sup>1</sup> code-unit: a word or an idiomatic phrase- word (Jakobson 1959, p. 233).

#### 1.4 The Islamic Privacy of *Hadz* and *Umrah*:

As a matter of fact, we live in a globalization era in which there is a huge interaction between cultures. Muslims have an inherited Islamic culture from our prophet's (S<sup>Ā</sup>AWS) message to the whole world. Therefore, Islamic culture has become the interest of millions of people around the world whether they are *Muslims* or *non-Muslims* because it has unique characteristics that distinguish it from other cultures and religions. This research is interested in studying *Hajj and Umrah Guides* since they include important religious signs and terms that are connected to specific practices during *Umrah or Hadz* season. Since these signs and terms have 'divine' privacy while there are no correspondences for them in other religions, the untranslatability of them is always present. For example, the linguistic and figurative definitions of *Hadz* are:

"مَعْنَى الْحَجِّ لُغَةً هُوَ: مُطْلَقُ الْقَصْدِ. وَيُعْرَفُ شَرْعًا: بِأَنَّهُ الْقَصْدُ إِلَى مَكَّةَ لِلنَّسْكِ فِي زَمَنِ مَخْصُوصٍ."

Retrieved from: [http://fatwa.islamweb.net/Fatwa/index.php?page=show\\_fatwa&Option=FatwaId&Id=13792](http://fatwa.islamweb.net/Fatwa/index.php?page=show_fatwa&Option=FatwaId&Id=13792) on 2<sup>nd</sup> Aug, 2016.

"The meaning of *Hadz* in language is the definite intent. And in *sharġ*: it is the intent to visit *Makkah* to perform *nusuk* at a particular time." (RT)

The previous definition proves that the Islamic term *Hadz* does not have correspondence in other cultures or religions that makes it untranslatable so as to be distinguished in the TT.

In this research, it has been found that there are variations in the translation of these guides which violate the unity of the text (cf. chapter 4) and this in turn disturbs the unity in performing *Manaasik-l-Ḥaḍj* which Al-Uthaymeen (1424 AH) defines its singular *nusuk* as:

"مكانُ العبادةِ أو زمانُها" (العثيمين، 1424هـ، ص5).

'the place and time of 'ibaadah'(RT) which is done at the same time and place - wearing the same *ihraam* garments which are white <sup>2</sup>*izzaar* and *ridaa*<sup>2</sup> 'two large white pieces of unstitched clothes that cover the upper and the lower part of the body of male *Ḥaaḍj*'- and calling Allaah for forgiveness.

This study depends on data selected from three published *Hajj and Umrah Guides* edited and published by the *Ministry of Awqaaaf* and Committee of Islamic Research and *Fatwa* in *Saudi Arabia*:

1. *HAJJ AND UMRAH GUIDE* Hajj and Umrah Guide which was compiled and prepared by Talal bin Ahmad aL-Aqeel.
2. *Guide to Hajj[Ḥaḍj], Umrah [ʿUmrah] and Visiting the Prophet's (PBUH) Mosque*. This guide was translated by the *Agency of Islamic Enlightenment in Hajj [Ḥaḍj] and Muhammad bin Salih al-Uthaymeen*, and by
3. *The Co-operative Office For Call & Guidance At Al-Badiah*.

This study examines how translators of the three guides utilized translation strategies. Moreover, it also measures certain aspects in translation such as accuracy, consistency and faithfulness which are an outcome of adopting those strategies. In this respect, Shuttleworth and Cowie (1997) define accuracy as:

A term used in translation evaluation to refer to the extent to which a translation matches its original. While it usually refers to preservation of the information content of ST in TT, with an accurate translation being generally LITERAL rather than FREE, its actual meaning in the context of a given translation must depend on the type of EQUIVALENCE found in the translation (p. 3).

Higher accuracy entails that the translator is faithful to the ST norms. “ ‘Accuracy’ is in some ways the modern linguistic equivalence of ‘faithfulness’, ‘spirit’ and ‘truth’ ” (Munday, 2008, p.31). As these guides are originally written in Arabic and contain very important Islamic terms, translators have to render them appropriately to non-Arab Muslims. The translation process may be influenced by an interaction between the SC (Arabic and Islamic culture) and the TC (the non-Arab Muslims culture) which may lead to deviation from accuracy. To illustrate this fact, Hatim and Mason (1990) discuss the following example: “The Iranian pilgrims began their demonstration during al Tawaaf [*at<sup>f</sup>-T<sup>f</sup>awaaf*], preventing other pilgrims from leaving or entering the shrine” (p.106). Hatim and Mason (1990) argue that the word *at<sup>f</sup>-T<sup>f</sup>awaa* is “retained in transliteration to illustrate its semiotic potential” since it is related to a well-known religious

ceremony in the Islamic world (p.106). Hatim and Mason (1990, p. 107) analyze the occurrence of the word *at<sup>f</sup>-t<sup>f</sup>awaaf* in the sentence on the basis of De Saussure's definition of the sign as an arbitrary relation between the signifier and the signified, the connotative meaning of the term *at<sup>f</sup>-t<sup>f</sup>awaaf* which is "(a sacrosanct ritual)" is ignored since the signifier *at<sup>f</sup>-t<sup>f</sup>awaaf* does not correspond to the signified "circumambulation" which will not achieve an adequate understanding. The study is going to tackle other Islamic terms and find out whether literal translation can offer correspondent alternatives (signified) for these terms in the TL.

Another example which is taken from Hajj and Umrah Guide which was compiled and prepared by Talal bin Ahmad aL-Aqeel:

" وَتَبْدَأُ أَرْكَانُ الْحَجِّ وَالْعُمْرَةِ عِنْدَ الْإِحْرَامِ مِنَ الْمِيَقَاتِ."

This sentence has been translated into English by Talal bin Ahmad aL- Aqeel as follows:

"The **duties** of Hajj and Umrah begin with ihram at the ***Meeqat*** (a point some distance from *Makkah* beyond which a pilgrim may not pass without ihram)."

It is clear that the translator leans more towards accuracy in the previous paragraph since he transliterated the Islamic terms (مِيقَاتُ، عُمْرَةٌ، إِحْرَامُ) because there are not equivalences or signifieds that fill in their place in the TL. Visibility of the translator is clear when he has tackled the word مِيقَاتُ *meeqaat* by offering a definition. But does the translator

maintain consistency when he has rendered the other Islamic terms in his guide. The translator does not render the exact equivalence of the word أَرْكَانٌ <sup>1</sup> *arkaan* because he substituted it with another word from the TC which is “duties” which will, of course, mitigate the degree of accuracy in the guide. There is a difference between the word أَرْكَانٌ <sup>1</sup> *arkaan*<sup>1</sup> and واجِبَاتٌ <sup>2</sup> *waadzibaat*<sup>2</sup> in *Hadz* that the researcher is going to illustrate in chapter five.

The study is going to discuss the following problems:

- A- Under-translation (reduction or deletion) may lead to a lack of clarity in performing *Manaasik -l-Hadz*.
- B- Cultural diversity causes ambiguity and confusion to a target language audience.
- C- The constraints of genre and text type delimit the translators’ choices.
- D- Untranslatability as an inevitable choice when translating Islamic terms.
- E- Alternating Islamic cultural words with target cultural words causes loss in meaning, and so the message will not be conveyed accurately.

---

<sup>1</sup> <sup>2</sup> *Ar-Rukn* figuratively means: it is inside the truth of the thing which achieves its entity, and it is said: it is: what shapes the thing, and it is inside it (RT) (An-Namlah, 1999, p. 1963).

<sup>2</sup> “*Waadzib Shar<sup>ee</sup>*” : what Shar<sup>s</sup> wants the responsible to do ultimately” (RT)(Khilaaf, 1978, p. 105).

### **1.5 Research Questions:**

This study tries to answer the following questions:

- A- To what extent are the translators of *Hajj and Umrah Guides* able to achieve their ‘skopos’ of informing and directing non-Arab Muslims to perform *Manaasik -l- Hadz* as accurately as possible?
- B- What strategy should a translator adopt to achieve comprehensibility for the target reader?
- C- How could transliteration of Islamic semiotic signs in addition to figurative translation be the suitable choice to inform non-Arab Muslims?
- D- What strategies do translators approach to achieve accuracy and faithfulness to the original text?

### **1.6 The Purpose of the Study:**

This study aims at examining how translators treat the Islamic linguistic signs in translation to produce a comprehensible effect on the target reader, particularly the non-Arab *Muslim Hudzaadz*. Moreover, the study compares three *Hajj and Umrah Guides* to highlight certain problems that face translators while dealing with Arabic and Islamic cultural terms. Toury (1995, p. 13) as cited in Munday (2008, p. 110) explains that “translations for first and foremost occupy a position in the social and

literary systems of the target culture, and this position determines the translation strategies that are employed.”

As the main purpose of the translation of the *guides* is that the performers of the Islamic actions in *Hadz* should know what to do; explicating the significance of the Islamic signs is very important for *Muslims* who are non-Arabs. Islamic and Arabic words that are used in performing *Manaasik -l<sup>s</sup>Umrah* and *al-Hadz* represent important terms that every *Haadz* has to acquire accurately. We cannot separate the signs that are used in *Hadz* from their denotations and connotations in *Al-Qur<sup>2</sup>aan al-Kareem* ‘noble’ and *As-Sunnah Al-Musharaffah* ‘honoured’.

### **1.7 Significance of the Study:**

This study is significant because it is the first one that examines the strategies that are utilized in translating *Hajj and Umrah Guides*. Besides, it is also the first study that measures the degree of consistency in utilizing translation strategies, transliteration (spelling and pronunciation) and structure (language use) which affect the degree of accuracy. After all, it measures the degree of accuracy and faithfulness in translation.

It is worth mentioning that translators have to opt whether to lean towards the ST or to the TT when translating these *guides* since they deal with Islamic and Arabic cultural signs. It is paramount for the researcher to find out to what translation strategies the translators of these *guides* should adhere.



This study highlights the strategies that are required when translating such guides. Deciding upon a suitable translation strategy is crucial to produce an accurate and informative text. Unifying translation strategies and procedures when translating *Hajj and Umrah Guides* is also demanding because they direct all non-Arab Muslims in the world to perform the same *Manaasik* at the same place and time uttering the same expressions.

The study as other studies highlights the problem of cultural gap which affects translation process. For example, Mahmoud (2015, p. 7) states in his research paper that words like *wudu*, or *itikaf* are not equivalents to the English words ‘ablution’ and ‘seclusion’ since their meaning in the dictionary contradicts with the definition of the Islamic terms in Arabic. For example “[t]he word, “ablution” for example is defined in Merriam Webster Dictionary either 1. the washing of one's body or part of it or 2. the act or action of bathing” Mahmoud (2015, p. 7).

Retrieved from:

<http://repository.nauss.edu.sa/bitstream/handle/123456789/62514/> on 2<sup>nd</sup> Aug, 2016

In the case of translating *Hajj and Umrah Guides*, it is hopeful to retain the Islamic cultural values and religious semantic features, and render them as accurately as possible to non-Arab Muslims around the world.

### **1.8 Limitations of the Study:**

The study focuses on comparing three translations of *Hajj and Umrah Guides* in terms of the various strategies and procedures that translators have adopted in the translation process. Culture as Newmark (1988) defines it is “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (p.94) is an essential aspect in translating religious texts since the semiotic entity which is embedded in these texts represents a deeply-rooted faith. Besides, they include signs that identify the distinguished principles of Islam world-wide which stem from *Al-Qur’aan* and *As-Sunnah*. Moreover, the study does not deal with Islamic terms that are not related to *Hadz*. Within the privacy of cultural values, this study is going to explore certain methods that have been used to render these *guides* to non-Arab Muslims including those whose native language is English or use English as a second language.

### **1.9 Structure of the Study:**

The study consists of seven chapters. In the first chapter, the study has examined theorists’ opinions about religious translation and its relation with the translation of Islamic concepts. The researcher has identified the most obvious problems that face religious translation in *Hajj and Umrah Guides*. The researcher has also explained the purpose, the importance of the study and its limitation. In the second chapter, the study methodology is

illustrated according to Holmes' DTS in which the translation of the guides is described and analyzed. Besides, a theoretical framework is made to interpret and evaluate recent religious translation that is related to the study. The researcher also illustrates that Vermeer's (1984, 119) skopos theory, on which the purpose of translation decides the TT according to the TRs, is a suitable scale to evaluate the translation of the three *Hajj and Umrah Guides*. In the third chapter, the researcher has offered literature review about accuracy and consistency in translating religious signs in addition to recent studies about utilizing transliteration when dealing with religious texts. Moreover, the researcher has surveyed some of the translation strategies that can be adopted in case of untranslatability.

In the fourth chapter, the study shows that the translators of the given three guides have resorted to domestication via literal translation as a dominant strategy. The study's analytical evaluation proves that the guides' translators have overlooked the contextual factors that should preserve the religious terms and their genuine function in achieving perception.

In the fifth chapter, the study points out that the religious terms involve physical or conceptual signs that are untranslatable because of their particular Islamic and historical significance which is related to the 'Divine Power' (Allaah *SWT*) and prophet Muhammad (*S<sup>c</sup>A<sup>c</sup>AWS*). It is found that the literal alternatives that have been utilized as signifieds for the Islamic signifiers do not achieve understanding for the target readers. The study demonstrates that untranslatability which is an outcome of the cultural gap

opens the door widely for translators to resort to various translation strategies.

In the sixth chapter, the study demonstrates that the three translations are proved to be inconsistent in utilizing alternative strategies for the untranslatability of certain Islamic terms. The study points out that the translators of the three guides have resorted to (couplet) procedure regardless of the figurative (*sharḥ*) meaning of the Islamic terms in *Hadḥ* that most of them form Islamic collocations. It is found that the translators have given priority to literal alternatives in their translation. The study also illustrates that there is an obvious inconsistency in the spelling and pronunciation of the transliterated Islamic terms, which are important for Muslim readers to adopt while reading *Al-Qurʿaan*. The study ends in the seventh chapter with conclusions and recommendations.

### **1.10 Conclusion:**

The process of translation is not a recent one and its problems are still encountering translators. Therefore, studies and comments follow the products of translation and they offer suggestions and solutions. This study is one of these studies that came to tackle problems that have encountered translators of *Hajj and Umrah Guides*, and it also came to answer important questions that suggest solutions for these problems. After describing the problems and highlighting them, the analytical side of this study examines various translation strategies that the translators of the

guides resort to. The translators have adopted ancient and modern methods of translation regardless of the degree of equivalence between ST and TT items. Translators have done much effort to offer a translated text by either translating literally using domestication or foreignization or by rendering the sense of the ST through transliterating with explication or they sometimes utilize both methods at the same time as in a couplet. Through a careful study of the three guidelines, it is noticed that there is a variation in dealing with religious terms which mitigates the degree of relevance, accuracy and faithfulness towards the ST. Whether the translators resort to domestication or foreignization strategies there is loss and gain, deletion or expansion, subversion or manipulation which will affect translation 'skopos'.

## Chapter Two

### Methodology

#### 2.1 The methods of Research in the *Hajj and Umrah Guides*:

To examine the application of translation strategies in religious texts, the data are collected from the three *Hajj and Umrah Guides* which are translated from Arabic into English under the auspices of the Ministry of Awqaaf and Islamic Affairs in Saudi Arabia in addition to famous Muslim scholars. The researcher is going to examine these data to highlight the suitable translation strategies and procedures that the translators have utilized and to criticize the unsuitable strategies and procedures by describing them and analyzing the Islamic terms that are translated. Therefore, this study depends on descriptive and analytical methods of research. As it is defined:

Descriptive research includes surveys and fact-finding enquiries of different kinds, the major purpose of the descriptive research is description of the state of affairs as it exists at present. In analytical research, on the other hand, the researcher has to use facts or information already available, and analyze these to make a critical evaluation of the material.

Retrieved from: <http://www.newagepublishers.com/samplechapter/000896.pdf>

on 2<sup>nd</sup> Aug, 2016.

In this study, the data are analyzed in each TT and then compared to the ST. The study examines three translations for two STs and it investigates the translation within the same guide and with the other guides

Moreover, a description is organized for the strategies that are used in translating them starting from the title and its relation with the context, and then dealing with Islamic expressions or terms and any related *ayyaat* ‘verses’ from Qur’aan or prophet’s *ahaadeeth* ‘sayings’. Besides, classifying *Hadz* terms into physical and conceptual to study their status in the translated text. The study also highlights the semiotic potential of these terms that gives them a privacy in the translation process. The statistics in the tables in chapter two shows the frequency of strategies and procedures in the the three guides in addition to the percentage of each one of them. These statistics is important since they reveal if the translator is able to achieve his purpose or not via foreignising the text. These figures are compared within the realm of translation strategies and procedures in order to find which strategy is prevalent. This, of course, shows if the translators lean towards the ST and manage to achieve their *skopos*.

According to Holmes framework, descriptive translation studies involve examining existing translations in which there is a “description or analysis of a single ST-TT pair or a comparative analysis of several TTs of the same ST (into one or more TLs)” which is called “product-oriented DTS” (Holmes 1988b/2004, pp. 184-90 as cited in Munday 2008, p. 10). It is obvious that product-oriented DTS is fruitful method of examining translation on the text level, but it does not deal with the function of the text and its context in “the recipient sociocultural situation” (Holmes 1988b/2004, pp. 184-90 as cited in Munday 2008, pp. 10-11), as it is the

case in *Hadj and Umrah* terms that are treated as individual items not as concepts which have their particular cultural function in the TC.

The study offers some suggestions, solutions and recommendations that the researcher produces in this study.

## **2.2 Theoretical Framework:**

It is clear crystal that religious texts English translation is problematic and confusing for the TR/s because of variation in utilizing translation strategies and procedures which affect the ‘skopos’.

This study attempts discuss the problems that encounter the translators of *Hajj and Umrah Guides* such as under-translation, non-equivalence, cultural diversity, the constrains of the genre and the untranslatability. The researcher proposes certain questions to find solutions for these problems. The questions are also designed to fix translation process in the guides and help it to serve one purpose which is informing and directing non-Arab Muslims in *Hadj and Umrah*. To tackle these problems and questions, the study resorts to basic theories that are considered backgrounds for dealing with the problems and finding answers for these problems. Since the three translations have one purpose, the study keens to find out whether they have achieved their purpose or not. Accordingly, the researcher adopts ‘skopos’ as a translation theory which is “a technical term for the purpose of a translation and of the action of translating” (Vermeer, 1989/2004 as cited in Munday, 2008, p. 79). The ST



terms which are Islamic have to be studied and negotiated carefully since they play a central role in reaching the aim of the translation of the three guides. Therefore, the focus of 'skopos' theory is on the purpose of translation that decides employment of translation strategies so as to "produce a functionally adequate result" (Munday, 2008, p. 79). Reiss and Vermeer (1984, 119) as cited in Munday (2008, p. 80) offer rules for skopos theory including translation skopos determines "translatum (or TT)" (translation), the "TT must be internally coherent" and it "must be coherent with the ST".

The right choice of the alternatives for SL terms and the clear identification for them with respect to the syntagmatic relation between them in the TT will help to produce a meaningful one for the TR/s. That is, maintaining coherence in the TT that is based on ST coherence. The terms that are included in *Hajj and Umrah Guides* are classified into physical and conceptual, so their semiotic potential is directly connected with their functions that are determined by the situational features of their occurrence. As Vermeer (1989/2004) states:

Translate/ interpret/ speak/ write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function. (Vermeer, 1989/2004, as cited in Nord, 1997, p. 29)

Translators can not ignore the function of *Hadz and Umrah Guides*' terms and their situations since they are interrelated and *Hudzaadz* have to perform them correctly. As a result, the focus of the translator should be on

retaining these terms to achieve his purpose. And so, the coherence of the TT is based on rendering the ST terms via transliterating them and identifying them according to Islamic resources, and this is the intertextual coherence which is an outcome of the “relation between the translatum and the source text.” Retrieved from:

[http://www.biblioteka.filg.uj.edu.pl/documents/2205554/33980917/VERMEER, HANS JOSEF.pdf](http://www.biblioteka.filg.uj.edu.pl/documents/2205554/33980917/VERMEER,_HANS_JOSEF.pdf) on 3<sup>rd</sup> July, 2016.

Therefore, non-Arab Muslims who would like to perform *Hadz or Umrah* need to acquire terms like *Hadz, Umrah, rukn, waadzib, fidyah, tawaaf, sa'y, wuquuf Arafah*,...in addition to ayaat (verses) from Qur'aan, prophet's Ahadeeth and other Islamic terms and expressions.

CHEBBO (2016) points out that:

Translators are encouraged to rely on transliteration for Arabic words that have been assimilated into English and to employ transliteration as much as possible for semi-assimilated terms in order to facilitate more Arabic words entering the English Language and also to educate the western audience. To ensure reader comprehension, these terms may be entered in a translation glossary. (p. 107)

The study agrees with what Chebbo concludes since he supports the idea of transliteration for semi-equivalent terms or partially equivalent in order to inform westerners. Non-equivalence occurs because of a gap between two distinct cultures, and so “translators have little freedom to use the techniques proposed for non-equivalence” (Elewa, 2014, p. 32).

Moreover, Umarsharif Shaikh and Afzal Ur Rahman (2015, p. 35) state that “[t]erms that lack equivalence due to markedly different cultural pragmatic hiatus between the source and the target texts.”

Scholars vary in their attitudes towards dealing with sacred texts. For example, ElShiekh and Saleh (2011, 146) recommends resorting to translation rather than transliteration when Muslims write about Islamic religious concepts in English. It is found from the previous studies that the main problem that translators face is the non-equivalence which requires the translators to offer suitable solutions for it.

## **Chapter Three**

### **Literature Review**

#### **3.1 The status of Arabic and Islamic texts on translation:**

Translation from Arabic into English encounters various obstacles because it deals with two distinct linguistic systems which lead to non-equivalence between their terms. Translation from Arabic into other languages is not new, but it “began in the Middle Ages” (Lewis, 1993, p.61); he explains that the translatability of the Qur<sup>2</sup>aan is one of the problems that was discussed at an early age by Muslims (p.63). Lewis (1993) adds that some theologians refuse the idea of translating the Qur<sup>2</sup>aan since it leads to a desecration or it is a form of blasphemy (p.63). In translating from Arabic into English, Lewis (1993) states that translators must be careful about two errors “subtraction and addition” (p.63), that is deleting or expanding. Lewis (1993) illustrates that Arabic language includes technical terms that have special meanings that translators mistranslate because they do not realize the technical meaning of the Arabic words (p.68). The technical meaning identifies the word and its function at any time and place, and so the situational features of the term should be taken into consideration.

#### **3.2 The Importance of Codes on Translation:**

The evolution of the semiotic sign is connected with the codes that surround it. These codes may represent conceptual or physical components

in our life. These codes demarcate borders for the social groups, and they also incarnate the spiritual and the secular sides of their culture. As Fussell (1984) puts it:

Within a culture, social differentiation is 'over-determined' by a multitude of social codes. We communicate our social identities through the work we do, the way we talk, the clothes we wear, our hairstyles, our eating habits, our domestic environments and possessions, our use of leisure time, our modes of travelling and so on ... (Fussell as cited in Chandler, 1994, p. 126).

Fussell explains how social groups shape their culture and be distinguished from their neighbors. Several factors in human beings life participate in creating their own culture like their lifestyle, their way of doing things, talking and behaving. All what is related to people's life are codes that identify their social identity. These codes are represented by signs inside texts that form a context for cultural values. Chandler (1994) explains that codes are interpretive frameworks which are used by both producers and interpreters of texts. He adds that in creating texts we select and combine signs in relation to the codes with which we are familiar "in order to limit... the range of possible meanings they are likely to generate when read by others" (Turner, 1992, p.17 as cited in Chandler, 1994, p.121).

Accordingly, *Umrah* and *Hadz* include certain actions, practices and sayings that are exclusive to Muslims who hold *niyyah* 'a pure heart action' for *Hadz* to *Makkah* in Saudi Arabia. Those Muslims also perform

'*t'awaaf*' round *Ka'bah* and *sa'y* between *As'afaa* and *Al-Marwa* in the same way during *Hadj*. Therefore, all these are codes that represent the identity of *Haadz* and participate in the creation of signs that form a text about *Hadj*. The identification of the codes and their signs help the interpreters and translators to transfer them to other readers clearly. As a result, the translators have to study the Islamic signs in their natural habitat to be able to render them to the TR/s clearly.

### **3.3 Transliterated Islamic Terms and Figurative Translation as Marks of Accuracy:**

The terms that are included in the guides are not only used for their literal meaning, but they are used for their figurative religious meaning which is important for every non-Arab Muslim to comprehend. Therefore, the translators' knowledge of the figurative meanings of the Islamic terms is very important because without them their translation will be void and it will not involve the real sense of the Islamic terms. Actually, the figurative meaning implies the real function of these terms since it includes their denotations and connotations. As a result, figurative translation of the transliterated Islamic terms maintains accuracy and shows non-Arab Muslims how to perform *Manaasik -l-Hadz* as it is stated in the Islamic sources and references. Translators need to transliterate the Islamic terms in *Hadj* since Muslim *Hudzaadz* have to say them in religious context during *Hadj*. Moreover, the translators' decisions should rely on the "evaluation of the cognitive environment of the receiver" (Munday, 2001, p. 64). That

is, the translator should take into consideration the audience and their degree of knowledge while translating these *guides*.

In a recent study, Mahmoud (2015, p. 11) considers transliteration as the best strategy among the others since it retains the original meaning of the ST item, he also adds that explaining the item enables the TR to get the intended meaning of it such as the Islamic term “hajj” ( pilgrimage to Makkah). Mahmoud also suggests utilizing paraphrasing if the translator fails to convey the message with little explanation. Retrieved from:

<http://repository.nauss.edu.sa/bitstream/handle/123456789/62514/> on 2<sup>nd</sup> Aug, 2016.

The argument about how to deal with Islamic terms as cultural categories is still running on as Hassan (2016) as cited in the International Journal for Translation and Interpreting Research points out that:

The translation of IRTs in English is only appropriate when words of source language (SL) and words of target language (TL) are cross-culturally equivalent, having the same referents and connotations in both cultures, while transliteration is recommended for all other IRTs translation situations in which SL and TL words are partially-equivalent or non-equivalent (p. 117).

The previous quotation shows that Hassan (2016) supports and recommends utilizing transliteration for partially or non-equivalent terms because they have different connotations.

However, there is also another opinion about whether to utilize transliteration or not like when ElShiekh and Saleh (2011) as cited in Hassan (2016) note that:

The use of transliterated religious terms rather than translations reflects some kind of an exclusive attitude rather than an inclusive one on part of the language user. In other words, it originates from as well as displays a high estimation of the transliterated Islamic concepts at the expense of their counterparts in other religions (p. 146).

It is clear from the previous quotation that the scholars consider that transliteration causes too much bias to the ST which is Islamic, and it also ignores and excludes other alternatives from other related religions. Ibrahim and Johnson-Davies (2002) as cited in Hassan (2016) translated “some SL words into partially-equivalent TL words such as innovation (بدعة), lawful (حلال), forbidden (حرام), patience (صبر)”, evil[a]ction (منكر), prayer (الصلاة), pilgrimage (الحج), and the House (الحرام البيت) (p. 130), which makes the TRs think that these literal alternatives have the same connotations in other religions. However, Hassan (2016) as cited in the International Journal for Translation and Interpreting Research argued that:

The translators should have followed the same strategy they used with IRTs that have no equivalents in TL, i.e. transliteration (with footnotes) so as to maintain accuracy as well as readability of the translation (p. 130).

The task of translation is very great, especially when it is related to Islamic religion in which there are distinguished terms for Muslims as they



are from Allaah (*SWT*) and his prophet Muhammad (*SʿAʿAWS*). Faiq (2004) states that “there is no escape from cultural loads that represent certain ethnic, linguistic and political groups which cross, violently or otherwise into other ethnic, linguistic and political groups” (p. 3). Translators can not close their eyes when they encounter cultural categories because they have to be objective and faithful to the ST when rendering them. It should be born in mind that alternating cultural terms will depart them from their original significance, and so this will participate in domesticating the text, and this will in turn affect the degree of accuracy.

### **3.4 Accuracy is Mandatory in Cultural Translation:**

The mission of translation encounters textual features that require great care from the translators. The responsibility of the translator begins once he transfers the text to another language. Therefore, the ST must be in his/ her intention to match the author’s which frames the ST and designates its color and identity. Thus, the task of the translator is great since s/he finds himself/herself responsible for maintaining the privacy and significance of cultural words and concepts. In his comment on "culture translation", Pym (2010) quoted the following example from Buden and Nowotny's book *Cultural Translation: An Introduction to the Problem*:

... the notion of translation, or more precisely of cultural translation, has immense importance. For it can be applied to both sides of the contradiction between an essentialist and a constructivist understanding of culture, either in order to arrange relations between different cultures or in order to

subvert the very idea of an original cultural identity. (Buden and Nowotny, 2009, p.198 as cited in Pym, 2010, p.6).

Cultural variation is one of the big issues that makes the translators open their eyes widely and pay more attention when they deal with cultural entities, especially if they are related to Islamic religious texts. On the one hand, resorting to subversion in sacred texts may lead to a violation in meaning, and so this causes deviation, misinterpretation and finally misunderstanding. On the other hand, resembling the ST is a very important issue in translation, especially in religious texts as Muslims need them in order to worship Allaah. Therefore, resorting to strategies that achieve accuracy to the ST is paramount in cultural translation.

### **3.5 Accuracy and Faithfulness as Translators' Guards:**

These two scales are very important for translators to take into consideration during the practice of translation process. They should be presented in the minds of translators who tackle Islamic texts. The study shows that these two scales are influenced by the type of translation strategies that has been utilized by the translators of *Hajj and Umrah Guides*. The Islamic idioms, concepts and collocations which are used in the texts of the guides are mostly from *Al-Qur'aan* and *As-Sunnah*, and behind each one, there is a story and a history that involve religious codes that participate in initiating them as Islamic signs inside religious texts. Achieving accuracy reveals the translator's intention and faithfulness towards the ST since s/he retains its privacy and supports the author's

intention and his way of thinking. The intention of the translator should take into consideration the TRs who are eager to gain knowledge and understand the real sense of the ST without manipulation or subversion. The effect of the TT upon the TR/s should be as it is on the SR/s, particularly when both the SR and TR are supposed to be *Hudzaad3* who have to follow and perform the instructions that are included in *Hajj and Umrah Guides*. As Gutt (1991) puts it:

If we ask in what respects the intended interpretation of the translation should resemble the original, the answer is: in respects that make it adequately relevant to the audience, that is, that offer adequate contextual effects; ... (Gutt, 1991, p. 101-2)

The main mission of the translators of the *Hajj and Umrah Guides* is to transfer these guides to the TRs with regard to the contextual factors that without them they will not comprehend the text and the function of its terms and concepts. According to the relevance theory, either words are “taken as an accurate representation of what the speaker holds to be true ...” or “if words are intended to be what someone else thought or said” (Hatim, 2001, p.39). Munday asserts that the role of the translators is to decide “how it is possible to communicate the informative intention, whether to translate **descriptively** or **interpretively**, what the degree of **resemblance** to the ST should be, and so on” (Munday, 2001, p.64). Scholars have proposed various theories and strategies in translation. However, whether these theories and strategies are ancient or modern, the function of some of them is the same and their procedures serve the same targets.

Consequently, the translators of *Hajj and Umrah Guides* make use of them regardless of their names and functions. The cultural value in the religious texts needs to be preserved through relevant strategies of translation.

### **3.6 Interaction Between Translation Strategies:**

The analytical side of this study proves that the translators make use of various translation strategies in order to render the guide to the TRs. They have adopted ancient and modern methods of translation regardless of the degree of equivalence between ST and TT items. The translators have paid their efforts to offer a translated text by either translating literally using domestication or rendering the sense of the ST through transliterating with explanation or they sometimes have utilized both methods at the same time by using the couplet. Whether the translators resort to literal or sense for sense strategy, there is loss and gain or deletion or expansion, subversion or manipulation that the study touches to some degree. Lewis (1993) points out that Maimonides wrote a letter to his translator Tibbon who sought an advice from him in about 1199:

Let me premise one rule. Whoever wishes to translate and aims at rendering each word literally and at the same time adheres slavishly to the order of words and sentences in the original will meet with much difficulty... . The translator should first try to grasp the sense of the passage thoroughly and then state the author's intentions with perfect clearness in the other language. (p.63)

It is obvious from the previous quote that the debate about how to translate is not new. Therefore, it is the translator's decision to choose the suitable method in translation. Whatever the translators of the guides have adopted, it is concluded that there are contradictions between the three translations of *Hajj and Umrah Guides* in some areas in the texts which mitigate the degree of relevance to the ST, and consequently affect the degree of accuracy and faithfulness. The task of translation is very great, especially when it is related to Islamic culture which has the privilege of domination from Allaah (SWT) as the last 'Divine Message'.

### **3.7 Review of Translation Strategies:**

#### **3.7.1 Domestication and Foreignization:**

Translators of religious texts find themselves faced by a big critical question on whether to choose "domestication or foreignization" (Venuti 1995, p. 19-20 as cited in Munday 2008, p. 144) when they practice translating such texts. It is worthy to note that the translation process goes through a difficult stage which resembles 'giving birth' since translators examine words several times and investigate them thoroughly so as to be able to find suitable equivalences for them in order to produce a communicative text which is considered as a new born. Translators either resort to foreignization or domestication strategies while transferring the ST to the TL. "Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or leaves the reader in peace as

much as possible and moves the writer toward him” Schleiermacher (2004, p.49).

It should be born in mind that utilizing foreignization in the translation of religious texts is more acceptable than domestication because it retains the semiotic potential of the Islamic terms and the cultural privacy of the ST which will inform the TR what exactly the significance of the religious terms is. Besides, foreignization approximates the meaning to the ST which strengthens the accuracy and faithfulness of the translated text towards the ST.

### **3.7.2 Direct Translation:**

Vinay and Darbelnet (1995, 30-42) identify two general translation strategies which are direct translation and oblique translation which are related to ‘literal vs. free’ approaches. Direct translation can be achieved through three procedures, but the researcher illustrates only two of them:

#### **3.7.2.1 Borrowing:**

Translators look for equivalent words or correspondences in the TL for ST words to convey the message to the TR, However, they may not find these equivalences because of the cultural differences. Therefore, borrowing these words will be a solution that translators may find it suitable to retain the essence of these words, especially if they are religious ones. Munday (2008) states that “the SL word is transferred directly to the TL” (p.56). According to Vinay and Darbelnet (1995, pp. 31-2) borrowings

are sometimes employed to add local color and they are also used to fill a semantic gap in the TL. Some of the borrowed Arabic words into English, for example are alchemy, alcohol, and algebra, and some of the borrowed Islamic words are *Din*, *Ramadan*, *Hadž*, *ʿawaaf*, ... in scientific and religious translated texts.

### **3.7.2.2 Literal translation:**

When translation tackles small units in the texts, translators always resort to literal translation. Literal translation or ‘word–for–word’ translation is defined “as being most common between languages of the same family and culture” (Vinay and Darbelnet, 1995, pp.33-5 as cited in Munday, 2008, p.57). They remark that literal translation may be judged to be ‘unacceptable’ by the translator because it gives a different meaning. Therefore, when the process of translation occurs between languages of different cultures like Arabic and English, the literal meaning of the words will not achieve equivalence since it relates to different situational and contextual features of both cultures. Thus, the literal alternatives of the Islamic terms do not inform the TRs.

### **3.7.3 Reduction (Under-translation) as the Counterpart to Expansion (Over-translation):**

The genre of the text and the nature of the context sometimes need the visibility of the translator, so s/he either reduces the text by omitting some words or phrases to avoid redundancy or s/he expands the text by

adding words or phrases to clarify unknown terms or concepts for TRs. In other words, s/he glosses where it is necessary for explanation. As Zakhir (2008) illustrates in his article that translators resort to these two procedures when the text is not rich, that is it includes abstract items and concepts that are considered vague for the TRs. He explains that the usage of expansion entails utilizing more words in the TT than the words in the ST. Moreover, it is used to explain the implicit items and concepts in the ST. On the other hand, reduction which more or less means deletion is used to omit words from the ST, but relevance to the ST should be respected by retaining the important information (Translation procedures, para.17).

Retrieved from:

<http://www.translationdirectory.com/articles/article1704.php>.on 2<sup>nd</sup> Aug, 2016. (p.68).

### **3.7.4 Couplets:**

The purpose of translation is not only to deal with individual words, but it should also care about the significance of these words because they are transferred to TRs who would like to acquire and learn them, especially the Islamic words and terms. Thus, it is plausible to utilize more than one translation procedure by using ‘couplet’. Newmark (1988) states that:

Couplets, triplets, quadruplets combine two, three or four... procedures respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. (p.91)



Resorting to more than one translation strategy is recommended when dealing with the Islamic terms, but it is essential to utilize strategies that draw the readers nearer to the ST. That is, using correspondences that participate in clarifying the meaning for the readers regardless of their length.

### **3.7.5 Transliteration:**

Once translation becomes unavailable between the SL and the TL because of the cultural gap which leads to non-equivalence, it is inevitable for translators to resort to another system of translation to bridge this gap and find a proper solution for the untranslatability. Catford (1978) defines transliteration as when “SL graphological units are replaced by TL graphological units” (p.66). Transliteration as a system becomes a common way of communication between cultures which have different features. Muslim Scholars and translators resort to transliteration system by using the TL letters that represent the sounds of the ST letters, but they do not apply this on all the Islamic terms and they usually accompany this with literal translation through a couplet procedure which harms the original meaning of the terms. Therefore, these terms are very important to be retained inside the text since they function as brand names that identify text genre in which Islamic cultural values dwell.

## Chapter Four

### Islamic Cultural Terms in Translation

#### 4.1 Introduction:

Culture is an integral part in the human life without which life is meaningless and aimless. Besides, without culture people's existence is of no significance in the global map. Allaah (SWT) has created human beings from the same clay: they have thoughts, beliefs, assumptions, presuppositions...etc. about the world they live in. Kharmah (1997) states that there are a lot of things in common to mankind such as universals that are linguistically represented "in much the same manner" (p.9). These universals may include social or religious activities which differ in their detail from one culture to another.

Translation is one of the most important means of cultural exchange, and language is the main medium in the translation process. Finding the suitable equivalence in a TL causes a trouble for the translator, especially when the term is a cultural entity. Abdul-Raof (2001) states that "whether at a micro-level or at a macro-level, one cannot achieve absolute symmetrical equivalence for languages since their multiple layers of meaning and the cultures in which they flourish are drastically different" (p.7). In fact, since Arabic is the language of *Al-Qur<sup>2</sup>aan*, it gains great rhetoric since its source is the divine power. Amjad (2013) illustrates that there is "no complete equivalence" between Arabic and English terms in

his study about “*Asmā ul Hosnā*” ‘Allaah dignified names’ as “the *Qurʿanic* Arabic is a *Qurʿanic* – specific language” (p.129). Most of the terms that were utilized by the translators’ of *Hajj and Umrah Guides* are originally from the *Qurʿaan* and *Sunnah*. As a result, these terms form Islamic categories that have their particular associations in Arabic language.

#### **4.2 The Impact of Translation on Islamic Cultural Categories in *Ḥaḍḥ*:**

Every language is considered the medium for expressing culture in its natural form and meaning. Moreover, language distinguishes social groups from each other by its inclusion of particular features which refer to their cultural values. Culture represents life in various aspects in which language describes every side with special terms or words that form categories for each aspect. Kharma (1997) categorizes cultural words into four groups, one of them refers to “organizations, institutions, activities, customs, concepts, beliefs: social, political, administrative, artistic, religious, etc.” (p.10). The strength of culture supports the spread of language around the world and forces other nations to learn this language for several purposes.

As a case study, *Hajj and Umrah Guides* mention holy places and destinations that *Huḍḥaaḍḥ* ‘Muslims who visit *Makkah* to perform *Ḥaḍḥ*’ have to visit them in order to perform <sup>2</sup>arkaan or *waaḍḥibaat* during ‘*Umrah* or *Ḥaḍḥ*. For example, the word مِيقَاتُ *meeqaat* which represents the time

and the place from which *Hudzaad3* start their *ihraam* and *niyyah*<sup>1</sup>. There is more than one ميقات , and that depends on the country from which Muslims come to Makkah.

As a result, there is not a signified in the TL language that matches this term. Therefore, the only solution for the translator is to transliterate this word according to the phonetic system of the SL (Arabic) and the alphabets of the TL (English). However, translators have to play another important role which is defining the term for TR/s. For example, it has been found that the translator al-Akeel (1423AH) transferred this religious temporal and locative term by transliterating it as follows: “*meeqat* ‘a point some distance from *Makkah* beyond which a pilgrim [*Haad3*] may not pass without ihram [*ihraam*])’ (p.10). In this way, the word becomes a loan word in the TL and TC, so it retains its cultural value and impact. What is more important is adding a definition for the term which informs the TR fully about it. It is worthy to note that retaining the Islamic categories in the TT is of paramount importance since they inform the TR/s about their real function. The researcher is going to tackle these terms in the next chapter.

### **4.3 The Importance of Context:**

Muslims practice certain religious acts which are connected with the Islamic religion, and so they are contextualized to represent particular situational features. For example, the *Sunnah* of تَيَامُنُ *tayaamun* ‘taking a

---

<sup>1</sup> *niyyah*: it is a pure heart action, it is not connected with the tongue, saying is illegal. It is *fard*.(RT) (Al-Albaanee, 2008, 50)

right in actions' is one of the most important features of Muslims which is connected mostly with certain sayings that form a context to enable readers to recognize that this action is a marker of an Islamic community. The habit of *tayaamun* in performing certain acts in particular situations like eating with the right hand, entering *masdzid* with the right foot, greeting others by shaking the right hand. These acts are only done by Muslims because they follow *As-Sunnah*. The Concise Oxford Dictionary (1919) defines context as "parts that precede or follow a passage & fix its meaning". The context is a medium for communication between people without which the meaning can not be conveyed clearly. Farghal and Shunnaq (1999) consider context a very important element in the process of translation because the qualified translator chooses the suitable type of equivalence according to contextual factors. Farghal and Shunnaq (1999) propose "three contextual factors: the author, the text, and the audience" (p.9) which affect the translator's choice of the suitable type of equivalence. Opting for the suitable type of equivalence depends on the degree of importance of the contextual factor, Farghal and Shunnaq elaborate "if the translator is dealing with an authoritative text such as a legal or a religious one, he or she should concentrate on formal equivalence at the expense of other types of equivalence ..." (p.9). For example, the cultural terms مِيقَاتٌ, إِضْطِبَاعٌ, سَعْيٌ, ...etc. have been transliterated into *meeqaat*, *sai*, *idhtib* respectively using formal equivalence in addition to clarification and definition. When contexts refer to particular events and situations that are

new and unknown to others, it will ultimately be redundant for others- whether they are readers or listeners- to perceive the situations.

Accordingly, the rituals which are done in *Ḥaḍ* such as “*ihraam*, *ṭawaaf*, *wuquuf* *ʿArafah*, *Ramy-l-dzimaar*,...etc. have to be framed with clear expressions; otherwise, a cultural gap will be at hand.

#### **4.4 The Cultural Gap in *ʿUmrah* and *Ḥaḍ*:**

The *ʿibaadaat* (worshipping Allaah SWT) that Muslims practice are conventional, uniform and permanent throughout life because they are practical application of Islamic religion. One of these *ʿibaadaat* is the performance of *Ḥaḍ* by able Muslims. *Ḥaḍ* involves performing several rituals that are done only in *Makkah*. Therefore, these religious activities are definitely particular to Muslims around the world. *Ḥaḍ* includes *ʿarkaan* which are: *ihraam*, *saʿy*, *wuquuf* *ʿArafah* and *ṭawaaf-l-ʿifaadʿah*. And it also includes *wadzibaat* which are: *ihraam* from *meeqaat*, *wuquuf* *ʿArafah* until sunset, staying at *Muzdalifah* at night, staying at *Mina* during the nights of *tashreeq*, *ramy -l- dzimaar*, shaving or cutting and *ṭawaaf-l-wadaaʿ*, these and other related actions and *ʿadʿya* which involve supplications for Allaah in *Ḥaḍ* are not found in other religions. As a result, a cultural gap whether it is linguistic or non-linguistic will rise between the SL, SC and TL, TC. According to Newmark (1988) there are certain considerations in translating religious words like the “recognition of the cultural achievements referred to in the SL text, respect for all foreign

countries and their cultures” (p. 96); Newmark (1988) explains that “transference” simplifies the cultural words like names and concepts that represent “local color and atmosphere” to the readers (p. 96).

#### **4.5 Manipulating or Subverting:**

Since equivalence in religious terms is not available between SC and TC, manipulating or subverting Islamic cultural categories by utilizing literal alternatives may distort the Islamic cultural terms and their dignity. As the world has become a global village, communicating cultural values becomes an inevitable process for Muslim scholars and translators. The owners of any culture will be at a stake of influencing or being influenced, and so language and its components will be exposed to change because of contact between various cultures. In this respect, Faiq (2004, p. 1) notes that the intercultural contacts is available between civilizations as a result of translation.

As a matter of fact, language is the main medium for transferring knowledge from one culture into another. The power of culture plays a great role in retaining the language from manipulating and subverting. The strong culture can force its language into others if it has strong and faithful followers. Translators sometimes depart from the Arabic Culture when they tend to domesticate Arabic and Islamic categories although they do not have the same connotations. Manipulation in translation is a risky process that forfeits the power of the context in the ST and it will erase its local color.

Putting Arabic and Islamic cultural terms into another module will abolish their original features and cause loss in their privacy and value, and it will affect the religious practices during performing *Hadj* and leave them to various interpretations. Any message can be conveyed without any loss in meaning if its sense is rendered appropriately with regard to the semiotic entity of the Islamic terminology. As Faiq (2004, p.7) clarifies, in translation, language does not shape a problem; however, ideologies and poetics are problems like the cultural elements which are [totally misused] in the translated text. Manipulating and subverting endanger the Islamic culture because it will melt into other cultures and become undistinguished from theirs.

#### **4.6 Cultural Borders and the Question of Identity:**

During *Hadj*, Muslims who come from all over the world vary in their lifestyle, way of clothing and language. They have their own traditions and habits that distinguish them from each other before performing *Hadj*. However, once the *Hudzaadj* start performing *Hadj*, the variation between them quickly fades away since they unite to perform *Manaasik -l- Hadj* in uniformity'. This great event offers Muslims new identity and personality which is issued by Allaah (SWT) who forgives his faithful slaves during *Hadj*. Pym (2010) illustrates that "[t]ranslation, as a form, actively constructs the borders between languages and cultures; there are thus no identities prior to the moment of translation" (p.7). Therefore, translation should be a faithful guard to the Islamic linguistic and cultural



terms because they incarnate the features of the Muslim and the Islamic principles that distinguish their identities.

As *Manaasik -l-Ḥaḍḡ* are part of the Islamic religion and millions of Muslims-regardless of their cultural backgrounds- are interested in learning them, it is crucial to transfer these *Manaasik* to unite these cultures. Mizani (2008) states that “[t]he more a translator is aware of complexities of differences between cultures, the better a translator s/he will be” (Cultural Translation. para.1).

(Retrieved from: <http://www.translationdirectory.com/articles/article1507.ph> on 23<sup>rd</sup> Sept. 2014)

#### **4.7 Strategies and Procedures in *Hajj and Umrah Guides*:**

It is a priority for the researcher to explore the various translation strategies and procedures due to two basic facts: first, the core of the title of this study is based mainly on examining translation strategies that are employed in translating *Hajj and Umrah Guides*. Second, both strategies and procedures reveal the intention of the translators of the guide towards the ST which will also show the degree of accuracy and faithfulness towards it. Strategies are different from procedures since they are related to the general attitude in translation which is affected by the genre, text type and the audience to whom the text is translated. However, translation procedures usually deal with specific issues in translation like the word, sentence or text level sometimes, “[w]hile translation methods relate to

whole texts, translation procedures are used for sentences and the smaller units of language” (Newmark, 1988, p.81). After all, *Ordudari* (2007) states that “[Venuti] employs the concepts of domesticating and foreignising to refer to translation strategies (Translation procedures. para. 5).”

(Retrieved from: <http://translationjournal.net/journal/41culture.htm> on 2<sup>nd</sup> Aug, 2016.)

Translators of the guides encounter various types of lexical categories inside the text, and they search for procedures to follow after they study the semantic load of these categories. Procedures always tackle special elements inside the text which are usually related to cultural aspects that do not have correspondences in the TL and TC, Mailhic (2003) mentions that “cultural borrowing, calque, cultural substitution and definition are amongst the procedures available for the translation of cultural references”, which are necessary to achieve mutual understanding for cultural features.

(Retrieved from: <http://www.translationdirectory.com/articles/article1340.php> on 2<sup>nd</sup> Aug, 2016.)

#### **4.8 Newmark’s Model of Translation Procedures:**

Newmark (1981) proposes definite procedures that can be used according to contextual conditions. Examples of some of these procedures are listed in table (a) below with some of Newmark’s alternatives and

definitions in addition to the examples that the researcher extracts from the three *Hajj and Umrah Guides*.

**Table (a): Newmark's Model of Translation Procedures**

Procedure	Alternative Terminological labels	Definitions / Examples
Transcription	loan word/ Adoption Transfer /Transference Emprunt	conversion of alphabets from one language into others. مِيقَاتٌ - <i>Meeqat</i> [ <i>Meeqaat</i> ] سَعْيٌ - <i>s'ay</i> [ <i>sa'y</i> ]
Literal Translation	One-to-one translation /[word to word]	a SL word is translated one-to-one or literally by its 'usual' TL equivalent. الحَجْرُ الْأَسْوَدُ - The Black Stone مَقَامُ إِبْرَاهِيمَ - <i>Ibrahim Station</i>
Cultural equivalence		"a SL cultural word is translated by a TL cultural word" (Newmark, 1988: 82/3). خِطْبَةُ النِّسَاءِ - sending a proposal حَجٌّ - pilgrimage صَلَاةٌ - prayer
Definition		إِضْطِبَاعٌ ( <i>idhtiba'</i> ). This is done by passing the upper [ <i>ihraam</i> ] wrapper under the right armpit and covering the left shoulder with both ends.
Expansion	overtranslation	فَإِنْ كُنْتَ مُتَمَتِّعًا أَوْ قَارِنًا وَجَبَ عَلَيْكَ هَدْيٌ يَوْمَ النَّحْرِ شَاةً أَوْ سَبْعُ بَدَنَّةٍ أَوْ سَبْعُ بَقَرَةٍ. If you are doing [performing] <i>hajj altamatt'</i> the sacrifice of a sheep or the seventh part of a camel or a cow becomes obligatory for you on the Day of sacrifice (10 <sup>th</sup> of dhul-Hijah).
Contraction	Reduction/ undertranslation/ deletion	نَسْأَلُ اللَّهَ لِلْجَمِيعِ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَعَمَلًا صَالِحًا مُتَقَبَّلًا. We ask Allah to accept from all of us our hajj, our striving, and our good deeds.
Translation couplet		Transcription of a term followed by its translation. النِّيَّةُ <i>niyyah</i> (intention) فِدْيَةٌ <i>fidyah</i> (ransom)

(Retrieved from: [http://www.pulib.sk/elpub2/FF/Gibova1/pdf\\_doc/3.pdf](http://www.pulib.sk/elpub2/FF/Gibova1/pdf_doc/3.pdf) on 2<sup>nd</sup> Aug, 2016.)

As shown in the previous table, most of the translation procedures are utilized in translating the *Hajj and Umrah Guides*. However, It is of great importance to realize if this or that procedure transfers the meaning of the Islamic terms accurately and successfully. But if success in rendering the literal meaning to the TL is achieved, does this mean that the translation is accurate and faithful to the ST? It is essential to bear in mind that the literal meaning of the word does not convey the special denotations and connotations of the Islamic term. For example, words like:

(عُمْرَةٌ، حَجٌّ، رُكْنٌ، وَاجِبٌ، فِدْيَةٌ، طَوَافٌ، سَعْيٌ، وَقُوفٌ عَرَفَةَ، ...)

(*Umrah, Hadz, rukn, waadzib, fidyah, t'awaaf, sa'y, wuquuf* <sup>Ar</sup>*Arafah,...*)

These words and others have their own figurative meaning in Arabic and Islamic Culture, and they are restricted to some practices. Therefore, it is plausible to search for suitable procedures that bridge the cultural gap, but retain their privacy at the same time.

#### **4.9 Cultural Translation as a Way of Bridging the Cultural Gap:**

Culture is a very important aspect in human life as it retains the past of people and it draws the future for them. People of various cultures can establish their own system in life and have their own thoughts, beliefs, customs, traditions, ... etc. However, they need to communicate with other cultures and exchange knowledge for change and development. Therefore, there is a need for translation to inform others about the nature of this culture so as to convince them of its greatness and goodness. Cultural

translation could be “a tool for cross-cultural or anthropological research, or indeed to any translation which is sensitive to cultural as well as linguistic factors” (Shuttleworth and Cowie, 1997, p.35). As there is a discrepancy between religious cultures, translating cultural terms is sensitive. It is difficult to find equivalence for cultural terms in the TC since they represent particular situations in the SC. These terms may refer to social culture like expressions for marriage or greetings or religious culture like expressions that are used in *Hadz* or *S'alaah*. Nida and Taber (1969, p.134) consider this type of translation unfaithful. That is because it does not express the real function of the cultural terms. For example, translating *Hadz* and its *Manaasik* by using TL alternatives will not achieve equivalence because of the difference in the situational features that mark Muslims' *Hadz* and distinguish it from other pilgrimages.

#### **4.10 A descriptive and Analytical Study of Samples from the Three *Hajj and Umrah Guides*:**

The researcher lists three tables for each guide in appendix (1) at the end of this thesis under Table 1b, Table 2b, Table 3b, then Table 1c, Table 2c, Table 3c, then Table 1d, Table 2d, Table 3d. The analysis which is inserted in this chapter refers to the three groups of the tables under Table 4b, Table 4c, Table 4d followed by figures that include the numbers and percentages of the strategies of domestication, transliteration, and the procedures of couplet, expansion and deletion that have been utilized in translating the three *Hajj and Umrah Guides*.

It is found that al-Akeel has tackled the Islamic terms in his *Hajj and Umrah Guide* by utilizing the previous strategies. The researcher has listed several examples in appendix (1) that show how al-Akeel has dealt with the Islamic terms. For example, al-Akeel translated the compound words (غَيْرُ الْمَحَارِمِ) رجالٍ أجنبيّ in the following sentence as follows:

"لا يجوز للمرأة وقت الإحرام لبس القفازين في يديها ولا تسننر وجهها بالنقاب أو البرقع فإذا كانت بحضرة رجالٍ أجنبيّ فيجب عليها عند ذلك سننر وجهها بالخمار ونحوه كما لو لم تكن محرمة."

"A woman during Ihram isn't permitted to wear gloves or a niqab or burqa (a tightly fitted face mask). When there are unrelated men ... of her headcover" (al-Akeel, 1423H, p. 15).

It is clear that the translator has utilized domestication strategy in order to render the previous Islamic term to TL (English) as 'unrelated men' which does not achieve equivalence as a signified to the SL term. However, this Islamic term refers to men who can marry women if they do not have blood, kin or breast feeding relations whether they are related or unrelated (Retrieved from <https://islamqa.info/ar/5538> on 12th Jan., 2016). In the following example, the translator domesticated the term فدية into 'ransom':

إلا إذا لم يجد إزاراً جاز له لبس السراويلِ ومن لم يجد نعلين جاز له لبس الخفين ولا حرج في ذلك.

“One who cannot obtain a waist wrapper for ihram may wear loose pants and one who cannot find sandals may wear slippers with no ransom required” (al-Akeel, 1423H, p. 15).

As the meaning for the Islamic term فِدْيَةٌ has particular features in Islam as *Al-Uthaymeen* (1424 AH) defines it as:

"ما يَجِبُ لِفِعْلِ مَحْظُورٍ أَوْ تَرْكِ وَاجِبٍ، ..." (العثيمين، 1424هـ، ص167).

“what must be offered for doing forbidden act or not performing *waadzib*” (RT). It is inaccurate to alternate the Islamic term فِدْيَةٌ with the English term ‘ransom’. All in all, it is important to transliterate not translate these important Islamic terms in order to restore their Islamic significance.

There are also cases of deletion and expansion which are synonymous to (under-translation) more than expansion (over-translation). Expansion is a very important procedure, especially in the translation of religious texts because it informs non-Arab Muslims about the function of religious terms and their particular features. For example, the Islamic term سُبُعُ بَدَنَّةٍ *sub<sup>6</sup> badana* was translated “seven people may share in the sacrifice of a camel or cow.” which is essential for non-Arab Muslims to know if they want to perform *ḍabḥ* (slaughtering animals) or *naḥr* (slaughtering camels by a spear) which are ways of slaughtering animals according to Islamic Religion.

However, in another place, the translator has not specified <sup>2</sup>*Arkaan* - *l-Umrah* which are: *iħraam*, *t'awaaf* and *sa'y*. Instead, he has only mentioned "rites of *Umrah*" (al- Akeel, 1423 AH, p.20).

Deletion is not a recommended procedure in religious texts because words and terms play a crucial role in producing an informative text. For example, al- Akeel has rendered the following sentence as follows:

" الصَّبِيُّ دُونَ التَّمْيِيزِ يَنْوِي عَنْهُ الْإِحْرَامَ وَلِيَّهُ فَيَجْرِدُهُ مِنَ الْمَخِيطِ وَيَلْبِي عَنْهُ "

"The small boy below the age of understanding has his stitched garments removed by his guardian, who recites the *talbiyah*<sup>1</sup> for him" (al-Akeel, 1423H, p. 18).

In the previous example the phrase "يَنْوِي عَنْهُ الْإِحْرَامَ" is deleted in translation although it is *rukṅ* (an integral part in *Hadṅ* without which *Hadṅ* is incomplete) (RT) (An-Namleh, 1999, p. 1963). However, utilizing the phrase "recites the *talbiyah*" instead is not enough to perform *niyyah*. In fact, the custodian must say *labbayka* <sup>3</sup>*Umrah* for (the name of the boy) after praying two *rak'ahs* then starting *talbiyah*. Translators sometimes compensate for the deletion by using other words in other places as in the following example:

"وَتَرْتَدِي الْخِمَارَ لِنُغْطِي بِهِ وَجْهَهَا وَرَأْسَهَا عَنِ الرِّجَالِ غَيْرِ الْمَحَارِمِ وَلَوْ لَمَسَ الْغِطَاءُ وَجْهَهَا وَلَا بَأْسَ فِي ذَلِكَ."



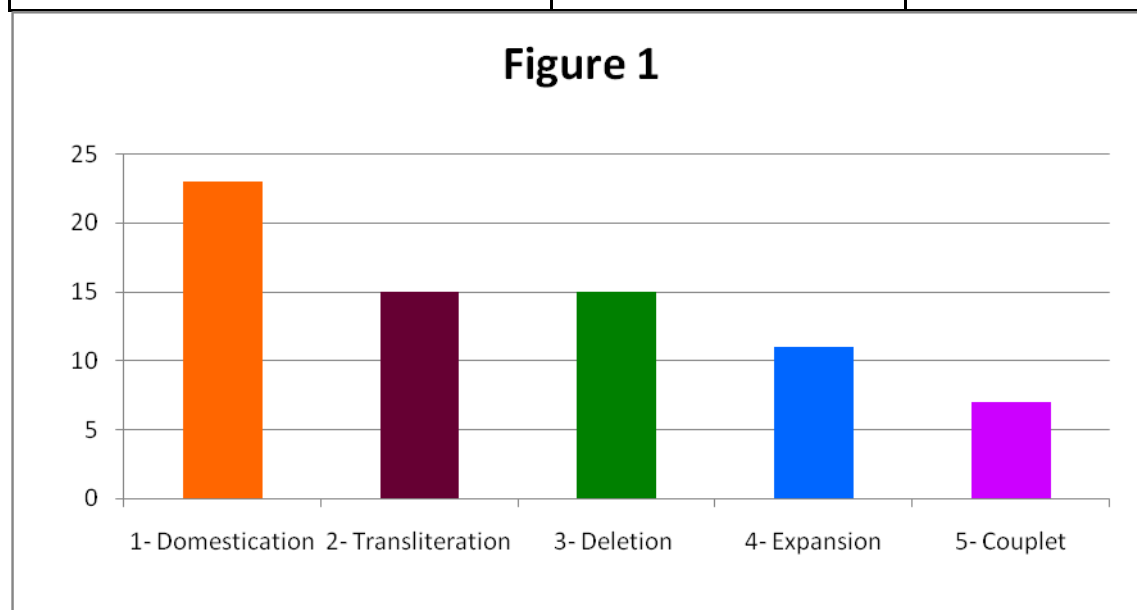
“She can cover her face from *non-mahram* men by letting down a part of her headcover (*khimar*) over it, and there is no problem if the cloth touches her face” (al-Akeel, 1423H, p. 11).

The word رَأْسَهَا was deleted after translating the previous sentence into English. It is important to mention the word رَأْسَهَا since it is part of woman’s *‘awrah* which is covering the whole body except the face and the palms of the hands. However, the translator compensated this omission by adding the following phrase “by letting down a part of her headcover (*khimar*) over it” which implies covering the head and the face. For more examples, the researcher encloses Tables 1b, 2b, 3b at the end of this thesis.

After examining the *Hajj and Umrah Guide* which has been written and translated by Talal bin Ahmad al -Akeel, the following results are found in given tables and figures. More examples are to be found in appendix (1).

**Table 4b: Frequency and Percentage of Talal bin Ahmad al-Akeel Adopted Strategies and Procedures in his Hajj and Umrah Guide.**

Adopted Strategy or Procedure	Frequency	Percentage
1- Domestication	23	32.39%
2- Transliteration	15	21.13%
3- Deletion	15	21.13%
4- Expansion	11	15.49%
5- Couplet	7	9.86%
Total	71	100.00%



To sum up, the researcher comments on the results above and analyzes some examples which are taken from appendix (1). It is obvious that the five strategies and procedures are employed in al-Akeel's guide which are domestication, transliteration, couplet, deletion, and expansion. It is clear that the strategy of domestication gets the highest number and percentage in translation which is 32.39%. This indicates that the translator

draws nearer the TR, and so al-Akeel has utilized domestication strategy too much when he moves the writer toward the reader (Schleiermacher 1813/2004, p.49).

In the second guidewhich has been translated by *The Co-operative Office For Call and Guidance At AL-Badiyah*, it is noticed that the Co-operative Office has mostly leant towards expansion and domestication while translating *A Guide to Hajj [Hadz], Umrah [Umrah] and Visiting the Prophet's Mosque*. For example, adding an illustration for the translated ST term is essential to clarify its function such as :

"الْقَارِنُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ لَيْسَ عَلَيْهِ إِلَّا سَعْيٌ وَاحِدٌ وَكَذَلِكَ مَنْ أَفْرَدَ بِالْحَجِّ"

“The person making qiran between *hajj* and 'umrah offers one *Sa'y* only. The same is true in the case of *ifrad*, if the person keeps his *ihram* until the day of *an-Nahr*.” The translator has added the underlined sentence to inform the TR about the condition of performing *sa'y* for *Hadz* of *Ifraad* ‘*Hadz* alone’ which requires the *Haadz* to remain on the state of *ihraam* until ‘*Eid-l-Ad'ha* comes. Another example which experienced deletion and expansion at the same time such as the following:

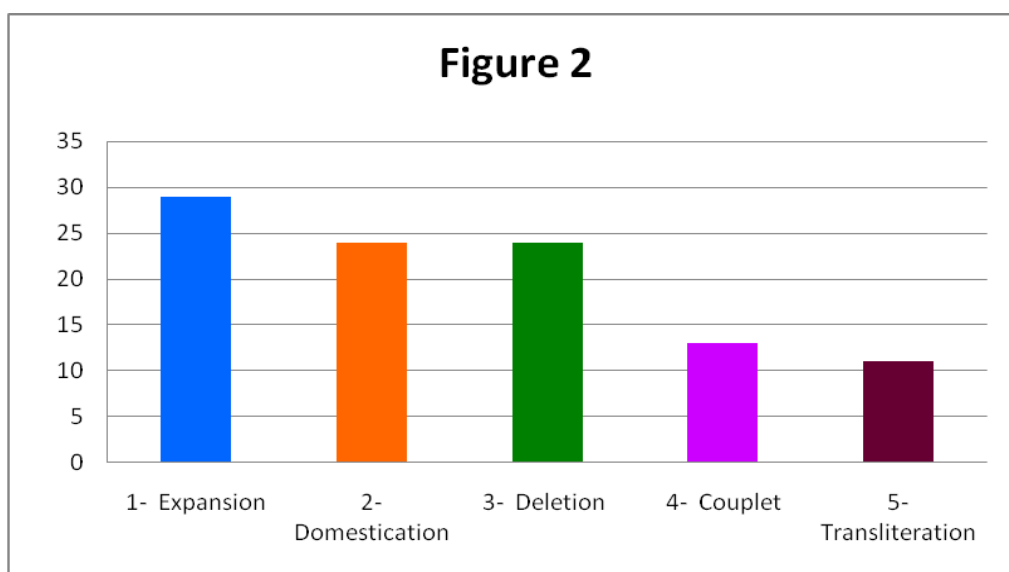
"وَالْمَرْأَةُ تَلْبَسُ مَا تَشَاءُ مِنَ النَّيَابِ غَيْرِ مُتَبَرِّجَةٍ بِزِينَةٍ وَلَا مُتَشَبِّهَةٍ بِالرِّجَالِ وَلَا بِلِبَاسِ الْكَافِرَاتِ"

“[s]he may wear any clothes she has available as long as they do not display her adornments; she should be completely covered except for her face and hands [without make-up].” The translator used expansion to explain the ST\_phrase “غَيْرِ مُتَبَرِّجَةٍ بِزِينَةٍ” when the underlined sentence has

been added to the translation, which is important for non-Arabic Muslim women to know, but the translator should insert the phrase ‘without make-up’ to clarify the term *زينة*. On the other hand, the rest of the ST sentence which is “*وَلَا مُتَشَبِّهَةٌ بِالرِّجَالِ وَلَا بِلِبَاسِ الْكَافِرَاتِ*” is deleted although it explains more for women. For more examples, the researcher encloses Tables 1c, 2c, 3c in appendix 1.

**Table 4c: Frequency and Percentage of Strategies and procedures adopted in ‘A Guide to *Hadz*, ‘*Umrah* and Visiting the Prophet’s Mosque by (The Co-operative Office For Call and Guidance At *AL-Badiah*).**

Adopted Strategy or Procedure	Frequency	Percentage
1- Expansion	29	28.71%
2- Domestication	24	23.76%
3- Deletion	24	23.76%
4- Couplet	13	12.87%
5- Transliteration	11	10.89%
Total	101	100.00%



All in all, the previous table and figure show the percentage of each strategy and procedure that have been utilized in translation. Expansion, which is a required procedure in translating religious texts, occupies the highest percentage in this guide which is 28.71%. In fact, *Manaasik -l-Had3* ‘the places and time of ‘*ibaadah*’ are connected with certain ‘*ahkaam*’ ‘Islamic rules’ that Muslims have to learn well so as to perform *Had3* properly. Therefore, adding explanatory statements is recommendable to comprehend the TR/s.

In the third guidewhich has been translated by the Agency of Islamic Enlightenment in *Had3*, the researcher has located several examples that show that the translator has lent toward the TT when most of the Islamic terms have been domesticated rather than transliterated. For example, the translator domesticated the underlined expression:

” وَنَتَقَدَّمُ إِلَيْكُمْ بِهَذِهِ الْوَصَايَا رَجَاءً أَنْ يَجْعَلَ اللَّهُ حَجَّنَا جَمِيعاً مَبْرُوراً وَسَعِينَا مَشْكُوراً.“

“The following advice is being offered to you in the hope that Allah will accept our *Hajj* and our striving.”

Muslims use the expression “حَجٌّ مَبْرُورٌ وَسَعْيٌ مَشْكُورٌ” (*Had3 Mabruur wa Sa’y Mashkuur*) as signifiers to congratulate Muslims after returning from *Had3*. Therefore, rendering this expression in another linguistic formula as signified for it will mitigate its cultural impact besides deviation from its Islamic meaning which implies obedience to Allaah (SWT) and

avoiding committing sins [after returning from *Hadz* journey]. Retrieved from: <http://www.mktaba.org/vb/showthread.php?t=8687> on 2<sup>nd</sup> Aug, 2016.

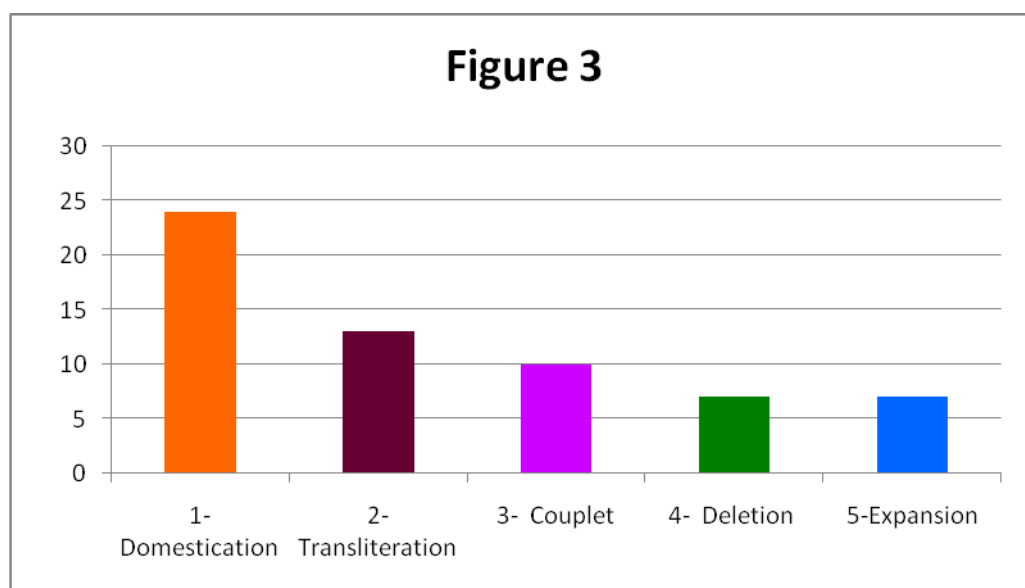
In another example, the translator domesticated the Islamic term “رُكْنٌ” into “essential part” as in the following sentence:

“طَوَافُ الْإِفَادَةِ رُكْنٌ مِنْ أَرْكَانِ الْحَجِّ لَا يَتِمُّ إِلَّا بِهِ.”

“*Tawaf al-ifadah* or *al-ziyarah* on the day of *Eid* (the 10<sup>th</sup> of *ḍul Hijjah*) is an essential part of the *hajj* and *hajj* is not complete without it..” The literal translation of the word رُكْنٌ which is ‘an essential part’ could not be a signified for the Islamic term as it does not give it its exact meaning according to the limitations of *Al-shareeʿah Al-ʿIslamiyah* ‘Islamic legislation’. In the following table, the study shows the calculated figures and percentages of the five translation strategies.

**Table 4d: Frequency and Percentage of Strategies and Procedures Adopted in ‘A Guide to *Hajj* [*Hadz*], *Umrah* [*Umrah*] and Visiting the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Mosque by the Agency of Islamic Enlightenment in *Hajj* [*Hadz*].**

Adopted Strategy or Procedure	Frequency	Percentage
1- Domestication	24	39.34%
2- Transliteration	13	21.31%
3- Couplet	10	16.39%
4- Deletion	7	11.48%
5-Expansion	7	11.48%
Total	61	100.00%



It is clear that domestication is paramount in translating the previous guide which occupies 39.34%. In this way, the translator pays too much attention for the TR, and he departs from the ST without taking into consideration the connotation and significance of its terms.

#### **4.11 Discussion:**

Cultural settings that create the textual factors play a crucial role in choosing the suitable strategy and procedure in translation. They control and direct the intention of the translator, so s/he studies the terms in the ST and looks for the best way of rendering them to the TR. The study proves that the translators of the three guides vary in the percentage of utilizing the translation strategies and procedures such as domestication, transliteration, couplet, deletion or expansion or a combination of these, and so there is not a unified strategy that tackles the Islamic terms and retains their privacy .

#### 4.11.1 Domestication Assessed:

Domestication as a strategy helps the TR/s to get a general idea about the translated terms because literal translation gives only “false friends” (Anderman and Rogers, 1999: p.68). This is definitely true when the translation process deals with religious texts that include religious signs of particular signifiers and signifieds.

As shown in the previous tables and figures, the percentage of domestication is very high in the three guidelines: the Agency of Enlightenment in *Hajj* [*Ḥadḥ*], al-Akeel and the Co-operative Office which are 39.34%, 32.39% and 23.76%, respectively. For example, when the Islamic term *نية* *niyyah* has been rendered ‘intention’, the TR will not gain more knowledge because *niyyah* in *ʿUmrah* or *Ḥadḥ* is connected with oral and actual practices such as performing *yusl*, *iḥraam*, *Sʿalaah* and *talbiyah*. The researcher believes that by utilizing domestication, the translators do not inform the TRs about the real function of these terms in *ʿUmrah* or *Ḥadḥ*. In the following table, there are examples of domestication taken from the three guidelines:



**Table (e): Samples of Domestication from the Three Guidelines:**

Religious terms	Talal bin al-Akeel	The Co-operative Office	The Agency of Islamic Enlightenment
حَاجّ	pilgrim	pilgrim	pilgrim
نِيَّة	intention ( <i>niyyah</i> )	intention	intention
أَحْجَرُ الْأَسْوَد	the Black Stone	the Black Stone	the Black Stone
فَرَض	obligatory	Fard (obligatory)	Fard (obligatory)
وَاجِب	requirement duty	obligatory	obligatory must
رُكْن	Pillar rite	part of essential and integral	part of or essential part of
فِدْيَةٌ	ransom ( <i>fidyah</i> )	<i>fidyah</i> (expiation, penalty, redemption)	<i>fidyah</i> (expiation)

The previous examples are considered very crucial terms for Muslims to acquire since their *'ibadaat* mainly depend on them. Therefore, they can not perform any *mansak* without realizing its *hukm* 'Islamic rule' in *Islamic sharee'ah* as khilaaf (1978) defines it:

"فَهُوَ الْأَثَرُ الَّذِي يَفْتَضِيهِ خِطَابُ الشَّارِعِ فِي الْفِعْلِ، كَالْوُجُوبِ وَالْحُرْمَةِ وَالْإِبَاحَةِ." (خلاف، 1978، ص100).

"the effect of the *shar'f* speech in action such as *wudzuub*, *hurmah* and *'ibaha*, ..." (RT).

In brief, it is found that domesticating the Islamic terms in *Hajj and Umrah Guides* is problematic because of their particular denotations and connotations that involve their function and rules in *Manaasik -l-Umrah* and *al- Hadz* .

#### 4.11.2 Transliteration Assessed:

Translation process does not flow smoothly in a straight forward track by adopting only one strategy in translation because the lexical categories inside the text do not relate to one type. They may represent social, economical, educational or religious aspects in the humans life. What is important in this case is to know how to treat these lexicon in translation without causing any loss in their meaning. Loss in meaning in religious texts can not be tolerated, and so literal alternatives lead to this loss as the Islamic terms do not have ‘faithful friends’ (Anderman and Rogers, 1999: p. 69) in the TL. The researcher observes that terms like: (وَقُوفُ عَرَفَةَ، نِيَّةُ الْإِحْرَامِ، فِدْيَةُ رُكْنٍ، وَاجِبٌ، فَرَضٌ) in *Hajj and Umrah Guides* have been transliterated because there are not correspondences for them, but it will be more informative if the translator explicates them through their figurative meaning as the word (إِضْطِبَاعٌ) which has been transliterated and defined clearly as *idhtibaa*‘ is done by passing the upper *ihraam* [*ihraam*] wrapper under the right armpit and covering the left shoulder with both ends. (al-Aqeel, 1423AH, p. 20). Terms that are related to *Umrah* and *Hadz* have to be transliterated since the TRs need to pronounce them during performing *Hadz* whether in *du‘aa*’ or while reading *aayaat* ‘verses’ from *Al-Qur‘aan Al-Kareem* like while *Haadz* or *Mu‘tamer* (Muslim visitor to *Makkah* at any time of the year to perform *t‘awaaf* and *sa‘y*) performs *t‘awaaf*, s/he has to say the following *aaya* ‘verse’:

”رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ“ . (البقرة، 201)

“*Rabbanā 'Ātinā Fī Ad-Dunyā Ḥasanatan Wa Fī Al-'Ākhirati hasanatan Wa Qinā 'Adhāba An-Nāri.*” (Al-Baqarah 2: p.201)

(Retrieved from: [http://transliteration.org/quran/WebSite\\_CD/MixItalian/Fram2E.htm](http://transliteration.org/quran/WebSite_CD/MixItalian/Fram2E.htm) on 10th Oct. 2015.)

And s/he also has to say the following *aaya* ‘verse’ at the beginning of each *fawt* ‘walk’ during *sa'y* between *As'-S'afaa* and *Al-Marwah*:

”إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ“ (البقرة، ص 158).

As it is noticed from the previous *aayaat* ‘verses’, transliteration is strongly needed to help Muslims perform *Manaasik -l- Hadz* and recite the suitable *aayaat* ‘verses’ during performing the *Manaasik*.

#### **4.11.3 Expansion (Overtranslation) is Recommendable in Religious texts:**

Expansion is beneficial in *Hajj and Umrah Guides* because it illustrates the functions and the features of the terms. The religious terms that are required to be done properly in *Manaasik -l- Hadz* involve very important practices and sayings. For example, the following paragraph has been added although it does not exist in the ST as it is the case in the second and the third guidelines:

“After putting on *ihram* [*ihraam*] make your *niyyah* (intention) by Saying: *Labbayka Hajjan*[*Hadzaan*], then recite *Talbiyyah*:

( لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ. ”

“*Labbayk, Allahumma. Labbayk. Labbayk. La shareeka laka. Labbayk. Innal-hamdaw an-n'lmata laka wal-mulk. La shareeka lak.*”

The Agency of Islamic Enlightenment in *Hajj* [*Hadz*]and The Co-operative Office for Call, Guidance at *Al-Badiyah* (1423 AH, p.19).

#### 4.12 Conclusion:

It is of great importance to know that some words or terms in language have literal and figurative meaning, and the context in which these words are utilized determines their suitable meaning. As it is noticed from the statistics in the previous tables and figures, domestication has been utilized greatly in the three guides and that will deprive the text and the context from their intended meanings. As a result, this will mitigate accuracy and faithfulness towards the ST.

It is worthy to note that the cultural values and the contextual factors that surround the term play an important role in the process of translation. The situationality of the terms assigns them particular cultural and religious values and functions that make subversion or manipulation unacceptable in translation.

To sum up, in addition to the loss in meaning, Islamic terms will become undistinguished in the TL and the TRs will not know what they mean, and so they will be treated as TL terms that have different figurative meanings. Moreover, The translators' 'skopos', which involves informing non-Arab Muslim *Hudzaadz* and directing them to perform *Hadz* correctly, will be greatly influenced by this method of translation in which most of the content of the text's guide is demoticated via literal translation. Therefore, retaining these terms by transliteration and definition keeps them marked and recognized in the TT.

Since translators encounter non-equivalence between SL terms and TL terms, untranslatability becomes at hand, and so they have to look for suitable alternatives in order to render the Islamic terms clearly.

## Chapter Five

### Untranslatability of Islamic Cultural Terms

#### 5.1 Introduction:

Attempts to translate religious texts present gaps between the ST and TT items which seem to be unbridged through finding one to one correspondence. Successful alternatives to bridge such gaps become intolerable due to the total mismatch between the ST and the TT items. One major problem is realized in terms of ‘cultural untranslatability’ that always occurs as Catford (1978, p.99) illustrates when a “situational feature” has a function in the SL, but it is not found in TC. As a result, the translator does not have to fold his/ her arms in front of untranslatable items. Hatim and Munday (2008) argue that “despite obvious differences in linguistic structure (grammar, vocabulary, etc), meaning can still be adequately expressed across languages” (p.15). When the translator realizes what his/her purpose is and who his/her audiences are, s/he will be able to decide upon a suitable strategy in order to render the meaning appropriately.

#### 5.2 Cultural Variation:

It is normal to come across cultural variation between people as a result of dominating different factors such as ethnicity, geography, religion, ...etc. These differences affect the evolution of various linguistic systems. Translators of the *Hajj and Umrah Guides* aim to achieve the communicative purpose which is informing and directing non-Arab

Muslims who come to *Makkah* from all over the world to perform *Manaasik-l- Hadz* correctly. These signs or items are not part of non- Arab Muslim competency. Therefore, they have to be identified according to their contextual factors. For example, when the translators of *Umrah and Hadz Guidedlines* have rendered the word سَعْيٍ *sa'y* (going between *As-S'afaa* and *Al-Marwah*) which is a very important concept in *Manaasik-l- Hadz*, they retain it from deletion or manipulation because it has a particular significance and it is contextualized in the Qur<sup>2</sup>anic *aayah* 'verse' (158) in *AL- Baqarah*:

"إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ." (البقرة، آية 158)

The context of the previous *aayah* 'verse' calls Muslims to perform *sa'y* between *As-S'afaa* and *Al-Marwa* only, but not in other places. Munday (2008) states that "meaning is broken down into **linguistic meaning, referential meaning** (the denotative 'dictionary' meaning) and the **emotive** (or connotative) **meaning**" (p.39). The referential meaning of the word *sa'y* varies according to the context in which it occurs. In the three guidelines, the three translators have rendered the word سَعْيٍ *sa'y* through transliterating it. However, the translators of the guides have not followed the same strategy with the other Islamic terms such as when they used the name "Black Stone" for *Al-Hadzar-l-Aswad*, the names *Yamani Corner* or *Yemeni Corner* for *Ar-Rukn-l-Yamani*, and the Station of Ibraheem for *Maqaam Ibraheem* ...etc. It should be born in mind that the Islamic terms

that are inserted in the guides are part of the Islamic culture and they are not found in the TC. Therefore, cultural variation should be taken into consideration during the translation process since untranslatability will be at hand. Kitamura (2009) remarks that “[c]ultural untranslatability is an important, useful, concept for translation between languages with a great cultural difference (cultural Untranslatability. para.2).”

Retrieved from <http://translationjournal.net/journal/49translatability.htm> on 2<sup>nd</sup> Aug, 2016.

### **5.2.1 The Effect of Cultural Differences on the Translation of Islamic Terms in *Hadz*:**

When we are on a travel, we notice the difference between people from one place to another in some or all aspects of life. The characteristics of any nation which are mostly inherited, represent social, religious and cultural values. The sightseer of *Ka'bah* and other holy places in *Makkah* gets a great spiritual impact from the fascinating scene where millions of people perform *t'awaaf* round *aL- Ka'bah* wearing white *izaar* and *ridaa'* and uttering the same *Du'aa'* for Allaah (SWT). This and other practices in *Hadz* represent a deeply rooted Islamic culture and civilization. Thus, these evidences affect the translators' intention and his method of translation since they embody cultural values for Muslims. In his thesis, Chung (2003) illustrates that the reasons for cultural differences are either “expected behaviors [that] differ by culture... even in the same situation”, and “context of communication [in which] the differences in the context cause the differences of perception of the expressions” (pp.16-17). Behaviors that



appear while performing actions represent customs and traditions in that culture like the performance of *'ibaadaat* 'worshipping Allaah (SWT)'. These behaviors and actions are contextualized to form particular expressions that have special meanings according to the context.

The expressions that Muslims acquire form contextual knowledge for the person to understand the context. As a result, the interpretation of a text depends greatly on the context that helps the reader to acquire the new terms and to make use of them. Therefore, translation has to pay good attention to the context so as to be informative to the TR/s.

### **5.3 Translatability versus Untranslatability of Religious Terms in *Hajj and Umrah Guides*:**

Translation as a circular process in which the ST and the TT form a circle with two halves, sometimes encounters items that have particular religious values. Translatability, which is defined as “the quality or state of being capable of being translated into a different language”, Retrieved from: <http://englishdictionary.education/en/translatability> on 5<sup>th</sup> Aug, 2016. is an outcome of linguistic and cultural equivalence between ST and as the quality or state of being capable of being translated into a different language. in which translators have to make sure that the denotative and connotative meaning is conveyed. On the other hand, untranslatability in this study is viewed as an outcome of non- equivalence in the TC for Islamic terms that have connotative meanings which are related to *Al-Qur'aan* and *As-Sunnah*. It is found that the translators of *Hajj and Umrah Guides* were in agreement in considering some Islamic items untranslatable

like *Ka'bah*, *t'awaaf*, *sa'y*,...etc. However, they were also in disagreement about other items such as *Maqaam Ibraaheem*, *ramy-l-dzimaar*, *wuquuf* *'Arafah* ... etc. Variation in translation is unhealthy and harmful for terms that are related to a unified Islamic text and context. Under such circumstances, Murad (1429 AH) explains that:

" إِذَا تَعَارَضَ الْمَعْنَى الشَّرْعِيَّ مَعَ الْمَعْنَى اللُّغَوِيَّ لِلْفُظَّةِ أَوْ لِاصْطِلَاحِ مَا وَجِبَ تَقْدِيمُ الْمَعْنَى الشَّرْعِيَّ عَلَى اللُّغَوِيَّ. " (مراد، 1429 هـ، ص2).

"*Islam* gave priority to the *sharee'a* meaning [figurative meaning in *Islam*] if it contradicts the linguistic meaning of the Islamic concepts" (RP).

#### **5.4 Untranslatability of Religious Terms in *Hajj and Umrah Guides*:**

*Islaam* is unique in its linguistic or physical foundation because the 'Divine Power' forms its source. For instance, *Qur'aan* employs a high degree of eloquence in describing *'ibaadaat* or narrating stories concerning the places of worship such as *al-ka'bah* and its surroundings. These shrines have become sites for worshipping Allaah (SWT) while performing special *manaasik*. As a result, these sites and the actions that are related to them represent the Islamic religion and its cultural values. Kitamura points out that the "socio-cultural context" is a determiner for "cultural untranslatability".

Retrieved from: <http://www.translationjournal.net/journal/49translatability.htm> on 15<sup>th</sup> March, 2015.

### **5.5 Untranslatability of Religious Proper Names:**

Religious Islamic names as other names have their particular treatment in the process of translation. Islamic names are connected with Islamic religion and its history. The stories of our prophet (S<sup>ʿ</sup>A<sup>ʿ</sup>AWS) clarify the evolution of these names and their religious importance.

The scholars' opinions about whether to translate or transfer proper names vary from one scholar to another. Newmark (1988a) remarks that names of single persons or objects are outside languages and belong to the encyclopedia, not the dictionary and according to Mill (as cited in Newmark, 1988a, p. 70), they "have no meaning or connotations, therefore they are *untranslatable*". Issuing a new birthday certificate for the Islamic names or signs such as *Kaʿbah*, *Meeqaat*, *Maqaam Ibraaheem*, *Al-Ḥadzar-l-Aswad*, *Ar-Rukn-l-Yamaani*, ...etc. is not recommendable since they do not exist in the TL. Therefore, they are untranslatable because they represent special functions for Muslims. These terms with their denotations and connotations represent signifiers for the Islamic religion only. Consequently, if translators alternate them with literal terms as signified from the English language, they do not achieve comprehension. Wang and Sunihan (2014, p. 120) classify the factors that cause the problem of untranslatability into "linguistic obstructions" which are phonetic, lexical, syntactic and rhetoric and "cultural obstructions" which include social, material, religious, language, ecological and geographical culture. *Hajj and Umrah Guides* include physical and conceptual signs that are vital for

performing *Manaasik-l-<sup>ʿ</sup>Umrah* and *al-Ḥadʿ* as accurately as possible. For example, *Meeqaat*, *Maqaam Ibraaheem*, *Al-Ḥadzar-l-Aswad*, *wuquuf <sup>ʿ</sup>Arafah*, ...*etc.*, refer to the former, while *Ḥadʿ*, *<sup>ʿ</sup>Umrah*, *ihraam*, ...*etc.* and other terms that refer to the latter. In the following table, the researcher lists the translation of the physical signs in the three guides:

**Table (f): Physical Signs in *Hajj and Umrah Guides***

Arabic Signs	Translation of Islamic signs in <i>Hajj and Umrah Guides</i>		
	1- Hajj and Umrah Guide by Talal bin al-Aqeel.	2- The Co-operative Office for Call and Guidance At AL-Badiah.	3- the Agency of Islam Enlightenment in Hajj [ <i>Ḥadʿ</i> ].
المِيقَات	Meeqat (s) a point some distance from Makkah beyond which a pilgrim may not pass without <i>ihram</i> .	station of <i>Ihraam</i> ( <i>al- Meeqaat</i> )	Station of <i>Ihram</i> <i>Al-miqat</i>
الكعبة (الْبَيْتُ الْعَتِيق)	the Ancient House ( <i>Kabah</i> )	<i>Ka'bah</i>	<i>K'abah</i>
الْحَجَرُ الْأَسْوَد	the Black Stone	the Black Stone	the Black Stone
الرُّكْنُ الْيَمَانِي	<i>ar – Rukn al-Yamani</i> (the <i>Yemeni</i> Corner)	<i>Yamani</i> Corner	<i>Yemeni</i> Corner
مَقَامُ إِبْرَاهِيم	<i>Maqam Ibrahim</i>	the Station of <i>Ibraheem</i> ( <i>Maqam Ibraheem</i> )	The Station of <i>Ibraheem</i> ( <i>Maqaam Ibraheem</i> )
سَعْي	<i>sa'i</i>	<i>Sa'y</i>	<i>sa'ye</i>
وُقُوفٌ عَرَفَةَ	staying at <i>Arafah</i>	Stand at ' <i>Arafaat</i>	stay at ' <i>Arafat</i>
رَمِي	<i>rami</i> (stoning)	Throwing the pebbles	stoning the Pillars
فِدْيَةٌ	ransom ( <i>fidyah</i> )	<i>fidyah</i> (expiation, penalty, redemption)	<i>fidyah</i> (expiation)
حَاجٌّ	pilgrim	pilgrim	Pilgrim
الْحَجَّ	<i>Hajj</i>	<i>Hajj</i>	<i>Hajj</i>
الْعُمْرَةَ	<i>Umrah</i>	' <i>Umrah</i>	' <i>Umrah</i>

## **5.6 The Status of Islamic Physical Signs in Translation:**

Table (f) above shows that there are similarities and differences in the translation of Islamic signs as presented in the three *Hajj and Umrah Guides*. Similarities are very important factors that serve the purpose of translation and help to create a unified text and context for the *Muslim* community. On the other hand, differences in the translation of the Islamic signs lead to inconsistency within the same guide or with the other guides which disturbs the TRs.

### **5.6.1 Originality and Function of Religious Signs:**

Transferring religious signs world-wide appropriately is essential since they form part of a universal religion which is Islam. Rendering the Islamic signs requires the translator not to stick only to the referential level of the sign, but to conform to the historical and religious background of these names which is connected to non-linguistic signs; therefore, Peirce (1931) advocates that “we start with non-linguistic signs, then identify the status of language in them” (Peirce 1931 as cited in Hatim and Mason, 1990, p.108). Peirce (1931) illustrates that the non-linguistic meaning springs out of signs that have different descriptions in society. Islamic signs whether they are linguistic or non-linguistic represent conventional symbols that have an eternal unchangeable function (p.109). As Peirce states “[a] symbol is ‘a conventional sign, or one depending upon habit (acquired or inborn)’” (Peirce, 1931, p.58 as cited in Chandler, 1994, p.28).

Consequently, it is of great importance to realize that the Islamic sites in *Makkah* city are symbols and conventional signs without them Muslims can not perform *‘Umrah* and *Hadj*. These signs are considered non-linguistic since they have special descriptions that have encountered natural impact, and there are certain practices that are related to them like what Muslims perform near *Ka‘bah*, *Al-Hadjar-I-Aswad*, *Maqaam Ibraaheem*, ...etc.

### 5.6.2 A descriptive and Analytical Study of the Islamic Physical Signs:

#### A- Al-meeqaat (الميقات):

The three translators have rendered this Islamic sign differently. *Al-‘Akeel* was successful in rendering it by transliterating and explicating it to the TR as follows “*Meeqat* (s) a point some distance from *Makkah* beyond which a pilgrim may not pass without *ihram*”. However, both the Co-operative Office and the Agency of Islamic Enlightenment have used literal translation in the couplet “station of *Ihraam* (*al- Meeqaat*)” and “Station of *Ihram* (*Al-miqat*)” respectively.

*Al-meeqaat* represents the time and the place from which *Hudzaad* start their *ihraam*. As a result of this, the researcher suggests transliterating this sign with explication as *Al-‘Akeel* has done while modifying the pronunciation to become *Al-Meeqaat*.

## B- The *Ka'bah* (الكعبة):

According to Muslims, the story of the establishment of *Ka'bah* is deeply rooted and traced back to the creation of Adam (ʿAʿAS) or even deeper as some stories have suggested, Ibraaheem (ʿAʿAS) said to his son Ismaa'eel:

"أَمَرَنِي رَبِّي أَنْ أَبْنِيَ لَهُ بَيْتًا . " (الأزرقى، 250هـ، 104)

“ Allaah ordered me to build *home* for him.” (RT) (Al-Azraquee, 250AH, p.104). And Allaah (SWT) says:

"وإذ يرفع إبراهيم القواعد من البيت...“ (سورة البقرة، آية 127)

“Wa 'Idh Yarfa`u 'Ibrahīmu Al-Qawā`ida Mina Al-Bayti Wa 'Ismā`īlu ... (Al-Baqarah aayah ‘verse’ 127)”

Retrieved from: [http://transliteration.org/quran/WebSite\\_CD/MixItalian/Fram2E.htm](http://transliteration.org/quran/WebSite_CD/MixItalian/Fram2E.htm) on 10th Oct., 2015.

However, the *Ka'bah* is associated with other names quoted in the holy *Qur'aan* including:

(الكعبة، البَيْتِ الْعَتِيقِ، البَيْتِ الْحَرَامِ، البَيْتِ الْمَعْمُورِ، أَوَّلَ بَيْتِ)

(Al-Ka'bah, Al-Bayti-l-*s*Ateeq, Al-Bayt-l-*H*araam, Al-Bayt-l-*M*'amuur, the first Bayt)

As a result, each name in turn has its interpretation in Al- *Qur'aan* as the name of *Ka'bah* which appears in the following *aayah* ‘verse’:

" ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ. " (سورة الحج، 29)

“Thumma Liyaqđū Tafathahum Wa Līūfū Nudhūrahum Wa Līaṭṭawwafū Bil-Bayti Al-`Atīqi” (*surat Al-Ḥadz aayah 29*).

Retrieved from: [http://transliteration.org/quran/WebSite\\_CD/MixItalian/Fram2E.htm](http://transliteration.org/quran/WebSite_CD/MixItalian/Fram2E.htm) on 2<sup>nd</sup> Aug, 2016.

In the *Hajj and Umrah Guides*, it is clear that the translators have retained the name الكعبة as it is by transliterating it into (*Ka’bah* and *K’abah*) in the last two guidelines. But al-Akeel used a couplet to translate it into “the Ancient House (*kabah*)” which contradicts with what is stated in *al- Hadeeth al- Nabawi* ‘the prophet’s saying’ in which it is called “*al-Bayti -l-ʿAteeq*” because “Allah [Allaah] frees it (*ʿAʿtaqahu*) from becoming under the control of tyrants” (At-Tirmidhi 3170) as cited in (Mubarakpuri, 2002, p. 30). Thus, the name “the Ancient House” can not work as a signified for the word البيت العتيق *al-Bayti-l-ʿAteeq*. *Kaʿbah* consists of several important, holy parts that have to be tackled in the same way in translation:

#### 1 – *Al-Ḥadzar-l-Aswad* (الْحَجَرُ الْأَسْوَدُ):

*Ibn ʿAbbas* رضي الله عنه *Radʿiya Allaahu ʿAnhu* ‘Allaah bless him’ henceforth, (RAʿAN) narrated that *Allaah’s* Messenger (SʿAʿAWS) said: “The Black Stone [*Al-Ḥadzar-l-Aswad*] came down from Paradise and it was whiter than milk, but the sins of the sons of Adam turned it black” At-Tirmidhi 877 as cited in (Mubarakpuri, 2002, p.65). It is worthy to note that *Al-Ḥadzar-l-Aswad* has a special religious history as mentioned in the



previous *hadeeth* ‘religious saying’ that distinguishes it from any other stone on earth. To sum up, it is found that the three guides have translated الْحَجَرُ الْأَسْوَدُ literally into the signified ‘the Black Stone’ which deprives it from its religious significance. The

## 2- *Ar-Rukn-l-Yamaani* (الرُّكْنُ الْيَمَانِي):

The three guidestranslated *Ar-Rukn-l- Yamaani* differently. For example, al-Akeel translated it by using a couplet: one is through transliteration (*Ar-Rukn al-Yamani*) while in the other applies domestication to call it (the Yemeni Corner). However, in the other two guidelines, it was translated by domesticating it (Yamani Corner) and (Yemeni Corner) respectively. *Ar-Rukn-l-Yamaani* is located in the southern direction of *Ka'bah* (RT) (Al-Kharbatuli, 1986, p.21). The word رُكْن *rukhn* as it is defined in Al-Mundzid Dictionary (1996) is:

" ما يُقَوِّى بها. العز والمنة. الأمر العظيم. " (المنجد في اللُّغة والأعلام، 1996، ص281)

"What strengthens. Dignity and strength. The great thing." (RT) Al-Kaasem Bin Abee Bezrah as cited in (Al-Azraquee, 250AH) says that:

" الرُّكْنُ وَالْمَقَامُ ياقوتَتَانِ مِنْ يَواقِيتِ الْجَنَّةِ. " (الأزرقى، 250هـ، ص447)

“ *Ar-Rukn* and *al-Maqaam* are two rubies from *al-dzanah* ‘paradise’,” (RT) which refer to *Al-Hadzar-l-Aswad* and *Maqaam Ibraaheem* (‘A<sup>2</sup>AS), that shows that the word *rukhn* does not only mean the corner. Besides, during performing *t'awaaf*, Muslims perform *istilaam* (taking up *Ka'bah* with

submission) for the whole side of *Ar-Rukn-l-Yamaani*, not just the angle. Moreover, *Othmaan* as cited in (Al-Azraquee, 250AH) said that *Ar-Rukn -l-Yamaani* is:

"قال عثمان: وأخبرني جعفر بن محمد بن علي بن حسين بن علي، ومررنا قريبا من الركن اليماني ونحن نطوف دونه، فقلت: ما أبرد هذا المكان! قال: قد بلغني أنه باب من أبواب الجنة. " (الأزرقى، 250هـ، ص470).

“Othmaan said: Dza<sup>6</sup> far Bin Muhammad Bin Ali Bin Hussain Bin Ali told me, we passed by *Ar-Rukn-l-Yamaani* while we were turning round *Ka<sup>6</sup>bah*, then I said: ‘What a cool place!’ He said: ‘They told me it is one of *al-dzanah*’s (paradise) gates” (RT).

As a result, the

### C- *Maqaam Ibraaheem* **مَقَامُ إِبْرَاهِيمَ**

*Maqaam Ibraaheem* is mentioned in *Al-Qur<sup>2</sup>aan* in *Suurat al-Baqarah* *aayah* ‘verse’ (125) and *Allaah* tells Muslims to make it *Mus<sup>6</sup>allah<sup>1</sup>* for them:

قال تعالى : " وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى . " (سورة البقرة اية 125)

“*Wa Attakhidhū Min Maqāmi 'Ibrāhīma Muṣallāan*” (*Al- Baqarah, aayah* 125).

Retrieved from: <http://transliteration.org/quran/WebSiteCD/MixItalian/Fram2E.htm> on 2<sup>nd</sup> Aug, 2016.

<sup>1</sup> Mus<sup>6</sup>allah: a place for *S<sup>6</sup>alaah* [prayer site](RT) (*Al-Mundzid*, 1996, p. 447)

The previous *aayah* ‘verse’ and the description of *Maqaam* show the reader that the *Maqaam* is a unique and holy place because Allaah orders Muslims to perform *S<sup>ʿ</sup>alaat* (pray two *rak<sup>ʿ</sup>as*) near it after finishing *t<sup>ʿ</sup>awaaf*. *Maqaam* refers to the stone where Ibraaheem (ʿA<sup>ʿ</sup>AS) stood when he built the *Ka<sup>ʿ</sup>bah*. Moreover, as it is mentioned in the *hadeeth* ‘prophet’s saying’ above that the *Maqaam* is a ruby from *al-dzanah*. Therefore, the literal translation which is (Ibraheem Station) as in the Concise Oxford Dictionary (COD) and Webster’s Encyclopedic Unabridged Dictionary (WEUD) as a signified does not render the denotative or the connotative meaning of this Islamic entity. As a result, The transliteration of ‘Maqaam Ibraaheem’ with its definition as a “stone on which Ibraheem (ʿA<sup>ʿ</sup>AS) stood when he built the *Ka<sup>ʿ</sup>bah*” (Mubarakpuri, 2002, p.58), produces a marked entity for TRs to explore more about it.

#### **D- *Wuquuf*<sup>ʿ</sup>*Arafah* (وُقُوفُ عَرَفَةَ):**

Our Prophet (S<sup>ʿ</sup>A<sup>ʿ</sup>AWS) said: “[*Hadz*] is [*Arafah*]” (narrated by Ahmad and other scholars (Al-Mersafaa, 2006, p. 237). “the time of staying at [*Arafah*] starts from the time after the noon of the ninth day in *Dhul-Hijjah* until the rise of the dawn of the tenth day in the same month, that is the Day of Sacrifice [*Eid-l-ad<sup>ʿ</sup>haa*]” (Al-Mersafaa, 2006, p.237) al-Akeel and the committee for *Hadz* translated it “stay at *Arafah* or '*Arafat*” respectively, but al-Uthaymeen translated it “stand at '*Arafaat*”. Utilizing the words “stand” and “stay” confuse the TR, and so retaining the Islamic collocation ‘*wuquuf*<sup>ʿ</sup>*Arafah*’ with the explication mentioned

above which entails Muslims present regardless of their way of presence at the area of 'Arafah for *du'aa*<sup>2</sup> 'supplicating Allaah' is satisfying for the TRs.

**E- *Ramy-l-dzimaar* = (رَمِي الْجِمَار):**

The story of *ramy* is connected with what *dzebreel* (ʿAʿAS) ordered *Ibraaheem* (ʿAʿAS) to perform 'Takbeer' *Allaa- hu ʿAkbar* and *Ramy* as it is stated by *Al-Azraquee* (250AH):

" قال: فلما دخل منى وهبط من العقبة تمثل له إبليس عند جمرة العقبة، فقال له جبريل عليه السلام أرّمه، فرماه إبراهيم عليه السلام بسبع حصيات ... " (الأزرقى، 250هـ، ص 118).

"He said: when he entered *Mina* and went down *al-ʿAkabah*, he saw *Iblees* (Satan) near *dzamrat -l-Aqabah*, *Dzebreel* (ʿAʿAS) said to him throw him, and *Ibraaheem* (ʿAʿAS) threw him with seven pebbles..." (RT). The main idea here is that *ramy* is part of worshipping Allaah and cursing *Iblees* 'Satan'. The usage of 'stoning' or 'stoning the Pillars' as in the first and the third guideas alternatives for the Islamic term *ramy* does not signify the same function of this term which collocates with the word '*dzimaar*' not anything else like cans, shoes, ...etc.

**F- ʿUmrah, Hadz, Muʿtamir and Haadz (حَجّ، مُعْتَمِر، حَاجّ):**

It is known that *Hadz* is one of the five Islamic <sup>2</sup>*arkaan* that includes certain <sup>2</sup>*ahkaam*'(laws or rules in Islam) that are not found in other religions. The Muslim who performs *Hadz* is the *haadz/a* and the person

who performs <sup>ᶜ</sup>*Umrah* is the *Muᶜatamir/a*. It is realized that the three guidestranslated the performer of the *nusuk* which is حَاجَّ into ‘pilgrim’ similarly; however, they transliterated the *nusuk* حَاجَّ into ‘hajj’. This inconsistency creates a contradiction in language use. Can not we derive the agent *haadz* from the action *Hadz*? The researchersuggests using the word *Haadz* for the performer to keep consistency between the action and the performer of the action in order to retain their exact religious values. Moreover, <sup>ᶜ</sup>*Umrah* is part of *Hadz al-Tamattuᶜ* and *Hadz al-Qiraan*. Therefore, it is plausible to treat these Islamic terms similarly by transliterating them not domesticating them because they are interrelated culturally. Moreover, the title of *Hajj and Umrah Guides* is labeled with <sup>ᶜ</sup>*Umrah and Hadz* not with their non-equivalent signified ‘pilgrim or pilgrimage’, so it is plausible to keep their reference distinct.

#### G- *Fidyah* (فِدْيَةٌ):

Al- Uthaymeen (1424AH) defines *fidyah* as:

"الْفِدْيَةُ مَا يَجِبُ لِفِعْلِ مَحْظُورٍ أَوْ تَرْكِ وَاجِبٍ، وَسَمِّيَتْ فِدْيَةً، لِقَوْلِهِ تَعَالَى: (فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ) (العثيمين، 1424هـ، 167).

It is clear from the previous definition that “*fidyah* is what must be offered for doing a forbidden act or not performing *waadzib* and it is called *fidyah* as Allaah (SWT) says: *fafidyat men S<sup>ᶜ</sup> yam* or *S<sup>ᶜ</sup>adaqa* or *Nusuk*.” (RT). The word *fidyah* was rendered to the TL as “ransom”, “expiation”, “penalty” or “redemption”, thus this creates a mixture between *fidyah* and

*kaffaarah* in Islam. Moreover, these alternatives can not play the role of signified for the only signifier *fidyah*. As a result, it is paramount to transliterate not to translate this and the other Islamic terms, but identification as a means of expansion is an advantage in Islamic translated texts.

In brief, it is worthy to note that retaining the privacy of the Physical Islamic terms and signs is necessary to highlight them in the TT so as to motivate the TRs to explore more about them. Moreover, it is useless to alternate them with other signified from the TL.

**Table (g): Conceptual Signs in *Hajj and Umrah Guides*:**

Name of religious Sign in Arabic	Translation of Islamic signs in <i>Hajj and Umrah Guides</i>		
	1- Hajj and Umrah Guide by Talal bin al-Aqeel.	2- The Co-operative Office For Call and Guidance At AL-Badiah.	3- the Agency of Islam Enlightenment in Hajj [ <i>Hadj</i> ].
الإحرام	<i>Ihram</i>	<i>Ihraam</i>	<i>Ihram</i>
النِّيَّة	Intention ( <i>niyyah</i> )	intention	Intention
النَّسَك	state of consecration rites	rites	Rites
غَيْرُ الْمَحْرَمِ	non- <i>mahram</i> men unrelated men	strangers who are related for her (i.e. not her <i>mahrms</i> ) not <i>mahram</i> (related)	male strangers or not immediate relatives.
رُكْنٌ	Pillar	part of essential and integral	part of or essential part of
واجِبٌ	requirement	obligatory	Obligatory Must
فَرَضٌ	obligation	<i>Fard</i> (obligatory)	<i>Fard</i> (obligatory)
سُنَّةٌ	<i>Sunnah</i>	<i>Sunnah</i> (supererogatory)	<i>Sunnah</i> (according to the practice of the prophet, peace be upon him)

### 5.7 A descriptive and Analytical Study of the Conceptual Signs:

It is apparent that the translators of the three guides vary in their usage of translation strategies and procedures in translating the conceptual signs in *Hajj and Umrah Guides*. But it is obvious that the literal translation is the most dominant strategy in tackling the physical and the conceptual signs which paves the way for domesticating these guides. In the following lines, there is a description and an analysis for the translation of these signs.

#### A- *Niyyah* (النِّيَّة) and *ihraam*:

There is a close relation between *ihraam* and *niyyah* in *Hadz* as al-Uthaymeen (1424AH) states:

”...وَسُمِّيَتْ نِيَّةَ الدُّخُولِ فِي النَّسُكِ إِحْرَامًا؛ لِأَنَّهُ إِذَا نَوَى الدُّخُولَ فِي النَّسُكِ حَرَّمَ عَلَى نَفْسِهِ مَا كَانَ مُبَاحًا قَبْلَ الْإِحْرَامِ،....“ (العثيمين، 1424هـ، ص60)

“*Niyyah* to enter the *nusuk* is called *ihraam*; If the *Haadz* decides the *niyyah* to enter the *nusuk* ‘the place and time of ‘*ibaadah*’, he is prohibited of what was allowed before *ihraam*”. (RT)

It is important to note that *niyyah* in *Hadz* has special features different from other ‘*ibaadaat*’ ‘acts of worshipping and submission to Allaah (SWT)’. That is, a *Muslim* must perform certain actions to show his *niyyah* of *Hadz* such as *ihraam* from the *meeqaat* by wearing *izaar* and *ridaa*<sup>2</sup> and starting *talbiyah* ‘directly answering Allaah’s call after

performing *S'alaat* (pray two *rak'ahs*). Therefore, it is crucial to maintain these items by transliterating and explicating them so as to enable the TRs to acquire their exact meanings and functions.

### **B- *Al-nusuk* (النُّسُكُ):**

Sheikh Bin al-Uthaymeen (1424AH) defines *nusuk* as:

"المناسك: جمع نسك، والأصل أن المنسك مكان العبادة أو زمانها، ويطلق على التعبد، وأكثر إطلاق المنسك، أو النسك على الذبيحة" (العثيمين، 1424هـ، ص5).

“It is plural of *nusuk*. *Mansak* is originally the place and time of *'ibaadah*. And the *mansak* or *nusuk* is a name for *ḍabeeha* ‘the slaughtered animal’ (RT). As a result, *nusuk* is either *'ibaadaah* ‘act of worshipping or appealing to Allaah by *ḍabh* ‘slaughtering animals in a *Muslim* way’.

However, the word *nusuk* has been translated ‘rite’ in the three guides which has a literal meaning in the (COD) and in the (WEUD) that does not match the figurative meaning of the word *nusuk*. Moreover, translators equate the word *nusuk* with the word <sup>2</sup>*aḥkaam* by using the word “rites” for both terms which leads to a confusion between these two distinct worshippings. Thus, the word ‘rite/s’ is not suitable as a signified for both the signifiers *nusuk* and <sup>2</sup>*aḥkaam*.

### **C- *Al-fard* (الْفَرْدُ), *al-waadzib* (الْوَأْجِبُ), *ar-rukn* (الرُّكْنُ):**

It is worthy to note that these three <sup>2</sup>*aḥkaans* ‘Islamic rules’ in *Islam* are different in their features and conditions. Bin Mawdoud al-Mousli al-Hanafi (1975) defines *fard* in shar‘as:



" ما تُبَيَّنَتْ بِدَلِيلٍ مَقْطُوعٍ بِهِ كَالْكِتَابِ وَالسُّنَّةِ الْمُتَوَاتِرَةِ وَالْإِجْمَاعِ،... " (بن مودود الموصلي الحنفي، 1975، ص 84)

“what is proved by a clear cut evidence such as the book [*Al-Qur’aan*], *as-Sunnah al-mutawaatera* and *’idzmaa’* ‘[Muslim scholars’ consensus]” (RT). Whereas, *ar-rukn* which is defined figuratively by An-Namlah (1999) as:

"الرُّكْنُ اصْطِلَاحاً: هُوَ الدَّائِلُ فِي حَقِيقَةِ الشَّيْءِ الْمَحَقَّقِ لِمَاهِيَّتِهِ، وَقِيلَ: هُوَ: مَا يَتِمُّ بِهِ الشَّيْءُ، وَهُوَ دَاخِلٌ فِيهِ" (النملة، 1999، ص1963).

“*Ar-rukn* figuratively means: it is inside the truth of the thing which achieves its identity, and it is said: it is: what shapes the thing, and what is inside it” (RT).

Almanee<sup>f</sup> (2013) differentiates between ‘*rukn*’ and ‘*waadzib*’ in *Hadz* by saying:

"وَالْفَرْقُ بَيْنَ الرُّكْنِ وَالْوَأْجِبِ أَنَّ الرُّكْنَ لَا يَصِحُّ النُّسُكُ إِلَّا بِأَدَائِهِ وَلَا يُجْبَرُ فَقْدَهُ دَمٌ، وَأَمَّا الْوَأْجِبُ فَيَصِحُّ النُّسُكُ بِتَرْكِهِ وَيَجِبُ الدَّمُ جَبْرًا لِعَدَمِ أَدَائِهِ" (المنيع، 2013، ص201) .

“ The difference between *ar-rukn* and *al-waadzib* is that the *nusuk* will be incorrect without *rukn* and it will not be valid by *ḍabḥ* ‘slaughtering animals in Muslim way’. Whereas, *nusuk* will be correct without *waadzib* and *ḍabḥ* must be done when *waadzib* is not performed” (RT)

Utilizing words such as ‘obligatory’, ‘requirement’ and ‘pillar’ as alternatives (signified) to the previous Islamic terms does not signify or

convey their figurative meaning. Al-Akeel (1423AH, p.40) classifies *Hadz* into four *'arkaan*: *'ihraam*, *sa'y*, *wuquuf 'Arafah* and *T'awaaf-l-Ifaad'ah* and seven *wadzibaat*: *'ihraam* from meeqaat, *wuquuf 'Arafah* until sunset, staying in *Muzdalifah*, staying in Mina, *ramy-l-dzimaar*, shaving or cutting the hair and *T'awaaf-l-Wadaa'*, that Muslims must follow to achieve perfect *Hadz*.

**D- Non-muḥram men (non-mahaarim) (غَيْرُ الْمَحَارِمِ):**

It is well-known that if a Muslim woman holds her *niyyah* to perform *'Umrah* or *Hadz*, she must be accompanied with her *muḥram* like her husband or people who are not allowed to marry her, but she must not be accompanied with others who are called *non-muḥram* men who are allowed to marry her. Bin Qudamah al-Maqdisi (2004) defines *muḥram* as:

"هُوَ زَوْجُهَا أَوْ مَنْ تُحْرَمُ عَلَيْهِ عَلَى التَّأْيِيدِ بِنَسَبٍ أَوْ سَبَبٍ مُبَاحٍ إِذَا كَانَ بَالِغًا عَاقِلًا."

(بن قدامة المقدسي، 2004: ص 334).

“ it is the husband or who is not allowed to marry her for ever by kin or by a permissible cause if he is an adult and mature” ( RT). It is worthy to note that the *non-muḥram* people are not only the strangers, but they can also be from relatives like her cousins who are permitted to marry her by religion. As a result, it is incorrect to utilize signified like ‘related or unrelated men’ for the Islamic term *Non-muḥram men*.

### **5.8 Untranslatability and Translation Strategies:**

Several strategies have been used as a solution for untranslatability since there is not a complete equivalence for the Islamic terms in the TL and TC because of the absence of the contextual and situational features in the TL and the TC respectively. Not all translation strategies can be adopted as alternatives for untranslatability, especially in religious texts. As a result, transliteration, definition, expansion, paraphrasing, notes and glosses could fulfill the gap that takes place because of lack of correspondence between the two languages. In addition to the suggested strategies, the researcher highlights utilizing the ‘figurative translation’ or the ‘idiomatic translation’ according to the Islamic references since it expresses the real function of the Islamic terms.

### **5.9 Untranslatability and Loss in Meaning:**

Transferring one language into another language may encounter manipulation at any level whether it is in syntax, semantics, phonetics, spelling or pragmatics. This may lead to loss in the features of the language and that distorts the meaning. According to Newmark (2001, p.7) translation involves some kind of loss of meaning because of various factors. Loss in meaning is intolerable in religious texts because their semantic potential is essential theoretically and practically for *hudzaad3*. Maintaining accuracy inside the translated text by retaining the SL terms via utilizing suitable alternatives for untranslatability, mainly transliteration

plus the ‘figurative translation’ of the Islamic term is very crucial for *ħudzaadz*. Finally, maintenance of consistency in utilizing translation strategies and transliteration system will pave the way to produce an accurate and faithful translation to the ST.

### **5.9 Conclusion:**

The researcher finds out that the translators of the three guides do not treat the Islamic terms whether they are physical or conceptual in the same way in translation. That is, they sometimes transliterate the Islamic terms like *Ka<sup>h</sup>bah*, *sa<sup>h</sup>y*, *t<sup>h</sup>awaaf*, and they sometimes translate them using literal translation such as the Black Stone, pilgrim, rites, ransom, station, ...etc., and they also translate and transliterate at the same time as in “*fard<sup>h</sup>* (obligatory)”, “Intention (*niyyah*)”, “station of Ihraam (*al- Meeqaat*)”. The study ensures that all the Islamic terms, particularly, in *ħadż* represent names and concepts which are untranslatable since they do not have an equivalence in the TL and TC. The Islamic terms represent religious signs that evolved from the codes that surround them. The translators of the three *Hajj and Umrah Guides* resort to various alternatives to overcome the obstacle of untranslatability, but the translators have excluded the cultural privacy of some of the Islamic terms. Therefore, the alternatives that the translators have advocated as ‘signified’ for the signifiers which are here the Islamic terms violate the significance of these terms and this will in turn violate the ST and mitigate its power.

All in all, untranslatability is the savior from the cultural gap if suitable alternative translation strategies are utilized consistently like transliteration, definition, expansion (over-translation), paraphrasing and figurative translation rather than literal translation which leads to domesticating the ST.

## **Chapter six**

### **Accuracy in Translation**

#### **6.1 Accuracy as a Dominant Criterion in Translation:**

Text production in translation is not an easy task, especially if its genre is religious because there are various elements that are required to be taken into consideration in order to produce an informative and accurate one. First of all, the translator should identify the text type. Second, the translator should find a suitable strategy to translate the ST. Third, the translator should look for the suitable equivalents for the ST terms. Fourth, the translator should explicate unclear terms according to their meanings in the SL and SC. Fifth, the translator should be consistent in utilizing translation strategies such as the couplet in religious texts. Finally, the translator should not only care about the textual factors, but s/he also should care about the supra textual factors including the author's style, intention, the audience and the situational features.

#### **6.2 Basic Requirements to Achieve Accuracy in Translation:**

To achieve accuracy, the translated text will be valid if it undergoes a comprehensive evaluation including back translation in which the TT is translated into the SL again (Dickins, Hervey and Higgins, 2002, p.233). Shuttleworth and Cowie (1997) define accuracy as: “[a] term used in translation evaluation to refer to the extent to which a translation matches its original” (p.3). Once critics decide to evaluate a translated text, they

have to compare the TT with the ST and find if the TT is very closely related to the ST. The process of evaluation focuses on every part inside the text since every unit contributes to the production of this text, Sager (1994, p.148) proposes that “unit by unit at the level of the phrase, clause, sentence, paragraph and the whole text[,]” are taken into consideration in the evaluation process. To achieve a higher degree of accuracy, translators search for a suitable type of translation to reserve the form and the content of the ST in the TT. Nida (1964, 164) as cited in (Hakim and Mason, 1990, p.112) formulated ‘basic requirements’ for accuracy in translation:

1. making sense;
2. conveying the spirit and manner of the original;
3. having a natural and easy form of expression;
4. producing a similar response.

To fulfill the previous requirements, translators have to produce a translation that incorporates all of them. When the translator studies the ST thoroughly, s/he can use a strategy that produces a text which has a sense similar to that of the original. The translated texts can not be evaluated without identifying the strategies that the translators have utilized. In fact, translation strategies play an important role in word choice that participates in formulating an accurate text.

The researcher explores two different strategies that produce different translations that affect the degree of accuracy in the TT. These strategies which were known and utilized in the past are literal ‘word-for-word’ or ‘sense-for-sense’ strategy.

### **6.3 Accuracy and ‘Word-for-Word’ (Literal translation) in *Hajj and Umrah Guides*:**

Translators are sometimes interested in giving the audience a general meaning of the text by substituting the ST words with dictionary words regardless of their cultural privacy. These literal alternatives only introduce the names or the titles of the ST terms that differ completely in their significance and details.

Dickins, et.al., (2002) explain that “in literal translation proper, the denotative meaning of words is taken as if straight from the dictionary (that is, out of context)” (p.16). The context of the ST is basic since the figurative or the connotative meaning of the terms evolves from it. The utilization of TL literal terms as a substitute to the Islamic terms empties the SL and the SC from its actual content.

Without any doubt, the discrepancy between word-for-word and sense-for-sense strategies is clear cut and the translator can decide which strategy to follow without hesitation. The type of audience and their degree of importance to the translated text are very important factors in the process of translation. That is, if the audience are non-Arab Muslims, they are keen



to learn not only the literal meaning of the term, but they are also interested in perceiving the meaning of the Islamic terms. The SL text which is Islamic in this study shapes a central factor in the process of translation since it includes unchangeable and uniformed <sup>2</sup>*ahkaam* (rules in the Islamic Religion) that translators have to refer to and retain in their translation.

Mostly, the translators of the guides resort to literal translation as a dominant strategy, but using dictionary words does not correspond to the religious words because of the difference in connotations as well as functions.

In the following table, the researcher has collected examples of literal translation from the three guides.

**Table (h): Literal Translation of Islamic Terms**

Islamic Sign	Literal Translation (word- for – word)
الْحَاجِّ	Pilgrim
النِّيَّة	intention
رُكْنٌ/أَرْكَانٌ/مَنَاسِكٌ/النَّسْكَ	Rite/s
الْبَيْتُ الْعَتِيقُ	The ancient House
مَقَامُ إِبْرَاهِيمَ	Ibrahim Station
الْحَجَرُ الْأَسْوَدُ	The Black Stone
فِدْيَةٌ	Ransom, expiation, penalty, redemption.
بِدْعَةٌ	innovation
رُكْنٌ	Duty/ pillar
وَاجِبٌ	requirement
فَرَضٌ	obligatory
سُنَّةٌ	supererogatory
وُقُوفٌ عَرَفَةَ	Staying/ stand at Arafah
رَمَى الْجِمَارِ	Throwing or stoning the pebbles/ pillars

The literal meaning which is taken from the dictionaries will be open to various interpretations according to different cultures and religions. One of the defects of literal translation that Murad (1429H) has discussed is:

" إِعْتِمَادُ التَّرَاجِمِ الْمَعْنَى اللُّغَوِيَّ لِلْكَلِمَةِ بِاعْتِمَادِهِمْ عَلَى الْمَعَاجِمِ الْمَدْرَسِيَّةِ ، أَوْ مَا تُسَمَّى بِمَعَاجِمِ الإِصْطِلَاحَاتِ الإِسْلَامِيَّةِ، دُونَ الرُّجُوعِ إِلَى أَهْلِ الْعِلْمِ وَمَرَاجِعِهِمْ لِمَعْرِفَةِ تَأْوِيلِ كَلَامِ اللَّهِ، وَكَلَامِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (مراد، 1429هـ، ص15)

"Translations depend on the linguistic meaning from school dictionaries or what is called Islamic concepts' dictionaries without referring to Muslim scholars and their references to know the interpretation of the word of Allaah (SWT) and his prophet (S<sup>c</sup>A<sup>c</sup>AWS)" (RT).

To sum up, non-equivalent alternatives do not actually add any new information to the readers' cognitive abilities. As a result, if translators find literal translation void and null, s/he has to resort to sense - for- sense translation.

#### **6.4 Accuracy and 'Sense-for-Sense' in *Hajj and Umrah Guides*:**

It is plausible that translators look for a strategy that maintains the sense of the ST, especially if it is a religious one. Paying attention to the content of the ST and the connotative meaning of the Islamic terms according to their context and situation is the main core in the process of translation. Baker (1998) points out that sense-for-sense produces "fluent target texts which conveyed the meaning of the original without distorting the target language" ( p.321).

Sense-for-sense translation helps the TR to recognize the Islamic terms and try to know more about them. The translators of *Hajj and Umrah Guides* have partially resorted to sense-for-sense strategy as illustrated in the following table:

**Table (i): Sense-for-Sense Translation of Islamic Terms**

Islamic Sign	Sense-for-Sense Translation
المِيقَات	meeqat (s ) a point some distance from <i>Makkah</i> beyond which a pilgrim may not pass without <i>ihram</i> .
غَيْرُ الْمَحَارِمِ	non-muhram men.
الْمُتَمَتِّعِ	umrah followed by <i>Hajj</i> separately
الْقَارِنِ	umrah followed by <i>Hajj</i>
الْمُفْرِدِ	<i>Hajj</i> alone
الرَّمْلِ	walking briskly with small steps
هَدْيٍ	sacrifice of a sheep or goat ( <i>hadi</i> )
قِبْلَةٍ	qiblah (direction of the <i>Kabah</i> )
التَّحَلُّلِ الْأَوَّلِ	First tahallul (the act of leaving the state of <i>ihram</i> and returning to one's normal state)
سُنَّةٍ	sunnah (according to the practice of the prophet, peace be upon him)

In the above given table, the ST terms are rendered with their original significance and meaning such as in “*sunnah*”, “*non-muhram men*”, ...etc. However, it is obvious from Table (h) that literal translation has been used more than the sense-for-sense in the translation of the guidelines. Utilizing literal translation more than ‘sense for sense’ translation in the guides disturbs the TR who is keen to acquire and apply them during the performance of *‘ibaadah*.

In brief, finding a suitable equivalence for religious terms in the TL is not an easy task as they have their particular denotations and

connotations. After reviewing several scholars' opinions like Baker (1998) about the suitable translation strategies, it is suggested that sense-for-sense strategy that involves transliteration system is recommendable for religious texts including *Hajj and Umrah Guides*.

### **6.5 Accuracy and Equivalence:**

Equivalence between two different cultures of different religions is unreachable as the connotations of the Islamic terms are not similar. For example, the *Manaasik* of *ḍabḥ*, *hady*<sup>1</sup> and *naḥr* do not exist in other cultures and religions, and so the word 'sacrifice' as a literal alternative is not an accurate equivalence for the three previous Islamic terms because they themselves have particular *ḥakām* (rules in the Islamic Religion).

Reiss (1976, p.20) has classified text types into: informative, expressive, operative and audio-medial texts. The three guides lean mostly toward informative text type as they "transmit the full referential or conceptual content of the ST" (Reiss, 1976, p.20) as cited in (Munday, 2008, p.73). Both form and content are important constituents in the text that a translator has to care about, particularly when they are part of religious texts. Nida (1964a, p.159) explains that the formal equivalence "focuses attention on the message itself, in both form and content ...", and he illustrates that which leads to accuracy. As Nida (1969) puts it:

---

<sup>1</sup> *hady*<sup>1</sup>: "it is the animal from the *An'am* (cattle)-camels, cows and sheep which *Hajj* offers during *Hajj* as an act of worship to draw closer to *Allāh*." (Mubarakpuri, 2002, p. 161)

Formal equivalence, or ‘formal correspondence’ is thus keenly oriented towards the ST structure, which exerts strong influence in determining accuracy and correctness. (Nida and Taber as cited in Munday, 2001, p. 42)

The message of the TL should match that of the SL (p.159). This kind of equivalence maintains the source culture and the source text structure.

One has to remember that translators have to acknowledge the habits, the traditions and the customs of the Islamic culture because of their great importance in Muslims’ life. To take examples of formal equivalence from *Hajj and Umrah Guides*:

1- "وفي اليوم الثامن من ذي الحجة يُحرّم بالحجّ من مكانه ويخرج إلى المشاعر ويتّم الحجّ وعليه هدي شاة أو سبع بدنة أو سبع بقرة ."

“Then on the 8<sup>th</sup> of *Dhul-Hijjah* he assumes ihram again for Hajj from his place of residence and sets to complete the Hajj rites. He is required to offer a sacrifice of a sheep or goat, or seven people may share in the sacrifice of a camel or cow” (Talal bin al-Aqeel, 1423H, p. 17).

2- "وإذا رميت وحلقت أو قصرت تحللت التحلل الأول وبعده تلبس ثيابك وتحل لك محظورات الإحرام بيوى النساء."

“After you have thrown the pebbles and shaved or cut some of your hair the prohibitions of ihram are lifted, excepting the prohibition of sexual inter- course with your spouse. This is the first tahallul, i.e., returning to

one's normal state. You are now to wear your usual clothes” (The Co-operative Office For Call and Guidance At AL-Badiah., 1413H, ps. 28,29).

The previous examples are taken from the *‘Umrah and Hadz Guidelines*, and the terms which are examined represent *Manaasik-l- Hadz*. Therefore, the translators are aware of these terms by adding explication to them which retains their original values in the SC.

To sum up, using formal equivalence as a strategy in dealing with religious texts is recommendable to achieve accuracy and approximation to the ST and SC. Mostly, the previous Islamic terms may represent religious collocations that are conventional in the Islamic culture such as *‘Arkaan -l-Hadz, ramy -l-dzimaar, Manaasik -l-Hadz ... etc.*

### **6.6 Accuracy and Islamic Collocations in *Hajj and Umrah Guides*:**

Word associations is a linguistic feature that makes words match with each other in a certain order to produce a new meaning, and so collocation is “an occurrence of one word in close proximity with another” (Dickin, et.al, 2002, p.71). These collocations carry a denotative meaning or a collocative meaning which is a meaning given to an expression which gets its meaning from another expression that collocates with it to produce a public phrase (Dickin, et.al, 2002). The meaning of the constituents of the collocation differs according to the expression in which they appear. Take for example the word رمي whose meaning is decided with its collocation. For example:

رَمَى السَّهْمَ = أَلْقَاهُ (throw) - رَمَى الْمَكَانَ = قَصَدَهُ (his/ her destination) - رَمَى اللَّهَ لَهُ =  
 نَصَرَهُ (win a war) - رَمَاهُ بِكَذَابٍ = عَابَهُ وَأَتَهَمَهُ (accuse/s) - رَمَى بَعْضُهُمْ بَعْضًا = تَرَاجَمُوا  
 (throw (each other) ... (المنجد في اللغة والأعلام ، 1996 ، ص 284).

In one of its meanings, the word رَمَى 'ramy' collocates with another word which is *al-dzamaraat* 'pebbles'. This creates a new meaning which is related to a new situation that Muslims have to perform as one of *Manaasik -l-Had3*, and it has a great significance which is mainly cursing 'satan' and praising *Allaah (SWT)* because all "collocations are in fact a direct reflection of the material, social, or moral environment in which they occur" (Baker, 1992, p.49). Therefore, substituting the Islamic collocational meaning with the literal meaning from the dictionary leaves it to various interpretations. The translators of the guides substitute the Islamic collocation رَمَى الْجِمَارِ by using dictionary words such as 'Throwing the pebbles, stoning the pillars' in the *The Co-operative office* and in the *The Agency of Islamic Enlightenment in Had3* guides, but in the first guide the couplet *rami* 'stoning' is used. To illustrate more, here are some examples of the Islamic cultural-specific collocations that are utilized differently in *Hajj and Umrah Guides*. The researcher also adds alternative translations for some of the them as in Table (j) below:

**Table (j): Islamic Collocations**

Islamic Collocation	Guides Translation	Researcher's Suggestion
أركان الحجّ	<i>arkaan al-hajj</i>	<i>Arkaan-l- Hadz</i>
واجبات الحجّ	<i>wajibaat al-hajj</i>	<i>Wadzibaat –l- Hadz</i>
مناسك الحجّ	<i>manaasik al-hajj</i>	<i>Manaasik –l- Hadz</i>
الحجر الأسود	<i>Al- Hajar al-Aswad</i>	<i>al-Hadzar –l-Aswad</i>
البيت العتيق	<i>Al- Bayt al-Ateeq</i>	<i>Al-Bayt –l-<sup>s</sup>Ateeq</i>
الحرم الشريف	<i>Al- Haram al-Shareef</i>	<i>al-Haram-l-Shareef</i>
الصفا والمروة	<i>Assafaa wa al-Marwa</i>	<i>as<sup>s</sup>-S<sup>s</sup>afaa wa-l-Marwah</i>
طواف الوداع	<i>Tawaaf al-Wada‘</i>	<i>T<sup>s</sup>awaaf-l-Wadaa<sup>s</sup></i>
وقوف عرفة	<i>wuqouf arafah</i>	<i>wuquuf<sup>s</sup> Arafah</i>
رمي الجمار	<i>Rami al-Jemaar</i>	<i>ramy-l-dzimaar</i>
المسجد الحرام	<i>Al-Masjid al-Haraam</i>	<i>al-Masdjid-l-Haraam</i>
الركن اليماني	<i>Arrukn al-Yamani</i>	<i>ar-Rukn-l-Yamaani</i>
مقام إبراهيم	<i>Maqaam Ibrahim</i>	<i>Maqaam Ibraaheem</i>

In Table (j) above, the study finds out that the Islamic collocations form an identity for Muslims only because it is impossible to collocate words from other languages with them as each collocation denotes particular meaning. Therefore, retaining these collocations via transliterating strengthens accuracy towards the ST.

*Kharmah* (1997, ps.326/7) explains that collocations scarcely have correspondences in the TL since they have particular linguistic features. It is essential to highlight the collocations inside the text by transliterating them to make them marked signs for readers to learn more about them, Baker (1992, p. 51) remarks that being marked inside the TT with strange relations, collocations will challenge the hearers' or the readers' expectations. It is natural that TRs will become familiar with these collocations after utilizing them in *Hadz*, since “new collocations often catch on, are reinforced by usage and eventually become part of the



standard repertoire of the language” (Baker, 1992, 52). As a matter of fact, highlighting the Islamic terminology inside the English texts is highly recommendable, but by utilizing suitable translation strategies.

### **6.7 Islamic Terminology in Translation:**

Islamic terminology are vulnerable in translation since they are exposed to various strategies of translation. However, they spring out of the Arabic language which is preserved by *Al-Qur'aan*. The translators of the three guides have followed various strategies that affect the translated text. That is, variation in utilizing translation strategies intra -text and inter-text influences accuracy towards the ST. Transliteration is one of the alternatives of untranslatability that translators have utilized.

#### **6.7.1 Accuracy and Transliteration:**

Since translation tackles different types of lexical categories, translators need to choose a suitable strategy for each type. As a result, translators lean sometimes to utilize a transliteration system when there is not cultural correspondence between the ST and the TT terms. Transliteration requires the translator to have an excellent knowledge in the Arabic and English phonetic systems to be able to represent the Arabic sounds into the English sounds correctly. Catford (1978) defines transliteration as when “SL graphological units are replaced by TL graphological units” (p.66). For example, the religious word كَعْبَة *ka'bah* as a physical sign does not have an equivalence in the TL or TC because it is a

private name for a holy place in *Makkah*, and so this word has to be rendered by replacing the SL letters and sounds by TL letters which represent the Arabic sounds. However, there is a problem that faces translators from Arabic into English which is the absence of Arabic (emphatic) phonemes (ح, ض, ص, ط, ظ, ع) in English, and so the following sounds are used to represent the Arabic sounds in transliteration (ħ, d<sup>ʕ</sup>, s<sup>ʕ</sup>, t<sup>ʕ</sup>, ð<sup>ʕ</sup>, ʕ) respectively in order to retain their original pronunciation.

Transliteration in translation has advantages and disadvantages according to Dickin, et.al., (2002), who explicate that “[t]he advantage of transliteration system is that it allows the reader to reconvert the English back into Arabic script” (p.36). However, Dickin, et.al. (2002) elaborate that “[t]he disadvantage of the ad hoc approach is that the transliteration adopted may suggest a pronunciation of the word in English which is very far from the pronunciation of the Arabic original” (p.36). For example, the word سَعِي is rendered in different ways: *sa’i*, *sa’y* and *sa’ye*. This is a great problem since it is contextualized in Al-Qur<sup>ʔ</sup>aan to produce various meanings. Therefore, *Ghazalah* (2014) states that:

"يُمكن في حال الغياب الكامل للمصطلح الإسلامي في اللغة الهدف، أن يلجأ المترجم كحل أخير إلى رسمه تماما كما يلفظ في اللغة العربية بأحرف لاتينية ما اصطلح عليه بالإنجليزية (prescription,transference transliteration) ثم يشرحه باللغة الأجنبية". (غزالة، 2014، ص22).

“It is possible for the translator to write the Islamic concept in TL letters as it is pronounced in Arabic language which is called (prescription, transference, transliteration), and then explicate it in foreign language.” (RT) (Retrieved from: <http://islamhouse.com/ar/books/459965/> on 2<sup>nd</sup> Aug, 2016.)

In brief, transliteration can be relied upon as a successful strategy since it retains the pronunciation of the term which stimulates the TRs to look for its denotations and connotations in the SL. In addition, it is fundamental to maintain consistency while utilizing transliteration system.

### **6.7.2 Consistency as a Tool for Accuracy:**

The relation between accuracy and consistency is interchangeable like air-body relation because they both support faithfulness to the ST when consistency is utilized appropriately, especially in using the suitable translation strategies aside from spelling and pronunciation in transliteration and language use. Alicia states that “[c]onsistency is key to provide an accurate and clear translation”; she adds that using several alternatives for the same word in the TL which has the same context and meaning causes “errors, bugs and confusion (The Importance of Consistency. para.1).

Retrieved from: <https://e2f.com/the-importance-of-consistency/> on 2<sup>nd</sup> Aug, 2016.

Consistency in spelling the Islamic terms in the TL is an outcome of the consistency in pronouncing them correctly since their sounds are represented by TL letters.

#### **6.7.2.1 Consistency and Spelling:**

The spelling of the religious terms in the three guides is another aspect that translators have to take into consideration for three reasons: first, it is essential to inform the TR with the correct reading of the Islamic terms. Second, target readers need to master reading the Islamic terms so that they can read them correctly from *Al-Qur<sup>2</sup>aan*. Third, correct reading helps the readers to identify their meaning according to their context because any change in the spelling of these terms may cause change in their meanings.

As noticed in Table (k) below, there is some variation in the spelling of the religious terms which happens as a result of difference in matching the sounds of the SL with the TL letters such as in: *Ihram, Ihraam, adhan, athaan, tawaf, tawaaf*, etc... . Therefore, some letters are added or missed which create different spellings for the same word. As it is clear in Table (k) below, the problems are attributed to the false usage of short or long vowels or diphthongs from the TL which are used to represent the Arabic sounds. Thus, it is important for the translators to realize the relation between the sounds and letters in order to represent them correctly.

**Table (k): Spelling Variation in Religious Terms**

Religious terms	1- Hajj and Umrah Guide by Talal bin al-Aqeel.	2- The Co-operative Office for Call and Guidance at AL-Badiah.	3- the Agency of Islamic Enlightenment in Hajj [Hadj].	Researcher's suggestions
الْعُمْرَة	<i>Umrah</i>	<i>'Umrah</i>	<i>'Umrah</i>	<i>ʿUmrah</i>
المیقات	<i>Meeqat (s )</i>	station of Ihraam (al- Meeqaat)	Station of Ihram (Al-miqat)	<i>al-Meeqaat</i>
الإحرام	<i>Ihram</i>	<i>Ihraam</i>	<i>Ihram</i>	<i>ihraam</i>
الكعبة (البيئ العتيق)	<i>(Kabah)</i>	<i>Ka'bah</i>	<i>K'abah</i>	<i>Kaʿbah</i>
طواف	<i>Tawaf</i>	<i>Tawaaf</i>	<i>Tawaf</i>	<i>Tʿawaaf</i>
طوافُ الْوَدَاعِ	<i>(tawaf al-Wada)</i>	<i>(Tawaaf al-Wadaa')</i>	<i>( tawaf al wida)</i>	<i>Tʿawaaf -l-Wadaaʿ</i>
سَعْيٍ	<i>sa'i</i>	<i>Sa'y</i>	<i>sa'ye</i>	<i>sa'y</i>
الرُّكْنُ الْيَمَانِي	<i>Ar- Rukn al-Yamani (the Yemeni Corner)</i>	<i>Yamani Corner</i>	<i>Yemeni Corner</i>	<i>Ar-Rukn-l-Yamaani</i>
مَقَامُ إِبْرَاهِيمَ	<i>Maqam Ibrahim</i>	<i>(Maqam Ibraheem)</i>	<i>(Maqaam Ibraheem)</i>	<i>Maqaam Ibraaheem</i>
بِدْعٍ	<i>bidah</i>	<i>bid'ah</i>	<i>bid'a</i>	<i>bid'a</i>
الصَّفَا	<i>As-safa</i>	<i>Safaa</i>	<i>as-Safa</i>	<i>Asʿ-Sʿafaa</i>
ظَهْرٍ	<i>thuhr</i>	<i>Dhuhr</i>	<i>Dhur</i>	<i>ḏuhr</i>

**Analytical Study of the Spelling and Pronunciation Variation in Table (k) Above.**

As the Table (k) above shows, there is inconsistency in the transliteration of the same Arabic term. Using more than one transcription system is not healthy in religious texts since there is an “innovative system of transliteration” (Philips, 1996, viii) which is widely used which is the IPA (International Phonetic Association). For example, inconsistency is obvious in utilizing sounds for the Arabic letter “ع” and its correct place as in the words: *Umrah*, *'Umrah* and *'Umrah*, *kabah*, *ka'bah*, *k'abah* and *bidah*, *bid'a* and *bid'a*. Moreover, there is inconsistency in the spelling of:

*sai'*, *sa'y*, *sa'ye*. Besides, there is an inconsistency also in dealing with the long vowels, so they were sometimes given the right sound like in '*Maqaam*', Yamaani, tawaaf, safaa but in Maqam, '*Ibraheem*', '*'Arafat*', '*iqamahs*', '*tawaf*', '*ihram*', '*Al-miqat*', wuqouf, Yamene, Yamani, safaa... the long vowels are not rendered correctly. Furthermore, it is found that the translators have ignored the suitable transliteration for the Arabic consonants (ظ، ط، ص، ح) which should be written according to IPA (ð<sup>ʕ</sup>, t<sup>ʕ</sup> or T<sup>ʕ</sup>, s<sup>ʕ</sup> or S<sup>ʕ</sup>, ħ or H) . The study suggests solutions for the terms which are included in table (k) above in column (5).

The examples presented in the table above show the inconsistency in rendering the Arabic sounds into the English alphabets. This is because of adopting various transcription systems which produce incorrect spelling for the religious terms.

To sum up, it is worthy to note that false representation of the sounds of Arabic will affect the spelling of the words in the TT. And so, this will produce “false friends” (Anderman and Rogers, 1999, p. 69) for the ST words, and so they will be exposed to various readings and interpretations.

#### **6.7.2.2 Inconsistency in Translation Strategies:**

Consistency can be used as a scale to examine how translation strategies are utilized within the same *Hajj and Umrah Guide* or between the three guidelines. Couplet is one of the procedures that are utilized differently by the translators of the guides.

### **6.7.2.3 The Couplet as a Recommendable Procedure in Translating Religious texts:**

One of the preferable alternatives of untranslatability is utilizing couplet in translation, but the most important thing here is which strategies or procedures should be employed especially when dealing with religious texts. The Couplet can be used to deal with translation problems, especially if they are related to cultural words, this is done when “transference is combined with a functional or a cultural equivalent” (Newmark, 1988, 91). Using more than one translation procedure may sometimes be helpful in solving translation problems, but it is necessary to maintain consistency in using them.

The following table shows the inconsistency in using the couplet procedure.

**Table (1): Couplet Translation in *Hajj and Umrah Guides***

1- [ <i>Umrah and Hadz Guideline</i> ] by <i>Talal Bin al-Aqeel</i> .	2- The Co-operative Office for Call and Guidance at AL-Badiah.	3- the Agency of Islamic Enlightenment in <i>Hajj [Hadz]</i> .
innovations in religion ( <i>bidah</i> )	an innovation ( <i>bid'ah</i> )	an innovation ( <i>bid'a</i> )
Farewell <i>Tawaaf</i> ( <i>Tawaaf al- Wadaa'</i> )	The farewell <i>tawaf</i> ( <i>tawaf al wida</i> )	Farewell <i>tawaf</i> ( <i>tawaf al- Wada</i> )
ransom ( <i>fidyah</i> )	<i>fidyah</i> (expiation penalty, redemption)	<i>fidyah</i> (expiation)
<i>Meeqat</i> (s ) a point some distance from <i>Makkah</i> beyond which a pilgrim may not pass without <i>ihram</i> .	station of <i>Ihraam</i> ( <i>al- Meeqaat</i> )	Station of <i>Ihram</i> ( <i>Al-miqat</i> )
<i>rami</i> (stoning)	Throwing the pebbles	stoning the Pillars
<i>Maqam Ibrahim</i>	the Station of <i>Ibraheem</i> ( <i>Maqam Ibraheem</i> )	The Station of <i>Ibraheem</i> ( <i>Maqaam Ibraheem</i> )

**Analytical Study of Couplet Procedure in Table 4 above**

It is noticed from the samples in the previous table that there is inconsistency inside each guide and with other guides in using couplet because priority is sometimes given to literal translation and sometimes to transliteration.

On the one hand, the table above shows that there is inconsistency in using couplet inside the three guides such as: innovations in religion (*bidah*) and *rami* (stoning), station of *Ihraam* (*al- Meeqaat*) and *fidyah* (expiation, penalty, redemption), Station of *Ihram* (*Al-miqat*) and *fidyah* (expiation). On the other hand, the table shows inconsistency between the



three guidelines. In the first example, priority is given to literal translation over transliteration “innovation and farewell *tawaaf*”, however, in the other examples, translators vary in using the couplet as it is in the case of translating the word *fidyah* which is translated by using couplet differently. The first guide shows that *fidyah* is translated literally ‘ransom’ followed by the transliterated word *fidyah*, but the other two guides transliterate it then add more than one literal meaning between brackets as follows: *fidyah* ‘expiation, penalty, redemption’ and *fidyah* ‘expiation’ respectively. These examples show that there is inconsistency in utilizing the couplet procedure, particularly when priority is given to the literal translation as in ‘station of *Ihraam*’ and ‘the Station of *Ibraheem*’ which affects accuracy and faithfulness of the ST. As a result, it is necessary to note that the translator has to render the transliterated word followed by its equivalence from the TL or it is defined if equivalence is not available.

#### **6.7.2.4 Structural Consistency:**

Lexical categories are the main constituents that participate in forming syntagmatic relations which lead to sentence formation. Two important constituents in the English sentence are the verb and the noun. There are certain ‘verbs’ in the English language that have to correspond with certain nouns such as the verbs ‘do, make, have’. In this study, the researcher finds out that the translators of *Hajj and Umrah Guide* have utilized these verbs and others differently in their translation as shown in the following table.

**Table (m): Inconsistency in Verb Usage**

<b>1- Hajj and Umrah Guide by Talal bin al-Aqeel.</b>	<b>2- The Co-operative Office For Call and Guidance At AL-Badiah.</b>	<b>3- the Agency of Islamic Enlightenment in Hajj [Hadz].</b>
make <i>ghusl</i>	perform <i>ghusl</i>	make <i>ghusl</i>
staying at <i>Arafah</i>	stand at ' <i>Arafaat</i>	stay at ' <i>Arafat</i>
<i>rami</i> (stoning)/ Stoning the pillars ( <i>rami</i> )	throwing the pebbles	stoning the Pillars
pray two <i>rak'ahs</i> behind <i>Maqam Ibrahim</i>	make <i>salah</i> behind the Station of <i>Ibraheem</i> / Pray two <i>rak'ats</i> behind the Station of <i>Ibraheem (Maqam Ibraheem)</i>	pray two <i>rak'ats</i> behind the Station of <i>Ibraheem (Maqam Ibraheem)</i>
perform <i>Hajj</i> and <i>Umrah</i>	perform/ make/ do <i>Hajj</i> or ' <i>Umrah</i>	perform <i>hajj</i> and ' <i>Umrah</i>
Peform/ do <i>tawaf</i>	perform/ make/ do <i>tawaf</i>	make/ peform/do <i>Tawaaf</i>
perform <i>sai'</i>	do/ perform <i>sa'ye</i>	do/ perform/ make <i>sa'y</i>

It is noted that there is inconsistency in using the verbs which affects the coherence of the text in the guidelines. Some verbs do not achieve equivalence between the ST and TT because their literal meaning does not imply the privacy of the Islamic religious terms and signs such as in the translation of the terms *وَقُوف* *wuquuf*, *رَمِي* *ramy*. Moreover, using the verb 'make' and 'perform', 'stone' and 'throw', 'stand' and 'stay' also affects the degree of consistency in the text and accuracy in the end. It is clear from the last two guidesthat there is an inconsistency in using the verbs 'do', 'perform' or 'make' with the Islamic terms '*Umrah*, *Hadz*, *t'awaaf*, *sa'y* and *yusl*. The power of the verb and the situation in which it is used play a big role in choosing it. The 'performance' of actions means fulfilling a required duty, not just showing that the action is done and finished as in the case of the verb 'do', and the previous terms do not involve a process

with production that needs the verb ‘make’. As a result, the researcher suggests using the verb ‘perform’ with “*Umrah, Hadz, t’awaaf* and *sa’y, yusl* to fulfill them as duties for Muslims. Moreover, the researcher suggests transliterating the terms وَقُوف into *wuquuf* and رَمِي into *ramy* in order to collocate with their associations *‘Arafah* and *al-dzimaar* respectively instead of using literal alternatives or “false friends” (Anderman and Rogers, 1999, p. 68).

To conclude, substituting the Islamic terms with English ones may cause departing from the original meaning and affect accuracy and relevance to the ST aside from faithfulness.

### **6.8 Faithfulness as an Outcome of Accuracy:**

The circular trail of translation is not vague, however, it has certain targets to accomplish such as producing a comprehensible, informative text and achieving a communicative effect on the target readers. These targets will not be fulfilled if translators do not have accuracy and faithfulness to the ST as their main purpose in translation.

When dealing with religious texts, faithfulness occupies a very important position in the process of evaluation of the translated texts. Actually, a religious text has distinguished features from others as its main source is *Allaah (SWT)* and his prophet Muhammad (*S<sup>c</sup>A<sup>c</sup>AWS*). Thus, the translators of a religious text will not achieve complete faithfulness to the ST.

### **6.8.1 Towards Accuracy and Faithfulness:**

Within the limited abilities of the human power, translators may pay great efforts to achieve a high degree of accuracy and faithfulness. The relation between accuracy and faithfulness is positive. That is, when the degree of accuracy is high the degree of faithfulness is also high and visa versa. Actually, translators may select strategies and procedures that draw them nearer to the TT or they may select strategies that may draw them nearer to the ST. The genre of the text is necessary to be distinguished since it affects the translator's choice. Foreignizing the religious text is essential to acknowledge the TR/s about the reality of Islam and its principles. To draw nearer to the TR/s, translators have to define the religious terms as they occur in the Islamic and Arabic references. The translator's role does not only cease on translating the lexical terms which are found in the text, it exceeds that to overtranslate them by explicating them according to the Islamic sources. In literary translation, Michael Riffaterre (n.d.) suggests rendering not only the meaning, but also the significance of the items. Moreover, he proposes to communicate the same "presuppositions" as the original text (presuppositions such as a genre or an "indirection of meaning" such as figurativeness" (p. 3).

Retreived from: [http://ndreview.nd.edu/assets/76046/on\\_translation.pdf](http://ndreview.nd.edu/assets/76046/on_translation.pdf) on 2<sup>nd</sup> Aug, 2016.

All in all, there are certain steps that translators have to follow in order to achieve higher degree of accuracy and faithfulness to the ST. The

suggestions mentioned above can be utilized in order to enhance the degree of accuracy and faithfulness towards the ST to maintain the semiotic potential of the religious terms as well as their figurative meaning.

## **6.9 Conclusion:**

As this study deals with religious texts, there are several factors that participate in creating inaccuracy, and inconsistency inside the text which will be reflected outside the text by the performers of *‘Umrah* and *Hadj*. Firstly, cultural variation obliges the translator to utilize various translation strategies and procedures because the translator is not sure about the suitable equivalence between the SL or SC and the TL or TC. Secondly, the untranslatability of the Islamic terms forces the translator to look for alternatives that s/he might misuse like transliteration or couplets. Thirdly, the literal meaning of the Islamic terms according to the English dictionaries does not match the figurative meaning of the Islamic terms since they are out of the Islamic context, therefore, resorting to sense-for-sense strategy is of paramount importance to render the denotations and figurative meaning of the Islamic terms. Fourthly, it is found out that there are differences between the phonetic systems in Arabic and English that will duplicate the translator’s task to find an accurate phonetic match for the Islamic term. The study illustrates that there is a false representation for the Islamic terms in the TL which is English here.

To sum up, the Islamic terms have particular referential and connotative meanings which depend on the interpretation of *Al-Qur’aan*

and *As-Sunnah*. Therefore, it is not an easy task to find “faithful friends” (Anderman and Rogers, 1999, 68) for the Islamic as they are utilized only to perform ‘*Umrah or Ĥadġ* to worship Allaah (SWT). Thus, the researcher suggests transliterating these terms with their figurative (*sharġ*) meaning is crucial in order to produce an informative text which is consistent, accurate and finally understandable by non-Arab Muslims who speak English.

## Chapter Seven

### 7.1 Conclusion:

Managing a translation process is not an easy task since the text which is transferred into another language does not form part of the translator's intention. Realizing others' intentions is not an easy task, and transferring their thoughts to the TRs is a difficult task, too. Translators sometimes use false alternatives for the Islamic terms because they do not correspond. Thus, they need to study the precise interpretation of the Islamic terms that are inserted in *Hajj and Umrah Guides* according to Islamic resources; otherwise, they will be exposed to manipulation and subversion.

Translation as a process and a product has to take into consideration several factors to render the ST successfully. A translator has to decide several things before and during the process of translation. As Hatim and Mason (1990) remark that "translators will always be subject to a conflict of interests as to what are their communicative priorities" (p. 15). Thus, Hatim and Mason (1990, p. 17) add that "some commentators speak of author-centred translating, text-centred translating and reader-centered translating" (p. 16) which depend on their degree of importance and their privacy. For example, "[for] many translators of religious texts, first loyalty is at all times with the source text. For others in the same field of translating, concern for the reader is paramount" (Hatim and Mason, 1990,

p. 17). In his study, which deals with religious text, translators should take into consideration the genre of the text which is directed to particular readers who are non-Arab Muslim *Hudzaad3*. Therefore, Hatim and Mason (1990) illustrate that “in assessing translations, the first thing to consider is the translator’s own purpose, so that performance can be judged against objectives” (p. 15).

The researcher pin points the following conclusions that may help the reader to tackle some problems that arise during the translation of *Hajj and Umrah Guides* or any religious text:

- 1- *Hajj and Umrah Guides* are highly sensitive religious texts as they include information from *Al-Qur<sup>2</sup>aan* and *As-Sunnah*. The technical terms that are utilized in the source texts have a nonpareil semantic load. Translators can not ignore the privacy of the religious terms as they have particular denotations and connotations in Islamic Religion.
  
- 3- The Translators of the three guides have the same aim which is informing and directing non- Arab Muslims on how to perform *Umrah and Had3*. That is, they have the same motivation which is achieving a similar effect on the TR as it is on the SR. TRs need to acquire the content of the ST as much as possible to become involved in performing ‘*Manaasik -l- Had3*’ as clearly as possible.



- 3- The researcher finds out that there is a discrepancy between various religions in performing ‘*ibaadaat*’ ‘worshipping and submission to Allaah’ although they carry the same literal meaning such as *S‘alaat* ‘prayer’, *Hadz* ‘pilgrimage’, *S‘awm* ‘fasting’ ....etc. Therefore, translators can not ignore the figurative meaning of these terms in *Islam*.
- 4- The researcher argues that the translators have rendered some Islamic terms according to their literal meaning in English inspite of the non-equivalence between them. For example, the Islamic term فِدْيَةٌ *fidyah* is rendered by using several alternatives which are: ransom, expiation, penalty and redemption. The researcher’s view is that readers are not interested in counting alternatives for the religious terms, however, they are keen to learn more about their exact meanings and functions. As a result, it is plausible to transfer the Islamic term ‘*fidyah*’ by adding Al- ‘*Uthaymeen*’s definition:

فَالْفِدْيَةُ مَا يَجِبُ لِفِعْلِ مَحْظُورٍ أَوْ تَرْكِ وَاجِبٍ، وَسُمِّيَتْ فِدْيَةً، لِقَوْلِهِ تَعَالَى: (فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ). (العثيمين، 1424هـ، ص167)

“ It is *waadzib* for forbidden action in *Hadz* or not fulfilling *waadzib* as Allaah (SWT) says: “*fafidyat min siyam or sadaqah or nusuk.*” (RT) (*Al-Baqarah*: 196) Retrieved from: [http://www.ibnothaimen.com/all/books/article\\_18086.shtml](http://www.ibnothaimen.com/all/books/article_18086.shtml) on 2<sup>nd</sup> Aug, 2016.

- 5- The study concludes that as religious terms are dominant inside the guides, untranslatability is prevailing due to lack of the non-equivalency between the ST terms and the TT terms. Since untranslatability is an outcome of the big cultural gap between two cultures Arabic and non-Arabic, translators have to look for alternative procedures to fill this gap and render the main ideas to the TRs. Retaining the privacy of the Islamic terms is very essential to maintain the content of the ST. Thus, transliterating these terms by using the TL alphabets is a plausible solution to teach the non-Arab Muslims how to pronounce them. Besides, translators have to expand their translation by providing the TRs with their definitions according to the Islamic references such as *Fiqh Al-Sunnah*.

The researcher would like to point out the main conclusions about the translation of *Hajj and Umrah Guides*:

- 1- The researcher concludes that since the translators adopt transliteration in the titles of the guides, what is under this title should be consistent with it to inform the readers that the title of the guide is a reflection of the exact meaning of the text. In other words, translators have to retain the usage of the words *‘Umrah and Hadz* as they are in the title, and so the other Islamic terms.
- 2- Obviously, the researcher finds that the translators are inconsistent in utilizing unified translation strategies. What have been noticed in the

three translations is that the translators sometimes domesticate the religious term by translating it literally; they sometimes utilize couplet to transliterate and domesticate the term, but in an inconsistent way. That is, they sometimes start with transliteration followed by literal translation in brackets and visa-versa. This inconsistency is not only obvious in translation strategies, but it is also clear in the spelling form of the Islamic terms which affects the readers' pronunciation of these terms. The researcher has located several examples that show inconsistency in their spelling such as in the transliteration of the word "سَعْي" *sa 'i, sa 'y, sa 'ye*, and in the word "مِيقَات" *meeqat, meeqaat, miqat, ...etc.*

- 3- It is shown that expansion or over-translation has been utilized in the second guide which is translated by *The Co-operative Office* to identify certain terms in the guideline. This, of course, tends to simplify the Islamic terms for the TRs and gives them a clear vision about terms credibility. Moreover, the TR will be able to comprehend the function of each term correctly.
- 4- The researcher has found that deletion or under-translation is not preferable in religious texts because in most cases the Islamic terms are inserted deliberately leading to particular significance in the text. However, if a translator resorts to deletion, s/he has to compensate if possible to maintain coherence inside the text.

- 5- The researcher finds out that the degree of faithfulness towards the ST is low in the three guides since the translators lean towards the TT when they adopt domestication or literal translation as their primary translation strategy. They also tend to alternate the Islamic signifiers with non-equivalent signified from the TL (English) that are considered “false friends” (Anderman and Rogers, 1999, 68). Moreover, it is concluded that the degree of faithfulness is also affected by the inconsistency in translation which in turn affects the degree of accuracy towards the ST. Translators’ efforts are very crucial to spread this rich information about *Manaasik -l- Hadj* to non-Arab Muslims, but reviewing these works requires joint efforts by Muslim translation centers to produce consistent guides that match the actual consistency in performing ‘*Umrah and Hadj* by Muslims who come from all over the world regardless of their nationalities, color, cultures or languages.
- 6- The researcher finds out that the text type of *Hajj and Umrah Guides* is informative which requires formal equivalence since Nida (1964a, p.159) explains that the formal equivalence “focuses attention on the message itself, in both form and content ...”; and he illustrates that the message of the TL should match that of the SL .(p.159).
- 7- The study is in accordance with what Newmark (1988, 82) concludes that “cultural words are often transferred to give local colour, to attract the reader, to give a sense of intimacy between the text and

the reader- sometimes the sound or the evoked image appears attractive.”

- 8- The researcher is in agreement with some modern scholars who support the idea of utilizing transliteration for the Islamic terms like CHEBBO (2016) and Hassan (2016). However, the researcher disagrees with ElShiekh and Saleh (2011) since they recommend utilizing translation not transliteration for the Islamic terms.
- 9- The researcher finds out that the translators of the three *Hajj and Umrah Guides* do not achieve their ‘skopos’ of informing and directing non-Arab Muslims accurately since they resort to domestication too much and they ignore the figurative meaning which involves the connotations of the Islamic terms. Moreover, they don’t preserve the Islamic terms via transliterating. They are also inconsistent in utilizing couplet procedure in which they include literal alternatives for the Islamic terms which are not equivalent for them. In brief, the translators fail to foreignize the *Hajj and Umrah Guides* which will strengthen accuracy for these guides.

To conclude, the researcher’s comments and findings spring out of excessive care about the great value that Islamic religion assigns to these terms. These terms are integral to Muslims’ faith, so it is essential to apply them as accurately as possible with a hope to win *Allaah’s* forgiveness and mercy on the day of judgment, and also to win *al-dzannah* ‘paradise’ and be saved from *dzahnanam* ‘the great hell’.

## 7.2 Recommendations:

- 1- It should be emphasized that transliteration is the best solution for the untranslatable religious terms and names due to their religious privacy. However, it will be vague without defining them according to their figurative (*sharʿ*) meaning in the Islamic references.
- 2- It is worth noting that expansion is recommendable in translating religious texts because readers are interested in learning about religious sense.
- 3- Because the text genre is religious, the translator's faithfulness and loyalty should be entirely maintained for the ST.
- 4- The researcher asserts that it is of paramount importance to be consistent in translation so as to keep the unity of the text and its context. This will, of course, support accuracy, and faithfulness to the ST. This will also be reflected outside the text while performing *Mannasik-l- ʿUmrah and Hadz*.
- 5- Producing a unified translation strategy for *Hajj and Umrah Guides* is very crucial because they address all Muslims all over the world; therefore, it is recommendable to form a translation committee which includes members of qualified translators from the whole Islamic World to review the published translations and decide upon a unified strategy for these guidelines. Thus, the researcher calls to stop individual translation of religious texts and also calls for establishing

a central office which is specialized in translation. *Ghazalah* has concluded that the translation of Islamic terms requires more interest and coordination between Islamic institutions such as King *Fahd's* Collection for Printing *Al-Musḥaf Af-fareef (Al-Qurʾaan)*, because of the high spreading of Islam all over the world. (RT) Retrieved from: <http://islamhouse.com/ar/books/459965/> on 2<sup>nd</sup> Aug, 2016.

- 6- The researcher strongly asserts presenting the Islamic terminology according to their definitions in *fiqh* books and not according to their literal and dictionary meaning. The researcher's view is in harmony with what the Islamic scholar Murad (1429 MC) suggests that:

"إِذَا تَعَارَضَ الْمَعْنَى الشَّرْعِيَّ مَعَ الْمَعْنَى اللُّغَوِيَّةِ لِلْفِظَةِ أَوْ لِاصْطِلَاحِ مَا وَجِبَ تَقْدِيمَ الْمَعْنَى الشَّرْعِيَّةِ عَلَى اللُّغَوِيَّةِ." (مراد، 1429هـ، ص2)

“priority must be given to the *sharʿ* meaning not the linguistic if there is a contradiction between them”(RT).

- 7- The researcher suggests teaching religious translation at the university. And he also recommends forming a specialized committee for translating religious texts. Besides, it will be beneficial for non-Arab Muslims to own a dictionary that includes Islamic glossary which are defined according to the Islamic references.

## References

- Abdul - Roaf, H. (2001). ***Quran Translation – Discourse, Texture and exegesis***. Richmond: Curzon.
- AL-Aqeel, Talal Bin Ahmad (1423AH). ***Hajj and Umrah Guide***, فهرسة مكتبة الملك فهد للنشر.
- Al-Albaanee, Muhammad Nasser al-Deen (2008). ***Fiqh al-Sunnah-*** Vol. 2. Supervised by Muhammad As-syad Sabiq. Publisher *Dar al-Fath* for Arabic Mass Media Arabic Republic of Egypt- Cairo.
- Al-Azraquee, Al-Imaam Abee Al- Waleed Muhammad Bin Abdullah (250AH). ***Akhbaar Makkah wa Madza' Bihaa Min Al-Athaar*** 'Makkah News and its Heritage'. (Ed.) Dr. Abdul Malik Bin Abdullah Bin Dheesh 1<sup>st</sup> ed (1424AH) (2003). *Al- Asadee* Library.
- Al-Kharbatuli, Ali Hassan (1986): ***Al-Ka'bah Through Ages***. *Dar al-M'arif* - Qairo.
- Al-Uthaymeen, Muhammad Bin S'aleh (1424AH): ***Ash-sharh al-Mumte' 'laa Zaad al-Mustaqni'***- Vol. 7. *Dar Bin Al-Jawzee* for publishing and distribution.
- Almanee<sup>ؑ</sup>, Abdullah Sulaimaan (2013): ***Researchs and Fatwas in Hajj and 'Umrah***. *Dar 'Aalam Al-kutub Llnasher and distribution, Riyaad* (1434AH).



- Al Mersafa, Saed (2006 AC). **The *Ka'ba'* the center of the world.** Translated by Hadeer Abo El- Nagah and Muhammad M. Abdulfattâh. Edited by *Reima Yousif Shakeir*. *Dar Al- Manarah* for Translation, Publishing & Distribution 1427 AH/ 2006 AC.
- An-Namlah, bin Muhammad Abdul- Kareem Bin Ali (1999): ***Al Muhađab in Assuul Al- Fiqh Comparative Science.*** *Dar* Publisher: *Al-Rasheed Library- Al- Riyaad*. 1<sup>st</sup> esd.: 1420AH- 1999AD. Vol. 5.
- Amjad, Fazel Asadi (2013). ***Problems and strategies in English Translation of Quranic Divine Names.*** *International Journal of Linguistics* ISSN 1948- 5425, 2013 Vol. 5, No 1.
- Anderman, Gunilla and Rogers, Margaret (eds) (1999). **Word, Text, Translation Liber Amicorum for Peter Newmark.**
- At-Tirmidhi (3170).
- Baker, Mona (1998). **In other Words A course on translation,** Routledge London and New York.
- Bin Qudamah al-Maqdisi (2004AD- 1425AH). ***Al- Muyni.*** Vol. 4. *Dar al- Hadeeth- Cairo.*
- Buden, B. and S. Nowotny (2009). ***Cultural Translation: An Introduction into the Problem,*** *Translation Studies* Vol. 2, No. 2. 196-208.

- Catford, J. C. (1978). **A Linguistic Theory of Translation**. Oxford University Press, Walton Street, Oxford ox2 6DP.
- Chung, Hyemin (2003). **GlobalMind - Bridging the Gap Between Different Cultures and Languages with Common-sense Computing**, B.S., Seoul National University, Korea.
- Chebbo, Ann Ainlay, (2006). Arabic to English Translation of Islamic Religious Texts, A Thesis in Translation and Interpreting, the faculty of the American University of Sharjah College of Arts and Sciences Sharjah, UAE April 2006.
- Cicero, M. T. (46 BCE/ 1960 CE). '**De optimo genere oratorum**', in **Cicero De invention, De optimo genere oratorum, topica**, translated by H. M. Hubbell, Cambridge, MA: Havard University Press; London: Heinemann, pp.347-73.
- Concise Oxford Dictionary of Current English. Oxford At the Clarendon Press 1919.
- Dickins, James and Hervey, Sándor and Higgins Ian (2002). **Thinking Arabic Translation**. Routledge, New York.
- ElShiekh, A.A.A. & Saleh, M.A. (2011). **Translation versus transliteration of religious terms in contemporary Islamic discourse in Western communities. *International Journal of English Linguistics*, 1(2), 141-147.**

- Elewa, Abdelhamid, *Features of Translating Religious Texts*, **Journal of Translation**, Volume 10, Number 1 (2014, P.)
- Faiq, Said (2004). **Culture Encounters in Translating from Arabic**. Library of Congress Cataloging in Publication Data.
- Farghal, M. & Shunnaq, A. (1999). **Translation with reference to English and Arabic**. Irbid: Dar Al-Hilal for Translation, prepared by the National library, Jordan.
- Fussell, Paul (1984). **Caste Marks: Style and Status in the USA**. London: Heinemann.
- Gutt, E. (1991, 2<sup>nd</sup> edition 2000). **Translation and Relevance: Cognition and Context**, 1<sup>st</sup> edition Oxford: Blackwell; 2<sup>nd</sup> edition Manchester: ST Jerome.
- Hatim, B. & Mason. I (1990). **Discourse and the translator**. (language in social life series). Longman Group UK Limited 1990.
- \_\_\_\_\_ (2001). **Teaching and Researching Translation**. Pearson Education Limited.
- Hatim, B. and Munday, J. (2004). **Translation: An Advanced Resource Book**, London and New York: Routledge.
- Holmes (1988b/2004) 'The name and nature of translation studies', in L. Venuti (ed) (2004), pp. 180-92.

- Holt, Mike (2004). **Translating Islamist Discourse**. Said Faiq, Culture Encounters in Translating from Arabic (p.70). Library of Congress Cataloging in Publication Data.
- Ibrahim, E., & Johnson-Davies, D. (2002). **An-Nawawī's forty hadīths**. Cairo: Dar El Shorouk.
- Jakobson, R., (1959). **On Linguistic Aspects of Translation**, R. A. Brower (ed.), On Translation. Cambridge Mass.: Harvard University Press. 233-234.
- \_\_\_\_\_, (1959/2004) '**On Linguistic Aspects of Translation**', in L. Venuti (ed) (2004), pp. 138-43.
- Kharma, Nayef, (1997). **Translation (2)**. Al-Quds Open Univ. Pub.
- *Khilaaf, Abdul Wahaab* (1978AH): **The science of As'uul Al- Fiqh**. Dar Al-qalam. 12 edition.
- Lewis, Bernard (1993). **Islam and the West**. Oxford University Press, inc., 200 Madison Avenue, NewYork, 10016.
- Mubarakpuri, Shaikh Safiur Rahman (2002). **History of Makkah**. Translated by Nasiruddin al-khattab. Maktaba Dar-us-Salam, Riyadh.

- Munday, Jeremy (2008). **Introducing translation studies: Theories and applications**, Routledge 2 park Square, Milton Park, Abingdon, Oxon OX14 4RN.
- *Muslim* (1337).
- Newmark, Peter. (1981). **Approaches to Translation**, Oxford & New York: Pergamon.
- \_\_\_\_\_ (2001). **Approaches to Translation**. Shanghai: Shanghai Foreign Language Education Press..
- \_\_\_\_\_(1988a). **Approaches to Translation**. London: Prentice Hall.
- \_\_\_\_\_ ( 1988). **A Textbook of Translation**, Prentice Hall international ( UK)Ltd.
- Nida, E. A (1964a). **Toward a Science of Translating**, Leiden: E. J. Brill.
- Nida, E. A. and C. R. Taber (1969). **The Theory and Practice of Translation**, and Leiden: E. J. Brill. Oxford World Power. Oxford University Press, 1999.
- Nord. C. (1997). **Translating as A purposeful Activity: Functionalist Approaches Explained**. Manchester: St Jerome.

- Peirce, Charles Sanders (1931-58): **Collected Writings** (8 Vols.). (Ed. Charles Hartshorne, Paul Weiss & Arthur W Burks). Cambridge, MA: Harvard University Press.
- Philips, Abu Ameenah Bilal (1996): **The EVOLUTION OF *FIQH* (Islamic Law and The *Madh-habs*)**. INTERNATIONAL ISLAMIC PUBLISHING HOUSE.
- Pym, A. (2010). **ON EMPIRICISM AND BAD PHILOSOPHY IN TRANSLATION STUDIES**. Intercultural Studies Group, Universitat Rovira i Virgili.
- Reiss, K. (1976). **Text type und Übersetzungsmethode: Der operative Text**, Kronberg: Scriptor Verlag.
- Reiss, K. and H. J. Vermeer (1984) *Grundlegung einer allgemeinen Translationstheorie*, Tübingen: Niemeyer.
- Sager, Juan.C (1994). **Language Engineering and Translation Consequences of automation**. Benjamins Translation Library.
- Schleiermacher, F.(1813/1992). **On the different methods of translating'**, in L. Venuti (ed.) (2004), pp. 43-63. Also in Robinson (ed.) (1997b), pp. 225-38.
- Shuttleworth, Mark and Cowie, Moira (1997). **Dictionary of Translation Studies**: St. Jerome Publishing, Manchester, M23 9HH, United Kingdom 1997.

- The Agency of Islamic Enlightenment in *Hajj* (1423AH). **A Guide to Hajj, ‘Umrah and Visiting the Prophet’s pbuh) Mosque.** Approved by: The Permanent Committee of Islamic Research and Fatwaa & Muhammad bin Salih al-‘Uthaymeen.
- THE CO-OPERATIVE OFFICE FOR CALL T, GUIDANCH AT AL-BADIAH (1413AH). **A GUIDE TO HAJJ, UMRAH & VISITING THE PROPHET'S MOSQUE.** Under The Supervision of The Ministry of Islamic Affairs Endowment Guidance & Propagation.
- Turner, Graeme (1992). **British Cultural Studies: An Introduction.** New York: Routledge
- Umarsharif Shaikh, Naushad and Afzal Ur Rahman, Muhammad (2015). **Revisiting the Qur'anic Terms in English Translations.** *American Journal of Humanities and Social Sciences.* Vo1. 3, No. 2, 2015, 22-36.
- Venuti (1995/2008) *The Translator’s Invisibility: A History of Translation*, London and New York: Routledge.
- Vermeer H. (1989). **Skopos and commission in translational action (trans. By A. Chesterman (ed.), pp. 173-87.**
- Vermeer, H. J. (1989/2004). **‘Skopos and commission in translational action’, in L. Venuti (ed.) (2004), pp. 227-38.**

- Vinay, J.- P and J. Darbelnet (1958, 2<sup>nd</sup> edition 1977). **Stylistique Comparee du francais et de l'anglais: method de traduction**, Paris: Didier, translated and edited by J.C. Sager and M.-J. Hamel (1995) as **Comparative Stylistic of French and English: A Methodology for Translation**, Amsterdam and Philadelphia, PA: John Benjamins.
- Wang & Sunihan (2014). **An Analysis of Untranslatability between English and Chinese from Intercultural Perspective. English Language Teaching**; Vol. 7, No. 4; 2014. Published by Canadian Center of Science and Education.
- **WEBSTER'S ENCYCLOPEDIA UNABRIDGED DICTIONARY OF the ENGLISH LANGUAGE PUBLISHED** by Gramercy Books, New York Avenel, New Jersey 07001 (1996).

**On line References:**

- Alicia (2004-2015). **The Importance of Consistency**. by Domitille L., Reviewer/Lead Linguist, e2f Silicon Valley. Retrieved from: <https://e2f.com/the-importance-of-consistency/> on 2<sup>nd</sup> Aug, 2016.
- Chandler, Daniel (1994). **Semiotics for Beginners** [WWW document] URL [http://. aber.sc. uk/media /Documents/ S4B/](http://.aber.sc.uk/media/ Documents/ S4B/) [Date accessed]



- Hassan, Sameh. S. (2016). **Islamic Religious Terms in English Translation**. Translation VS. Transliteration in Ezzeddin Ibrahim and Denys Johnson-Davies“Translation of An-Nawawi“s Forty Hadiths, 1st Young Research Conference at South Canal University, 6-7 March, 2001, P.101. Retrieved from: <http://trans-int.org/index.php/transint/article/download/504/247> on 30th July, 2016.
- Kitamura, Kanji (July 2009). **Cultural Translatability**. **Translation Journal**. Cultural Aspects. Volume 13, No. 3. Retrieved from [http://translationjournal.net/journal/49 translatability.htm](http://translationjournal.net/journal/49%20translatability.htm) on 2<sup>nd</sup> Aug, 2016.
- Mahmoud, Montasser Mohmaed AbdelWahab (2015). **Challenges of Translating Islamic Religious Items from Arabic into English**. Retrieved from: <http://repository.nauss.edu.sa/bitstream/handle/123456789/62514/> on 30<sup>th</sup> July, 2016.
- Mailhac, Ph.D. Jean Pierre (2003). **Simple Translation. Formulating** Strategies for the Translator. Retrieved from: <http://www.translationdirectory.com/articles/article1340.php> on 2<sup>nd</sup> Aug, 2016.
- Mizani, Samira (2008). **Cultural Translation**. Translation Directory .com, Legal Disclaimer, Site Map. Retrieved from:

- <http://www.translationdirectory.com/articles/article1507.ph> on 23<sup>rd</sup> 2<sup>nd</sup> Aug, 2016.
- Ordudari, Mahmoud (2007). *Translation procedures, strategies and methods*, **Translation Journal**, Volume 11, No. 3. Retrieved from : <http://translationjournal.net/journal/41culture.htm> on 2<sup>nd</sup> Aug, 2016.
  - Riffaterre, Michael (n.d). Retrieved from: [http://ndreview.nd.edu/assets/76046/on\\_translation.pdf](http://ndreview.nd.edu/assets/76046/on_translation.pdf) on 2<sup>nd</sup> Aug, 2016.
  - Zakhir (2008). **Translation procedures**. Translation Directory.com.
  - <http://www.translationdirectory.com/articles/article1704.php>. on 2<sup>nd</sup> Aug, 2016.
  - <http://www.newagepublishers.com/samplechapter/000896.pdf> on 2<sup>nd</sup> Aug, 2016.
  - Retrieved from: [http://www.pulib.sk/elpub2/FF/Gibova1/pdf\\_doc/3.pdf](http://www.pulib.sk/elpub2/FF/Gibova1/pdf_doc/3.pdf) on 2<sup>nd</sup> Aug, 2016.
  - Retrieved from: <http://www.mktaba.org/vb/showthread.php?t=8687> 2<sup>nd</sup> Aug, 2016.
  - Retrieved from: [http://www.ibnothaimeen.com/all/books/article\\_18086.shtml](http://www.ibnothaimeen.com/all/books/article_18086.shtml) on 2<sup>nd</sup> Aug, 2016.
  - Retrieved from: [http://transliteration.org/quran/WebSite\\_CD/MixItalian/Fram2E.htm](http://transliteration.org/quran/WebSite_CD/MixItalian/Fram2E.htm) on 2<sup>nd</sup> Aug, 2016.

- Retrieved from: <http://fatwa.islamweb.net/Fatwa/index.php?page=showfatwa&Option=FatwaId&Id=13792> on 2<sup>nd</sup> Aug, 2016.
- Retrieved from: [https://en.wikipedia.org/wiki/Religious\\_text](https://en.wikipedia.org/wiki/Religious_text) on 2nd Feb., 2016.
- Retrieved from <https://islamqa.info/ar/5538> on 12th Jan., 2016.
- Retrieved from: [https://en.wikipedia.org/wiki/Romanization\\_of\\_Arabic](https://en.wikipedia.org/wiki/Romanization_of_Arabic) on 3rd March, 2016.
- Retrieved from: [http://www.biblioteka.filg.uj.edu.pl/documents/2205554/33980917/VERMEER,\\_HANS\\_JOSEF.pdf](http://www.biblioteka.filg.uj.edu.pl/documents/2205554/33980917/VERMEER,_HANS_JOSEF.pdf) on 3<sup>rd</sup> July, 2016.
- Retrieved from: <http://englishdictionary.education/en/translatibility> on 5<sup>th</sup> Aug, 2016.

#### المراجع العربية:

- ابن قدامة المقدسي (2004م - 1425هـ): **المُعْنَى**، الجزء الرابع، دار الحديث - القاهرة.
- ابن مودود الموصلّي الحنفي، عبد الله بن محمود (1975م): **الأختيار لتعليل المختار**. المجلد الثاني. الناشر: دار المعرفة، بيروت- لبنان.
- الأزرقى، الإمام أبي الوليد محمد بن عبد الله (ت: 250هـ): **أخبار مكة وما جاء فيها من الآثار**. دراسة وتحقيق ا. د. عبد الملك بن عبد الله بن دهيش الطبعة الأولى 1424هـ/ 2003م. مكتبة الأسدى.

- الترمذي، محمد بن عيسى: الجامع الصحيح سنن الترمذي. دار احياء التراث - بيروت.
- الخريطولي، علي حسني 1986: الكعبة على مر العصور. دار المعارف القاهرة.
- القرآن الكريم (1430هـ): مجمع الملك فهد لطباعة المصحف الشريف.
- خلاف، عبد الوهاب (1978م): علم أصول الفقه. الناشر دار القلم الطبعة الثانية عشرة.
- العثيمين، محمد بن صالح (1424هـ): الشرح الممتع على زاد المستقنع - المجلد السابع. دار بن الجوزي للنشر والتوزيع.
- العقيل، طلال بن احمد (1423هـ): دليل الحج والعمرة. الناشر: موقع مناسك.  
[www.mnask.com](http://www.mnask.com)
- غزالة، حسن بن سعيد (2014): ترجمة المصطلحات الإسلامية: مشاكل وحلول. Retrieved from: <http://islamhouse.com/ar/books/459965/> on 2<sup>nd</sup> Aug, 2016.
- الالباني، محمد ناصر الدين (2008م): فقه السنة - المجلد الثاني. إشراف محمد السيد سابق. الناشر دار الفتح للإعلام العربي جمهورية مصر العربية - القاهرة.
- المنجد في اللغة والأعلام، (1996): منشورات دار المشرق ش م م: ص. ب . 946، بيروت.
- المنيع، عبد الله سليمان: بحوث وفتاوى في الحج والعمرة. دار عالم الكتب للنشر والتوزيع، الرياض 1434هـ.
- النملة، بن محمد عبد الكريم بن علي (1999): المَهْدَبُ فِي عِلْمِ أُصُولِ الْفِقْهِ الْمُقَارِنِ. دار النشر: مكتبة الرشد - الرياض. الطبعة الأولى: 1420هـ-1999م. عدد الأجزاء: 5.

- مراد، محمود بن رضا (1429هـ): الأسس العلمية التي تقوم عليها الترجمة والشروط التي يجب أن تتوافر فيها.
- هيئة التوعية الإسلامية في الحج: دليل الحاج والمعتمر وزائر مسجد رسول الله صلى الله عليه وسلم. المكتب التعاوني للدعوة والارشاد بالبيعة (1413هـ).

## Appendices

**Table 1b: Domestication, transliteration and couplet in Hajj and Umrah Guideby Talal Bin Al-Aqeel**

Word or phrase	Source Text Sentence	Target Text Sentence	Domes-tication	Transli-teration	Couplet
أركان الحج	أركان الحج	Pillars of Hajj	Yes 1	Yes 1	∅
إحرام العمرة	الإحرام أول أعمال الحج والعمرة	Ihram is the first of rites of Hajj and Umrah.	∅	Yes 2	∅
السعي	السعي سبعة أشواط تبدأ بالصفة وتنتهي بالمرورة	SAI BEGINS AT AS-SAFA AND ENDS AT AL-MARWAH	∅	Yes 1	∅
وقوف عرفة	الوقوف بعرفة ركن من أركان الحج لا يصح الحج إلا به.	Staying at Arfah is among the pillars of Hajj, without which the Hajj is invalid.	Yes 1	Yes 1	∅
طواف الإفاضة	وطواف الإفاضة ركن لا يتم الحج إلا به	Tawaf al-ifadah is a mong the pillars of hajj without which hajj is incomplete.	∅	Yes 1	∅
واجبات	واجبات الحج	Requirements of Hajj	Yes 1	∅	∅
الميقات	الإحرام من الميقات	Assuming ihram from the Meeqat	∅	Yes 1	∅
رمي الجمار	رمي الجمار	Stoning the pillars (rami)	∅	∅	Yes 1
ركعتين مقام إبراهيم	صلاة ركعتين خلف مقام إبراهيم عليه السلام	Pray two rak'ahs behind Maqam Ibrahim	∅	Yes 2	∅
الركن اليماني	فاذا وصل المعتمر الركن اليماني	As one passes ar-Rukn al-Yamani (the Yemeni Corner)	∅	∅	Yes 1
الحجيج طواف الوداع بيت الله الحرام العهد	ينجى الحجيج الى مكة للطواف حول البيت العتيق، بعد أن تنتهي وفود الحجيج من أداء مناسكهم بأركانها وواجباتها، ليكن طواف الوداع آخر العهد ببيت الله الحرام.	having completed all the pillars and requirements of hajj, the pilgrims return to Makkah for a final tawaf around the kabah. The farewell tawaf (tawaf al-wada) should be the final rite at the Sacred House.	Yes 5	∅	Yes 1
مسنون للاحرام تفاصيل	والمرأة ليس لها لباس مسنون للاحرام بل تلبس ما يستر تفاصيل بدنها من الثياب من أي لون.	There is no particular dress for woman to wear , but she wears whatever clothing adequately covers her body of any color.	Yes 2	∅	∅
تلبية النسك	ثم يشرع في التلبية إذانا بدخوله في النسك عندما يعلم مرور السفينة أو الطائرة بمحاذاة الميقات	... and begin the rites of Hajj or Umrah in the ship or plane with pronunciation of talbiyah upon reaching the meeqat	Yes 1	Yes 1	∅

محرمًا أو غير محرم	يحرم على المسلم كان محرمًا أو غير محرم ذكرًا كان أو أنثى	This applies to all Muslims, male and female, whether in <u>ihram</u> or not.	Ø	Yes 2	Ø
البرقع النقاب	المرأة تخلع البرقع والنقاب والقفازين	The woman removes all her fitted <u>face mask</u> or <u>niqab</u> .	Yes 1	Yes 1	Ø
غير المحارم الخمار	وترتدي الخمار لتغطي به وجهها ورأسها عن الرجال غير المحارم	She can cover her face from <u>non-mahram</u> men by letting down a part of her <u>headcover</u> ( <u>khimar</u> ) over it,	Ø	Yes 1	Yes 1
الكوفية الشماع العمامة	لا يجوز للمحرم تغطية الرأس بالإحرام وخلافه مما يلصق على الرأس مثل الكوفية، الشماع، الغترة، والعمامة،	A man in Ihram isn't permitted to cover his head with the Ihram garment or any headgear Such as a <u>cap</u> , <u>cloth</u> , <u>head cover</u> , or <u>turban</u> .	Yes 3	Ø	Ø
البرقع بالخمار رجال أجنب	لا يجوز للمرأة وقت الإحرام لبس القفازين في يديها ولا تستر وجهها بالنقاب أو البرقع فإذا كانت بحضرة رجال أجنب فيجب عليها عند ذلك ستر وجهها بالخمار ونحوه كما لو لم تكن محرمة.	A woman during Ihram isn't permitted to wear gloves or a niqab or <u>burqa'</u> ( a titly fitted face mask). When there are <u>unrelated men</u> ... of her <u>headcover</u> .	Yes 2	Ø	Yes 1
الأضطباع سنة	ثم يتجه المعتمر إلى الكعبة المشرفة ليشرع في الطواف ومن السنة الإضطباع للرجل في طواف العمرة وطواف القدوم فقط.	He then heads toward Honored Kabah to begin tawaf. It is from the <u>sunnah</u> for a man to bare his right shoulder and arm ( <u>idhtib</u> ).	Ø	Yes 1	Yes 1
الحجر الاسود	ثم يشرع المعتمر في الطواف سبعة أشواط مبتدئًا بالحجر الأسود	Then he begins the tawaf of seven circuits, starting at the <u>Black Stone</u> .	Yes 1	Ø	Ø
رمل	وأجمع أهل العلم أنه لا رمل على النساء حول البيت ولا بين الصفا والمروة وليس عليهن اضطباع	All scholars agree that there is no <u>trotting</u> for them round kabah or between Al-safa and AL-Marwah, nor there is idhtih (baring the shoulder).	Yes 1	Ø	Ø
البرانس الخفين	لا يجوز للمحوم لبس المخيط على الجسم كله أو بعضه كالثوب والقميص والبرانس والسر اويل ولبس الخفين.	The man is also not allowed to wear garments stitched to fit the body or part of it, such as a gown or robe, a shirt, <u>pants</u> , underwear or <u>shoes</u> .	Yes 2	Ø	Ø

ازارا لا حرج في ذلك (فدية)	إلا إذا لم يجد إزارا جاز له لبس السر اويل ومن لم يجد جاز له لبس نعلين في الخفين ولا حرج ذلك.	One who cannot obtain a <u>waist wrapper</u> for ihram may wear loose pants and one who cannot find sandals may wear slippers with no <u>ransom</u> required.	Yes 2	Ø	Ø
هدي شاة سبع بدنة	وعليه هدي شاة أو 'سبع بدنة أو 'سبع بقرة	He is required to offer a <u>sacrifice of a sheep or goat</u> , or seven people may share in the sacrifice of a camel or cow.	Yes 2	Ø	Ø
بدع	وكل ذلك لا يجوز، لأنه من <u>البدع</u> التي لا أصل لها في الشرع ولم يفعلها النبي صلى الله عليه و سلم.	All of this isn't lawful as it is from the <u>innovations in religion (bidah)</u> which was not done by the prophet عليه وسلم. صلى الله	Ø	Ø	Yes 1
صلاة الفريضة	وإن جعل نية <u>الإحرام بعد صلاة</u> <u>الفريضة فحسن.</u>	If one intends ihram immediately after an <u>obligatory prayer</u> it is good.	Yes 1	Ø	Ø



**Table 2b: Deletion in Hajj and Umrah Guide by Talal Bin Al-Aqeel**

Word or phrase	Source Text Sentence	Target Text Sentence	Deletion (Under-translation) (reduction)
الحائض والنفساء	والإغتسال سنة في حق الرجال والنساء حتى الحائض والنفساء	The aforementioned is from the Sunnah and applies to all men and women.	Two words
والقفازين	المرأة تخلع البرقع والنقاب والقفازين	The woman removes all her fitted face mask or niqab.	One word
رأسها	وترتدي الخمار لتغطي به وجهها ورأسها عن الرجال غير المحارم ولو لمس الغطاء وجهها ولا بأس في ذلك.	She can cover her face from non-mahram men by letting down a part of her headcover ( khimar) over it, and there is no problem if the cloth touches her face.	One word
في يديها ولا تستر وجهها ونحوه كما لو لم تكن محرمة	لا يجوز للمرأة وقت الأحرار لبس القفازين في يديها ولا تستر وجهها بالنقاب أو البرقع فإذا كانت بحضرة رجال أجانب فيجب عليها عند ذلك ستر وجهها بالخمار ونحوه كما لو لم تكن محرمة	A woman during Ihram isn't permitted to wear gloves or a niqab or burqa' ( a tightly fitted face mask). When there are unrelated men nearby she covers her face with part of her headcover.	Four words
ينوي عنه الأحرار	الصبي دون التمييز ينوي عنه الأحرار وليه فيجرده من المخيط ويلبي عنه.	The small boy below the age of understanding has his stitched garments removed by his guardian, who recites the talbiyah for him.	Two words
مناسكهم	يتجه الحجاج الى مكة للطواف حول البيت العتيق، بعد أن تنتهي وفود الحجاج من أداء مناسكهم بأركانها وواجباتها	having completed all the pillars and requirements of hajj, the pilgrims return to Makkah for a final tawaf around the kabah.	One word
سبعة أشواط	السعي سبعة أشواط تبدأ بالصفاء وتنتهي بالمروة	<u>SAI BEGINS AT AS-SAFA AND ENDS AT AL-MARWAH</u>	Two words
للأحرار	والمرأة ليس لها لباس مسنون للأحرار	There is no particular dress for woman to wear	One word
الشرع	وكل ذلك لا يجوز، لأنه من البدع التي لا أصل لها في الشرع ولم يفعلها النبي صلى الله عليه وسلم.	All of this isn't lawful as it is from the innovations in religion (bidah) which was not done by the prophet صلى الله عليه وسلم.	One word

**Table 3b: Expansion in Hajj and Umrah Guideby Talal Bin Al-Aqeel**

Word or phrase	Source Text Sentence	Target Text Sentence	Expansion (Over-translation)
التطيب perfume or scent	لا يجوز للمحرم التطيب في البدن أو الثوب .	Using perfume or scent on the body or clothing.	two
لبس النعلين sandals below the ankles.	لبس النعلين ، لبس سماعة الأذن ، لبس نظارة العين ولبس الحزام و الكمر.	Wear a wristwatch, ring, eyeglasses, earphones, belt and sandals below the ankles.	two
شاة sacrifice of a sheep or goat 'سبع بدنة' seven people may share in the sacrifice of a camel or cow	وفي اليوم الثامن من ذي الحجة يحرم بالحج من مكانه ويخرج الى المشاعر ويتم الحج وعليه هدي شاة أو 'سبع بدنة' أو 'سبع بقرة'	Then on the 8 <sup>th</sup> of Dhul-Hijjah he assumes ihram again for Hajj from his place of residence and sets to complete the Hajj rites. He is required to offer a <u>sacrifice of a sheep or goat, or</u> <u>seven people may share in the</u> <u>sacrifice of a camel or cow.</u>	seven words

**Table 1c: Domestication, transliteration and couplet in ‘A Guide to Hajj [Had3], Umrah [‘Umrah] and Visiting the Prophet’s Mosque by (The Co-operative Office For Call and Guidance At AL-Badiah)**

word or phrase	Source Text Sentence	Target Text Sentence	Domes-tication	Trans-literation	Couplet
أحرم الميقات	فأحرم من الميقات التي تأتي عليه	You enter into <u>ihram</u> at the <u>station of ihram (al-miqat)</u>	∅	Yes 1	Yes 1
سعي عمرة	ثم إنزل فأسعى سعي العمرة سبع مرات	You then descend from as-Safa and do the <u>sa‘ye</u> of the ‘ <u>umrah</u> seven times.	∅	Yes 2	∅
تبقى داخل عرفات	وتبقى داخل عرفات حتى تغيب الشمس	<u>Remain</u> at ‘ <u>Arafat</u> until after sunset.	Yes 1	Yes 1	∅
طواف الإفاضة	ثم إنزل الى مكة وطف طواف الإفاضة	Then you go to akkah and perform the <u>tawaf al-ifadah</u> (the <u>tawaf which is an essential part of the Hajj</u> ).	∅	∅	Yes 1
يوم النفر طواف الوداع رمي الجمرات	نزول بعضهم من منى يوم النفر قبل رمي الجمرات فيطوف للوداع ثم يرجع الى منى فيرمي الجمرات	On the day of <u>departure</u> , some pilgrims go to Makkah to perform their <u>Farewell Tawaf</u> before <u>throwing the pebbles</u> at the pillars.	Yes 3	∅	∅
الركن اليماني	ولم يستلم النبي صلى الله عليه من الكعبة سوى الحجر الاسود والركن اليماني	The prophet (peace be on him) did not touch any part of K’abah except the Black Stone and the <u>Yemani Corner</u> .	Yes 1	∅	∅
مقام ابراهيم	ثم تصلي خلف مقام ابراهيم	Pray two rak’ats behind the <u>Station of Ibraheem (Maqam Ibraheem)</u>	∅	∅	Yes 1
حجا مبرورا وسعيا مشكورا	نسأل الله للجميع حجا مبرورا وسعيا مشكورا وعملا صالحا متقبلا	We ask Allah to <u>accept</u> from all of us our hajj, our <u>striving</u> , and our good deeds	Yes 2	∅	∅
المقام صلاة زمزم	أو يُصَلُّوا خلف المقام أو يشربون من زمزم	to make <u>salah</u> behind the <u>Station of Ibraheem</u> , to drink from <u>Zamzam</u>	Yes 1	Yes 2	∅
الطواف يَرْمَلُونَ	يَرْمَلُونَ فِي الطَّوَّافِ	<u>hasten</u> in their <u>circuits</u> around the K’abah.	Yes 1	∅	∅
النذر شرك	الشرك في عبادة الله ..... ومن ذلك دعاء الاموات الاستغاثة بهم والنذر والذبح لهم	Calling upon the dead, asking their help or <u>offering them gifts</u> or sacrifices are all forms of “ <u>shirk</u> ”.	Yes 1	Yes 1	∅

هدي شاة يوم النحر وجب	فان كنت متمتعاً أو قارنا وجب عليك هدي يوم النحر شاة أو سبعة بدنة أو سبعة بقرة	If you are doing haij altamatt'u <u>the sacrifice</u> <u>of a sheep</u> or the seventh part of a camel or a cow becomes <u>obligatory</u> for you on <u>the Day of sacrifice</u> (the 10th of Dhul- HiJjah	Yes 3	Ø	Ø
تحللت التحلل الأول	تحللت التحل الاول	This is the first <u>tahallul</u> , i.e., returning to one's normal state.	Ø	Ø	Yes 1
الرفث والفسوق والجدال	أن يتجنب ما نهى الله عنه من الرفث الفسوق والجدال.	To avoid what Allah has prohibited, such as <u>wrong doing</u> , <u>quarreling and</u> <u>committing sins</u> .	Yes 3	Ø	Ø
البرانس العمامة الخفاف	ولا يلبس القميص ولا البرانس ولا العمامة ولا السر اويل ولا الخفاف	A man may not wear a shirt or anything else which is sewn, such as a <u>burnoose</u> , <u>turban</u> , <u>khuff</u> (short, thin boot),	Yes 2	Yes 1	Yes 1
يُحرم النقاب البرقع	يحرم على المرأة وقت الإحرام أن تلبس القفازين في يديها وأن تستر أو وجهها بالنقاب البرقع	It is <u>forbidden</u> for a woman to wear gloves on her hands or to cover her face with a <u>face-veil (niqab)</u> or <u>burq'u</u> (drape) during the state of ihram.	Yes 1	Ø	Yes 2
الخمار	وجب عليها ستر وجهها بالخمار ونحوه كما لو لم تكن محرمة	she should conceal her face with her <u>head-</u> <u>covering</u> or something similar.	Yes 1	Ø	Ø
الزمل	الزمل - وهو الاسراع - في جميع الالشواط السبعة وهو لا يكون إلا في الالشواط الثالث الاولى من طواف القدم خاصة	Doing <u>ramal</u> (i.e., <u>taking quick short</u> <u>steps</u> ) during all seven circuits while ramal is to be done only during the first three of the Tawaf of Arrival ( <u>tawaf al-qudum</u> )	Ø	Ø	Yes 1
الحجر الاسود للبركة بدعة الشريعة السنة	التمسح بالحجر الاسود التماسا للبركة منه وهذه بدعة لا أصل لها في الشرع والسنة استلامه وتقبيله تعبداً لله عز وجل.	Wiping one's hand over <u>the Black Stone</u> , seeking <u>"blessings"</u> (barakah) thereby is <u>an</u> <u>innovation (bid'a)</u> with no basis in the <u>Shari'ah</u> of Islam. The <u>sunnah</u> is to touch ...	Yes 1	Yes 2	Yes 2
فرض السنن	فرض الله أن اعلموا وسن فرائض علينا الله يقبل ولا سننا، لنا	Know that Allah has made certain acts <u>fard</u> ( <u>obligatory</u> ) and other	Ø	Ø	Yes 2

	ضيع ممن السنن الفرائض،	acts <u>sunnah</u> (according to the practice of the prophet, peace be on him). Allah does not accept a sunnah which violates fard.			
<u>النية</u> <u>العبادات</u>	التلفظ بالنية في غير من الحج والعمرة العبادات الأخرى بدعة مستحدثة.	To verbalize the intentions for acts of worship other than the Hajj or 'umrah is an innovation (bid'a), and to say it aloud is even more incorrect.	Yes 2	Ø	Ø
طواف الإفاضة ركن	طواف الإفاضة ركن من أركان الحج لا يتم إلا به.	Tawaf al-ifadah or al-ziyarah on the day of 'Eid (the 10 <sup>th</sup> of Dhul Hijjah) is an <u>essential part</u> of the hajj and hajj is not complete without it.	Yes 1	Yes 1	Ø
فدية	فلا فدية عليه	...there is <u>no fidyah</u> (expiation) for him.	Ø	Ø	Yes 1

**Table 2c: Deletion in ‘‘A Guide to Hajj [Hadz], Umrah [‘Umrah ] and Visiting the Prophet’s Mosque by (The Co-operative Office For Call and Guidance At AL-Badiah)**

Word or phrase	Source Text Sentence	Target Text Sentence	Deletion (Undertranslation) (reduction)
عدو متربص	احذروا أن يزئغ بئبكم الشيطان فإنه عدو متربص	Be on your guard against the mischief of Satan, who intends to cause dissention among you.	Two words
حجنا جميعا مبرورا وسعينا مشكورا	ونتقدم إليكم بهذه الوصايا رجاء أن يجعل الله حجنا جميعا مبرورا وسعينا مشكورا	The following advice is being offered to you in the hope that Allah will accept our Hajj and our striving .	Four words
ورجاء ثوابه سبحانه	وتلبية دعوته وطاعته، ورجاء ثوابه سبحانه	responding to His call, and on obedience to His commands	Three words
ولامتشبهة بالرجال ولا بلباس الكافرات	والمرأة تلبس ما تشاء من الثياب غير متبرجة بزينة ولا امتشبهة بالرجال ولا بلباس الكافرات	she may wear any clothes she has available as long as they do not display her adornments; she should be completely covered except for her face and hands.	Four words
والمشائمة	المزامحة الشديدة لتقبيل الحجر الأسود وأحيانا المضاربة والمشائمة	Struggling vehemently to kiss the Black Stone in this process and hitting or pushing people.	One word
وتقبيله تعبداً لله عز وجل	والسنة استلامه وتقبيله تعبداً لله عز وجل	The Sunnah is to touch it or kiss it only when it can be done easily' .	Three words
الصفاء والمرورة	الاسراع في السعي بين الصفا والمرورة في كل شوط، والسنة أن يكون الاسراع بين العلمين الاخضرين فقط والمشي في بقية الشوط.	Accelerating one's pace throughout the entire distance between the two hills.	Two words
الرياء والسمعة والمفاخرة	أن يقصد بحجه وعمرته وجه الله والدار عن الرياء والسمعة والمفاخرة	To purify the intention to perform hajj or Umrah solely to seek the pleasure of Allah the Most High	Three words
عرفة موقف	عرفة كلها موقف و		Two words

**Table 3c: Expansion in ‘A Guide to Hajj [*Hadz*], Umrah [*Umrah*] and Visiting the Prophet’s Mosque by (The Co-operative Office For Call and Guidance At AL-Badiah)**

Word or phrase	Source Text Sentence	Target Text Sentence	Expansion (Over-translation)
and to the visit of the <u>Sacred Precincts</u> .	أيها الحاج نحمد الله أن وفقكم لحج بيته	Dear pilgrims, we praise Allah for having guided you to the hajj of His House and to the visit of the Sacred Precincts.	Three words
saying "allahu akbar"Indeed, keeping an easy flow during circuits is the most commendable thing.	ويكفيك عند الزحام أن تشير إليه وتكبر و عليك بالرفق عند الخروج من الطواف	It is sufficient to point to the Black Stone, saying "allahu akbar" and to continue to move with the flow of people without causing a break in the lines. Indeed, keeping an easy flow during circuits is the most commendable thing.	Six words
she should be completely covered except for her face and hands.	والمرأة تلبس ما تشاء من الثياب غير متبرجة بزينة ولا متشبهة بالرجال ولا بلباس الكافرات	she may wear any clothes she has available as long as they do not display her adornments; she should be completely covered except for her face and hands.	Five words
After completing the seventh circuit, pray two rak'ats if it is possible	ثم تصلي خلف مقام إبراهيم	After completing the seventh circuit, pray two rak'ats behind the Station of Ibraheem (Maqam Ibraheem) if it is possible	Four words
<u>excepting the prohibition of sexual intercourse with your spouse.</u> This is the first tahallul, i.e., <u>returning to one's normal state. You are now to wear your usual clothes.</u>	وإذا رميت وحلقت أو قصرت تحللت التحلل الاول وبعده تلبس ثيابك محظورات وتحل لك الاحرام سوى النساء	After you have thrown the pebbles and shaved or cut some of your hair the prohibitions of ihram are lifted, ...	six words
if the person keeps his ihram until the day of an-Nahr.	الفارن بين الحج والعمرة ليس عليه الا سعي واحد وكذلك من أفرد بالحج	The person making qiran between hajj and 'umrah offers one Sa'y only. The same is true in the case of ifrad, if the person keeps his ihram until the day of <u>an-Nahr</u> .	three words
Maqam Ibraheem	ثم تصلي خلف مقام إبراهيم	Pray two rak'ats behind the Station of Ibraheem (Maqam Ibraheem)	Two words

**Table 1d: Domestication and transliteration in ‘A Guide to Hajj [Had3], Umrah [‘Umrah] and Visiting the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Mosque by the Agency of Islamic Enlightenment in Hajj [Had3]**

Word or phrase	Source Text Sentence	Target Text Sentence	Domes-tication	Transli-teration	Couplet
أحرم الميقات	فأحرم من الميقات التي تأتي عليه	you should enter into <u>Ihraam</u> at the station of <u>Ihraam</u> (i.e. the <u>Meeqaat</u> )	∅	Yes 1	Yes 1
سعي عمرة	ثم إنزل فأسعى سعي العمرة سبع مرات	You then descend from Safaa and do the <u>Sa’y</u> of the ‘ <u>Umrah</u> seven times.	∅	Yes 2	∅
عرفة موقف	وعرفة كلها موقف	This act of <u>standing</u> may be done anywhere in ‘ <u>Arafaat</u>	Yes 1	Yes 1	∅
طواف الإفاضة	ثم إنزل الى مكة وطف طواف الإفاضة	You should then proceed to Makkah and perform the <u>Tawaaf al-Ifaadah</u> (the <u>Tawaaf</u> which is one of the essential rites of the <u>Hajj</u> ).	∅	∅	Yes 1
يوم النفر طواف الوداع رمي الجمرات	نزول بعضهم من منى يوم النفر قبل رمي الجمرات فيطوف للوداع ثم يرجع الى منى فيرمي الجمرات	On the <u>day of their departure</u> some pilgrims go to Makkah to perform their <u>Farewell Tawaaf</u> before <u>throwing the pebbles</u> at the <u>Jamaraat</u> ,	Yes 3	∅	∅
الركن اليماني	ولم يستلم النبي صلى الله عليه من الكعبة سوى الحجر الاسود والركن اليماني	It is <u>Sunnah</u> when you reach the place between the <u>Yamani Corner</u> and the <u>Black Stone</u> in each circuit to say:	Yes 1	∅	∅
مقام ابراهيم	ثم تصلي خلف مقام ابراهيم	pray two rak‘ahs behind the <u>Station of Ibraheem</u> ( <u>Maqaam Ibraheem</u> ) if it is possible,	∅	∅	Yes 1
حجنا جميعا مبرورا وسعيينا مشكورا	ونتقدم إليكم بهذه الوصايا رجاء أن يجعل الله حجنا جميعا مبرورا وسعيينا مشكورا	The following advice is being offered to you in the hope that <u>Allah will accept our Hajj and our striving</u> .	Yes 2	∅	∅
النذر الذبح الشرك	ومن ذلك دعاء الاموات والاستغاثة بهم والنذر والذبح لهم	Invoking the dead, asking their help, or offering <u>vows</u> and <u>sacrifices</u> to them are all forms of <u>shirk</u> .	Yes 2	Yes 1	∅
يضطبع يرمل طواف السنة	وفي هذا الطواف يسن للرجل أن يضطبع بردائه، ويسن ... له أن يرمل في	In doing this <u>Tawaaf</u> , it is <u>Sunnah</u> for a man to expose his right shoulder, that is, ... It is also <u>Sunnah</u> for him to walk in	Yes 2	Yes 2	∅



	الاشواط الثلاثة الاول فقط، والرمل: سرعة المشي مع مقاربة الخطى	<u>quick and short paces during the first three circuits of this Tawaaf.</u>			
ملبيا	فإذا غربت الشمس فسّر الى مزدلفة بسكينة ووقار ملبيا	When the sun has set, proceed toward Muzdalifah in a peaceful and dignified manner, <u>reciting the talbiyah.</u>	Ø	Yes 1	Ø
الرفث الفسوق الجدال	أن يتجنب ما نهى الله عنه من الرفث والفسوق والجدال	To avoid what Allah has prohibited, such as <u>obscenity, committing sins and quarrelling</u>	Yes 3	Ø	Ø
البرانس العمائم الخفاف	ولا يلبس القميص وما في معناه من كل لباس شامل للجسم كله أو بعضه ولا البرانس ولا العمائم ولا السر اويل ولا الخفاف	He should also not wear a <u>hooded garment (burnoos), turban, trousers, khuff (short, thin boot which exceeds the ankle in height).</u>	Yes 1	Ø	Yes 2
يحرم النقاب البرقع احرام	يحرم على المرأة وقت الاحرام أن تلبس القفازين في يديها وأن تستر وجهها بالنقاب أو البرقع	It is forbidden for a woman to wear gloves on her hands or to cover her face with a <u>face-veil</u> during the state of <u>hraam.</u>	Yes 2	Yes 1	Ø
وزر مساجد اجر	وليس بالمدينة مساجد ولا أماكن تشرع زيارتها غير ما ذكر فلا تشق على نفسك وتتحمل ما ليس لك فيه أجر، بل ربما لحقك فيه وزر. والله ولي التوفيق	Therefore, do not burden yourself by visiting <u>places</u> for which there is <u>no reward</u> , or for which in fact there might be <u>sin</u> for doing so Source of all guidance.	Yes 3	Ø	Ø
الرمل	الرمل - وهو الإسراع في جميع الأشواط السبعة وهو لا يكون الا في الأشواط الثالث الاولى من طواف القدم خاصة.	Doing raml (taking <u>quick short steps</u> ) during all the circuits Raml is to be done only during the first three circuits of the Tawaaf al-Qudoom.	Ø	Ø	Yes 1
فرض السنن	اعلموا أن الله فرض علينا فرائض وسنن لنا سننا، ولا يقبل الله السنن ممن ضيع الفرائض	Know that Allah has made certain acts <u>fard (obligatory)</u> and other acts <u>sunnah (according to the practice of the prophet, peace be on</u>	Ø	Yes 1	Yes 2

		<u>him</u> ). Allah does not accept a sunnah which violates fard.			
النية العبادات بدعة مستحدثة	التلفظ بالنية في غير الحج والعمرة - من العبادات الأخرى- بدعة مستحدثة.	To verbalize the <u>intentions</u> for acts of <u>worship</u> other than the Hajj or 'umrah is an <u>innovation (bid'a)</u> , and to say it aloud is even more incorrect.	Yes 2	Ø	Yes 1
طواف الإفاضة ركن	طواف الإفاضة ركن من أركان الحج لا يتم إلا به.	<u>Tawaf al-ifadah</u> or <u>al-ziyarah</u> on the day of 'Eid (the 10 <sup>th</sup> of Dhul Hijjah) is an <u>essential part</u> of the hajj and hajj is not complete without it.	Yes 1	Yes 1	Ø
فدية	فلا فدية عليه	there is <u>no fidyah</u> ( <u>expiation</u> ) for him.	Ø	Ø	Yes 1
لمسجد النبوي مسجد ركعتين تحية	يسن لزائر المسجد النبوي أن يبدأ بركعتين تحية للمسجد في أي مكان منه والفضل أن يؤديها في الروضة الشريفة.	When you enter the <u>Prophet's Masjid</u> , it is Sunnah to pray two <u>rak'ahs</u> of <u>salutation</u> of the <u>masjid</u> . Although you can perform them anywhere in the Masjid,	Yes 1	Yes 2	Ø

**Table 2d: Deletion in A Guide to Hajj [*Hadj*], Umrah [*Umrah*] and Visiting the Prophet's ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) Mosque by the Agency of Islamic Enlightenment in Hajj [*Hadj*]**

Word or phrase	Source Text Sentence	Target Text Sentence	Deletion (Undertranslatio)
الرياء والسمعة والمفاخرة	أن يقصد بحجه وعمرته وجه الله والدار عن الرياء والسمعة والمفاخرة.	To purify one's intention when perform Hajj or 'Umrah, making it solely for the pleasure of Allah (صلعم).	Three words
الروضة الشريفة	يسن لزائر المسجد النبوي أن يبدأ بركعتين تحية للمسجد في أي مكان منه والفضل أن يؤديها في الروضة الشريفة.	it is Sunnah to pray two rak'ahs of salutation of the masjid. Although you can perform them anywhere in the Masjid,	two words
زمزم	لا بأس بالطواف من وراء زمزم والمقام عند الزحام، والمسجد كله محل لطواف في الارض أو في سواء أدوار المسجد العليا	In case of large crowds, there is no harm in performing the circuits beyond the station of Ibraheem or even further beyond, as the whole of the Sacred Masjid is the place of Tawaaf, whether on the ground floor or on the upper floors of the Masjid.	one word
وليس بالمدينة مساجد	وليس بالمدينة مساجد ولا أماكن تشرع زيارتها غير ما ذكر فلا تشق على نفسك تتحمل ما ليس لك فيه أجر، بل ربما لحقك فيه وزر. والله ولي التوفيق	Therefore, do not burden yourself by visiting places for which there is no reward, or for which in fact there might be sin for doing so (by adding to the religion what is not from it). And Allah is the Source of all guidance.	Two words

**Table 3d: Expansion in A Guide to Hajj [Hadz], Umrah [Umrah] and Visiting the Prophet's ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) Mosque by the Agency of Islamic Enlightenment in Hajj [Hadz]**

Word or phrase	Source Text Sentence	Target Text Sentence	Expansion (Overtranslation)
(by adding to the religion what is not from it).	وليس بالمدينة مساجد ولا أماكن تشرع زيارتها غير ما ذكر فلا تشق على نفسك وتتحمل ما ليس لك فيه أجر، بل ربما لحقك فيه وزر. والله ولي التوفيق .	Therefore, do not burden yourself by visiting places for which there is no reward, or for which in fact there might be sin for doing so (by adding to the religion what is not from it). And Allah is the Source of all guidance.	Three words
(the 10 <sup>th</sup> of dhul – Hijjah	فإن كنت متمتعاً أو قارناً وجب عليك هدي يوم النحر شاة أو سبع بدنة أو سبع بقرة فإن لم تجد فعليك صيام عشرة أيام ثلاثة في الحج وسبعة إذا رجعت الى اهلك	If you are doing Hajj al-Tamattu' or Qiraan, the sacrifice of a sheep, one-seventh of a camel, or one-seventh of a cow is obligatory on you. You should slaughter it on the day of Sacrifice (the 10 <sup>th</sup> of Dhul-Hijjah). If you cannot afford this sacrifice, it is obligatory on you to fast ten days: three days during the Hajj and seven after returning home.	One phrase
if it is not overcrowded	السنة عند محاذاة الركن اليماني: استلامه باليد اليماني، وقول بسم الله والله أكبر، ولا يشرع تقبيله، فإن لم يتمكن الطائف من استلامه مضى في طوافه	It is not a sunnah to kiss the Yamani corner, but to touch it with the right hand, if it is not overcrowded,...	One word
two rak'ahs	ثم تصلي خلف مقام ابراهيم	pray two rak'ahs behind the Station of Ibraheem (Maqaam Ibraheem) if it is possible,	Two words

جامعة النجاح الوطنية  
كلية الدراسات العليا

## الاستراتيجيات المستخدمة في ترجمة مفردات أدلة الحج والعمرة

اعداد

احمد صالح شايب

اشراف

د. سمير العيسى

د. رقية حرز الله

قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في اللغويات التطبيقية والترجمة، كلية الدراسات العليا، جامعة النجاح الوطنية، نابلس، فلسطين.

2016

## الاستراتيجيات المستخدمة في ترجمة

مفردات أدلة الحج والعمرة

اعداد

احمد صالح شايب

اشراف

د. سمير العيسى

د. رقية حرز الله

### المُلخَص

هدفت الدراسة الى البحث والتقييم في ثلاثة من أدلة الحج والعمرة المترجمة إلى اللغة الانجليزية وعالجت الدراسة الاستراتيجيات المتنوعة التي تم استخدامها من أجل ترجمة المصطلحات الإسلامية الواردة في تلك الأدلة. وتتضمن النصوص مفردات ورموزا إسلامية مميزة ذات دلالات ومفاهيم خاصة.

لقد تم تحليل البيانات الواردة في النصوص الثلاث وتم مقارنتها بالنص الاصيلي. لقد تم ايضا اجراء وصف للاستراتيجيات التي استخدمت في ترجمة الادلة. وتبع ذلك مقارنة الترجمات في مجال استراتيجيات واساليب الترجمة. ورافق ذلك اقتراحات وحلول وتوصيات عرضها الباحث في هذه الدراسة.

وتبيّن من هذه الدراسة أن الفجوة الثقافية تعمق المسافة بين اللغة العربية واللغة الانجليزية اللتين تشكلان النص الأصلي والنص المترجم إليه على التوالي. وأن غياب خصائص النص الأصلي في النص المترجم للغة الانجليزية سيعزز من هذه الفجوة. فالتنوع الثقافي ينعكس على الاستخدام اللغوي لأن المفردات تشير إلى قيم خاصة في كلا الثقافتين.

تشير الدراسة إلى أن المصطلحات الدينية تتضمن حقائق رمزية ومفاهيم غير قابلة للترجمة بسبب دلالاتها الإسلامية والتاريخية الخاصة والمرتبطة بالقدرة الالهية (الله سبحانه

وتعالى) والنبي محمد (صلى الله عليه وسلم). لقد تبين أن البدائل التي تم استخدامها كدوال على الدلائل الإسلامية لا تحقق الفهم للقارئ المستهدف.

لقد أثبتت الدراسة أن الترجمات الثلاثة غير متسقة في استخدامها لاستراتيجيات الترجمة البديلة لعدم القابلية للترجمة لبعض المصطلحات الإسلامية. وقد أوضحت الدراسة أن استخدام التأهيل (domestication) بواسطة الترجمة الحرفية سيؤثر على ميل الترجمة والمترجم للنص الأصلي حيث يعد الدليل الذي يتصف ب (accuracy) أي الميل إلى النص الأصلي بلا شك ضروريا للمسلمين غير العرب كي يؤديوا مناسك العمرة والحج بشكل صحيح. وبدلا من ذلك، لقد أوضحت الدراسة أن ترجمة اللفظ العربي بحروف انجليزية متبوعة بالترجمة الاصطلاحية (الشرعية) للمفاهيم الدينية يعد حلاً أكثر فاعلية لعدم القابلية للترجمة وبذلك سيتحقق هدف المترجمون في افهام وتوجيه المسلمين من غير العرب كي يؤديوا مناسك الحج والعمرة بشكل صحيح. انتهت الدراسة باستخلاص النتائج وتقديم التوصيات.