

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

**Translation of ‘*Zakāt*’ Terms:
Problems and Strategies**

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Dedication

I dedicate this Thesis to Prophet Mohammad (peace and prayers be upon him), then, to all Muslims.

Acknowledgements

I thank Allah for helping me to achieve this work. Secondly, I also am all appreciation of our Prophet Muhammad (PBUH) and his Hadith, hence the interest of this thesis.

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الاقرار

أنا الموقع أدناه مقدم الرسالة التي تحت عنوان:

ترجمة مصطلحات الزكاة: مشاكل واستراتيجيات

Translation of 'Zakāt' Terms: Problems and Strategies

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Declaration

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

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Transliteration Symbols

Arabic Letters	Transliteration
ء	'
أ	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	ū
ي	ī
َ	a
ُ	u
ِىَ	ā
ِ	i
َ	a
ُ	un
َ	an
ِ	In

Definitions of the Selected ‘Zakāt’ Terms

	Term	Transliteration	Definition
1	سَائِمَةٌ	<i>sa 'ima</i>	Every camel or cattle sent for grazing and feeds by itself.
2	طُرُوقَةٌ الفحل	<i>tarūqatul-fahl</i>	A mature sheep, ready to be bred; the plural is ‘ <i>tawariq</i> ’; the ‘ <i>fahl</i> ’ is the strong male in a cattle of sheep and goats.
3	عَنَاقٌ	<i>'anāq</i>	Female sheep or goat, aged from birth until one year.
4	ثَيْسُ الْغَنَمِ	<i>taysul-ghanam</i>	One year old male sheep. Plural is <i>tūyūs</i> .
5	شَاةٌ	<i>shāt</i>	A one-year-old sheep or goat. Plural is ‘ <i>shiyāh</i> ’.
6	بِنْتُ لَبُونٍ	<i>bintu labūn</i>	Camel’s daughter in its second year. As such called as its mother gives birth to another one; therefore, it has milk. Plural is ‘ <i>banātū-labūn</i> ’.
7	ذُودٌ	<i>dhawd</i>	All female flock of camels from three to ten. Plural is ‘ <i>adhwād</i> ’.
8	بِنْتُ مَخَاذَةٍ	<i>bintu makhāḍa</i>	The female camel which is one year old, named because its mother is pregnant at this stage so its ‘ <i>bintū makhāḍa</i> ’, the plural is <i>makhāḍāt</i>
9	حِقَّةٌ	<i>ḥiqa</i>	A four-year-old she camel. Plural is ‘ <i>ḥiqaq</i> ’.
10	الْجَذْعَةُ	<i>jadhā'a</i>	A five-year-old she camel. Plural is ‘ <i>jidhā'a</i> ’, it is called so because her teeth have fallen
11	رِكْزَةٌ	<i>rikza</i>	What Allah puts inside the Earth of metals, the plural is ‘ <i>rikāz</i> ’ is coins of gold and silver which is taken out of the Earth.
12	رِقَّةٌ	<i>riqqa</i>	The pure silver whether shaped or not, ‘ <i>arriqqa</i> ’ is the shaped Dirhams, the plural is ‘ <i>riqqūn</i> ’, which is ‘ <i>wariq</i> ’, that is, the formulated silver Dirhams
13	أَوْقِيَّةٌ	<i>ūqqyya</i>	A measure of weight which equals 200 grams, it is one part of the twelfth parts of <i>raṭl</i> , the plural is <i>awaqqi</i> .
14	الْحَوْلُ	<i>al-ḥawl</i>	As-sana al-Qamaria is twelfth lunar phase around the Earth, each lunar month is 29 days, the plural is ‘ <i>aḥwal</i> ’.
15	لَقْطَةٌ	<i>luqqṭa</i>	What is found on earth or something which does not belong to any one, the plural is <i>lūqaṭat</i> .
16	الْعَثْرُ	<i>'athru</i>	The channel of water or what is watered by rains, the plural is ‘ <i>outhrayya</i> ’.
17	صَاعٌ	<i>ṣā'</i>	A measure used for cereals which equals 8 pounds, the plural is ‘ <i>aswū'</i> ’.
18	خَرَجٌ	<i>kharāj</i>	The tax on land products, the plural is <i>akhrāj</i> .
19	السَّانِيَّةُ	<i>as-sāni'a</i>	The female camel used for carrying water, the plural is ‘ <i>as-sawāni</i> ’.
20	وَسَقٌ	<i>wasiq</i>	A measure, which equals sixty ‘ <i>aswū'</i> ’, used for measuring the weight of cereals and dates.

	Term	Transliteration	Definition
21	زَكَاةُ الْفِطْرِ	<i>zakātul-fitr</i>	Obligatory 'zakāt' on Muslims, and it should be paid before the last two days of the end of Ramadan, and before 'salatul-ʿīd'.
22	مِسْكِين	<i>miskīn</i>	is the person who has less than enough money for himself and his family, which means that the one who has nothing.
23	فِي سَبِيلِ اللَّهِ	<i>fē- sabil-ellah</i>	General expenditure for welfare such as building bridges, schools and mosques for obeying Allah.
24	الْغَارِم	<i>al-ghārim</i>	The person who is overloaded with personal debts, so he cannot repay, and the one who is responsible for reconciliation among people, which is a condition to achieve reconciliation, <i>the plural is 'al-ghārimūn'</i> .
25	ابْنُ السَّبِيلِ	<i>ibnus-sabīl</i>	The traveler who does not have enough food and who does not have enough money to return to his home.

All definitions are taken word by word from *Mujam al-Maʿāni*, retrieved from <http://www.almaany.com> and translated by the researcher.

List of Abbreviations

Abbreviation	Term
ST	Source Text
TT	Target Text
SL	Source Language
TL	Target Language
SLT	Source Language Text
TLT	Target Language Text

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Abstract

‘*Zakāt*’ is the third pillar of Islam, and thus it is necessary to translate correctly ‘*zakāt*’ terms to non-Arab Muslims. This study examined the problems and strategies of translating ‘*zakāt*’ terms in five Hadith collections by five translators. This thesis found that the translated ‘*zakāt*’ terms have low accuracy and low consistency to the original text. Descriptive comparative analytical methods were drawn between the original terms and their translated ones. The five translations were studied, analyzed, and compared to highlight the problems and strategies utilized. Results showed that partial translation was the most used translation method by the five translators. The translators accounted for at least one of connotative meanings of a ‘*zakāt*’ term. More importantly, ‘*zakāt*’ terms are quite sensitive Islamic texts since they involve content from the Sunnah of the Prophet Muhammad (PBUH). Most translators failed to maintain the function of the source text in the target text, which led to loss of meaning and inaccuracy because they did not take context as a tool for accuracy. Finally, the research found out that transliteration and explanation are preferable strategies in translating ‘*zakāt*’ and other Islamic terms.

Keywords: Translation, '*zakāt*' terms, translation strategy, partial translation, transliteration, source text, target text, suggested translation, intended meaning.

Chapter One

Introduction

1.1 Overview

Hadith, i.e. Prophet Muhammad (PBUH) traditions, e.g., sayings, reports, words, actions or behaviors, are the second source of law in Islam after the *Holy Qur'an*. Al-Mar'ishli (2017: 4) considers *Hadith* as sayings, deeds and approvals accurately narrated from the Prophet. Among *Hadiths* are those concerning the '*zakāt*', i.e. the obligatory tax paid by the rich to the poor. In the *Holy Qu'ran*, Allah says {وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ} (سورة البقرة، الآية 43). (And establish prayer and give zakah and bow with those who bow in worship and obedience). (Surat al-Baqarah, Ayah 43, al-Hilali & Khan, 1984). The Prophet Muhammad (PBUH) says "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ..." (Islam is built on five (pillars): bearing witness that there is no god except Allaah and that Muhammad is the Messenger of Allah, performing prayer, paying *zakāt*, fasting Ramadan and performing Hajj" (my translation).

This Thesis concentrates on the difficulties and strategies of translating '*zakāt*' terms in order to produce adequate and effective translation of them. More specifically, '*zakāt*' terms are related to Muslim religious values and cultural practices, thus translators should be familiar with Islam to be able to render the meanings of '*zakāt*' terms faithfully and accurately.

1.2 Translation in Islam

Prophet Muhammad (PBUH) agreed to translation into other languages; for instance, the Prophet (PBUH) ordered Zaid Bin Thabet to learn Syriac in order to send letters to kings to invite them to Islam (an-Nabulsi, 2005). Later, in the Abbasid period (750-A.C), translation into Arabic of scientific, philosophical and medical Greek texts took place in Baytul-Hikmah in Baghdad. Yuhanna Ibn al-Batriq and Ibn Na'ima al-Himsi utilized literal translation of Greek texts, while Ibn Ishaq and al-Jawahri adopted free translation, creating transparent texts of source texts. (Baker and Malmkjaer, 1998: 320-21).

Al-Qaruti (1998:7) maintains that Ibn Taymiya and Shanqiti accepted the translation of *Hadith* provided that translators are aware of the whole meaning of *Hadith* since each *Hadith* has special terms that have certain denotative and contextual references. Furthermore, al-Qaruti (1998) points out that two requirements are essential to translate Hadith. The first is the translator should have a good command of Arabic. The second is the translator should be accurate and faithful to avoid inadequate rendering.

1.3 Translation of Sensitive Texts

Long (2005) confirms that culture should be translated as a sacred text since the vocabulary in such a text is culturally complex and loaded with local referents. Also, Abdul-Raouf (2001) states that all aspects of

connotation and denotation of words should be comprehensively studied. Denotation is concerned with the meanings of a word as they are found in a dictionary, whereas connotative meanings entail the emotive dimensions, which are provided for in dictionaries.

Baker (1992: 12) too states that a religious text cannot have equivalence at the word level and adds that equivalence is a thorny problem in translation, and inevitably there is loss in meaning in **TT**. This proposition indicates that ‘*zakāt*’ terms have no equivalences in the target language, so this poses difficulties for translators.

1.4 Statement of the Problem

The researcher investigates the question of accuracy to the original text; for example, the word ‘*sa’ima*’ is rendered as a ‘pasturing animal’ in Khan’s translation of *Sahihul Bukhari* (1971) which causes a great loss in meaning. Secondly, the five translators use literal translation of the term in the **TT**. This creates difficulty for the audience because literal translation conveys the denotative meaning only, hence the loss in meaning.

For example, the term ‘*rikāz*’ is translated as ‘buried treasure’ in Qadhi’s translation of *Sunnan Abu Dawud* (2008), which is just one of four connotations. Thirdly is the problem of under-translation, or reduction, of ‘*zakāt*’ terms, such as deletion, which refers to the omission of important terms in the **TT** (Farghal, 2015:159). For example, the word ‘السائمة’, which means according to *Mu’jam al-Ma’āni*, retrieved from <http://>

[www.https://www.almaany.com](https://www.almaany.com) / 'كل ماشية ترعى ولا تُعلف' was omitted by Qadhi. Fourthly, Farghal and Shunnaq (1999) advocate that the problem of misunderstanding the connotative meanings of the terms is common in different translations of Islamic texts. To put it differently, the translators encountered difficulties with understanding the connotative meaning. So this study has to deal with the consequent problem of loss in meaning.

1.5 Purpose of the Study

This research mainly discusses the problems and strategies of translating 'zakāt' terms from Arabic into English through examining various translations of 'zakāt' terms and comparing these translations, one to the other, to see how much loss in the meaning was incurred. Khaleel Muhammad (2005:58) states, "since fewer than 20 percent of Muslims speak Arabic, this means that most Muslims study the text only in translation". Finally, this thesis underpins the essentiality of translation of 'zakāt' terms to scholars all over the world who conduct researches concerning the fundamentals of Islam.

1.6 Significance of the Study

As Hassan (2016: 56) sees it, "the progressive growth of Islam in the West has been accompanied by demands of availability of correct and authoritative English versions of the *Hadith* collections." So, this research can be considered important because it deals with 'zakāt' which is one of the five pillars of Islam. The significance of this study becomes more

obvious when considering the fact that none of the five translators, in general, rendered the selected '*zakāt*' terms adequately correctly.

1.7 Limitations of the Study

The study is primarily concerned with describing and analyzing five translations of twenty-five '*zakāt*' terms as they appear in English translations of *Sahihul Bukhariyy* (1971), *al-Muwatta Ibn Malik* (2014), *Sunnan Abu Dawood* (2008), *at-Tarmithiyy* (2007), and *Nasa'iyy* (2007). Thus, it is limited to these translations.

1.8 Research Questions

In this thesis, the researcher attempts to address the following questions:

1. What kind of problems do translators encounter while translating '*zakāt*' terms from Arabic into English?
2. Are there strategies that can achieve adequate rendering?
3. Are the various translations of '*zakāt*' terms satisfactory and reliable?
4. To what extent have the translators rendered the intended meaning?

1.9 The Structure of the Study

The current thesis contains four chapters; their sequence is presented in the following fashion:

Chapter One presents an introduction which contains an overview, translation in Islam, translation of authoritative texts, and the stance of Muslim scholars on translation of *Hadith*. Besides, Chapter One provides the statement of problem, the purpose of research, the significance of research, limitations of research and the research questions.

Chapter Two introduces the literature review including the relevant translation strategies. The chapter also presents the methodology of research in addition to the theoretical framework.

Chapter Three provides analysis of five renderings of selected twenty-five ‘*zakāt*’ terms to evaluate accuracy and consistency to the **ST**. Each term is defined firstly, then the five renderings are analyzed and compared to the source text term with respect to accuracy. Finally, a suggested rendering of each term is provided by the researcher.

Chapter Four gives conclusions and recommendations concerning the translation strategies of ‘*zakāt*’ terms from Arabic into English. The researcher hopes that *this* study, in general, and *this* Chapter, in particular, will motivate concerned people to seriously undertake efforts to amend the current translation of Zakat terms, in particular, and of sacred Islamic texts, in general, to ensure more adequate and more correct renderings of such from Arabic into foreign languages, especially English.

Chapter Two

Scope and Methodology

2.1 Review of Related Literature

This literature review starts with presenting two views with reference to translatability and untranslatability of Islamic texts such as *Hadith*. Then, it establishes accuracy as the criterion for assessing the quality of translations of ‘*zakāt*’ terms. After that, it shows the translation strategies adopted by the five translators. These are literal translation (Vinay & Darbelnet, 1995), transliteration (Hassan, 2016), deletion (Dickens, Hervey and Higgins, 2002), and (Venuti, 1995), and mistranslation (Newmark, 1988).

2.1.1 Islamic Texts in Translation

Islamic texts, such as *Hadith*, have a special kind of sacredness. Many translation studies have discussed ways to tackle Islamic texts in translation into English. Some Muslim scholars, for example, agree that *Qur'an* is untranslatable and what is allowed is just an interpretation of the meanings of *Qur'an* to understand them. There are two attitudes concerning translating holy texts. The first of which is untranslatability because such texts reflect the powerful Divine, while translated texts are human made (Catford, 1965). The second is more flexible. Translating Islamic texts is a crucial requirement for non-Arab Muslims; therefore, successful translation is achieved by translating the form and content as

faithfully as possible into the **TT**. Abdul-Raof (2001: 92), for instance, argues, “the *Qur’an* represents a linguistic scenery of a rainbow of syntactic, semantic, rehetorical, phonetical, cultural features that are distinct from other types of Arabic discourse”.

2.1.2 Assessing Translation for Accuracy

In translating Islamic terms, translators should bear in mind that accuracy is the most essential criterion of an adequate translation. In fact, some translators do not pay attention to all shades of meaning of the text; therefore, the text will deviate. Newmark (1988) states that a translator needs to assess the referential and pragmatic accuracy of the translation. Shuttleworth and Cowre (1997) define accuracy as a “term used in translation evaluation to refer to the extent to which a translation matches its original”. Nida (1964) considers three requirements for achieving accuracy in translation:

- 1) Making sense,
- 2) Conveying the spirit and manner of the **ST**,
- 3) Producing a similar response (on and the **TT** reader).

2.1.3 Literal Translation

Dickens, Hervey and Higgins (2002: 16) define literal translation as “the denotative meaning of words taken as if straight from the dictionary (that is, out of context.)”. Vinay and Darbelnet (1995: 34-5) consider it

unacceptable for the following reasons. Firstly, it gives a different meaning, secondly, sometimes it has no meaning; thirdly, it is difficult for structural reasons, and, fourthly, it does not preserve the meaning fully. For these reasons, literal meaning does not fulfill equivalence between Arabic and English because they relate to different cultures. An example of literal translation is that of Khattab's of the term '*tarūqatul-fahl*' as 'sired sheep'.

2.1.4 Transliteration

Hassan (2016) states that transliteration has merits and demerits. On the one hand, transliteration is more suitable to Islamic religious terms that have no simple equivalents in the TL. Furthermore, transliteration allows pronunciation of the original term, thus readers can identify the pronunciation of the Islamic terms. For example, reconverting transliterated terms such as '*zakāt*' and '*sa'ima*' back into Arabic as 'زكاة و سائمة' is simpler than reconverting translated words such as 'pasturing animal' and 'alms'. In addition, transliterated terms resemble English more because they are written in English / Latin letters system.

On the other hand, transliteration has a problem with Islamic terms since transliteration of Arabic sounds has no phonological equivalents of sounds in English. An example of transliteration is that of the term '*hiqa*' by Qadhi.

2.1.5 Deletion

Dickens, Hervey and Higgins (2002) state that omission is the most distinctive form of translation loss in the **TT**. Baker (1992) maintains that the omission is allowed when the meaning of an expression is not essential enough to the reader. Similarly, Dickens, Hervey and Higgins (2002) confirm that deletion is permitted if the information in the **ST** is not important and it might confuse the reader. Further, Venuti (1995) provides two reasons for deletion. The first is concerned with the translator's failure to perceive the essence of the deleted part. The second is related to the translator's purpose in translation. An example of deletion is that of the term '*sa'ima*' by Qadhi.

2.1.6 Mistranslation

Mistranslation of important words is a problem that stems from failure to interpret the term. Mistranslation is related to semantic and pragmatic problems of the **ST**. The consequences of mistranslation lead to inevitable loss in the **ST** meaning.

Mistranslation is also connected with zero translation because they both fall under the relationship between the **ST** and the **TT** languages and cultures, as Newmark (1988) sees it. Mistranslation is a result of incorrectness and immaturity of the translation. An example of mistranslation is '*ūqqyya*' by Bewley as 'ounce'.

2.2 Methodology

The present study is comparative, as it compares the five renderings of a zakat term with the original text, descriptive as it describes the existent renderings and analytical as it analyzes the content of these renderings in terms of accuracy, consistency and faithfulness.

James Holmes (1988) says that descriptive translation is an important area of research. The first phase is the description of an existent translation. The second phase is comparative analysis of various translations of the same text. This can be related to comparable bilingual corpora, i.e, collections of similar **STs** in the two languages like Arabic and English to reveal similarities and differences due to the process of translation. The third phase is description of the function of translation, which means the study of context rather than the text.

2.2.1 Data Collection

Data have been collected from *as-Sihah*, i.e. *Sahihul-Bukhariyy* (1971), *al-Muwaa fil-Hadith of Imam Malik* (2014), *Sunnan Abu Dawood* (2008), *at-Tarmithiyy* (2007), and *an- Nasa'iyy* (2007), i.e, the five most authentic sources of *Hadith*, as outlined below:

Firstly, *Sahihul-Bukhariyy* is one of the most authentic collections of the Prophet Muhammad (PBUH) *Hadith* or traditions. Muhammad Muhsin Khan who is a Ph.D. academic and author of a Pashtun descent, born in 1927, and renowned for his translations of *Qur'an* and *Sahihul-Bukhariyy*,

translated it in 1971. This book contains 7, 275 *Hadiths* and was collected by a Persian Muslim scholar *Muhammad al-Bukhariyy*. *Sahihul-Bukhariyy* covers all aspects of a Muslims' life. Secondly, *al-Muwatta' fil-Hadith* by *Ibn Malik* is an authentic collection of *Hadith*, collected by *Imam Mālik*. It contains around 7,500 *Hadiths*. This collection was translated by Aisha Bewley in 2010. Thirdly, *Sunnan an- Nasai'yy* is the third important of the major *Hadith* collections compiled by *Imam an-Nasai'yy*. It contains about 5,700 *Hadiths*. This collection was translated by *Nasiruddin al-Khattab* in 2007. Fourthly, *Sunnan Abu Dawood* contains 5,274 *Hadiths* by *Abu Dawood*; moreover, this collection is considered as the fourth authentic source in strength of authoritative *Hadith* collections. Yasser Qadhi who is an American-Pakistani Muslim scholar translated it in 2008. Fifthly, *Sunnan at-Tirmithiyy* is the fifth collection of the major *Hadith* collections and collected by *Imam Termidi*. This collection contains roughly 4,400 *Hadiths* of the Prophet Muhammad (PBUH). It was translated by Abu-Khalil in 2007.

The analysis focuses on the lexical choices by *Hadith* translators. Having examined the collected data, the research encapsulates the different problems encountered and strategies or procedures adopted in translating 'zakāt' terms.

2.2.2 Categories of 'Zakāt' Terms

'Zakāt' terms fall into five categories. These are 'zakāt of al-ghanam', i.e. 'Zakāt' of sheep, 'zakātul-ʿibl', i.e. 'Zakāt' of camels,

‘*zakātul -mādin*’, i.e. ‘*Zakāt*’ of minerals, ‘*zakātuz-Zuru*’, i.e. ‘*Zakāt*’ of plants, and ‘*zakātul-fitr*’, i.e. ‘*Zakāt*’ of Fasting. The following charts demonstrate how ‘*Zakāt*’ terms are presented. Twenty-five terms in total have been selected; each category has five terms.

2.2.3 Theoretical Framework

The ‘skopos’ theory is used in this research as the theoretical framework.

Reiss and Vermeer (1996: 65) propose a set of rules, which focus on the following:

- 1) A translatum or (**TT**) is determined by its skopos.
- 2) A **TT** is an offer of information in a target culture and **TL** concerning an offer of information in a source culture and **SL**.
- 3) A **TT** does not initiate an offer of information in a clearly reversible way.
- 4) A **TT** has to be internally coherent.
- 5) A **TT** has to be coherent with the **ST**.

The five rules above stand in hierarchical order, with the skopos rule predominating. Skopos theory highlights the purpose of translation, which decides the translation strategy in order to produce a functionally adequate result. Skopos theory is valid for translating sacred texts such as Islamic

ones; therefore, the text type determines the translation strategies to use (Vermeer, 1996: 68).

While skopos disregards the **ST** language, Reiss in reshaping skopos theory, together with Vermeer restored a good degree of respect and faithfulness to the language of the **ST**.

Chapter Three

Data Analysis

3.1 ‘Zakāt’ of Sheep

This category includes five ‘zakāt’ terms. These are ‘sa’ima’, ‘tarūqatul-fahl’, ‘anāq’, ‘taysul-ghanam’ and ‘shāt’.

3.1.1. سائمة ‘sa’ima’

According to *Mu’jam al-Ma’āni*, retrieved from <https://www.almaany.com> ‘sa’ima’ means كل ابل او ماشية تُرسل للرعي ولا تُعلف وجمعها “كل ابل او ماشية تُرسل للرعي ولا تُعلف وجمعها” (Lit. Every camel or cattle sent for grazing and it feeds by itself) *. Muhammad al-Habdan (2014: 143) defines ‘sa’ima’ as “a camel, or a cow or a sheep that feeds grass in prairies for a year.” In addition, az-Zuhaili (1993: 89) defines ‘sa’ima’ as “sending sheep, cows or camels to prairies for one year to gain more meat, milk and breeding.”

Table (1): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Pasturing animal	Partial translation
Bewley	Grazing animal	Partial translation
Qadhi	---	Deletion
Khattab	Animal flock	Mistranslation
Abu Khalil	<i>Sa’ima</i>	Transliteration
Suggested Translation	<i>Sa’ima</i> : a grazing cow, camel, or sheep in prairies for a year	Transliteration + Interpretation

(See Appendices 2, 3, 4, 5, and 6.)

* From now onwards, all translation of the Arabic definitions into English, is mine

As shown on Table 1 above, Khan translates the term '*sa'ima*' as 'pasturing animal'. This does not convey the intended meaning of not feeding cattle at stockyard for one year in the **TT**.

Khan translates '*sa'ima*' by giving partial connotation of **ST** equivalence, which involves using some information of the **ST** to translate and dropping others. In fact, 'pasturing animal' is generic or typical of a whole class of animal whereas '*sa'ima*' is a specific kind of cattle; consequently, this translation is not consistent with **ST** and there is a clear variance. Bewley follows Khan by translating '*sa'ima*' as 'pasturing animal'. In addition, Bewley resorts to the literal meaning of '*sa'ima*' by using 'grazing animal'. This rendering has the difficulty with the connotative meaning, as it does not convey the whole meaning.

With reference to mistranslation, Khattab misunderstands the linguistic and pragmatic meanings of the term '*sa'ima*', which causes him to fail to render the original meaning and message. Khattab uses 'animal flock', a very generic phrase and is associated with a general class of animal. In a word, Khattab's mistranslation lacks consistency with **ST**.

Qadhi deletes the term '*sa'ima*' altogether. This causes a problem for non-Arab Muslims as an important condition for paying '*zakāt*' is not given. The term involves essential information, namely, grazing for one year. Overall, deletion does not fulfill accuracy to the **ST**.

Abu Khalil uses transliteration without explanation, so this leads to loss in meaning. Transliteration without explaining the whole meaning of the term does not clarify the information concerned with the required amount of ‘*zakāt*’.

In conclusion, none of the translators was able to render all connotations of the term ‘*sa’ima*’; therefore, their translations are inaccurate and inconsistent to some extent with the original text because the meaning of ‘*sa’ima*’ is pasturing for one year without a shepherd outside the farmland. The researcher suggests transliteration and interpretation of ‘*sa’ima*’ as a grazing cow, camel or sheep in prairies for a year.

3.1.2 طُرُوقَةُ الْفَحْلِ ‘*tarūqatul-fahl*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*tarūqatul-fahl*’ as طُرُوقَةُ الْفَحْلِ مِنَ الْغَنَمِ وَالْمَعَزِ الَّتِي بَلَغَ الْفَحْلُ أَنْ يَطْرُقَهَا “Lit. ‘*Tarūqatul-fahl*’ is mature sheep or goats, which are ready to be bred; the plural is ‘*tawariq*’ and the ‘*fahl*’ is the strong male in a cattle of sheep. Al-Qaradawi (1973: 68) defines ‘*tarūqatul-fahl*’ as “the sheep, which is female and mature, so it is appropriate for the male to breed.” He adds that ‘*tarūqatul-fahl*’ is three-years-old. These **TT** features are necessary to pay ‘*zakāt*’ on ‘*tarūqatul-fahl*’.

Khan, as shown on Table 2 below, has deleted the term, which causes a great loss of meaning; furthermore, Khan does not make any compensation, thus, his translation results in zero accuracy and consistency.

Table (2): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	-----	Deletion
Qadhi	Stallion	Mistranslation
Bewley	Stallion	Mistranslation
Abu-Khalil	Stallion to be bred	Mistranslation
Khattab	Sired Sheep	Literal Trasnsaltion
Suggested Rendering	<i>'Tarūqatul-fahl'</i> : a mature sheep aged three years to be bred.	Transliteration+Interpretation

(See Appendices 2, 3, 4, 5, and 6.)

Qadhi, Bewley and Abu-Khalil misunderstand the meaning of *'tarūqatul-fahl'* and hence they mistranslate it into 'stallion'. According to *Collins English Dictionary*, retrieved from: <http://www.collinsdictionary.com>, 'stallion' means "a male horse, especially one kept for breeding".

Khattab resorts to literal translation, which does not convey the entire meaning of the term because he does not include the age and maturity connotations, which causes loss of meaning and low accuracy to **ST**. However, Khattab's translation looks more adequate than other translations.

All the five renderings do not provide the comprehensive meaning of the term; and, so produce low degree of accuracy to the **ST**. Consequently, the researcher suggests, ‘*taruqatul-fahl*’ is a mature, female sheep, aged three years, ready for breeding.

3.1.3 عَنَاق ‘*anāq*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*anāq*’ as “الأثنى من الغنم والمعز من الولادة الى الحول.” (Lit. The female sheep or goat, aged from birth until one year.)

Al-Qaradawi (1973: 53) defines ‘*anāq*’ as “the female goat or sheep, aged less than one year, and grazes less than a year. Still, ‘*zakāt*’ should be paid on ‘*anāq*’.”

Table (3): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	She-kid goat	Literal Translation
Abu Khalil	‘ <i>Anāq</i> ’	Transliteration
Qadhi	Femal-kid goat	Literal Translation
Khattab	She goat	Literal Translation
Bewley	Female goat	Literal Translation
Suggested Translation	‘ <i>Anāq</i> ’:less than a year female goat or a sheep	Transliteration Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As Table 3 above shows, Khan and Qadhi translate ‘*anāq*’ literally, which does not cover all connotations of the term. What is missed is the age connotation. More specifically, they do not specify that ‘*anāq*’ pastures for less than one year, which leads to an inevitable loss in meaning. More

importantly, the condition ‘grazing for less than a year’ is crucial in order to pay the required amount of ‘*zakāt*’ which is “on each twenty *anāqs* one *anāq* is required” (al-Qaradhawi, 1973: 83). Similarly, Khattab and Bewley translate ‘*anāq*’ partially. Moreover, they use generic terms which do not convey the whole meaning of the term. For example, their translations ‘female/she goat’ do not include most characteristic features of ‘*anāq*’, such as pasturing for less than one year, also aged less than a year and more still is that ‘*anāq*’ could be either a goat or a sheep. Consequently, the translators were not precise enough to produce consistent translations with the original text. Additionally, Abu Khalil maintains the transliteration of ‘*anāq*’; however, he does not provide further explanation, which results in ambiguity and lack of accuracy to **ST**. The researcher suggests: ‘*anāq*’ less than a year old she-goat or sheep and pastures in livestock.

3.1.4. تَيْسُ الْغَنَمِ ‘*taysūl-ghanam*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines “التيس هو الذكر من الغنم الذي حال عليه الحول وجمعه تيوس.” (Lit. the male sheep when it becomes one year, the plural is *tūyūs*.)

Al-Bayhaqiyy (1983) points out that ‘*tays*’ is “the most important animal in the cattle of sheep and goat because its owner needs it to lead the cattle and it is one-year-old and is useless to breed sheep or goats.”

Table (4): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Male-goat	Literal Translation
Bewley	Ram	Literal Translation
Abu Khalil	She-goat	Mistranslation
Khattab	Male-goat	Literal Translation
Qadhi	Male-goat	Literal Translation
Suggested Translation	'Tays': castrated male ram whose role is to lead cattle.	Transliteration+ Explantation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 4 above, three renderings are conspicuous in translating the term '*tays*', namely, Khan, Khattab and Qadhi opt for male-goat and male-sheep which only partially connote '*tays*'. These renderings do not cover the whole aspects of the term and lack consistency and accuracy to the original term. For instance, 'male-goat' does not express the other connotation of '*tays*', age, i.e. one year old. This meaning is significant, so people who have such a male sheep or goat do not pay '*zakāt*' on it. Bewley's translation of '*tays*' as 'ram' is more accurate than the above translations, as *Collins English Dictionary*, retrieved from www.collinsdictionary.com, defines 'ram' as adult male sheep.

Abu Khalil renders '*tays*' as she-goat, which results in a faulty translation of the original term. In fact, mistranslation leads to loss of meaning of the term.

In brief, the translators do not convey all connotations of '*tays*', which leads to inaccurate renderings. The researcher suggests: '*tays*' one-year-old cattle leading ram.

3.1.5 شاة ‘*shāt*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines “الشاة هي الواحدة من الغنم التي اتمت سنة و كلمة الشاة تطلق في اللغة على الضأن ” (Lit. ‘*Shāt*’ is one sheep, which is one year and the word ‘*shāt*’ in language is called sheep and goat, together; the plural is ‘*shiyāh*’.)

Al-Fouzan (2001) states that a ‘*shāt*’ is a one-year-old female sheep or goat. When paying ‘*zakāt*’ on ‘*shiyāh*’ (plural), one has to make sure none is pregnant or suckling a baby or kept for meat. Ibn Qudama (1997) adds that it “has to be a non-feeding goat or sheep”.

Table (5): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Sheep	Literal Translation
Abu Khalil	Sheep	Literal Translation
Qadhi	Sheep	Literal Translation
Khattab	Sheep	Literal Translation
Bewley	Sheep	Literal Translation
Suggested Translation	‘ <i>Shāt</i> ’: one-year old she sheep which must not be pregnant, or suckling a baby.	Transliteration +Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 5 above, ‘*shāt*’ is rendered literally by the five translators. In a word, each translator renders the same shade of meaning.

Obviously, the translators are not accurate enough with the original term in adopting a divergent strategy concerning their renderings. The most salient features of the ‘*shāt*’ are vital to convey the message function to the

TT readership. Subsequently, a selected connotation of the term results in an inaccurate rendering, so it is inconsistent with the original term.

The five translators resort to a dictionary, which provides the literal meanings of a term or expression. This is why using dictionary does not maintain the Islamic connotations of the term.

The term '*shāt*' is culture-specific in Arabic with all connotations of age, gender and udder-feeding. Such cultural background information cannot be taken for granted in the non-Arab situation. The **TT** audience cannot be assumed to know all the above information; therefore, the translator should think of the needs of the **TT** recipients. Through this procedure, the translator has to introduce what is implied in **ST** in order to explain it to **TT** recipients.

Overall, the five translators adopt a one connotation of '*shāt*' and leave two features (gender and age) to render the term, which results in a less accurate rendering. The researcher suggests: '*shāt*', one year old-she sheep which must not be pregnant, or suckling a baby.

3.2 '*Zakāt*' of Camels

This category includes five '*zakāt*' terms. This includes '*bintu labūn dhawd*', '*bintu makhāda*', '*hiqa*' and '*jadha 'a*'.

3.2.1 بنت لبون '*bintu labūn*'

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines the term as ”بنت الناقة التي استكملت السنّة الثانية ودخلت في السنة الثالثة وسُميت ‘بنتُ الناقة’ لأن أمها وَلَدَت غيرها فصار لها لبن وجمعُها بناتُ لبان.“ (Lit. ‘*bintu labūn*’ is a camel’s daughter that has completed its second year and started its third; it is called so as its mother gave birth to another one; therefore, it has milk, the plural is ‘*banātū-labūn*’.) ‘*Bintu labūn*’ is a term used by the Prophet Muhammad (PBUH) in ‘*zakāt*’ of camels. Ibn Baz (1996) defines ‘*bintu labūn*’ as a female camel-aged two years. It was named ‘*bintu labūn*’ because her mother has another pregnancy, which makes the mother full of milk. Az- Zuhaili (1993) says that on thirty-six to forty-five camels, one ‘*bintu labūn*’ must be given as ‘*zakāt*’.

Table (6): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	‘ <i>Bintu labūn</i> ’: she camel	Transliteration+ partial connotation
Bewley	Two year old camel	Partial connotation
Qadhi	She camel in her second year	Interpretation
Khattab	Two year old she camel	Interpretation
Abu Khalil	‘ <i>Bintu labūn</i> ’	Transliteration
Suggested Translation	‘ <i>Bintu labūn</i> ’: two year young she camel whose mother has another pregnancy.	Transliteration + Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 6, above, Khan translates ‘*bintu labūn*’ by using transliteration with a selected connotation; he defines it as she-camel. Khan succeeds to translate the term to some extent because his translation takes

two aspects of the term and drops the third and the fourth which are the mother of the camel is pregnant and thus it has a lot of milk and '*bintu labūn*' is two-year-old. The absence of these meanings makes Khan's rendering inconsistent with the original source, which leads to a clear variance and partial loss of meaning. Specifically speaking, Khan includes the second semantic feature of '*bintu labūn*', namely, gender, but he leaves out the milk issue, which results in a semantic gap in the **TT**.

Bewley translates '*bintu labūn*' as 'two-year-old camel'. This translation hides the other meanings of '*bintu labūn*' as its mother has a plenty of milk and female; consequently, Bewley eliminates the original form '*bintu labūn*'. In this regard, Bewley utilizes partial connotation without making any compensation in her translation, which gives rise to loss of meaning; therefore, it causes inconsistency with the original text.

It would have been more accurate had Bewley resorted to transliteration; the omission of '*bintu labūn*' deviates from the foreignization of the Islamic term in the **TT**. Lastly, Bewley's rendering is not accurate.

Khattab and Qadhi interpret most associations and connotations of the term. However, neither does transliterate the term to keep the original form in the **TT**. Khattab's translation does not convey the intended meaning, thus it causes minimal loss of semantic meaning. Indeed, utilizing interpretation is an indication of keeping most of the meanings of the term '*bintu labūn*' towards the target recipients. In the same vein, Qadhi

translates the term '*bintu labūn*' by interpretation, so he interprets most of the associations of the term, which makes his rendering a near success.

Additionally, Abu-Khalil transliterates the term '*bintu labūn*', without providing explanation, which leads to misunderstanding for the target readers. It is clear that Abu Khalil assumes the previous knowledge of the receivers which results in cultural and referential gaps in translation. Of course, the translator is faithful to the original text as he adopts transliteration.

In conclusion, translating the term '*bintu labūn*' into English must maintain the intended meaning and all connotations of the term. Khan and Bewley use selected connotations in their translations, whereas Qadhi and Khattab opt for interpretation, which maintains most of the connotations of the term. In essence, the accuracy of the translated term, besides transliteration, depends on explanation since it exhibits the full connotations of the term. The researcher suggests '*bintu labūn*': two year young she camel whose mother suckles a new baby.

3.2.2. ذُود *'dhawd'*

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines '*dhawd*' as “القطيع المؤنثة من الإبل ما بين الثلاثة الى العشرة وجمعها أذواد.” (Lit. It is the female flock of camels from three to ten, the plural is '*adhwad*').)

Al-Qurtubi (1964) defines '*dhawd*' as she-female camels between three and nine in number. This term is important to pay '*zakāt*'. Az-Zuhaili (1993: 94) illustrates that "*zakāt* of one *dhawd* must be given on every five *dhawd*".

Table (7): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Camels	Literal translation
Abu Khalil	Camels	Literal translation
Qadhi	Camels	Literal translation
Khattab	Camels	Literal translation
Bewley	Head Camels	Literal translation
Suggested Translation	' <i>Dhawd</i> ': female camels from three to ten (in number).	Transliteration + interpretation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 7, above, the term '*dhawd*' is given the same rendering by all the five translators. The term 'camel' could be seen to be generic, i.e. or a superordinate and '*dhawd*' is a hyponym, so 'camel' is not accurate enough to convey all aspects of the term; the gender is female and the number ranges from three to nine. Consequently, translating '*dhawd*' into 'camels' leads to a semantic gap.

Accuracy is a vital component to examine the various translations of '*dhawd*'. Dropping two significant associations of the term causes inconsistency with the original term and, thus, results in a low degree of accuracy.

Maintaining the Islamic values, connotations, and denotations is an important role for the translator as s/he is considered as an interpreter and

mediator between different cultures. A point of fact is that the receivers of the TT should realize the functions and purposes of the term. In this context, the term has two essential conditions, which specify the required amount of ‘zakāt’ to be paid which is one ‘dhawd’ on every five ‘dhawds’. The researcher suggests ‘dhawd’: female camels from three to ten (in number).

3.2.3 بنتٌ مَخَاذَة ‘*bintu makhāḍa*’

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines ‘*bintu makhāḍa*’ as “الناقة التي استكملت السنة الأولى، وسميت كذلك لأن أمها تكون في هذه المرحلة ماخضاً أي حاملاً فهي بنت مخاضة والجمع مخاضات.” (Lit. The female camel which is one year old, named so because its mother is pregnant at this stage, so it is ‘*bintu makhāḍa*’: the plural is *makhāḍat*.)

According to Ibn al-Athir (1979: 43), ‘*bintu makhāḍa*’ is a “female camel in her first year, named so because its mother is pregnant with another baby camel.” Furthermore, its mother stops to be pregnant for a year. Al-Qaradawi (1973) explains that on every twenty- five to thirty-six, one ‘*bintu makhāḍa*’ must be given as ‘zakāt’.

Table (8): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	<i>'Bintu makhāḍa'</i> : a she camel in her first year	Transliteration and Interpretation
Khattab	<i>'Bintu makhāḍa'</i>	Transliteration
Abu Khalil	Yearling she colt	Mistranslation
Qadhi	She camel in her first year	Interpretation
Bewley	She camel in her first year	Interpretation
Suggested Translation	<i>'Bintu makhāḍa'</i> : a she camel in her first year whose mother is pregnant.	Transliteration and Interpretation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 8, above, Khan utilizes transliteration together with interpretation, whereas Qadhi and Bewly use interpretation only. These methods provide most of the meanings of the term *'bintu makhāḍa'*; nevertheless, they miss one aspect of the term which is that *'bintu makhāḍa'* is named so after its pregnant mother. These methods are ineffective to provide a comprehensive rendering of the meaning intended in the **ST**. As a result, there is minimal loss in meaning. In fact, their renderings are almost accurate and are faithful to the original term as they use both transliteration and interpretation. They adopt interpretation, which stresses the message and leaves the form. In particular, Bewley and Qadhi interpret the connotations of the term *'bintu makhāḍa'* but they drop the form. This strategy tends to present the function of the term to the target recipients; however, it lacks the form of the term. In brief, this strategy has a high level of accuracy to the original term

In contrast, Khattab just transliterates the term into English without explanation. It would be more accurate if Khattab interpreted '*bintu makhāda*' to provide all the meanings of the term to the **TT** audience.

Abu Khalil mistranslates the term as 'yearling she colt'. *Collins English Dictionary*, retrieved from www.collinsdictionary.com, defines 'colt' as "a male horse or pony under the age of four." This does not convey the right meaning of the term. Specifically speaking, and as Apter (2006) states, mistranslation is related to problems of faithfulness to the original text. In more detail, mistranslations lead to failure to capture the intended meaning.

To sum up, Khan, Bewley and Qadhi use interpretation to render the term, Khattab transliterates the term, while Abu Khalil mistranslates it. The researcher suggests '*bintu makhāda*': one year -female camel whose mother is pregnant.

3.2.4 حقة '*hiqa*'

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines '*hiqa*' as "أنثى الابل التي أتمت أربع سنين وجمعها حِقاق." (Lit. The female camel, which is four years, the plural, is '*hiqaq*'). Al-Qaradawi (1973: 85) defines '*hiqa*' as "a female camel aged four-years and travelers can ride it, named '*hiqa*' because it can carry both goods or people."

Table (9): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	She camel is its fourth year	Interpretation
Qadhi	<i>‘Ḥiqa’</i>	Transliteration
Abu-Khalil	Four year old she camel	Interpretation
Khattab	<i>‘Ḥiqa’</i>	Transliteration
Bewley	Three year old she camel	Partial Translation
Suggested Translation	<i>‘Ḥiqa’</i> : four year old-she camel, which can carry people and goods.	Transliteration and Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As Table 9, above, shows, *‘ḥiqa’* is rendered differently by the five translators. Khan and Abu Khalil render it as ‘she-camel in its fourth year’, which is an interpretation. Moreover, this strategy maintains most of the relevant connotations of the term. Their renderings are accurate to a high extent. These translations suggest that the **TT** recipients will be aware of the function of the term, hence pay the required amount of *‘zakāt’*. On the other hand, Qadhi and Khattab adopt transliteration only of the term *‘ḥiqa’*, which does not convey the meaning in the **TT**, so it needs clarification to the non-Arab audience. Additionally, transliteration without explanation results in low degree of accuracy and inconsistency to the **ST**.

Bewley translates the term *‘ḥiqa’* inaccurately as ‘three-year-old she camel’. This partial translation leads to some loss in meaning since *‘ḥiqa’* is four-year-old she camel. Thus, the rendering is rather inaccurate and hence betrays the target audience.

In conclusion, transliteration in addition to interpretation will retain the historical and Islamic values of the term *‘ḥiqa’*. Furthermore, these

strategies will cause the translation to reach the minds of **TT** readership, and, therefore, they will become familiar with the required amount of ‘zakāt’ to be paid. The researcher suggests ‘*hiqa*’ four year old-female camel, which can carry goods and people.

3.2.5 الجذعة ‘*jadhaa*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*jadhaa*’ as ”هي التي استكملت السنة الخامسة والجمع جذاع ، وقيل سميت كذلك “ (Lit. ‘*Jadhaa*’ is the female camel that is five years, the plural is ‘*jidhaa*’; it is called so because her teeth have fallen.) Ibn Qudama (1997) defines ‘*jadhaa*’ as four to five year old -she camel. It is called ‘*jadhaa*’ because its teeth have fallen.

Table (10): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	She camel in its fifth year	Interpretation
Bewley	‘ <i>Jadha ‘a</i> ’	Transliteration
Khattab	She camel in its fifth year	Interpretation
Qadhi	She camel in its fifth year	Interpretation
Abu-Khalil	‘ <i>Jadha ‘a</i> ’	Transliteration
Suggested Translation	‘ <i>Jadha ‘a</i> ’: five year old she camel whose teeth are falling or have fallen.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 10 above, the term ‘*jadha ‘a*’ has different representations by the above translators. In the translations of Abu Khalil and Bewley, ‘*jadha ‘a*’ is simply transliterated. This strategy is useful because it retains the foreignness of **ST** term. Abu Khalil and Bewley,

however, do not give further explanation to the **TT** receivers, which causes a semantic gap as well as ambiguity in the **TT**.

Khan, Qadhi and Khattab resort to interpretation of the term which covers most shades of meaning, such as *'jadha 'a'* is toothless. Specifically speaking, interpretation produces many shades of the term, hence the target recipients will not encounter difficulties in the **TT** because it covers most of the intended meaning of the term.

In summary, Abu Khalil and Bewley utilize transliteration without additional illustrations, while Khan, Khatab and Qadhi use interpretation without transliteration. To suggest an appropriate solution, transliterating the term *'jadha 'a'* along with full interpretation of the term will achieve a high level of accuracy to **ST**, as well as adequacy to serve the **TT** recipients.

A suggested translation is using transliteration plus explanation. Therefore, it will become: *'jadha 'a'* five year old she camel whose teeth are falling or have fallen.

3.3 'Zakāt' of Minerals and Trade

This category includes five terms. These are *'rikza'*, *'arriqqa'*, *'ūqqyya'*, *'al-ḥawl'* and *'luqqṭa'*.

3.3.1 رِكْزَة ‘rikza’

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines ‘rikza’ as, ”ما ركزه الله من معادن في باطن الأرض والجمع ركاز والركاز: قطع (Lit. What Allah puts inside the Earth of metals, the plural is ‘rikāz’ which is coins of gold and silver taken out of the Earth.)“

There is a debate among Muslim scholars about the meaning of this term. According to al- Habdan (2014), ‘rikāz’ is gold or silver taken out from the earth. While Barkati (2003) in *at-Taarif al-Fiqhia* defines ‘rikāz’ as buried wealth including both metals and buried money. However, al-Qahtani (2010) says that ‘rikāz’ includes the pre-Islamic buried treasures by disbelievers that were marked with their names, signs and crosses.

Table (11): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	‘Rikāz’	Transliteration
Bewley	<i>Ore</i>	Formal equivalence
Qadhi	Buried treasure	Partial Translation
Khatab	Treasure	Partial Translation
Abu Khalil	‘Rikāz’	Transliteration
Suggested Translation	‘Rikāz’: <i>What Allah puts inside the Earth of metals.</i>	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 11, both Khatab and Qadhi translate the term partially. More specifically, Khatab translates ‘rikāz’ as just ‘treasure’ and Qadhi translates it as ‘buried treasure’ ,but neither covers all its shades of meaning because ‘rikāz’ includes four possible connotations: silver and

gold, buried money and metals, buried treasure and pre-Islamic buried treasure by disbelievers. The term ‘buried treasure’ means, according to *Collins English Dictionary*, retrieved from www.collinsdictionary.com, “a collection of valuable old objects such as gold coins and jewels that has been hidden or lost”. The absence of the connotation ‘pre-Islamic buried treasure’, leads to deviation from the term and thus ‘buried treasure’ becomes inaccurate. In other words, the translation is inconsistent with the original term, which leads to loss in semantic meaning. Qadhi and Khattab are faithful to **ST** and they resort to partial connotation but for their lack of knowledge of the Islamic *Fiqh* and interpretations, they render the term as part from whole.

It is important to maintain the varied meanings of ‘*rikāz*’ because there are a number of rules and regulations on the ‘*zakāt*’ of ‘*rikāz*’. For example, ‘*rikāz*’ must be found in old buildings and in the battle land. Additionally, the amount of ‘*zakāt*’ is the fifth of the value of ‘*rikāz*’. Lastly, it is paid to needy people (Barkati, 2003).

In the second place, Bewley translates the term ‘*rikāz*’ by using formal equivalence. Bewley translates ‘*rikāz*’ as ‘ore’ which means in *Collins English Dictionary*, retrieved from www.collinsdictionary.com, “naturally occurring solid material from which a metal or valuable mineral can be extracted profitably”. The term ‘ore’ is classic and so is ‘*rikāz*’ in spite of the light difference in the meaning of ‘*rikāz*’ as ‘ore’. This translation maintains a higher degree of accuracy than others do.

In contrast to Qadhi and Bewley, Khan and Abu- Khalil use transliteration of '*rikāz*' into English. More specifically, they adopt transliteration without any compensation or explanation of the term '*rikāz*' causing partial loss in the original and intended meaning. Transliteration falls under part-to-part equivalence since it does not include all the meanings of the term. In particular, they resort to transliteration of it. In this sense, transliteration is foreignization of the term.

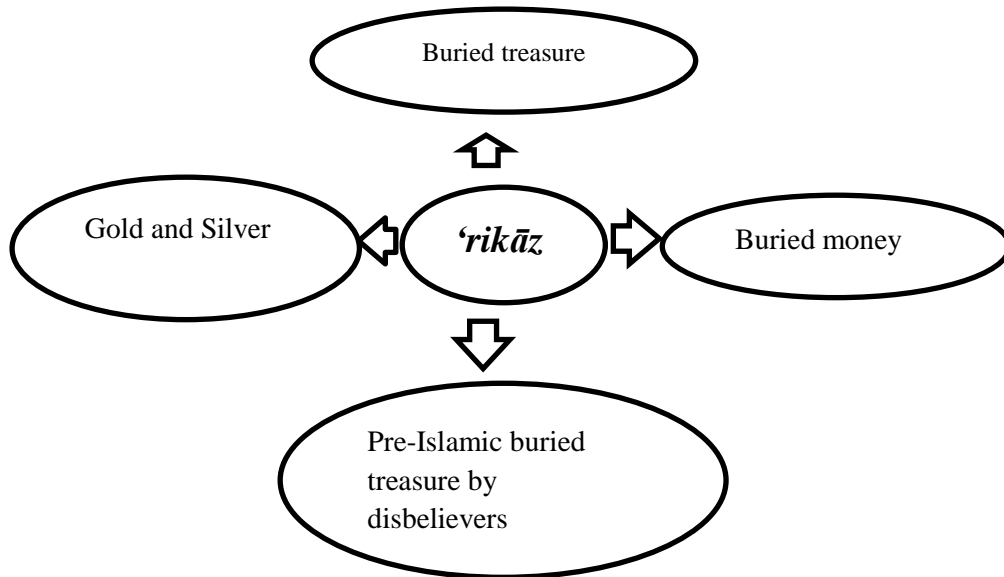


Figure (1): Shows all connotations of '*rikāz*'.

In conclusion, the most accurate rendering is Bewley's as she retains most of the meanings of the term. The researcher suggests, '*rikāz*': what Allah puts inside the Earth of metals.

3.3.2 الرقة '*ar-riqqa*'

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines '*arriqqa*' as "الفضة الخالصة سواء مضروبة أو غير مضروبة وتجمع على رقون"

“وقيل هي الورق الدراهم المضروبة من الفضة.” (Lit. The pure silver whether shaped or not, ‘*riqqa*’ is the shaped Dirhams, the plural is ‘*riqqūn*’, which is ‘*wariq*’, that is, the formulated silver Dirhams.) Salman al-Odeh (2015) explains that ‘*arriqqa*’ is both raw silver and that shaped into a piece of ornament. Al-Odeh (2015) maintains that on ‘*riqqa*’, ‘*zakāt*’ is 2.5%.

Table (12): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Silver	Partial Translation
Bewley	Silver	Partial Translation
Khatab	Dirham	Partial Translation
Abu Khalil	Silver	Partial Translation
Qadhi	Dirham	Partial Translation
Suggested Translation	‘ <i>Riqqa</i> ’ is both raw silver and that “shaped into a piece of ornament.”	Transliteration and Explanation

(See Appendices 2, 3, 4, 5, and 6.)

Table 12 above shows that the translators Khan, Bewley and Abu-Khalil use selected connotation of the term ‘*riqqa*’; however, they do not include all the connotations of the term, and thus cause a semantic gap. ‘*Riqqa*’ refers to pure silver either formulated or not. *Collins English Dictionary*, retrieved from www.collinsdictionary.com, offers the meaning of silver as “a valuable pale-grey metal that is used for making jewellery and ornaments”. This meaning fails to depict the Islamic connotations; consequently, these translations do not retain a high degree of accuracy and consistency to ‘*riqqa*’.

Catford (1965) states that in partial translation, some part or parts of the **SLT** are left untranslated or not incorporated in the **TLT**; therefore, partial translation causes loss of meaning and, hence, a skewed meaning.

This definition of a term in the source language text as it is in a dictionary or a glossary does not guarantee a successful translation inasmuch as the context and situation of the source term determine the translation strategy employed. As a result, translators are advised to consider the context of the **ST** to relay the communicative purpose of the term '*riqqa*' to the target audience in order to pay the exact amount of '*zakāt*'.

Khattab and Qadahi translate the term '*riqqa*' as '*Dirham*', which involves according to *Collins English Dictionary*, retrieved from www.collinsdictionary.com, any of various silver coins minted (in the Arab World) at different periods. In particular, we can see how this translation gives a skewed meaning largely. The use of silver in the translation of '*riqqa*' is more successful than the use of '*Dirham*'. House (1997:63) comes up with a translation method in which the essential requirement is for **ST** and the **TT** to match one another's function. The rendering is just thus considered adequate in quality if it matches the function of the original.

To conclude, the researcher suggests '*riqqa*' together with an explanation to make explicit the implicit connotations of the term '*riqqa*'.

3.3.3 ‘*ūqqyya*’ أَوْقِيَّة

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines ‘*ūqqyya*’ as ”مَعْيَارٌ لِلْوِزْنِ يُعَادِلُ 200-غَرَامٍ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ الرَّطْلِ الْإِثْنَيْ عَشَرَ وَالْجَمْعُ: أَوْاقٍ.“ (Lit. A measure of weight which equals 200 grams, it is one part of the twelfth parts of *ratl*, the plural is *awaqqi*.)

Al-Habdan (2014) points out that ‘*ūqqyya*’ was used in the Prophet’s (PBUH) time and onwards. An-Nabulsi (2005: 126) explains, “Zakat must not be given on less than five *awaqqi*”.

Table (13): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khattab	‘ <i>Ūqqyya</i> ’	Transliteration
Bewley	<i>Ounce</i>	Mistranslation
Abu Khalil	‘ <i>Ūqqyya</i> ’	Transliteration
Qadhi	‘ <i>Ūqqyya</i> ’	Transliteration
Khan	‘ <i>Ūqqyya</i> ’ of silver	Transliteration+Partial ranslation
Suggested Translation	‘ <i>Ūqqyya</i> ’: 119 grams of silver.	Tarnsliteration+ Explanatoin

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 13, Khattab, Abu Khalil and Qadhi choose to transliterate ‘*ūqqyya*’, which has no equivalent in the target language (English). Further, as all ‘*zakāt*’ terms are culture-bouund terms, ‘*ūqqyya*’ is a culture-specific term, Baker (1992: 21) says cultural-specific terms “refer to concepts, institutions and personnel, which are specific to the **SL** culture”. Hence, cultural-specific terms usually have no equivalents in the target language. There is no doubt that transliteration maintains the Islamic conception of the term ‘*ūqqyya*’, but transliteration alone is not sufficient to

produce accuracy and readability in the **TT**. Newmark (1988) suggests providing a detailed explanation, such as a footnote.

Bewley misrepresents the term ‘*ūqqyya*’ in the **TT** by utilizing the term ‘ounce’. In fact, *Collins English Dictionary* retrieved from www.collinsdictionary.com defines ‘ounce’ as “a unit of weight of one sixteenth of a pound weight (approximately 28 gram)”. Consequently, ‘ounce’ gives different connotations and senses for the term, resulting in a translation which lacks accuracy and consistency to the original term.

Khan opts for transliteration and partial connotation, which retains some shades of meaning of the term. He uses ‘*ūqqyya*’ of silver, which is more adequate than other translations. In other words, the level of accuracy is, to some extent, high.

In conclusion, most of the translators retain the form of the Islamic concept of the term ‘*ūqqyya*’ through transliteration but without explanation to the target readership, which results in an inevitable loss of meaning. It can also be noted that not all the translations serve the function of the intended meaning in the **TT**. Hence, translators should, to guarantee accuracy and comprehension of the target recipients, use transliteration with additional explanations, such as footnotes or notes. The researcher suggests ‘*ūqqyya*’: 119 grams of silver.

3.3.4 الحَوْل ‘*al-ḥawl*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines it as “السَّنة القمرية مقدار إثنتي عشرة دورة للقمر حول الأرض وطول الشهر القمريّ” (Lit. *As-sana al-Qamariyya* is twelfth lunar phase around the Earth, each lunar month is 29 days, the plural is ‘*aḥwal*’.)

Al-Odeh (2015) says that of the essential conditions of ‘*zakāt*’ is the passage of twelve ‘*Hijra*’ months. ‘*al-ḥawl*’, roughly 354 days, which is different from the solar year, which equals roughly 365 days. Al-Odeh (2015) explains that ‘*zakāt*’ amount is 2.5% of property, but if ‘*zakāt*’ is to be paid by the solar year, the required amount will be 2.577 %. Therefore, it is necessary to be aware of this stipulation.

Table (14): Below shows the five renderings of the term

Translator	Rendering	Strategy
Qadhi	‘ <i>Al-ḥawl</i> ’	Transliteration
Abu Khalil	A year passes	Partial Translation
Bewley	‘ <i>Al-ḥawl</i> ’: year	Transliteration+ Partial translation
Khattab	‘ <i>Al-ḥawl</i> ’ a year passes	Transliteration+ Partial translation
Khan	A year elapsed	Partial Translation
Suggested Translation	‘ <i>Al-ḥawl</i> ’: Islamic year roughly 354 days.	Transliteration +Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 14, Qadhi transliterates ‘*al-ḥawl*’ without adding any explanation. Although Qadhi represents the term by transliteration, which allows readers and researchers to reconvert the Islamic term from

English into Arabic, transliteration without explanation causes loss of meaning.

Abu-Khalil and Khan choose partial translation to render '*al-ḥawl*' as 'a year passes' assuming that this rendering can give the same referents and connotations in the target language. However, these renderings produce a semantically inaccurate, and misleading, result to the **TT** audience. In more detail, 'a year passes' and 'a year elapsed' give a generalization to the term '*al-ḥawl*' as a year of 365 days, while '*al-ḥawl*' is 354 days, thus translators should use 'a lunar year passes'. Dickens, Hervey and Higgins (2002) argue that generalizing translation is not acceptable if the omitted details are necessary in **ST** but not compensated for in the **TT** context. It can be figured out that generalizing translation entails a degree of translation loss.

Bewley and Khattab resort to transliteration and partial translation. Their translations maintain more accuracy to the original term in the **TT**, but they do not convey the exact pragmatic meaning, and thus this leads to some loss of meaning.

Overall, all translators do not take the context of the term into consideration because context is crucial here to comprehend the intended meaning of the '*al-ḥawl*'. In addition, all translators have not rendered the term in the **TT** perfectly. In doing this, translators need to bring meaning into the context of the term in order to produce a functionally adequate

result. The researcher suggests ‘*al-ḥawl*’ Islamic lunar year of roughly 354 days.

3.3.5 نُقْطَةٌ ‘*luqqṭa*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*luqqṭa*’ as ”ما يوجد على الأرض فيلتقط أو الشيء المتروك لا يُعرف له مالك (Lit. What is found on earth or something which does not belong to any one, the plural is *lūqaṭat*.)“

‘*Luqqṭa*’ means something is found and has an Islamic mark, or money found on land and its owner is unknown whether Muslim or non-Muslim (Barakati, 2003). Ibn al-Atheer (1979) states that ‘*luqqṭa*’ is precious metal such as gold or silver.

Table (15): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Lost things picked up by someone	Partial Translation
Bewley	Lost and Found things	Partial Translation
Khattab	‘ <i>Luqqṭa</i> ’	Transliteration
Abu Khalil	Trove Property	Partial Translation
Qadhi	Lost Property	Partial Translation
Suggested Translation	‘ <i>Luqqṭa</i> ’: lost Muslim or Non-Muslim money or precious metal like gold and silver and its owner is Known or unknown.	Transliteration+Explanation

(See Appendices 2, 3, 4, 5, and 6.)

In the first place, Khan translates one shade of meaning of the term ‘*luqqṭa*’. Hence, his rendering causes a semantic gap but maintains a satisfactory level of accuracy to the original term. Likewise, Bewley resorts

to the same strategy, and, therefore, Bewley's rendering is as inadequate as Khan's.

In the second place, Khattab chooses transliteration without making any comments or explanation. Although this method maintains the access to **ST**, it does not convey the message of the term. Consequently, this transliteration without explanation will sound misleading to the **TT** recipients.

In the third place, Abu-Khalil and Qadhi opt for partial translation, which does not maintain the intended functions and connotations of the **ST**. In more detail, they use almost the same terms, 'lost property' and 'trove property', which do not cover all shades of meanings of '*luqqṭa*' causing a semantic gap and inaccuracy to the original term. Abu Khalil and Qadhi's renderings are less accurate than Khan's and Bewley's.

In conclusion, translators should retain the Islamic term in the **TT** as well as provide an accurate explanation to the **TT** audience. Moreover, transferring this Islamic specific term from Arabic to English confronts the translator with a new social and cultural context different from that of **ST** situation. As a result, the role of the translator should facilitate the comprehension and intelligibility of **ST** term in the **TT** in order to make it easier to understand. The researcher suggests '*luqqṭa*' lost Muslim precious metal like gold and silver whose owner is unknown whether a Muslim or non-Muslim.

3.4 ‘Zakāt’ of Plants

This Category dicusses the following five terms. These are ‘*uthru*’, ‘*ṣā*’, ‘*kharāj*’, ‘*as-sāniya*’ and ‘*wasiq*’.

3.4.1 العُثْرُ ‘*athru*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com> defines ‘*athru*’ as ”الساقية التي تجري بها الماء أي ما سقته السماء من الشجر والزرع (Lit. The channel of water or what is watered by rains, the plural is ‘*athrayya*’.)

Ibn Qudama (1997: 54) defines ‘*athrayya*’ as plants that draw water through their roots without artificial means, such as buckets. Alternatively,, this means plants that are irrigated by rain or underground water, in essence, naturally. Ibn Baz (1996:77) states that “on ‘*athru*’, the tenth or (10%) must be given as ‘*zakāt*’ because planting ‘*athrayya*’ costs less than what is irrigated by artificial means”.

Table (16): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Water channels	Mistranslation
Abu Khalil	Channels	Mistranslation
Khattab	Deep roots	Partial Translation
Qadhi	Irrigated by bucket	Mistranslation
Bewley	Natural Means	Partial Translation
Suggested Translation	‘ <i>Athrayya</i> ’: plant, which gets water through its roots.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As Table 16 demonstrates, Khan, Abu Khalil and Qadhi mistranslate the term as ‘water channels, or irrigated by bucket’ since these meanings are literal, which leads either to ambiguity, skewing of the **ST** intentionality, or inaccuracy in rendering the source message to the target language reader. Besides, mistranslation is linked to problems of linguistic, textual and pragmatic faithfulness to the original term. Hence, mistranslation causes failures in comprehending the text and thus producing a translation which has full or partial loss of intended and contextual meanings since translators handle two linguistically and culturally different languages as Arabic and English. In addition, translation loss gives incomplete transfer of the **ST** into the **TT**, i.e., the loss of textuality and culture-bound characteristic features. Therefore, such mistranslations of the term incur prominent semantic loss as they are semantically and pragmatically less precise than the **ST**. Accordingly, these mistranslations are serious and misleading. (Dickens, Hervey and Higgins, 2002).

Farghal and Shunnaq (1999: 9) add that equivalence relies on “contextual factors”: the author, the text, and the audience. In this context, as *Hadith* is a sacred and sensitive text, translators should shed light on the text itself because it is considered as the most essential contextual factor.

Concerning the translations of Khan, Abu Khalil and Qadhi, context is not taken into consideration. In particular, the context is plants which are not watered by mechanical means, such as channels and buckets. In

addition, the Prophet (PBUH) intends plants that are watered naturally by rain, streams and groundwater. Accordingly, the TT recipients will confront a grave challenge in understanding, the intended meaning of the term as translated. Finally, using referential meaning causes unacceptable translation loss.

On the other hand, Khattab translates the term partially as ‘deep roots’. Khattab covers one shade of meaning without further explanation. This rendering is economical but semantically less accurate, which leads to loss of meaning. The translation of Khattab is more adequate than the translation of Khan, Abu Khalil and Qadhi, as Khattab’s maintains one shade of meaning of ‘*athrayya*’. Similarly, Bewley translates ‘by natural means’, which covers more shades of meaning. In this connection, Bewley’s rendering ‘*athrayya*’ achieves the purpose of the original term. As a result, Bewley’s rendering is the most accurate of all other translations.

In conclusion, using transliteration along with explanation attain more Islamic associations and connotations, Khattab ’s and Bewley ’s are more accurate than other renderings. The researcher suggests ‘*athrayya*’: plant which gets water through its roots.

3.4.2 صَاع ‘*ṣā*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*ṣā*’ as “مكيال للحبوب وقدرها أهل الحجاز ما يساوي 8 أرطل وجمعه، أصوع.”

(Lit. A measure used for cereals which equals 8 pounds, the plural is ‘*aswu*’.)

Ibn Qudama (1997) defines ‘*ṣā*’ as a measure of weight that equals four ‘*mūds*’, each *mūd* equals six hundred and fifty grams, so ‘*ṣā*’ equals two kilograms and six hundred grams. ‘*Ṣā*’ was used in the past to measure seeds, vegetables and fruits and to weigh foodstuffs.

Table (17): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	‘ <i>Ṣā</i> ’	Transliteration
Bewley	Amount of weight	Partial Translation
Qadhi	‘ <i>Ṣā</i> ’, measure	Transliteration+ Functional Equivalence
Khattab	Camel load	Mistranslation
Abu Khalil	‘ <i>Ṣā</i> ’	Transliteration
Suggested Translation	‘ <i>Ṣā</i> ’: a measure equals 2.6kg.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As Table 17 shows, Khan opts for transliteration of ‘*ṣā*’, which is a good translation strategy to render the term into English. It is claimed by many like Dickens, Hervey and Higgins (2002) and Newmark (1988) that transliteration maintains accuracy and consistency in translation, especially when the source and target languages come from different cultural and linguistic roots. Hence, transliteration is a recommended strategy when translating Islamic-specific terms, cultural terms and literary concepts (Hassan, 2016). Khan uses transliteration; however, he does not provide any further explanation, so this leads to loss of meaning and a possible

misunderstanding to the **TT** receivers. In a word, the use of transliteration without explanation causes a referential gap in the **TT**.

The term has a different representation in Bewley's translation. It is translated as 'amount of weight', which retains a general feature of 'ṣā'. This translation results in generalizing translation, i.e., dropping given properties of **ST** in the **TT** (Dickens, Hervey and Higgins, 2002). This method entails a high degree of loss of meaning. This rendering lacks accuracy to the original term, and, therefore, the use of the generic is inappropriate or misleading for the target audience. In this context, 'amount of weight' does not fully convey the intended meaning and function.

Qadhi, however, adopts both transliteration and functional equivalence in translating 'ṣā'. Transliteration is an appropriate strategy inasmuch as it retains the foreignness of the term including religious and historical references. Nord (2005) explains that foreignness is a significant component in documentary translation as it maintains the foreign elements in the **TT**. Qadhi also uses the functional equivalence which concentrates on transferring the meaning, and not form; however, this method is not successful in translating sacred texts since accuracy and faithfulness are the most important criteria. Moreover, the exact meaning and message will not be conveyed accurately in the **TT**, which leads to loss of meaning. Consequently, **TT** readers will be misled and confused.

Khattab mistranslates the term 'ṣā' as 'camel load' which makes great loss of meaning as well as inaccuracy to the original term. In fact, the

term ‘camel load’ has nothing to do with the intended meaning which is a measure that equals 2.6 Kg. In brief, Khattab has not produced an accurate translation, which causes an odd-sounding and awkward **TT**.

Abu-Khalil resorts to transliteration like Khan. Transliteration is an example of cultural borrowing, which transfers the foreign elements from the source language into the target language (Dickens, Hervey and Higgins, 2002). Unfortunately, Abu-Khalil does not insert an explanation into the **TT**.

Finally, the translations of Bewley and Qadhi are more adequate than other translations. In fact, all translations do not convey the true and accurate meaning of the term. To suggest a solution, translators firstly should cater for transliteration in order to retain the specificities of the original term. Secondly, translators should insert explanation, or a footnote. The researcher suggests ‘*ṣā*’, a measure that equals 2.6 Kg.

3.4.3 خَرَج *‘kharāj’*

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines *‘kharaj’* as “الضريبة المفروضة على الأرض أي على المحصول وجمعه، أَخْرَاج.” (Lit. The tax on land products, the plural is *akhrāj*.)

Ibn al-Atheer (1979) defines *‘kharāj’* as “an annual tax or payment on agricultural products. *‘kharāj’* is paid on agricultural lands which equals twenty golden Dirhams or what equals eighty-five grams of gold”. *‘kharāj’*

is obligatory on every planted land. Az-Zuhaili (1993: 85) points out that “the Prophet (PBUH) obliged *kharāj* when he conquered Khaibar”.

Table (18): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Yield	Partial Translation
Khattab	‘ <i>Kharāj</i> ’	Transliteration
Bewley	Crops	Partial Translation
Abu Khalil	Property	Mistranslation
Qadhi	Agricultural Produce	Partial Translation
Suggested rendering	‘ <i>Kharāj</i> ’: annual tax on land products, which equals 85 grams of gold as the minimum amount, which is 2.5%.	Translation+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 18, Khan translates ‘*kharāj*’ as ‘yield’. It means to bear or bring forth as a natural product, especially because of cultivation (*English Collins Dictionary*, retrieved from www.collinsdictionary.com). The term ‘yield’ is archaic and used as an agricultural term. However, it does not contain the particularities of the Islamic term; for instance, it lacks significant connotations, such as “annual tax and eighty- five grams of gold”. As a result, the term ‘yield’ leads to a serious loss of meaning and inaccuracy to the original term.

On the other hand, Khattab transliterates the term without explanation. Transliteration looks more like English since it uses the alphabetical system of the English language (Hassan, 2016). The problem in here is that Khattab does not provide interpretation, so the term is ambiguous and awkward to the **TT** readership.

In the translations of Bewley and Qadhi, it is rendered into ‘crops’ and ‘agricultural produce’ which are one shade of the meaning of *‘kharāj’*. These renderings do not convey all connotations and specifications of the original term. Therefore, these renderings cause unacceptable loss of the intended message content. More specifically, the term ‘crops’ results in generalizing translation that ignores the specificities of the original term. Consequently, this translation lacks the meanings of annual tax and eighty - five grams of gold. Hence, it is not precise enough.

In the translation of Abu Khalil, *‘kharāj’* is mistranslated into ‘property’, which does not reflect any shade of meaning of the original term. According to *Collins English Dictionary*, retrieved from www.collinsdictionary.com, ‘property’ means “thing or things belonging to someone; possessions collectively”. This rendering does not convey the references and connotations of the Islamic term.

To conclude, Khan’s translation is more adequate than other translations since it gives an archaic meaning but it lacks precision to a high extent. Moreover, it can be concluded that all the translators have not rendered the exact contextual meaning of **ST**. Transliterating the term retains the form of the original term, but coupled with a footnote or explanation should make it easier for the **TT** recipients to comprehend. The researcher suggests *‘kharāj’*: annual tax on land products, which equals 85 grams of gold.

3.4.4 السَّانِيَّةُ ‘as-sāniya’

Mu‘jam al-Ma‘āni, retrieved from <https://www.almaany.com>, defines ‘as-sāniya’ as “الناقة التي يسقى عليها الماء وجمعها السواني.” (Lit. The female camel used for carrying water, the plural is ‘as-sawāni’.)

Ibn Qudama (1997:187) states that ‘as-sawāni’ is the plural of ‘as-sāniya’, which means “animals that are used to get out water from wells to water land and plants. This irrigation method is unique to Saudi Arabia. It is used to transport water from wells to houses by using camels, bulls and donkeys.”

Table (19): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Land irrigated by well	Partial Translation
Khatab	Artificial means of irrigation	Partial Translation
Bewley	Irrigated land	Partial Translation
Abu Khalil	Artificial channels of irrigation	Mistranslation
Qadhi	What is watered by draught camels	Partial Translation
Suggested Translation	‘As-sawāni’: animals used to irrigate land.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 19, above, Khan, Khatab, Qadhi and Bewley use partial connotation. Firstly, Khan translates it as ‘land irrigated by well’, which does not give the precise meaning of **ST**. As a result, the target readership will not realize ‘as-sawāni’ nor the required amount of ‘zakāt’. Khatab resorts to partial connotation of ‘as-sawāni’ as artificial means of irrigation. *Merriam Webster Online Dictionary*, retrieved from

www.meriam-webster.com, defines it as “artificial means caused or produced by a human and especially social or political agency”. However, ‘*as-sawāni*’ refers to ‘animals’, not humans, which is a deviation from the intended meaning. Further, the translation of Khattab is generic and causes confusion to the target recipients. Thirdly, the translation of Bewley is ambiguous because it does not include more details and features of the term in spite of the use of the term ‘irrigation’. This translation causes a semantic gap of the original term. Lastly, Qadhi explains the term as ‘what is watered by draught camels’, which is one connotation of ‘*as-sawāni*’. According to *English Collins Dictionary*, retrieved from www.collinsdictionary.com, ‘draught’ refers to the load or quantity. This rendering does not specify that ‘camels’ carry water from wells. Another problem with this rendering is the specification of one species of animals, i.e., ‘camels’ that is inaccurate since ‘*as-sawāni*’ involves all kinds of animal, which can be used to extract water from wells, such as cows, horses, donkeys, and camels. Further, it can be noted that Qadhi does not render the original meaning of the term. Overall, Qadhi’s translation uses partial connotation for the term ‘*as-sawāni*’. Abu Khalil mistranslates the term as ‘channels’ which does not reveal the intended meaning of the term. In fact, mistranslation leads to misunderstanding of **ST** and distortion of the function and purpose of the message.

To conclude, renderings of ‘*as-sawāni*’ range between partial connotation and mistranslation. Of course, neither rendering conveys the

intended meaning adequately, thus all renderings are inaccurate and inconsistent to the original of term. This term should firstly be transliterated in order to retain the form of the term, in the **TT**, then, to use the functional equivalent, so that target recipients comprehend the message communicatively. For example, ‘*as-sawāni*’ are animals used to irrigate land from wells.

3.4.5 وَسَقْ ‘*wasiq*’

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>. defines ‘*wasiq*’ as “مكيال يعادل ستون صاعا يستخدم في قياس وزن الحبوب والتمر.” (Lit. A measure which equals sixty ‘*aswu*’, used for measuring the weight of cereals and dates.)

According to al-Albani (2008: 65) ‘*wasiq*’ is “a measure of grains which equals one hundred and thirty kilograms”. Al-Albani (2008) adds that the required amount of ‘*zakāt*’ is tenth.

Table (20): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	‘ <i>Wasiq</i> ’ (measure)	Transliteration+ Partial Translation
Khattab	‘ <i>Wasiq</i> ’	Transliteration
Bewley	‘ <i>Wasiq</i> ’ (grain measure).	Transliteration+ Partial Translation
Abu Khalil	‘ <i>Wasiq</i> ’ (special measure of grains).	Transliteration+ Partial Translation
Qadhi	‘ <i>Wasiq</i> ’ (measure of grain).	Transliteration+ Partial Translation
Suggested Rendering	‘ <i>Wasiq</i> ’: a measure that equals 130k.g.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 20, Khan, Bewley, Abu-Khalil and Qadhi render the term by transliteration plus partial connotation. To begin with, Khan transliterates the term and provides one of the meanings of '*wasiq*'. More specifically, the term 'measure' is generic and does not convey the exact intended meaning. As a result, the translation becomes imprecise. Overall, we can say that Khan represents the term by transliteration, but he does not communicate the meaning of the term properly. In the translation of Bewley, she uses transliteration and partial connotation of the term '*wasiq*'. This rendering is more comprehensible but elusive to the **TT** recipients as Bewley adds the term 'grains', which specifies the material measured. However, Bewley's translation is not consistent with the original term with reference to accuracy. In addition, it does not give the audience the exact weight. Abu-Khalil uses transliteration to retain the original pronunciation of the Islamic term. In addition, his translation gives one shade of meaning, so it is inaccurate and causes loss of the intended meaning of the original term. Qadhi's rendering, further, resorts to both transliteration, which is an indication of the form of the term and a partial connotation of it. However, '*ṣā*' here is not explained to the **TT** readership; therefore, this creates a lexical.

Khattab resorts to transliteration, which is a good technique for maintaining the term. However, this is done without explanation, which leads to loss of meaning. Overall, transliteration together with explanation conveys the pragmatic meaning effectively.

In conclusion, all translators keep the term ‘*wasiq*’ by transliteration, which maintains particularities of the Islamic term. In addition to transliteration, they utilize partial connotations except Khattab. To translate the term’s pragmatic meaning to the **TT** recipients, the researcher suggests ‘*wasiq*’, 130 kg grains measure.

3.5 ‘*Zakātul-fitr*’

This category includes five terms: ‘*zakātul-fitr*’, ‘*miskīn*’, ‘*fē sabil ellah*’, ‘*al-ghārim*’ and ‘*ibnus-sabil*’.

3.5.1 زكاة الفطر ‘*zakātul-fitr*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*zakātul-fitr*’ as “زكاة مفروضة على المسلمين ويجب إخراجها قبل اليومين” (Lit. Obligatory ‘*zakāt*’ on Muslims, and it should be paid before the last two days of the end of Ramadan, and before ‘*salatul-’īd*’.)

Ibn Baz (1996: 84) states that “it is an obligatory ‘*zakat*’ on Muslims which is paid during the last two days of Ramadan and before ‘*salatul-’īd*’”. It is specified as ‘*fitr*’ after the breaking of fasting every day in Ramadan. ‘*Zakātul-fitr*’ is paid on persons, not on men”. In other words, it is imposed on the souls of fasting Muslims, not on their properties. It equals three kilograms of flour, raisins, rice, dates or dried milk per person.

Table (21): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Obligatory charity: Tax after Ramadan	Mistranslation
Bewley	Fast Breaking Charity	Mistranslation
Qadhi	Alms due of Fast Breaking	Partial Translation
Khattab	Alms of Fast Breaking	Mistranslation
Abu Khalil	<i>'Zakātūl-fitr'</i>	Transliteration
Suggested Translation	<i>'Zakātūl-fitr'</i> : obligatory charity of 3kg of food prior to or by the end of Ramadan	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 21, Khan mistranslates *'zakātul-fitr'* as tax after Ramadan which is erroneous since it is paid in the last two days of Ramadan and not a tax. In particular, Khan has not transferred the exact intended meaning accurately and adequately. This mistranslation stems from misunderstanding of the nuances of the meaning of the term.

Similarly, Bewley mistranslates the term as 'fast breaking charity'. This is wrong because *'zakāt'* is obligatory, whereas charity is voluntary. Further, this rendering leads to deviation of the term from its intended meaning. Bewley is unaware of the exact pragmatic meaning, which is the obligatory *'zakātul-fitr'* before the end of Ramadan.

Qadhi's and Khattab's translations, further, cover a general shade of the meanings of *'zakātul-fitr'*, which is required alms on breaking fasting of Ramadan. Although this rendering is less erroneous than Bewley's and Khan's, one can observe that it does not convey the intended meaning accurately and communicatively. Significant meanings, such as the amount

of ‘*zakāt*’ as well as its time are lost. Therefore, there is semantic gap, and a loss of meaning, in the **TT**.

Abu-Khalil resorts to transliteration of the term. As said earlier, transliteration alone is not enough, as it cannot convey the accurate meaning of the term. This rendering needs more clarification by explanation or adding footnotes.

By and large, none of the above translations succeeded to render the true Islamic meaning. Besides, it can be noted that only Abu Khalil retains the term in the **TT** by using transliteration. However, translating the term functionally and communicatively requires one to specify the amount of ‘*zakātul-fitr*’ to the **TT** recipients. Accordingly, the researcher suggests ‘*zakātul-fitr*’, obligatory charity of 3 kg of food prior to or by the end of Ramadan.

3.5.2 مسكين ‘*miskīn*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*miskīn*’ as “هو من عنده أقل من النفقة لنفسه ولأهله، أي من لا يمتلك شيئاً.” (Lit. ‘*Miskīn*’ is the person who has less than enough money for himself and his family, which means that the one who has nothing.)

According to at-Tabari (1994: 64), ‘*miskīn*’ is “someone who does not have enough money and, therefore, asks people to help him/her”. He adds that there is a difference between ‘*faqīr*’ and ‘*miskīn*’. ‘*Faqīr*’ is the one who has nothing and bashful to ask people. In fact, ‘*miskīn*’ is one kind

of ‘*zakāt*’ recipients in Islam. An-Nabulsi (2005) explains that ‘*miskīn*’ is someone who is unable to work. At-Tabari (1994) states that ‘*miskīn*’ is someone who does not have enough food or furniture or a house.

Table (22): Shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Poor	Partial Translation
Khattab	Needy	Partial Translation
Bewley	Unfortunate	Partial Translation
Abu Khalil	Destitute	Partial Translation
Qadhi	Indigent	Partial Translation
Suggested Rendering	‘ <i>Miskīn</i> ’: a moneyless person who is poor and unable to work.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 22, the five translators use partial translation, so to examine the meanings of the term, an encyclopedic dictionary is important here. *English Collins Dictionary*, retrieved from www.collinsdictionary.com, defines ‘poor’ as “the simple, direct term for one who lacks the resources for reasonably comfortable living”. *Merriam Webster Dictionary*, retrieved from www.merriam-webster.com, mentions that ‘needy’ means people who do not have enough food, medicine, clothing, or adequate housing. Bewley’s ‘unfortunate’ refers to marked or accompanied by or resulting in misfortune.

‘Destitute’ means lacking possessions and resources, especially suffering extreme poverty (*Merriam Webster Dictionary*, retrieved from www.merriam-webster.com). In general, they serve the function of

translation. Lastly, ‘indigent’ entails totally lacking in something specified. These meanings deviate a little from the original meaning of the term.

Conspicuously, all the renderings are, mostly, acceptable; they convey most of the meanings of ‘*miskīn*’ except that ‘*miskīn*’ asks people to give him/her money. Moreover, these renderings are almost accurate; they communicate the purpose of the term to the **TT** recipients. In particular, these translations give a meaning of needy people who deserve assistance. More specifically, all the translators resort to partial translation to convey the meaning of ‘*miskīn*’ to the **TT** audience.

To overcome this problem, translators should provide transliteration to enable the **TT** recipients to access the original meaning of the term and it is necessary for maintaining the Islamic reference.

In conclusion, transliteration together with formal equivalence will guarantee the accuracy of the translation of the term and the demonstration of its particularities. The researcher suggests ‘*miskīn*’, a moneyless person who is poor and unable to work.

3.5.3 *fē sabil ellah* ‘في سبيل الله’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*fē sabil ellah*’ as “المصارف العامة في الخير كبناء الجسور والمساجد والمدارس طاعةً” (Lit. General expenditure for welfare such as building bridges, schools and moseques in obedience of Allah.)

According to Ibn Qudama (1997: 84), *‘fē sabil ullah’* means the “Jihadists who are volunteers to fight for Islam, so they do not receive any payment from the Muslim state”. This group of Muslims are *‘zakāt’* recipients. Ibn Arabi (2000) says that *‘fē sabil ullah’* are pilgrims to Mecca, so they are travelling to submit to Allah. Sayyid Qautub (1980: 73) states that this refers to “every good deed to fulfill the duty towards Allah”. However, the vast majority of *Fuqaha* agree that *‘fē sabil ullah’* refers to *Jihad* for the sake of Allah to defend and spread Islam.

Table (23): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	In the cause of Allah	Literal Translation
Bewley	In the cause of Allah	Literal Translation
Qadhi	In the Service of Allah	Literal Translation
Khattab	Those Struggling in the way of Allah	Literal Translation
Abu Khalil	For the Sake of Allah	Literal Translation
Suggested Translation	<i>‘Fē sabil ullah’</i> : Mujjahedīn who defend and spread Islam	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 23, in the five translations, literal translation is obvious. Newmark (1988: 46) mentions that literal translation occurs when “the **SL** grammatical constructions are converted to their nearest **TL** equivalents but the lexical words are again translated singly, out of context”. Accordingly, Newmark (1988) puts constraints on literal translation, such as that literal translation is out of context. He adds that the more the terms are context dependent, the less literal translation is used and the more terms are context- independent, the more literal translation is to be

followed. This indicates that these translations need more explanation to make explicit all connotations for the **TT** recipients of the term in question. As a result, translators should be precise when translating such terms. Overall, literal translation adheres to the denotative meaning, but in a sacred text, there are many sensitive particularities in the **ST**, hence, it is not enough.

Khatab translates the term into ‘those struggling in the way of Allah’, which is more intelligible than other renditions. It gives a meaning of fighting for Allah’s cause, but it lacks the connotation of *Jihad*. In particular, Khatab succeeds to render some aspects of the term; however, he fails to translate other important connotations, i.e., ‘*mujahedīn*’ to spread Islam.

In conclusion, none of the five translators succeeds to render the exact meaning of the term, which causes loss of meaning. Khan deletes the term, which is unacceptable. Bewley, Qadhi and Abu Khalil resort to literal translation, which does not secure the intended meaning. Khatab uses partial translation, which is more correct than other translations, but still, it does not convey the exact meaning of the original text in the **TT**. This term should be transliterated and explained by footnotes or a definition. The researcher suggests, ‘*fē sabil ellah*’ mujjahedīn who defend and spread Islam.

3.5.4 الغارم ‘*al-ghārim*’

Mu'jam al-Ma'āni, retrieved from <https://www.almaany.com>, defines ‘*al-ghārim*’ as ”هو الذي أثقلته الديون الشخصية ولا يجد وفاءً لها، ومن يتحمل (Lit. The person who is overloaded with personal debts, so he cannot repay, and the one who is responsible for reconciliation among people, which is a condition to achieve reconciliation, the plural is ‘*al-ghārimūn*’.)

Sheikh Muhamad an-Nabulsi (2005) states that ‘*al-ghārimūn*’ is the plural of ‘*al-ghārim*’ which refers to people who are debt-laden because they buy their needs. This kind of people is among the people who deserve ‘*zakāt*’. The condition to give ‘*zakāt*’ to them is that ‘*al-ghārimūn*’ are in need. Ibn Baz (1996) says that they are people who are indebted for their personal needs or for reconciling between people who get indebted as a condition to achieve it.

Table (24): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	People in debt	Partial Translation
Bewley	Indebted people	Partial Translation
Qadhi	Overburdened people with debts	Interpretation
Khatab	Those in debts	Partial Translation
Abu Khalil	Debtors	Partial Translation
Suggested Rendering	‘ <i>Al-ghārim</i> ’: debt laden person who is in need.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 24, partial translation is a common strategy adopted by Khan, Khatab, Abu Khalil, and Bewley. Partial translation

covers one aspect of the intended meaning of the term ‘*al-ghārimūn*’ and omits an important meaning, which is a condition to give ‘*zakāt*’ to this group of people. The pragmatic and referential meanings are partially lost and thus, this results in semantic gaps and confusion. Further, the message will not be conveyed to the **TT** recipients adequately.

In the translation of Qadhi, it is interpreted into “‘overburdened people with debts’”, which covers all shades of meanings of the original term. More specifically, Qadhi’s rendering is more adequate than other renderings because it conveys the whole message of the **ST**, in the **TT**. In this vein, this translation serves the same function of **ST** and, therefore, produces a communicatively adequate result.

In conclusion, translators resort to partial translation, which impedes conveying the whole, message precisely and properly. However, the translation of Qadhi is more communicative and functional to the **TT** audience. The researcher suggests, ‘*al-ghārim*’: debt-laden person who is in need.

3.5.5 ابنُ السَّيْلِ ‘*ibnus-sabīl*’

Mu’jam al-Ma’āni, retrieved from <https://www.almaany.com>, defines ‘*ibnus-sabīl*’ as “المسافر الذي لا يملك زاداً كثيراً والمنقطع يُريد الرجوع إلى بلده ولا يجد ما يبلغ به.” (Lit. The traveler who does not have enough food and who does not have enough money to return to his home.)

Al-Albani (2008: 67) defines *‘ibnus-sabīl’* as the “one who travels on the road. *‘ibnu-sabil’* is a traveler who has not enough money to return to his country, so this person deserves to have *zakāt*”. Ibn Baz (1994: 84) states *‘ibnus-sabīl’* is “a moneyless foreigner who is travelling for a legal goal”.

Table (25): Below shows the five renderings of the term

Translator	Rendering	Strategy
Khan	Traveler	Literal Translation
Bewley	Son of the road	Literal Translation
Qadhi	Traveler	Literal Translation
Khattab	Wayfarer	Literal Translation
Abu Khalil	Wayfarer	Literal Translation
Suggested Rendering	<i>‘Ibnus- sabīl’</i> : insolvent foreigner or wayfarer.	Transliteration+ Explanation

(See Appendices 2, 3, 4, 5, and 6.)

As shown on Table 25, all the translators use literal translation. In the first analysis, in the translations of Khan and Qadhi, it is a ‘traveler’ which is a generic term and does not provide the significant condition of receiving ‘*zakāt*’, that is, the traveler is in need of money to return to his homeland. Perhaps they resort to a dictionary to give this meaning, but dictionaries provide the referential, literal, and semantic meanings of the term. Therefore, these meanings are out of context. For example, *Collins English Dictionary*, retrieved from www.collinsdictionary.com, defines ‘traveler’ as “a person who does not live in one place but travels around, especially as part of a group”. This definition deviates from the meaning of the original term, thus, the translation of Khan and Qadhi is not precise enough to capture the intended message. In the second analysis, Bewley

translates it as ‘son of the road’. This rendering is exotic and alien in the **TT**. Dickens, Hervey and Higgins (2002: 29-30) define exoticism as one which constantly uses grammatical and cultural features imported from **ST** with minimal adaptation and which signals the exotic source culture and its cultural strangeness. This translation leads to a semantic gap and inaccuracy in the translation of the **ST**, as the **TT** does not serve the function of the **ST**. In the third analysis, Abu Khalil and Khatab use ‘wayfarer’, which is a literal meaning of ‘*ibnu-sabīl*’. *Merriam Webster Dictionary*, retrieved from www.merriam-webster.com, defines ‘wayfarer’ as a person who travels from place to place usually by walking. This meaning does not include other travelers by car, bus, train, and plane. In more detail, this meaning is limited and causes a semantic gap to the **TT** audience.

In the final analysis, all translators resort to literal translation of the term ‘*Ibnus-sabīl*’, which leads to inaccuracy in the translation of the original term. The term should be translated with reference to its context, so the pragmatic meaning can appear adequately. The term should be first transliterated to let the **TT** recipient access the Arabic pronunciation and, secondly, to retain the specific associations and connotations of the term and to make them clear to the **TT** audience. It is also reasonable to insert explanation, footnote or definition. The researcher suggests ‘*ibnus-sabīl*’: insolvent foreigner- wayfarer.

Table, below, shows frequency (and percentage) of the strategies adopted by the five translators in the translations of the '*zakāt*' terms discussed and analyzed.

Table (26): Percentages of Used Translation Strategies

Strategy	Frequency	Percentage
1. Partial translation	66	52.8%
2. Transliteration	28	22.4%
3. Mistranslation	18	14.4%
4. Interpretation	10	8%
5. Deletion	3	2.4%
5. Deletion	3	2.4%
Total	125	100.00%

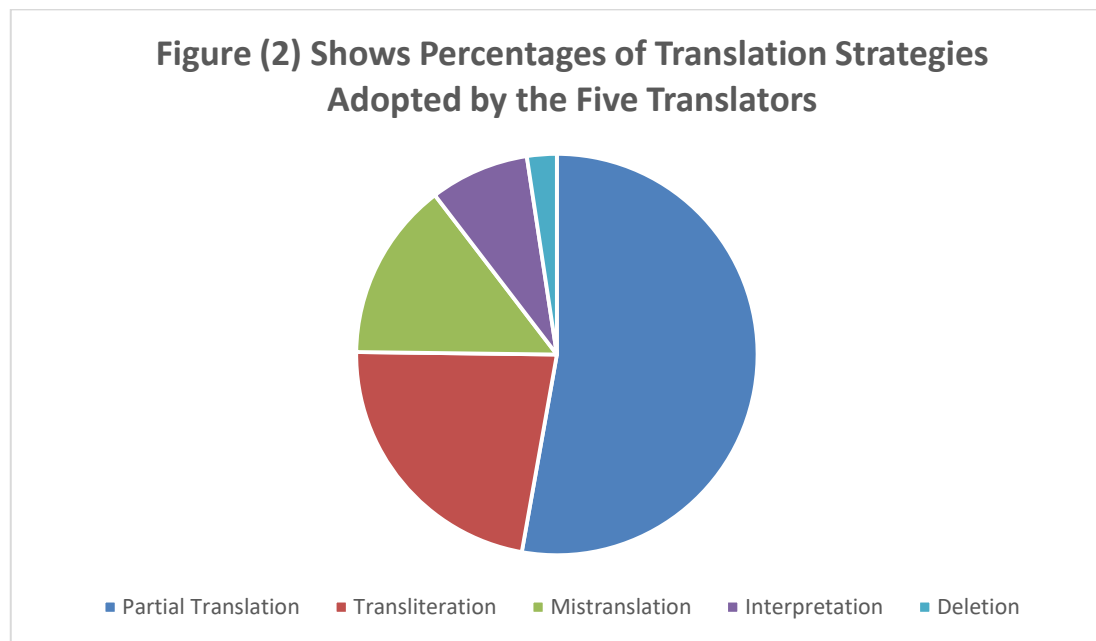


Figure (2): Percentages of Adopted Translations

Chapter Four

Conclusions and Recommendations

4.1 Conclusions

This thesis is primarily based on descriptive, contrastive analysis of five translations of selected ‘*zakāt*’ terms in Hadiths of the Prophet Muhammad (PBUH). *Fiqh al-Hadith* books (*Fiqh al-Zakat*, 1979) and (*Fiqh as-Sunnan*, 2008), *Tafsir al-Hadith* books (*Tafsir al-Qurtubi*, 1964), and (*Tafsir at-Tabari*, 1994) and dictionaries (*English Collins Dictionary*, retrieved from www.collinsdictionary.com) and (*Merriam-Webster Online Dictionary*, retrieved from www.merriam-webster.com) were the major references to the researcher in his research for the meanings of selected ‘*zakāt*’ terms. Translators need to refer to such to convey the true meanings of ‘*zakāt*’ term for the **TT** readership.

A translator’s skopos is to inform, educate and direct the **TT** recipients to pay ‘*zakāt*’ properly. However, adopting partial or literal translation will negatively affect the translated content of ‘*zakāt*’ terms. In this context, domestication assassinates the foreignness of the translated terms.

The researcher has reached the following conclusions concerning translating ‘*zakāt*’ terms, i.e., sacred Islamic texts:

1. '*Zakāt*' terms are Islamic terms since they involve content from the Sunnah of the Prophet Muhammad (PBUH). Mostly, the translated terms do not obtain the equitable associations, connotations and references in the target language.
2. The translators resorted to literal translation in translating '*zakāt*' terms since there is no equivalence between English and Arabic. This is because the translators do not refer to *Hadith* exegeses which give the exact meanings, intended in the *Hadith*. If they had, they would have produced adequate translation.
3. Failure to comprehend the pragmatic and referential meaning leads to mistranslation and thus leads to a high degree of loss in meaning. Misunderstanding the term being translated as context-dependent leads the translator to use the wrong translation method.
4. Translation of a shade of meaning of a '*zakāt*' term leads to a semantic gap in the **TT** and, hence, an inaccurate rendition causes a mismatch of the communication from the **ST** into the **TT**.
5. Deletion or undertranslation is an inappropriate translation strategy in sacred texts since it leads to great loss in meaning. Moreover, religious texts are loaded with meaning, which means that their semantic range is very wide and cannot be translated adequately with a single word. Any deletion causes misunderstanding to the **TT** receivers.

4.2 Recommendations

Accordingly, the researcher presents the following recommendations:

1. A footnote or an explanation helps the **TT** recipients to comprehend the content of **ST** and to learn more about '*zakāt*' and Islam. Footnotes and explanation provide information to make the **TT** readership grasp all the meanings of '*zakāt*' terms.
2. Foreignization can preserve the particularities and connotations of **ST** in the **TT**. Transliteration is an example of foreignization to secure the **TT** recipients access to the pronunciation and peculiar aspect(s) of Islamic terms.
3. Producing translation of '*zakāt*' terms must be done according to Fiqih books to enable translators to translate the exact meanings of these terms.
4. Literal and partial translations should be avoided, as they do not convey the whole meaning of **ST** in the **TT**. More specifically, literal translation is not acceptable in the translation of sensitive texts as the ones in our case here.
5. Deletion of any term in a sacred text is intolerable because deletion hides necessary details and content from the **TT** readership. Dickens, Hervey, and Higgins (2002) state that deletion is possible when the

information in the **ST** is unnecessary and causes confusion to the **TT** recipients.

6. Intensive courses in Islamic texts translation should be provided at academic institutions to ensure that Arab graduates from related departments have the potential to be professional translators in this field. This can be done through scholarships for those studying Islamic texts translation. Further, it can be done through preparing Islamic *Fiqh* dictionaries serving as references for the non-Arab scholars.
7. Revisions of religious translations should be done by specialized bodies to shoulder the responsibility of editing and revising the *Hadith* translations to remove all deficiencies and errors in these translations. This ensures retaining the original text in the **TT** as well as maintaining adequacy as much as possible.
8. Translators must be quite proficient in Arabic and English. Moreover, translators should possess deep knowledge of Islam.. Hence, this knowledge is crucial to produce adequate translation.
9. The formation of Islamic bodies, societies, academies, etc, to be responsible for the translation of Islamic sacred texts is highly significant.

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Appendix (1)

Arabic Text

Here- in below are thirteen Hadiths, two to three from each of the five Hadith Collections, and they contain the twenty-five selected 'Zakāt' terms subject of tge analysis:

A) From

البخاري، محمد بن اسماعيل (2002): صحيح البخاري، بيروت، لبنان، دار الكتب العلمية للنشر والتوزيع.

عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ بَلَغَتْ عَنْْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عَنْْدَهُ جَذَعَةٌ وَعَنْْدَهُ جَقَّةٌ ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحَقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ أَوْ عَشْرِينَ دِرْهَمًا ، وَمَنْ بَلَغَتْ عَنْْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيْسَتْ عَنْْدَهُ الْجَذَعَةُ ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ ، وَمَنْ بَلَغَتْ عَنْْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيْسَتْ عَنْْدَهُ إِلَّا بِنْتُ لَبُونٍ ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْطِي شَاتَيْنِ أَوْ عَشْرِينَ دِرْهَمًا ، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ لَبُونٍ وَعَنْْدَهُ جَقَّةٌ ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحَقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ ، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ لَبُونٍ وَلَيْسَتْ عَنْْدَهُ وَعَنْْدَهُ بِنْتُ مَخَاضٍ ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَيُعْطِي مَعَهَا عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ وَفِي صَدَقَةِ الْغَنَمِ إِذَا كَانَتْ أَرْبَعِينَ إِلَى عَشْرِينَ وَمِائَةِ شَاةٍ ، فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِ مِائَةٍ فَفِيهَا ثَلَاثُ شِبَاهٍ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ فَفِي كُلِّ مِائَةِ شَاةٍ ، فَإِذَا كَانَتْ سَائِمَةً الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةٍ وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَّةِ رُبْعُ الْعَشْرِ ، فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا". (صحيح البخاري، 2002، ص.377)
عن أنس رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "لا يُخْرَجُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ إِلَّا مَا شَاءَ الْمُصَدِّقُ". (صحيح البخاري، 2002، ص.381)
عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال "أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَجَسَابِهِ عَلَى اللَّهِ وَاللَّهُ لَا قَاتِلَ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا". (صحيح البخاري، 2002، ص.384)

B) From

الترمذي، أبو عيسى (1996): سنن الترمذي، بيروت، لبنان، دار الغرب الإسلامي.

عن أبي أمامة قال: قال رسول الله: "فَضَّلُ الصَّدَقَاتِ ظِلُّ قُسْطَاطٍ فِي سَبِيلِ اللَّهِ، وَمَنْبَحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طَرُوقَةٌ فَحَلٌّ فِي سَبِيلِ اللَّهِ". (الترمذي، 1996، ص.469).
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ". (الترمذي، 1996 ، ص. 563)

C) From

النسائي، أحمد (201): سنن النسائي. بيروت، لبنان. مؤسسة الرسالة.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : "الْعَجَمَاءُ جُبَارٌ ، وَالْبَنَرُ جُبَارٌ ، وَالْمَعْدُنُ جُبَارٌ ، وَفِي الرِّكَازِ الْخُمْسُ". (النسائي، 2001، ص.422).
عن عبد الله بن عمر عن النبي - ﷺ - قال : "فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَشْرِيَا الْعَشْرُ ، وَمَا سَقَى بِالسَّائِيَةِ نِصْفُ الْعَشْرِ". (النسائي ، 2001، ص.496)

D) From

أبو داوود، سليمان (2009): سنن أبي داوود، بيروت، لبنان، دار الرسالة العالمية.

عَنْ عَطَاءِ بْنِ يَسَارٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا تَجُلُ الصَّدَقَةَ لِغَنِيِّ إِلَّا لِخَمْسَةِ : لِغَارٍ فِي سَبِيلِ اللَّهِ ، أَوْ لِغَامِلٍ عَلَيْهَا ، أَوْ لِغَارِمٍ ، أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ ، أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصَدِّقَ عَلَى الْمِسْكِينِ ، فَأَهْذَاهَا الْمِسْكِينُ لِلْغَنِيِّ". (سنن أبي داوود، 2009، ص.381)
عن عمرو بن شعيب أن النبي ﷺ قال " أَلَا إِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرَ أَوْ أُنْثَى حُرٌّ أَوْ عَبْدٌ صَغِيرٌ أَوْ كَبِيرٌ مُدَّانٍ مِنْ قَمْحٍ أَوْ سِوَاهُ صَاعٌ مِنْ طَعَامٍ ". (سنن أبي داوود، 2009، ص.412)
عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "إِذَا كَانَتْ لَكَ مَائَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا خَمْسَةٌ دَرَاهِمَ ، وَلَيْسَ عَلَيْكَ شَيْءٌ يَغْنِي فِي الذَّهَبِ حَتَّى يَكُونَ لَكَ عَشْرُونَ دِينَارًا ، فَإِذَا كَانَ لَكَ عَشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا نِصْفُ دِينَارٍ ، فَمَا زَادَ فَحِسَابُ ذَلِكَ". (سنن أبي داوود، 2009، ص.421)

E) From

أنس، مالك بن (1985): موطأ الإمام مالك، دمشق، سوريا، مصطفى البابي الحلبي.

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ أَعْرَابِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ "عَمَّا يَلْتَقِطُهُ فَقَالَ عَرَفْتُهَا سَنَةً ثُمَّ اخْفَظَ عَقَاصَهَا وَوَكَّاهَا فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِهَا وَإِلَّا فَاسْتَنْفِهَا قَالَ يَا رَسُولَ اللَّهِ فَضَالَةٌ أَلْعَنَ قَالَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّنْبِ قَالَ ضَالَّةُ الْإِبِلِ فَتَمَعَّرَ وَجْهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لَكَ وَلَهَا مَعَهَا جَدَاؤُهَا وَسِقَاؤُهَا تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ". (موطأ الإمام مالك، 1985، ص.396)
عن ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " لِأَنْ يَمْنَحَ أَحَدُكُمْ أَرْضَهُ خَيْرٌ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَجًا مَغْلُومًا ". (موطأ الإمام مالك، 1985، ص.425)
عن أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يَزْكِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ فَمَنْعَهُ مِنْ ابْنِ السَّبِيلِ وَرَجُلٌ بَايَعَ إِمَامًا لَا يَبَايِعُهُ إِلَّا لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخَطَ وَرَجُلٌ أَقَامَ سُلْعَتَهُ بَعْدَ الْعَصْرِ" (موطأ الإمام مالك ، 1985، ص.439).

Appendix (2)

Khan's Rendering

<p>Narrated Abu Baker that the Messenge of Allah (PBUH) said, "Whoever had to pay she-camel in its five year as Zakat from his herd of camels and he had not got one, and he had she-camel in its fourth year, it should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay she-camel in its fourth year as Zakat and he had none but had she-camel in its five year , it should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay she-camel in its fourth year as Zakat and he had not got one, but had a Bint Labun (she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay she camel and had a she-camel in its fourth year, it should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a Bint Makhad (she camel in her first year), that Bint Makhad should be accepted from him along with twenty Dirhams or two sheep. As regards the Zakat for the pasturing animal; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. In addition, if somebody has less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one fortieth of the lot (i.e. 2.5%), and if it is value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can". (<i>Sahihul Bukhariyy</i>, 2002, p. 351)</p>
<p>Narrated Anas that the Messenge of Allah (PBUH) said, "Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes". (<i>Sahihul Bukhariyy</i>, 2002, p. 356)</p>
<p>Narrated Abu Huraira that Allah's Messenger (PBUH) said, " I have been ordered (by Allah) to fight the people till they say: <i>La iláha ill-Allah</i> (none has the right to be worshipped but Allah) and By Allah! I will fight those who differentiate between the Salát (prayer) and the Zakát, By Allah! If they pay me the Zakat and withhold even a she-kid goat, I will fight with them for it" (<i>Sahihul Bukhariyy</i>, 2002, p. 365)</p>
<p>Narrated Abu Umamah that the Prophet (PBUH) said, "The most virtuous of charitable spending is the shade of a tent in the cause of Allah, or giving a servant in the cause of Allah".(<i>Sahihul Bukhariyy</i>, 2002, p. 367)</p>
<p>Narrated by Abu Sa'id Al-Khudri that the Prophet (PBUH) said, "No Zakat is imposed on less than five wasiq (measure); no Zakat is imposed on less than five uqqyya, and no Zakat is imposed on less than five camels". (<i>Sahihul Bukhariyy</i>, 2002, p. 369)</p>
<p>Narrated Abu Huraira that the Prophet (PBUH) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on rikaz".(<i>Sahihul Bukhariyy</i>, 2002, p. 371)</p>
<p>Narrated `Abdullah Ibn Omar that the Prophet (PBUH) said, "A tenth is payable on what is watered by rain or rivers or brooks or from water channels and a twentieth on land irrigated by well".(<i>Sahihul Bukhariyy</i>, 2002, p. 373)</p>

Narrated Narrated Ata ibn Yasar that the Messenger of Allah (PBUH) said, "Sadaqah may not be given to rich man, with the exception of five classes: One who fights in the cause of Allah , or who collects it, people in debt , or a man who buys it with his money, or a man who has a poor neighbour who has been given sadaqah and gives a present to the rich man".(<i>Sahihul Bukhariyy</i> , 2002, p. 375)
Narrated 'Amr bin Shu'aib that the Messenger of Allah (PBUH) said, " Obligatory charity(tax after Ramadan) is payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one sa' of dried dates or one sa' of barley".(<i>Sahihul Bukhariyy</i> , 2002, p. 377)
Narrated Ali ibn Abu Talib that the Prophet (PBUH) said, "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and a year elapsed on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly".(<i>Sahihul Bukhariyy</i> , 2002, p. 381)
Narrated Zayd ibn Khalid al-Juhani that the Prophet (PBUH) said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about lost things picked up by someone ? The Prophet (PBUH) said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it".(<i>Sahihul Bukhariyy</i> , 2002, p.387)
Narrated Ibn Abbas that the Messenger of Allah (PBUH) said, "It is better for one of you to lend to his brother than to take yield from him" (<i>Sahihul Bukhariyy</i> , 2002, p. 392)
Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from traveler . -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer".(<i>Sahihul Bukhariyy</i> , 2002, p 397)

Appendix (3)

Qadhi's Rendering

Narrated Abu Baker that the Messenger of Allah (PBUH) said, "Whoever had to pay **she-camel in its five year** as Zakat from his camels and he had not got one, and he had **Hiqqa**, it should be accepted from him along with two sheep if they were available or twenty Dirhams one Dirham (equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had a should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a **she-camel in her second year**, it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay she-camel in her second year and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay she-camel in her second year and he had not got one but had a **she camel in her first year**, that she camel in her first year should be accepted from him along with twenty Dirhams or two sheep. If sheep are between forty and one-hundred-and-twenty sheep, one **sheep** is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. In addition, if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For **Dirham** the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can". (Sunan Abu Dawood, 2008, p.619)

Narrated Anas that the Allah's Messenger (PBUH) said, "Neither an old nor a defected animal, nor a **male-sheep** may be taken as Zakat except if the Zakat collector wishes". (Sunan Abu Dawood, 2008, p.620).

Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "I have been ordered (by Allah) to fight the people till they say: *La iláha ill-Allah* (none has the right to be worshipped but Allah) and By Allah! I will fight those who differentiate between the Salát (prayer) and the Zakát By Allah! If they pay me the Zakat and refused even a **female-kid goat**, I will fight with them for it". (Sunan Abu Dawood, 2008, p.623)

Narrated Abu Umamah that the Prophet (PBUH) said, "The most virtuous of charitable spending is the shade of a tent in the Service of Allah, or giving a servant in the service of Allah and to provide a **stallion in the Service of Allah**". (Sunan Abu Dawood, 2008, p.627)

Narrated by Abu Sa'id Al-Khudri that the Prophet (PBUH) said, "No Zakat is imposed on less than five **wasiq (measure of grain)**; no Zakat is imposed on less than five **uqqyya**, and no Zakat is imposed on less than five **camels**". (Sunan Abu Dawood, 2008, p.632)

Narrated Abu Huraira that the Prophet (PBUH) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on **buried treasure**". (Sunan Abu Dawood, 2008, p.635)

Narrated `Abdullah Ibn Omar that the Prophet (PBUH) said, "A tenth is payable on what is **irrigated by bucket** and a twentieth on **what is watered by draught camels**". (Sunan Abu Dawood, 2008, p.643)

Narrated Narrated Ata ibn Yasar that the Messenger of Allah (PBUH) said, "Sadaqah may not be given to rich man, with the exception of five classes: One who fights in the service of Allah, or who collects it, **overburdened people with debts**, or a man who buys it with his money, or a man who has an **indigent** neighbour who has been given sadaqah and gives a present to the rich man".(*Sunan Abu Dawood*, 2008, p.647)

Narrated 'Amr bin Shu'aib that the Messenger of Allah (PBUH) said, "**Alms-due of fast breaking** is payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one **sa'** (**measure**) of dried dates or one sa' of barley". (*Sunan Abu Dawood*, 2008, p.649)

Narrated Ali ibn Abu Talib that the Prophet (PBUH) said, "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and **hawl** on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly".(*Sunan Abu Dawood*, 2008, p.654)

Narrated Zayd ibn Khalid al-Juhani that the Prophet (PBUH) said, "It is for you, for your brother, or for the wolf." He further asked, "What about **lost property**?" The Prophet (pbuh) said, "It is none of your concern. It has its water-container and its feet, and it will reach water and drink it and eat the trees till its owner finds it"(*Sunan Abu Dawood*, 2008, p.659)

Narrated Ibn Abbas that the Messenger of Allah (PBUH) said, "It is better for one of you to lend to his brother than to take **agricultural produce** from him".(*Sunan Abu Dawood*, 2008, p.642)

Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from **traveler**. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer".(*Sunan Abu Dawood*, 2008, p.672)

Appendix (4)

Bewley's Rendering

Narrated Abu Baker that the Messenger of Allah (PBUH) said, "Whoever had to pay **Jahdaa'** as Zakat from his herd of camels and he had not got one, and he had **three year old she camel** should be accepted from him along with two sheep if they were available or twenty Dirhams (one Dirham equals about 1/4 Saudi Riyal) and whoever had to pay three year old she camel as Zakat and he had not but had a **Jadhaa'**, the **Jadhaa** should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay three year old she camel as Zakat and he had not got one, but had a **two year old camel**, it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay two year old camel and had three year old she camel, it should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay two year old camel and he had not got one but had a **she camel in her first year**, it should be accepted from him along with twenty Dirhams or two sheep. Zakat for the **grazing animal**; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one **sheep** is to be paid as Zakat. In addition, if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For **silver**, the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can".(*Al-Muwatta of Imam Malik*, 2014, p.93)

Narrated Anas that the Messenger of Allah (PBUH) said, "Neither an old nor a defected animal, nor a **ram** may be taken as Zakat except if the Zakat collector wishes" (*Al-Muwatta of Imam Malik*, 2014, p.95)

Narrated Abu Huraira that Allah's Messenger (PBUH) said, "I have been ordered (by Allah) to fight the people till they say: La ilāha ill-Allah (none has the right to be worshipped but Allah) and By Allah! I will fight those who differentiate between the Salāt (prayer) and the Zakāt By Allah! If they pay me the Zakat and withhold even a **female goat**, I will fight with them for it".(*Al-Muwatta of Imam Malik*, 2014, p.95)

Narrated Abu Umamah that the Prophet (PBUH) said, "The most virtuous of charitable spending is the shade of a tent in the cause of Allah, or giving a servant **in the cause of Allah**, and providing a **stallion** in the cause of Allah".(*Al-Muwatta of Imam Malik*, 2014, p.97)

Narrated by Abu Sa'id Al-Khudri that the Prophet (PBUH) said, "No Zakat is imposed on less than five **wasiq (grains measure)**; no Zakat is imposed on less than five **ounce**, and no Zakat is imposed on less than five **head camels**".(*Al-Muwatta of Imam Malik*, 2014, p.99)

Narrated Abu Huraira that the Prophrt (PBUH) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on **ore**".(*Al-Muwatta of Imam Malik*, 2014, p102)

Narrated `Abdullah Ibn Omar that the Prophet (PBUH) said, "A tenth is payable on what is watered by **natural means** and a twentieth on **irrigated land**".(*Al-Muwatta of Imam Malik*, 2014, p.103)

Narrated Ata ibn Yasar that the Messenger of Allah (PBUH) said, "Sadaqah may not be given to rich man, with the exception of five classes: One who fights in the cause of Allah, or who collects it, **indebted people**, or a man who buys it with his money, or a man who has **unfortunate** neighbour who has been given sadaqah and gives a present to the rich man".(*Al-Muwatta of Imam Malik*, 2014, p.105)

Narrated 'Amr bin Shu'aib that the Messenger of Allah (PBUH) said, "**Fast-breaking charity** is payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one **amount of weight** of dried dates or one amount of weight of barley".(*Al-Muwatta of Imam Malik*, 2014, p.104)

Narrated Ali ibn Abu Talib that the Prophet (PBUH) said, "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and **hawl (year)** on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly".(*Al-Muwatta of Imam Malik*, 2014, p.106)

Narrated Zayd ibn Khalid al-Juhani that the Prophet (PBUH) said, "It is for you, for your brother, or for the wolf." He further asked, "What about **lost and found things**? The Prophet (pbuh) said, "It is none of your concern. It has its water- reservoir and its feet, and it will reach water and drink it and eat the trees till its owner finds it".(*Al-Muwatta of Imam Malik*, 2014, p.107)

Narrated Ibn Abbas that the Messenger of Allah (PBUH) said, "It is better for one of you to lend to his brother than to take **crops** from him".(*Al-Muwatta of Imam Malik*, 2014, p.107)

Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are -1. A man possessed superfluous water, on a way and he withheld it from **son of the road**. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer".(*Al-Muwatta of Imam Malik*, 2014, p.109)

Appendix (5)

Khattab's Rendering

Narrated Abu Baker that the Messenger of Allah (PBUH) said, "Whoever had to pay **she-camel in its five year** as Zakat from his herd of camels and he had not got one, and he had **Hiqqa** that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one Dirham equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had she-camel in its five year, the she-camel in its five year should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a **two year old she camel**, it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay two year old she camel and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay two year old she camel and he had not got one but had a Bint Makhad, that **Bint Makhad** should be accepted from him along with twenty Dirhams or two sheep". With regard to the Zakat for the **animal flock** if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred, two sheep are to be paid; and if they are between two-hundred to three-hundred three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one **sheep** is to be paid as Zakat. In addition, if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. With regard to **dirham**, one-quarter of one-tenth, and if there are only one hundred and ninety dirhams, no Zakah is due unless the owner wishes".(Nassa i. 2007, p.307)

Narrated Anas that Messenger of Allah (PBUH) said, "Neither an old nor a defected animal, nor a **male-goat** may be taken as Zakat except if the Zakat collector wishes".(Nassa i, 2007, p.308)

Narrated Abu Huraira that the Messenger of Allah (PBUH) said, " I have been ordered (by Allah) to fight the people till they say: La iláha ill-Allah (none has the right to be worshipped but Allah) and By Allah! I will fight those who differentiate between the Salát (prayer) and the Zakát. By Allah! If they give Zakat but withhold even a **she-goat**, I will fight with them for it".(Nassa i, 2007, p.312)

Narrated Abu Umamah that the Prophet (PBUH) said, "The most virtuous of charitable spending is the shade of a tent in the way of Allah, or giving **those struggling in the way of Allah** or giving **sired sheep** in the way of Allah".(Nassa i, 2007, p.313)

Narrated by Abu Sa'id Al-Khudri that the Prophet (PBUH) said, "No Sadaqah is due on less than five **camels**, and no Sadaqah is due on less than five **uqqyya** and no Sadaqah is due on less than five **wasiq**".(Nassai, 2007, p.313)

Narrated Abu Huraira that the Prophet (PBUH) said, "The injuries caused by the beast are without liability, and wells are without liability, and mines are without liability, and the Khumus is due on **treasure**".(Nassa i, 2007, p.316)

Narrated `Abdullah Ibn Omar that the Prophet (PBUH) said, "For whatever is irrigated by the sky, rivers and springs, or draws up water from **deep roots**, one-tenth. For whatever is watered by animals and **artificial means of irrigation**, one half of one-tenth".(Nassa i, 2007, p.319)

Narrated Ata ibn Yasar that the Messenger of Allah (PBUH) said, "Sadaqah may not be given to rich man, with the exception of five classes: those who struggling in the way of Allah, or who collects it, those in debts , or a man who buys it with his money, or a man who has a needy neighbour who has been given sadaqah and gives a present to the rich man".(Nassa i, 2007, p.322)
Narrated 'Amr bin Shu'aib that the Messenger of Allah (PBUH) said, " Alms of fast breaking is payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one camel-load of dried dates or one camel-load of barley".(Nassa i, 2007, p.326)
Narrated Ali ibn Abu Talib that the Prophet (PBUH) said, "When you possess two hundred dirhams and al-hawl a year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and al hawl a year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly".(Nassa i, 2007, p.329)
Narrated Zayd ibn Khalid al-Juhani that the Prophet (PBUH) said,"It is for you, for your brother, or for the wolf." He further asked, "What about luqta ?" The Prophet said, "It is none of your concern. It has its water-container and its feet, and it will reach water and drink it and eat the trees till its owner finds it".(Nassa i, 2007, p.337)
Narrated Ibn Abbas that the Messenger of Allah (PBUH) said, "It is better for one of you to lend to his brother than to take kharaj from him".(Nassa i, 2007, p.346)
Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from wayfarer -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer". (Nassa i, 2007, p.359)

Appendix (6)

Abu Khalil's Rendering

Narrated Abu Baker that the Messenger of Allah (PBUH) said, "Whoever had to pay **Jahda** as Zakat from his herd of camels and he had not got one, and he had four year old she camel that four year old she camel should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay four year old she camel as Zakat and he had no **four year old she camel** but had a **Jadha**, the Jadha should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay four year old she camel as Zakat and he had not got one, but had a **Bint Labun**, it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labun and had a four year old she camel, that four year old she camel should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a **yearling she colt**, that yearling she colt should be accepted from him along with twenty Dirhams or two sheep. Regarding Zakat for the **sa'ima**; if they are between forty and one-hundred-and-twenty sheep, one **sheep** is to be paid; and if they are between one-hundred-and-twenty to two hundred two sheep are to be paid; and if they are between two-hundred to three-hundred three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. In addition, if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. Concerning **silver** the Zakat is one-fortieth of the lot and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can".(Tarmithi, 2007, p.75)

Narrated Anas that Allah's Messenger (PBUH) said, "Neither an old nor a defected animal, nor a **she-goat** may be taken as Zakat except if the Zakat collector wishes". (Tarmithi, 2007, p.77)

"Narrated Abu Huraira that Allah's Messenger (PBUH) said," I have been ordered (by Allah) to fight the people till they say: *La iláha ill-Allah* (none has the right to be worshipped but Allah) and By Allah! I will fight those who differentiate between the Salát (prayer) and the Zakát. By Allah! If they pay me the Zakat and stopped even **Anaq**, I will fight with them for it".(Tarmithi, 2007, p.78)

Narrated Abu Umamah that the Prophet (PBUH) said, "The most virtuous of charitable spending is the shade of a tent for the sake of Allah, or giving a servant for the sake of Allah, and a **stallion to be bred** for the sake of Allah".(Tarmithi, 2007, p.81)

Narrated by Abu Sa'id Al-Khudri that the Prophet (PBUH) said, "No Zakat is imposed on less than five **wasiq (special measure of grains)**; no Zakat is imposed on less than five **uqqyya**, and no Zakat is imposed on less than five **camels**".(Tarmithi, 2007, p.84)

Narrated Abu Huraira that the Prophet (PBUH) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on **rikaz**".(Tarmithi, 2007, p.86)

Narrated `Abdullah Ibn Omar that the Prophet (PBUH) said, "A tenth is payable on what is watered by rain or rivers or **channels** and a twentieth on **artificial channels of irrigation**".(Tarmithi, 2007, p.90)

Narrated Ata ibn Yasar that the Messenger of Allah (PBUH) said, "Sadaqah may not be given to rich man, with the exception of five classes: One who fights **for the sake of Allah**, or who collects it, **debtors**, or a man who buys it with his money, or a man who has a **destitute** neighbour who has been given sadaqah and gives a present to the rich man".(Tarmithi, 2007, p.94)

Narrated 'Amr bin Shu'aib that the Messenger of Allah (PBUH) said, "**Zakatul fiter** is payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one sa' of dried dates or one **sa'** of barley".(Tarmithi, 2007, p.95)

Narrated Ali ibn Abu Talib that the Prophet (PBUH) said, "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and **a year passes** on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly".(Tarmithi, 2007, p.95)

Narrated Zayd ibn Khalid al-Juhani that the Prophet (PBUH) said, "It is for you, for your brother, or for the wolf." He further asked, "What about **trove property**?" The Prophet (PBUH) said, "It is none of your concern. It has its water-container and its feet, and it will reach water and drink it and eat the trees till its owner finds it".(Tarmithi, 2007, p.98)

Narrated Ibn Abbas that the Messenger of Allah (PBUH) said, "It is better for one of you to lend to his brother than to take **property** from him".(Tarmithi, 2007, p.106)

Narrated Abu Huraira that the Messenger of Allah (PBUH) said, "There are three kinds of people whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from **wayfarer**-2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer".(Tarmithi, 2007, p.112)

Appendix (7)

Hadiths Numbers

Hadith no.	Arabic	Khan	Qadhi	Bewley	Khattab	Abu Khalyl
1	1354	1395	1565	583	2442	621
2	1387	1399	1560	586	2465	625
3	1388	1402	1563	593	2472	632
4	1397	1464	1567	597	2481	637
5	1428	1439	1579	603	2488	641
6	1497	1471	1595	608	2493	646
7	1435	1479	1604	619	2513	651
8	1572	1485	1635	621	2546	656
9	1598	1491	1665	628	2572	664
10	1511	1496	1669	632	2586	669
11	1722	1506	1672	635	2593	672
12	1706	1508	1686	341	2606	679
13	1745	1511	1694	345	2616	684

جامعة النجاح الوطنية
كلية الدراسات العليا

ترجمة مصطلحات الزكاة: مشاكل واستراتيجيات

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ب

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الملخص

تعتبر الزكاة الركن الثالث في الإسلام، ولذلك من المهم ترجمة مصطلحاتها لغير العرب من المسلمين بصورة صحيحة ودقيقة. وتبحث هذه الرسالة في مشاكل واستراتيجيات ترجمة مصطلحات الزكاة في خمسة كتب حديث لخمس مترجمين. ووجدت هذه الرسالة بان مصطلحات الزكاة المترجمة دقيقة لدرجة ضئيلة مع النص الأصلي. تم مقارنة المصطلحات المترجمة والأصلية عن طريق المناهج الوصفية والتحليلية والمقارنة. وأظهرت النتائج أن الترجمة الجزئية كانت أكثر أسلوب ترجمة مستخدم من قبل المترجمين الخمسة. وأحاط المترجمون بمعنى دلالي واحد على الأقل لكل مصطلح زكاة. ومن الغاية في الأهمية أن مصطلحات الزكاة عبارة عن نصوص إسلامية حساسة لأنها تتضمن محتوى من سنة النبي محمد. ولكن فشل معظم المترجمون في المحافظة على وظيفة النص الأصلي في النص الهدف مما يؤدي إلى خسارة في المعنى وعدم دقة لأنهم لم يعتبروا السياق كأداة للدقة. وأخيراً، وجد البحث بان نسخ لغة بحروف لغة أخرى (Transliteration) والتوضيح (Explanation) هما إستراتيجيتان مفضلتان في ترجمة مصطلحات الزكاة وغيرها من المصطلحات الإسلامية.