

## An Application of Newmark's Procedures to Muhammad Abul Quasem's English Translation of Mohammad Al-Ghazali's Islamic Guidance

Rawan Abdulaziz Al Saleh

**Author:** Rawan Abdulaziz Al Saleh

**Thesis Title:** Title: An Application of Newmark's Procedures to Muhammad Abul Quasem's English Translation of Mohammad Al-Ghazali's Islamic Guidance

**Subject/major:** Translation

**Institution:** College of Languages and Translation, Al-Imam Muhammad Ibn Saud Islamic University,

**Degree:** MA

**Year of award:** 2018

**Supervisor:** Dr. Hussein Rababah

**Keywords:** Islamic texts, Newmark's Model of Translation Procedures, translation procedures

### Abstract:

The present study aims at investigating the translator's use of Newmark's translation procedures in the translation process of the Islamic book Islamic Guidance. It also aims at exploring the most frequently employed translation procedures as well as the effectiveness of using Newmark's translation procedures in conveying the source text to the target text as naturally and accurately as possible. To achieve these goals, the researcher applies a descriptive content analysis method on 18 religious texts collected from Islamic Guidance with their English translations. The findings of this study indicate that the translator utilized all Newmark's translation procedures except the translation label. The most frequently used procedure was the descriptive equivalent procedure whereas the least frequently used procedure was the recognized translation procedure. The results also show that the translation procedures are helpful (especially the target-oriented ones) in conveying the meaning of the text from Arabic into English.

**Cite as:** Al Saleh, R.A. (2018). An Application of Newmark's Procedures to Muhammad Abul Quasem's English Translation of Mohammad Al-Ghazali's Islamic Guidance. College of Languages and Translation, Al-Imam Muhammad Ibn Saud Islamic University, KSA (Master Thesis). Retrieved from *Arab World English Journal* (ID Number: 225. January 2019, 1-59. DOI: <https://dx.doi.org/10.24093/awej/th.225>)

# APPLYING NEWMARK'S PROCEDURES ON THE TRANSLATION OF ISLAMIC TEXTS1

Kingdom of Saudi Arabia

Ministry of Education

College of Languages and Translation

Al Imam Muhammad Ibn Saud Islamic University



An Application of Newmark's Procedures to Muhammad Abul Quasem's English Translation of  
Mohammad Al-Ghazali's *Islamic Guidance*

Submitted by:

Rawan Abdulaziz Al Saleh

Supervised by:

Dr. Hussein Rababah

A non-thesis submitted in partial fulfillment of the requirements for the MA degree in Translation to  
the Department of English Language and Literature

Sh'aban 1439 – April 2018

Riyadh – Saudi Arabia

**Dedication**

I dedicate this thesis to my beloved parents,  
husband, and son.

### **Acknowledgements**

First, praise be to the Almighty Allah Who granted me the strength to carry out this work.

I also thank my supervisor Dr. Husssein Rababah for his guidance, patience, and efficient supervision throughout this work. Special thanks are due to my parents for their support and encouragement. I would like to thank all my friends and colleagues for their valuable support and encouragement.

Furthermore, I would like to express my sincere appreciation to all the staff members at Al-Imam Muhammad Ibn Saud Islamic university for their help and support. Finally, I am extremely grateful to the committee members: Dr. Abdulhadi Tameem and Dr. Omar Naim for allocating their time to read and comment on my thesis.

### Abstract

The present study aims at investigating the translator's use of Newmark's translation procedures in the translation process of the Islamic book *Islamic Guidance*. It also aims at exploring the most frequently employed translation procedures as well as the effectiveness of using Newmark's translation procedures in conveying the source text to the target text as naturally and accurately as possible. To achieve these goals, the researcher applies a descriptive content analysis method on 18 religious texts collected from *Islamic Guidance* with their English translations. The findings of this study indicate that the translator utilized all Newmark's translation procedures except the translation label. The most frequently used procedure was the descriptive equivalent procedure whereas the least frequently used procedure was the recognized translation procedure. The results also show that the translation procedures are helpful (especially the target-oriented ones) in conveying the meaning of the text from Arabic into English.

*Keywords:* Translation Procedures, Newmark's Model of Translation Procedures, Islamic Texts.

### المخلص

تهدف الدراسة الحالية إلى البحث في استخدام استراتيجيات نيومارك للترجمة من قبل المترجم أثناء ترجمة الكتاب الإسلامي "بداية الهداية". وتهدف هذه الدراسة أيضا إلى ايجاد الاستراتيجيات الأكثر استخداما ومعرفة مدى فعالية تطبيق استراتيجيات نيومارك في نقل نص اللغة المصدر إلى نص اللغة المستهدفة بسلاسة وبشكل صحيح. ولتحقيق هذه الأهداف، استخدمت الباحثة منهج تحليل البيانات الوصفي على ثمانية عشر نص ديني مأخوذة من كتاب "بداية الهداية". وخلصت نتائج الدراسة إلى أن المترجم قد طبق جميع استراتيجيات نيومارك للترجمة ما عدا استراتيجية الترجمة المؤقتة أو المشروطة وأن أكثر استراتيجيات استخدمت هي استراتيجية التعديل الوصفي بينما استراتيجية الترجمة المعترف بها هي أقل استراتيجيات مستخدمة. وتشير نتائج الدراسة أيضا أن استراتيجيات نيومارك للترجمة (خاصة الاستراتيجيات الموجهة للهدف) ساعدت المترجم في نقل المعنى بطريقة صحيحة من العربية إلى الانجليزية.

Table of Contents

Dedication.....	2
Acknowledgement .....	3
Abstract (in English) .....	4
Abstract (in Arabic).....	5
Table of Contents.....	6
List of Tables.....	9
List of Abbreviations.....	10
Chapter 1: Introduction.....	11
1. 2 Statement of the Problem.....	13
1. 3 Significance of the Study .....	13
1. 4 Research Questions.....	14
1. 5 Objectives of the Study .....	14

## APPLYING NEWMARK'S PROCEDURES ON THE TRANSLATION OF ISLAMIC TEXTS7

1. 6 Limitations of the Study .....	14
1. 7 Definition of Terms .....	14
1. 8 Organization of the Study .....	15
Chapter 2: Review of the Related Literature .....	16
2. 1 Introduction.....	16
2. 2 The Necessity of Using Newmark's Translation Procedures when Translating between Cultures.....	16
2. 3 Newmark's Typology of Translation Procedures .....	17
2. 3. 1 Literal Translation .....	18
2. 3. 2 Transference .....	18
2. 3. 3 Naturalization.....	18
2. 3. 4 Cultural Equivalence .....	18
2. 3. 5 Functional Equivalence .....	18
2. 3. 6 Descriptive Equivalence .....	19
2. 3. 7 Synonymy.....	19
2. 3. 8 Through Translation (Loan Translation).....	19
2. 3. 9 Shifts or Transpositions .....	19
2. 3. 10 Modulation .....	20
2. 3. 11 Recognized Translation .....	20
2. 3. 12 Translation Label .....	20
2. 3. 13 Compensation .....	20
2. 3. 14 Reduction and Expansion .....	20
2. 3. 15 Paraphrase .....	21
2. 3. 16 Couplets .....	21



## APPLYING NEWMARK'S PROCEDURES ON THE TRANSLATION OF ISLAMIC TEXTS<sup>8</sup>

2. 3. 17 Notes .....	21
2. 4 The Application of Newmark's Model of Translation Procedures on Different Types of Texts.....	22
Chapter 3: Methodology.....	25
3. 1 Introduction.....	25
3. 2 Data Collection Procedures .....	25
3. 2. 1 Sample Texts of the Study.....	26
3. 2. 2 Data Collection: Procedures and Instruments.....	26
3. 2. 3 Reasons for Choosing Sample Texts and Newmark's Model.....	27
3. 3 Data Analysis: Steps and Procedures .....	27
Chapter 4: Analysis and Discussion .....	29
4. 1 Introduction .....	29
4. 2 Research Question 1.....	29
4. 3 Research Question 2.....	45
4. 4 Research Question 3 .....	46
4. 5 Chapter Summary.....	49
Chapter 5: Conclusions and Recommendations .....	50
5. 1 Conclusions of the Study .....	50
5. 2 Recommendations for Further Studies.....	51
References.....	52

List of Tables

Table 1. Characteristics of the Sample Texts

Table 2. Number of Procedures Applied by the Translator and the Frequency of Each Procedure

List of Abbreviations

SL = Source language

TL = Target language

ST = Source text

TT = Target text

TR = Target reader

## **Chapter One**

### **1. 1 Introduction**

Translation is an important discipline, because it helps to communicate and exchange information with people from different countries and cultures. Dick and Scherter (2012) state that translation is necessary for cultures and languages to exchange information. It also bridges the gap

between people and cultures. Paulston *et al.* (2012) state that translation connects people from different cultures, across borders. However, translators often face problems transferring texts between two different languages. As observed by Baker and Salanha (2009), these problems are presented either at the micro level (a text segment) or at the macro level (the text as a whole). At the macro level, a translator needs to establish equivalence between the source text (ST) and the target text (TT) as much as possible. According to Beaugrande (1994, p. 56), equivalence is “the correspondence of effects: those of the original on the source language audience versus those of the translation on the target language audience.” Newmark (1981) classified translation equivalence into two types: (a) communicative and (b) semantic.

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original (p. 39).

The previous definitions indicate that communicative translation focuses on content, message, and meaning of the ST whereas semantic translation emphasizes on producing the same effect of the ST to the TR. According to Newmark (1981), communicative translation is effective while semantic translation is informative. He adds communicative translation focuses on the target reader (TR) in which the translation will be in "his own culture," whereas semantic translation conveys the source language (SL) culture to the TR and renders "its connotations" to the TR (p. 39). Furthermore, it can also be noticed from the previous definitions that communicative translation produces a more natural translation to the target reader (TR) than semantic translation. According to Newmark (1981), communicative translation tends to be "smoother, simpler, clearer, more direct, more conventional" than semantic translation. He concludes that the “equivalent effect” is maintained in both methods (p. 39).

On the other hand, translators encounter many problems at the micro level while translating a religious text into the target language (TL) since it is the most difficult translation. According to Al-Harashsheh (2013), religious translation is problematic because it uses sacred texts. Agliz (2015) points out that syntactic structure, equivalence, and cultural differences are some of the problems encountered when translating religious texts. Mahmoud (2015) presented other problems of translating a religious text from Arabic into English. The first problem is that some target equivalents do not convey the implied meaning of the SL term. For example, the English term "ablution" does not have the same meaning as the Arabic term "wudu." The second problem encountered when translating an Islamic text is the absence of a TL equivalence. For example, the Arabic word "iddah" has no English equivalent. Nida (1964) concludes "Differences between cultures may cause more severe complications for the translator than do differences in language structure" (p. 130). Thus, many scholars have proposed different methods and procedures to solve these problems.

One of these solutions is translation procedures at the micro level. Mahmoud (2015) suggested various translation procedures to cope with Islamic religious items, which were proposed by different scholars. The first seven procedures were suggested by Vladimir Ivir (1987): literal translation, borrowing, definition, addition, omission, lexical creation, and substitution (as cited by Mahmoud, 2015). The second five procedures were proposed by Hervey and Higgins (1992): calque, cultural borrowing, cultural transplantation, exoticism, and communicative translation (as cited by Mahmoud, 2015). The final sixteen translation procedures were suggested by Newmark (1988): transference, naturalization, cultural equivalent, functional equivalent, translation label, recognized translation, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transpositions, modulation, compensation, paraphrase, reduction and expansion, and notes (as cited by Mahmoud, 2015). These translation procedures help translators to

overcome many translation problems at the micro level. In addition, they facilitate the translation process.

In the current study, the researcher applies Newmark's model of translation procedures to Muhammad Abul Quasem's English translation of Mohammad Al-Ghazali's book *Islamic Guidance*. The researcher compares 18 of the Arabic original texts in the book with their English translations to identify the translation procedures used by the translator and to determine whether they helped the translator cope with the linguistic and cultural differences between the two languages.

### **1. 2 Statement of the Problem**

The translation of religious texts is different from other types of translation since it requires a high level of accuracy and faithfulness. The translation of the religious texts is necessary in spreading the correct Islamic teachings to non-Muslims who want to convert to Islam. The use of translation procedures in translating religious texts is necessary to overcome the cultural and linguistic gaps between Arabic and English and hence make the meaning comprehensible to the TR. This study aims to investigate the translation procedures applied in Muhammad Abul Quasem's English translation of Mohammad Al-Ghazali's *Islamic Guidance*.

### **1. 3 Significance of the Study**

This study is significant since it provides readers with the different types of translation procedures. Moreover, the results of the study are beneficial because they illustrate the effectiveness of using translation procedures in translating religious texts. In addition, this study is useful for translators who are interested in translating religious texts.

### **1. 4 Research Questions**

1. What types of translation procedures are employed in the English translation of an Arabic Islamic text according to Newmark's model?

2. What are the most frequently used Newmark's translation procedures in the English translation of an Arabic Islamic text?
3. To what extent do these translation procedures help to convey the meaning from the ST to the TT as naturally and accurately as possible?

### **1. 5 Objectives of the Study**

The present study aims to achieve the following objectives:

1. To identify which of Newmark's translation procedures are applied in the English translation of 18 Arabic Islamic texts.
2. To determine which of these procedures are employed most frequently.

### **1. 6 Limitations of the Study**

This study is limited to the analysis of 18 Islamic texts from Mohammad Al-Ghazali's book *Islamic Guidance* translated from Arabic into English. Moreover, the current research explores Newmark's translation procedures that were applied in the English translation.

### **1. 7 Definition of Terms**

**Translation:** translation is "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1988, p. 5)

**Translation procedures:** translation procedures mean "the technical devices used to transfer the meaning of a text in one language into a text in another language (Pinchuck, 1977, p. 188).

**Islamic text:** Islamic text means "some texts that describe about Islamic values and activities that can make the students closer to Allah" (Syafri, 2015, p. 212).

### **1. 8 Organization of the Study**

The present research is divided into five chapters. The first chapter is an introduction to the study. It presents the study problem, study objectives, study questions, and definition of terms. The



second chapter presents the literature review and information about previous studies. It reviews the importance of using translation procedures in translation and Newmark's typology of translation procedures. The third chapter discusses the methodology of the study, the sample texts, the instruments and procedures of data collection, and the reasons for choosing translation procedures and Newmark's model. The fourth chapter presents the analysis of the data and discussion and the fifth chapter presents the conclusions and recommendations.

## **Chapter Two**

## **Literature Review**

### **2.1 Introduction**

The review of literature in this chapter is divided into three parts. In first part, the importance of using translation procedures in translation is presented. In second part, Newmark's typology of translation procedures is reviewed. In the last part, the previous studies related to the application of Newmark's procedures to different types of text is presented.

### **2.2 The Necessity of Using Newmark's Translation Procedures in Cultural Translation**

Bahameed (2008) investigated the following cultural obstacles when translating from Arabic into English and suggests some translation procedures to deal with them. The first obstacle is cultural differences. For instance, polygamy is acceptable in the Arabic culture, while in the English culture, it is not acceptable. Therefore, a translator has to use the compensation procedure in order to clarify the picture in the TL. The second obstacle is the absence of the cultural equivalent such as the word "سحور". In this case, the translator can use the note procedure to explain the meaning to the TL. The third obstacle is when a SL word has an emotive meaning. The fourth obstacle is culture-specific expressions. For example, the proverb "صاحب صنعتين كذاب" can be translated literally to the TL or by applying the functional equivalence procedure as in "a Jack of all trades is a master of none."

In her article "Translating Culture: Problems, Strategies and Practical Realities," Fernández Guerra (2012) investigated the translation procedures used by students when they translated 40 cultural terms from Spanish into English and vice versa. The results of the study show that the students used many translation procedures and strategies to translate these cultural terms such as compensation, modulation, description, and

transposition. Finally, Fernández Guerra emphasized that translators resort to applying various translation procedures, strategies, or techniques to solve the problems of cultural gaps.

Al-Saidi (2013) investigates intercultural translation problems between English and Arabic by selecting sample sentences. The researcher assures that different cultures cause serious problems and suggests that the translator must be aware of the different aspects of culture (such as religion, tradition, history, and geography) in order to find the closest TL equivalents. The research revealed that the compensation procedure is the most suitable procedure in rendering some culture-bound terms.

Putranti (2015) states that the loss and gain of meaning pose a problem in translation due to cultural differences (p. 168). Therefore, the translator has to use translation procedures to cope. The use of synonymy is one of the most common translation procedures used, and it is utilized when there is no corresponding equivalent in the TL.

Rasul (2016) investigates journalistic texts to identify the translation problems and constraints when translating from English into Kurdish. The results of the study reveal that linguistic and cultural factors cause translation problems. As a result, translation procedures and strategies are suggested to resolve translation problems. The linguistic factors consist of three levels: syntactic, semantic, and lexical. The researcher suggests the most useful translation procedures used to cope with these difficulties are transposition, modulation, reduction, and expansion. On the other hand, cultural adaptation, transference, and literal translation are the most helpful translation procedures to overcome translation constraints at the cultural level.

### **2.3 Newmark's Typology of Translation Procedures**

Many models of translation procedures have been proposed by different scholars to investigate and examine the linguistic variations that a translator makes through the translation process. Therefore, the present study applies Newmark's model of translation procedures, since it is a comprehensive model. Newmark (1988) introduces 16 translation procedures: transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shift or transposition, modulation, recognized translation, compensation, componential analysis, reduction and expansion, paraphrase, couplets, and notes.

### **2. 3. 1 Literal Translation**

According to Newmark (1988), literal translation is a translation procedure in which "the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context" (p.46). For example, the English proverb "tell me who you go with and I'll tell you who you are" is translated literally into Arabic as "قل لي من تذهب معه وسأقول لك من أنت" (Alhaj, 2015, p.22).

### **2. 3. 2 Transference**

According to Newmark (1988), transference is "the process of transferring a SL word to a TL text" (p. 8). For example, the word "جهاد" is translated as "Jihad". This procedure is used when there is no TL equivalent.

### **2. 3. 3 Naturalization**

Newmark (1988) defined naturalization as the adaptation of a SL term to the pronunciation and to the word-forms of the TL. For instance, the word "philosophy" is translated into Arabic as "فلسفة".

### **2. 3. 4 Cultural Equivalent**

Newmark (1988) stated that the cultural equivalent procedure is a near translation of a SL cultural term into a TL cultural term. For instance, "Best regards" is translated into its cultural equivalent in Arabic as "والسلام عليكم ورحمة الله وبركاته" (Tanjour, 2011, p. 52). The use of the culture equivalent procedure is limited since it is not accurate.

### **2. 3. 5 Functional Equivalent**

According to Newmark (1988), the functional equivalent procedure "requires the use of a culture-free word, sometimes with a new specific term" (p. 83). For example, the word "dress" is translated into its functional equivalent in Arabic "ثوب" (Tanjour, 2011, p. 134).

### **2. 3. 6 Descriptive Equivalent**

According to Newark (1988), "Descriptive equivalent" means explaining the ST expression in several words to the TL. Unlike functional equivalent, descriptive equivalent focuses on describing the cultural expression. Descriptive equivalent and functional equivalent are necessary elements in translation. For example, the word "طشت" is translated into its descriptive equivalent in English "aluminum basin".

### **2. 3. 7 Synonymy**

The term "synonymy" is used by Newmark (1988) to refer to an approximate TL equivalent of a SL word when there is no precise equivalent in the TL. According to Newmark (1988), this procedure is applied when there is no clear equivalent and when the word is insignificant in the text. For example, the Arabic phrase "افساتين زاهية" is translated into English as "beautiful dresses".

### **2. 3. 8 Through Translation (Loan Translation)**

According to Newmark (1988), through translation or loan translation is "the literal translation of common collocations, names of organizations, the components of compounds" (p. 84). For example, the compound "secondary school" is translated into Arabic as "المدرسة الثانوية" (2015, p. 26).

### **2. 3. 9 Shifts or Transpositions**

According to Newmark (1988), translation shifts are grammatical changes from the SL into the TL. He classifies them into four types. The first type is the change of grammar due to the grammatical differences between the ST and the TT. For instance, the English singular noun "information" is translated into plural in Arabic as "معلومات." The second type of shift is to change the grammatical structure of the SL because of the lack of the SL grammatical construction in the TL. The third type of shift is used when the literal translation of ST is grammatically possible, but its sound is awkward in the TL. The fourth type of shift is the replacement of a ST grammatical structure to a lexical structure in the TL.

### **2. 3. 10 Modulation**

According to Newmark (1988), modulation refers to a change of a message of the ST in the TL text because of different viewpoints in the SL and TL. For example, the English noun in the sentence "she lived with her step mother" is translated into a noun equivalent in meaning "عاشت مع زوجة ابيها" (p. 26).

### **2. 3. 11 Recognized Translation**

According to Newmark (1988), recognized translation is the use of an authorized translation of an institutional word. For instance, the phrase "national bank" is translated into Arabic as "البنك الأهلي".

**2. 3. 12 Translation Label:**

According to Newmark (1988), translation label is "a provisional translation, usually of a new institutional term" (p.90). For example, the term "Dar-ul-Islam" is rendered into Arabic as "دار الاسلام" (Dweik and Khaleel, 2017, p. 168).

**2. 3. 13 Compensation**

Newmark (1988) states that compensation occurs "when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence" (p. 90). For instance, the formal Arabic sentence "سعدنا بقاءكم" is translated into English as "We are happy to meet you, sir" (2015, p. 26). In this instance, the word "sir" is added to convey the formality of the Arabic sentence.

**2. 3. 14 Reduction and Expansion**

Reduction and expansion are practiced intuitively in a number of cases. Expansion means using more words in the TT to re-express the meaning of a SL word due to the lack of a precise equivalent in the TL. On the other hand, reduction means omitting unimportant elements of the ST.

**2. 3. 15 Paraphrase**

According to Newmark (1988), paraphrase is used to illustrate the meaning of a part of a text: particularly when there are significant implications. For example, the idiom "All this was water on the Mater's mill" is rendered into Arabic as "كان هذا كله مفيدا لخطط الأم" (Tanjour, 2011, p. 141).

**2. 3. 16 Couplets**

Newmark (1988) states that the couplets translation procedure occurs when a translator uses two different procedures to solve a single problem. For instance, the word

“Google” is translated into Arabic as “متصفح قوقل.” Two procedures are used in this example: transcription and paraphrase procedures.

### 2.3.17 Notes

According to Newmark (1988), writing notes procedure means, "supplying additional information in a translation" (p. 91). A translator may be required to apply this procedure in order to add cultural, linguistic, or technical information to the text. Notes can be added via three methods: within the text, at the bottom of a page, or at the end of a chapter or book.

## 2.4 The Application of Newmark's Model of Translation Procedures on Different Types of Texts

Several studies have investigated the application of translation procedures on the translation of various types of texts from English to other group of languages and vice versa.

Maasoum and Davtalab (2011) analyzed some examples chosen from Dubliners that were translated by different translators from English to Persian. The study investigated if the translators succeeded in translating the cultural specific terms by using Newmark's model. The results of the study showed that the translators applied the borrowing strategy more often than other strategies and procedures to solve the problem of lexical gaps.

Ismawari (2013) investigated Newmark's translation procedures applied in the translation of the novel *Eragon* from English into Indonesian. The researcher followed a descriptive qualitative method to conduct this research. The results of the study revealed that the translator utilized seven procedures: naturalization, componential analysis, addition, transference, cultural equivalent, couplets, and transposition. The researcher



noticed that the cultural equivalent procedure is the most frequently employed translation procedure in the translation of the novel.

Puspani and Savitri (2014) investigated the translation procedures that are applied in the poetic translation "My Name is Dirah the Witch" from Indonesian to English. The researchers applied Newmark's model in their study. The findings of the study revealed that various types of translation procedures were used in conveying the cultural aspects of the poem. These procedures are descriptive equivalent, expansion, modulation, functional equivalent, and couplets.

In a dissertation submitted for the degree of strata one under the title "An Analysis of Translation Procedure from English into Indonesian Language in the Novel The Negotiator," Pramono (2014) investigated Newmark's translation procedures in the translation of the novel *The Negotiator* from English into Indonesian. For the purpose of the research, the researcher analyzed 11 translations based on Newmark's model and other models. The result of the study revealed that the translator used six translation procedures: transference, cultural equivalent, naturalization, adaptation, modulation, and transposition.

Putri (2014) applied a quantitative method to investigate Newmark's translation procedures of medical terms. The medical terms were taken from a book entitled *Stress Less* translated by Wandaningsih from English into Indonesian. The results of the study revealed that 11 translation procedures were utilized in translating the medical terms: "literal translation, transference, naturalization, descriptive equivalent, through-translation, shift, modulation, recognized translation, reduction and expansion, note, and triplets" (p. 13).

Mashhady, Pourgalavi, and Fatollahi (2015) compared two Persian translations of Golding's *Lord of the Flies* to assess the more appropriate translation and to determine the

most frequent procedure applied. The findings of this study showed that the two translators (Mansoori and Rafiee) applied similar translation procedures. However, Rafiee's translation is more acceptable than Mansoori's translation since Mansoori's translation omitted some important elements. Therefore, Mansoori's translation cannot be regarded as a complete translation. The study results also showed that Newmark's model of translation procedures is comprehensive and useful in assessing a literary translation.

Amininadji (2016) analyzed a Persian literary play *Aroosak-ha* and its English translation *Marionettes*; the aim of the research was to investigate whether Newmark's procedures are suitable in the translation and to identify the most frequently used procedures by translators. The results of the study showed that Newmark's procedures are helpful in obtaining equivalence in translation. The translation procedures explored in this study are divided into two categories. The first category is Newmark's procedures for translating culture-specific terms whereas the second one is general translation procedures. Among the cultural-specific procedures, cultural equivalent, functional equivalent, and literal translation are the most employed procedures. On the other hand, literal translation and descriptive equivalent are the most frequently utilized procedures among general translation procedures.

Behzadi and Suzani (2016) conducted a study to compare and analyze the English translation of 30 eschatological terms, which have connotative meanings in the Holy Quran by three translators. The purpose of the study was to see how these three translators translated the terms using Newmark's procedures. It also aimed at determining which translation procedures are used more frequent. The findings of the study revealed that the translators used only five procedures in translating the 30 eschatological terms: through translation, cultural equivalent, paraphrase, transference, and synonyms. Moreover, the

results of the analysis revealed that through (loan) translation was the most frequently used procedure.

Daghoughi and Hashemian (2016) investigated Newmark's procedures to determine the most useful procedure in translating culture-specific items applied in the English translation of Jalal Al-Ahmad's *By the Pen*. The results of the study revealed that the functional equivalent was the most frequent translation procedure applied while translating a literary text from Persian into English and that modulation and paraphrase were the least frequent translation procedures applied.

From all these previous studies, the researcher can conclude that translation procedures refer to the linguistic variations that a translator has to make during the translation process from the SL to the TL. These linguistic changes are due to the cultural and linguistic gaps between the SL and the TL. Therefore, many models of translation procedures have been proposed to overcome these gaps. In this study, the researcher applies only Newmark's model of translation procedures to illustrate the translation procedures to solve the linguistic and cultural gaps between Arabic (SL) and English (TL).

## **Chapter Three**

### **Methodology**

#### **3.1 Introduction**

This chapter describes the methodology of the study, the sample texts, the data collection instruments, and the procedures used. It also explains the data analysis used to analyze the collected data of the study.

This study adopts Peter Newmark's proposed procedures for translation as its theoretical framework. It applies a descriptive content-analysis methodology, which aims at analyzing the

translation of 18 texts from Mohammad Al-Ghazali's book *Islamic Guidance* (بداية الهداية). The study explores the translation procedures used in the TT and the efficiency of these procedures in transferring the meaning of the ST into the TT. Moreover, descriptive analysis is used to investigate the suitability of Newmark's model of translation procedures that describes the procedures used when translating between Arabic and English.

### 3. 2 Data Collection Procedure

This section consists of three parts. The first part describes the sample texts of the study. It provides some information about the Arabic texts and their English equivalents. The second part describes how the data for the study was collected and the tools used in collecting it. The last part lists the reasons for choosing the particular sample texts.

#### 3. 2. 1 Sample Texts of the Study

The sample texts are the source texts that are written in Arabic. They are selected from Mohammad Al-Ghazali's *Islamic Guidance*, and their English translations. This book consists of three chapters, and the examples are excerpted from different chapters of the book. Table 1 lists characteristics of the sample texts.

Table 1

#### *Characteristics of the Sample Texts*

	Source Text Arabic Text (ST)	English Text (TT)
Number of Texts	18	18
Number of Sentences	214	331
Number of Words	2298	5165

The sentences and words in the sample texts were counted both manually and by using Microsoft Word's word count function. As shown in Table 1, the Arabic text (ST) consists of 214 sentences and 2298 words whereas the English text (TT) consists of 331 sentences and 5165 words.

The SL information was translated by using an increased number of words in the TT due to the cultural and linguistic differences between Arabic (SL) and English (TL).

### 3. 2. 2 Data Collection: Procedures and Instruments

The instruments of the data collection are sets of written texts which are representative of three chapters of the Islamic book. *Islamic Guidance* is an informative guide to Islamic religious knowledge that deals with various topics. The researcher selected six topics extracted from each chapter as representative of the whole book. The number of words used to convey these topics is different to gain a meaningful idea. If the number of words were the same, the meaning of them would be incomplete. In this study, the researcher analyzed 18 Arabic texts and their English translations to gather some details about the number of words and sentences. A comparative analysis is conducted to investigate the applied translation procedures in the TT and to identify the most frequently applied type of procedures. In the analysis, the researcher finds answers to the other questions of the study concerning whether translation procedures help the translator transfer the meaning of the ST to the TT or not and to see the suitability of using Newmark's procedure to transfer the linguistic and cultural meanings from the ST to the TT.

### 3. 2. 3 Reasons for Choosing Sample Texts and Newmark's Model

The selected texts of the present study are taken from Mohammad Al-Ghazali's *Islamic Guidance* (بداية الهداية). They are represented in 18 Arabic texts and 18 corresponding English ones to investigate Newmark's translation procedures in an Islamic text. The criterion of choosing the sample texts depends on the main objective of the study of being an Islamic text. The whole book deals with various Islamic topics. Moreover, the book contains Islamic terms.

Regarding the reasons for choosing Newmark's theory of translation procedures, the researcher attempts to identify the linguistic and cultural differences between the ST (Arabic) and the TT (English) concerning the list in Newmark's model. Moreover, the researcher aims to

investigate whether Newmark's model is appropriate in describing the procedures that used by the translator to solve the cultural and linguistic differences in translating an Islamic text from Arabic into English.

### **3.3 Data Analysis: Steps and Procedures**

To analyze the selected texts, the researcher applied a comparative content-analysis between the ST and the TT. This analysis is based on Newmark's model of translation procedures. The 17 translation procedures are investigated.

The process of data analysis involves some phases that describe the applied methods and procedures by the researcher to analyze the collected data of the study. The first phase in the data analysis process is coding. Coding involves subdividing the selected texts and their English equivalents into smaller units. In this research, the coding step is applied to find the similarities and differences between the ST (Arabic) and the TT (English). The collected texts and their corresponding English ones are divided into smaller units to facilitate the analysis process.

Table 1 provides basic structural information about the ST and the TT. The second phase in the data analysis process involves other methods that are followed to complete the data analysis and answer the research questions. After subdividing the Islamic texts and their English translations, the researcher compared them to identify the translation procedures that the translator utilized. Then the researcher counted the procedures to find out the most frequent one. After that, the researcher investigated the effectiveness of the procedures in transferring the meaning of the ST naturally and accurately. Finally, the researcher showed the impact of using Newmark's translation procedures in conveying the linguistic and cultural meanings from Arabic into English.

## **Chapter Four**

### **Data Analysis and Discussion**

#### **4.1 Introduction**

This chapter shows the findings of the study. The chapter also presents the analysis of 18 texts taken from Al Ghazali's book *Islamic Guidance*. Moreover, the questions which the study raises concerning the types of translation procedures that are applied in the translation of Islamic texts and the most frequently applied procedures are answered in the analysis. Furthermore, the analysis process explores the usefulness of translation procedures in transferring meaning from the SL to the

TL and the suitability of Newmark's model in describing the procedures that the translator applied during the translation process.

#### **4.2 Research Question 1: What procedures are employed in the translation of an Islamic text from Arabic to English according to Newmark's model?**

There are many differences between Arabic and English since they have different linguistic systems. Therefore, translators have to apply translation procedures and strategies in the translation process to overcome the linguistic differences between the two languages. In this section, the researcher analyzes the Arabic text and its English translation. The rest of this section contains examples of each type of translation procedure used in the book.

##### **4.2.1 Literal Translation**

###### **Page 54: Text 3**

**ST:** اعلم أن النوم مثل الموت، واليقظة مثل البعث

**TT:** Know that sleep is like a death and waking up like Resurrection

In this example, the Arabic sentence " اعلم أن النوم مثل الموت، واليقظة مثل البعث " is translated into English as "Know that sleep is like a death and waking up like Resurrection". Here, as it is observed, the translator applied a literal translation. The translator also arranged the English sentence in the same word-order of the Arabic sentence. The translation is effective since it is meaningful and respects the rules of English grammar. However, this procedure is not commonly used between Arabic and English since they are different languages. According to Hadithya (2014), literal translation is "most commonly found in translation between closely related languages" (p. 5).

###### **Page 80: Text 10**

**ST:** وإذا لعنت أحدا من خلق الله تعالى طوبت به

**TT:** If you have cursed any creature of God (Exalted is He!), you will be asked to give an account of it.



In this example, the Arabic clause "وإذا لعنت أحدا من خلق الله" is rendered as "If you have cursed any creature of God." The translator employed a literal translation procedure to render the Arabic clause. The translation is accurate because the meaning is rendered and the syntactic and stylistic characteristics are respected.

**Page 77: Text 8**

ST: الغيبة أشد من ثلاثين زنية في الاسلام

**TT: Backbiting is more serious than thirty adulteries according to Islam**

In this example, the Arabic sentence "الغيبة أشد من ثلاثين زنية في الاسلام" is translated literally into English as "Backbiting is more serious than thirty adulteries according to Islam." The translator replaced the Arabic words with their English equivalents in the same word-order and according to the same structure of the Arabic sentence. By doing so, the translator maintained the meaning and purpose of the Arabic sentence. According to Newmark (1988), literal translation is "normally effective only for brief simple neutral sentences" (p. 69).

**4. 2. 2 Transference**

**Page 70: Text 6**

ST: فكيف إذا ملئ من حرام؟

**TT: What, then, if the food which fills it is that the eating of which is forbidden (haram)?**

In this example, the noun "حرام" means "the prohibition of a person from doing something" (Almaany Dictionary). In this context, the writer is wondering how hateful eating prohibited food is to God. The translator translated the meaning by using its cultural equivalent "forbidden" as well as transference "haram." Using two procedures together (couplet) instead of just one helped render the sense of the Arabic word "حرام" to the TR and elaborate its meaning.

**Page 80: Text 11**

ST: وطول بعض الناس لسانه على الحجاج

**TT: Once a certain man said much against al-Hajjaj.**

**Footnote:** Al-Hajjaj ibn Yusuf ath-Thaqafi (d. 95 A.H.) was one of the most famous Umayyad governors. The method which made him famous was indeed notorious - extreme severity, atrocities, and bloodshed more than was necessary. He shed blood even in the holy city of Mecca and bombarded the Holy Ka'ba and the pilgrims there.

In this context, the writer says that Allah will take vengeance from the people whose tongues attack al-Hajjaj. The translator transferred the Arabic name “الحجاج” into “al-Hajjaj” in English. However, al-Hajjaj’s name is not well known to the target reader (TR). Therefore, the translator added a footnote to overcome the cultural gap. By doing so, the translator delivered the meaning of the SL name accurately and effectively.

**Page 70: Text 6**

**ST:** ثم اجتهد أن تفرغ على طعام حلال

**TT: Try to break your fast with that food the eating of which is lawful (halal) in Islam**

In this example, the Arabic noun “حلال” is rendered “lawful (halal) in Islam” in English. The translator applied two procedures here: cultural equivalent and transference. The translator also added the prepositional phrase “in Islam” to clarify the meaning to the TR. According to Newmark (1988), the translator should apply a second procedure with transference when the TL reader is not familiar with the SL cultural term (p. 8). Hence, in this case, the translator rendered the meaning successfully.

#### **4. 2. 3 Naturalization**

**Page 63: Text 4**

**ST:** ولا يكبر ما لم يفرغ المؤمن من الإقامة

**TT: The Imam should not say Allahu akbar (God is the greatest) until the man who calls to ritual prayer (mu adhdhin) has completed the call to the actual start of the ritual prayer (iqama).**

In the above example, the Arabic noun "إقامة" is "the second call to prayer offered immediately before the ritual begins" (Bennett, 2013, p. 344). In this context, the writer gives an instruction to Muslims, which is to not start a prayer until the Imam completes the iqama. However, the TL equivalent of the word "iqama" does not exist in the target culture. Therefore, the translator paraphrased the term "iqama." In addition, the translator applied naturalization to adapt "إقامة" to an English word. Hence, by using these two procedures, the translator rendered the meaning comprehensively to the TR.

**Page 63: Text 4**

**ST: ويجهر بالفاتحة والسورة في جميع الصبح**

**TT: He, however, should loudly read the Fatiha (i.e. The Opening Sura of the Qur'an) and another sura {or part of another sura} in all two rakas of the Dawn Prayer.**

**Footnote:** Sura 1 consisting of seven short verses.

In this example, the Arabic noun "الفاتحة" refers to the name of a sura in the Qur'an. The translator applied the naturalization procedure by transferring the Arabic noun "الفاتحة" into English as "the Fatiha" which conforms to English pronunciation and morphology. In addition, the translator applied a description equivalent "the opening sura of the Qur'an" and also a footnote "Sura 1 consisting of seven short verses" to make the meaning clearer to the TR. Consequently, the translator conveyed the meaning effectively.

**Page 35: Text 2**

**ST: فإذا فرغت من طهارتك فصل في بيتك ركعتي الصبح إن كان الفجر قد طلع**

**TT: When you have completed your cleanliness, perform in your house the two sunna rak'as of the Dawn Prayer (Salat al-Fajr) if the dawn has already broken.**

In this example, the dual noun “رَكَعَتِي” is translated as “the two sunna rak'as” in English. The translator transferred the letters “رَكَع” and shifted the dual letters “تِي” from grammar to lexis by adding the number “two” and the plural form “s” to make the word compatible with English pronunciation and morphology. In addition, the translator added the word “sunna” to inform the TR that this prayer is not obligatory. Thus, the translator delivered the meaning of the text successfully.

#### 4. 2. 3 Cultural Equivalence

**Page 79: Text 9**

**ST: فاعلم أنهم أيضا في حال تزكيتك لنفسك يذمونك في قلوبهم ناجزاً**

**TT: Know that, when you glorify yourself, they also blame you in their minds while you are present.**

In this example, the translator rendered the Arabic plural noun “قلوبهم” into “minds” in English. The translator applied cultural equivalence by replacing the word “قلبك” with “mind,” which made the meaning more comprehensible to the TR. As a result, the translation conveys the intended meaning effectively.

**Page 76: Text 7**

**ST: فإياك أن تخلف إلا لعجز أو ضرورة؛ فإن ذلك من امارات النفاق**

**TT: take care not to break it, except when you are unable to fulfil it or from compulsion, because breaking a promise is one of the signs of hypocrisy (nifaq).**

In this example, the Arabic noun “نفاق” means concealing disbelief inwardly and pretending to be a believer of Allah outwardly (Almaany Dictionary). The translator applied its cultural equivalent “hypocrisy” as well as transference “nifaq.” Using two procedures together helped render the meaning of the Arabic term “نفاق” to the TR.

**Page 70: Text 6**

**ST:** والأذن عن الاستماع إلى ما حرمه الله

**TT: the ear from listening to that which God has forbidden.**

In this example, the Arabic noun “حرام” means “not allowed” (Almaany Dictionary). In this context, the writer says that, when a Muslim fasts, he must restrain his ear from listening to what Allah has prohibited. The translator used a cultural equivalent (“forbidden”) to achieve the purpose of the sentence. Therefore, the intended meaning of the ST is maintained.

**4. 2. 4 Functional Equivalence**

**Page 54: Text 3**

**ST:** فابسط فراشك مستقبلاً القبلة،

**TT: lay out your bed pointing to the direction of the Ka’ba**

In this example, the translator translated the word “القبلة” as “the direction of the Ka’ba” since there is no TL equivalent. The translator used the word’s functional equivalent “the direction of Ka’ba,” to deliver the meaning effectively. However, to ensure understanding, the translator should have added a footnote to explain the meaning of the cultural term “Ka’ba.”

**Page 54: Text 3**

**ST:** فركعتان في جوف الليل كنز من كنوز البر

**TT: Two supererogatory rak 'as in the middle of the night is one of the treasures of the righteous man.**

In this example, the Arabic noun “البر” is rendered as “ the righteous man.” The term “البر” means “obedience to Allah” (Almaany Dictionary). The translator explained the meaning of “البر” by applying its functional equivalent in the TL: “righteous man.” Therefore, the translator rendered the sense of the term “البر” successfully in spite of the lack of a culturally specific term in the TL.

**Page 100: Text 16**

**ST:** ويخفض لهما جناح الذل

**TT:** to be humbly tender with them

According to Ibn Abba's interpretation, "يخفض لهما جناح الذل" means to "humble yourself to them" (2017). The translator neutralized the SL sentence by applying its functional equivalent "be humbly tender with them" to overcome this cultural gap, which successfully rendered the meaning of the ST.

**4. 2. 5 Descriptive Equivalence**

**Page 65: Text 5**

**ST:** ويقال إن الناس في قربهم عند النظر إلى وجه الله تعالى على قدر بكورهم إلى الجمعة.

**TT:** It is said that men's nearness to God at the time of looking upon the glorious face of God (exalted is He!)( in Paradise) will be commensurate to their earliness of going to the mosque for the Friday Assembly Prayer.

In this instance, the term "الجمعة" was translated as "Friday assembly prayer" in English. The translator used its descriptive equivalent "Friday assembly prayer" to convey the meaning of the SL term to the TR since the literal translation "Friday" does not convey the full intended meaning. Consequently, the sense of the SL term was rendered successfully.

**Page 80: Text 10**

**ST:** فإن المطلع على السرائر هو الله تعالى

**TT:** for the One Who is aware of the secret beliefs of the mind is God (exalted is He)

In this instance, the plural noun "السرائر" was translated as "secret beliefs of the mind" in English. The translator described the meaning of the word "السرائر" to provide its implied meaning to the TR. Therefore, the translator succeeded in delivering the meaning of the SL term.

**Page 70: Text 6**

**ST:** بل ينبغي أن تحفظ العين عن النظر إلى المكاره

**TT:** You should guard the eye from looking at disliked things

In this example, the plural noun “المكاره” means “what a person hates and cannot bear or endure” (Almaany Dictionary). In this context, the writer says that, when a Muslim is fasting, he should not look at things that Allah hates. The translator explained “مكاره” by employing the descriptive equivalent “disliked things,” which provides the meaning. Thus, the meaning was delivered successfully.

**4. 2. 7 Synonymy****Page 99: Text 14**

**ST:** والرفق بالمتعلم

**TT:** kindness towards students

In this example, the Arabic noun “متعلم” was rendered as “students” in English. The translator employed two translation procedures: synonymy and transposition. The TL equivalent of the word “متعلم” is “learner.” However, the translator chose the synonymy “student” and he also replaced the singular noun with the plural noun “students.” Despite making these changes to the text, the translator delivered the meaning effectively.

**Page 54: Text 3**

**ST:** ونم على يمينك كما يضطجع الميت في لحده.

**TT:** and sleep on your right side, the side on which the corpse reclines in the grave.

In this example, the Arabic noun “لحد” means “the crevice that is beside the grave in which a dead man is placed on his right side” (Almaany Dictionary). In this context, the writer advises Muslims to sleep on their right side as the dead person reclines in “lahd.” The translator used its

near synonym “grave” since there is no TL equivalent. However, “grave” gives a different meaning to the text. Therefore, the translator failed to deliver the intended meaning to the TR. A better procedure would have been using transference and inserting a footnote to explain the meaning of “lahd.”

**Page 79: Text 9**

**ST:** فانظر إلى أقرانك إذا أنتوا على أنفسهم بالفضل والجاه والمال كيف يستنكره قلبك عليهم

**TT:** consider your reaction to those who are equal to you in age and merit when they praise themselves for their excellence, influence and wealth- your mind refuses to acknowledge what they claim

In this example, the Arabic noun “مال” means “anything a person or a group of people owns such as property, cash, resources, assets, or animals” (Almaany Dictionary). According to the context, the writer talks about the people who praise themselves for having a lot of money. The translator used its synonym “wealth,” which conveyed the meaning and purpose of the sentence accurately.

**4. 2. 8 Through-Translation**

**Page 35: Text 2**

**ST:** فأي فائدة لك في طلب العلم؟

**TT:** what benefit will you have in seeking knowledge?

In this example, the Arabic collocation “طلب العلم” is rendered “seeking knowledge” in English. In this context, the writer says that, if you do not pray in congregation (which is 20 times better than praying alone), there is no benefit from your knowledge because the fruit of knowledge is action. The translator applied the procedure of through-translation to translate the Arabic collocation “طلب العلم”, which conveyed the intended meaning of the ST.

**Page 80: Text 10**



**ST:** ولم تشغل لسانك بذكره

**TT:** and never employed your tongue in mentioning him

In this example, the Arabic collocation “تشغل لسانك” means “to keep your tongue busy” (Almaany Dictionary). In this context, the writer says that Muslims who have never employed their tongues cursing Iblis will not be judged in the Day of Judgment. The translator translated the Arabic collocation “تشغل لسانك” literally to “employed your tongue”, which provided the meaning to the TR. As a result, the translator maintained the purpose of the sentence and made the translation sound more natural to the TR.

**Page 99: Text 14**

**ST:** وصد المتعلم عن أن يشغل نفسه بفرض الكفاية قبل الفراغ من فرض العين

**TT:** to keep the student from occupying himself with 'collective obligation' before completing the “individual obligation”,

**Footnote:** “Collective obligation” is an obligation upon all members of the society. If, however, it is fulfilled by a single member, it is no longer the responsibility of all others. If it is fulfilled by no one, all members of the society become sinners. The opposite of “collective obligation” is “individual obligation” (fard al-'ayan) which is an obligation that must be fulfilled by every member of the society.

In this example, the Arabic collocations “فرض كفاية” and “فرض عين” are rendered “collective obligation” and “individual obligation,” respectively. In this context, the writer gives a rule to teachers, which is to prevent a student from occupying himself with “collective obligation” before completing “individual obligation.” The translator applied through-translation to translate the Arabic collocations. In addition, the translator used a footnote to make the sentence comprehensible to the TR.

#### 4. 2. 9 Shifts or Transpositions

**Page 99: Text 14**

ST: وترك التكبر على جميع العباد

**TT: not to take pride at the expense of anyone**

In this instance, there is a transposition from lexis to grammar. The Arabic lexis noun in the ST “العباد” was translated into the indefinite pronoun “anyone” in English. This transposition is optional because “العباد” has an English equivalent (all servants). However, this shift did not change the meaning of the ST.

**Page 65: Text 5**

ST: وفيه ساعة مبهمه لا يوافقها عبد مسلم يسأل الله تعالى فيها حاجة إلا أعطاه إياها.

**TT: On Friday there is an hour the exact time of which is unknown; if any Muslim by happens to pray to God (exalted is He) for anything then most certainly God grants his prayer.**

In this instance, there is a transposition from grammar to lexis. The Arabic pronoun “إيا” and the grammatical item “ها” were translated into the noun “admonition” in English. It is necessary to indicate what the pronoun “إياها” refers to, because if the pronoun “إياها” was replaced by the pronoun “it”, it would cause some ambiguity to the TR because “إياها” does not refer to the previous word.

**Page 70: Text 6**

ST: فتتحسر إذ نظرت إلى منازل الصائمين، كما تنظر إلى الكواكب الدرية، وهم في أعلى عليين.

**TT: so that you will have regret when you will look at those who fast and see them in the very highest grades, as if you were looking at a very bright star far above you.**

In this instance, there is a transposition from plural to singular. The plural noun “كواكب” is replaced by the singular noun “star.” This shift or transposition is acceptable because it does not change the meaning of the ST.

#### 4. 2. 10 Modulation

##### Page 25: Text 1

ST: أصبحنا وأصبح الملك الله

TT: **We and the rest of creation belong to God in this morning.**

In this example, the abstract noun “الملك” in “أصبحنا وأصبح الملك الله” was shifted to the concrete noun “creation” in English. The translator used modulation to provide an effective equivalent for the TR. As a result, the translator succeeded in rendering the pragmatic meaning of the ST to the TR.

##### Page 25: Text 1

ST: فقل عند ذلك: الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور

TT: **So at the time of waking, supplicate: Praise be to God Who has made us alive after making us (i.e. our sensations dead in sleep, and towards Whom is the return after death).**

In this instance, the Arabic verb “قُلْ” means “say” in English. However, the translator rendered it into English as “supplicate,” which is a more specific verb. According to the context, the author mentioned a supplication to Muslims to say it after waking up. Therefore, the translator succeeded in achieving the functional equivalence of the Arabic verb “قُلْ”.

##### Page 99: Text 15

ST: وأن يقلل بين يديه الكلام

TT: **to speak little in his presence**

In this instance, the Arabic prepositional phrase “بين يديه” means in “front of him” (Almaany Dictionary). This prepositional phrase was shifted to another part in the TT “in his presence.” The use of the prepositional phrase “in his presence” is very common in English, whereas a literal translation would produce an awkward translation. Therefore, the translator rendered the intended meaning of the text effectively.

#### 4. 2. 11 Recognized Translation

**Page 99: Text 15**

**ST:** وليذكر عند ذلك قول موسى للخضر-عليهما السلام

**TT:** the student should recollect the complaint made by the prophet Moses to Khadir  
(may peace be on them both!)

In this example, the writer advises students to avoid suspicion about teachers' actions by mentioning the story about Moses and Khadir. The Prophet's name “موسى” is rendered into its globally recognized translation “Moses.” As such, the translator succeeded in delivering the meaning to the TR.

#### 4. 2. 12 Compensation

**Page 63: Text 4**

**ST:** ويسكت الإمام سكتة عقب الفاتحة ليثوب إليه نفسه

**TT:** The Imam will remain silent a little at the end of the Fatiha in order to recollect himself.

In this example, the Arabic sentence “يسكت الإمام سكتة” is translated as “the Imam will remain silent a little” in English. The translator added the expression “remain silent a little” to convey the Arabic repetitive emphatic form “يسكت سكتة” to the TR. Consequently, the translation conveyed the meaning successfully.

**Page 97: Text 13**

ST: فلو عرفته حق معرفته لاتخذته صاحبا وتركت الناس جانبا

**TT: If you knew God truly and perfectly, you would take Him for a Companion and leave people aside.**

In this example, the Arabic expression "عرفته حق معرفته" is translated as "knew God truly and perfectly" in English. The translator added the adverbs "truly and perfectly" to convey the Arabic emphatic structure "حق معرفته". Therefore, the translator succeeded in rendering the intended meaning to the TR.

**4. 2. 13 Reduction and Expansion**

**Page 99: Text 15**

ST: فأداب المتعلم مع العالم: لا يكثر عليه السؤال عند مله، وإذا قام قام له،

**TT: If you are a student you should observe the praiseworthy rules of a student's dealing with a learned man. These rules are: not to speak to him much when he is tired, to stand up in order to show respect for him when he stands.**

In this example, the sentence is "وإذا قام قام له" is translated "to stand up in order to show respect for him when he stands" in English. The translator employed the expansion procedure by adding "in order to show respect for him" in the TT to clarify to the TR the reason for standing when the teacher stands. Consequently, this expansion made the sentence more comprehensible to the TR.

**Page 104: Text 18**

ST: والسكوت على تبليغ ما يسونه من مذمة الناس إياه

**TT: Not to convey to him others' disdain for him; thereby making him unhappy.**

In this example, the sentence is “والسكوت على تبليغ ما يسوؤه من مذمة الناس إياه” is rendered as “Not to convey to him others' disdain for him thereby making him unhappy.” The translator applied expansion by adding “making him unhappy” to inform the TR the effect of conveying people’s disdain to a friend. Hence, the purpose of the sentence is delivered accurately.

**Page 99: Text 15**

**ST:** أن يبدأ بالتحية والسلام

**TT:** to greet the learned man first

In this example, the Arabic term “تحية” is a polite expression of recognition whereas the Arabic term “سلام” means to say “’Alsalamu alikum’ when you meet a person” (Almaany Dictionary). The translator omitted the term “سلام” from his translation. According to the context, the writer prescribes a rule for students to deal with a learned man, which is to greet and salaam the learned man. The translator omitted the term “سلام.” By doing this, the translator misses the intended purpose of the writer. Therefore, the purpose of the sentence is not conveyed accurately. The TL equivalent “salaam” would maintain the meaning and the purpose of the sentence.

**Page 80: Text 12**

**ST:** المزاح والسخرية والاستهزاء بالناس

**TT:** Jestng, Ridiculing and Mocking

In this example, the Arabic title “المزاح و السخرية والاستهزاء بالناس” is translated as “Jesting, Ridiculing and Mocking” in English. The translator omitted the word “people” from his translation because titles in English are usually written in short form to attract readers' attention. This omission does not affect the meaning, so the translation is effective.

**4. 2. 14 Paraphrase**

**Page 54: Text 3**

**ST:** وتنام تائباً من الذنوب, مستغفراً

**TT:** Sleep after repenting of your sins, seeking forgiveness from God.

In this instance, the Arabic word “مستغفراً” means “a person who ask Allah to forgive him or her” (Almaany Dictionary). In this context, the writer gives advice to Muslims which is to ask God for forgiveness before going to sleep. However, there is a lack of a precise equivalent in the TL due to cultural differences. Therefore, the translator used the paraphrase procedure to describe the same meaning in different words. Hence, the translation conveys the meaning successfully.

**Page 54: Text 3**

**ST:** وأعد عند النوم سواكك وطهورك

**TT:** As you go to bed, make ready your tooth-stick and the things which you will need, after waking, for ablution or for washing the entire body if necessary.

In this example, the Arabic term “طهور” means “cleanness from dirt” (Almaany Dictionary). In this context, the writer gives advice to Muslims, which is to prepare what they need for cleanness before going to sleep. The translator paraphrased the meaning of this word because some Muslims might need to perform only ablution after sleeping while other Muslims might need to take a shower. Therefore, the meaning of the word “طهورك” cannot be translated literally because the TL reader might not understand the intended meaning of the Arabic word. Therefore, the translator rendered the intended meaning successfully.

**Page 65: Text 5**

**ST:** اعلم أن الجمعة عيد المؤمنين

**TT:** Know that Friday is the festival of those who believe in God and in Muhammad as His Messenger

In this instance, the Arabic word “المؤمنين” means “people who believe in God and the day of judgment” (Almaany Dictionary). The English word “believers” in the TL does not convey the whole meaning of the text, and this book is intended for Muslims who believe in God and in the prophet Muhammad. Therefore, the translator applied the paraphrase procedure in order to convey this important information to the TR. As a result, the translator delivered the meaning adequately.

#### 4. 2. 15 Couplet

##### Page 54: Text 3

ST:

فإن النوم تعطيل لحياة

TT: because sleep makes you without any work (which is bad).

In the above example, the Arabic noun “حياة” means “the existence of a person, an animal, or a plant” (Almaany Dictionary). In this context, the writer says that sleeping too much hinders your life. The translator rendered the intended meaning of “تعطيل لحياة” by using its functional equivalent “without any work,” which conveys the writer’s point of view. The translator also applied the note procedure to make sure that the reader realizes that this habit is not good. Hence, the purpose of the sentence was rendered successfully to the TR.

##### Page 80: Text 10

ST: ولا تقطع بشهادتك على أحد من أهل القبلة بشرك أو كفر أو نفاق

TT: Do not accuse any of the people of qibla [i.e. Muslims] as a polytheist or infidel or hypocrite,

In this example, “قبلة” is the Ka’ba, which is the direction that Muslims face in their prayers (Almaany Dictionary). In this context, the writer gives the advice not to accuse any of the people of qibla as being polytheists, infidels, or hypocrites. The translator maintained the name “qibla” by using transference. In addition, the translator applied its functional equivalent “Muslims”



to avoid any confusion that the expression “people of qibla” may cause to the TR. Therefore, the intended purpose of the writer, which is to avoid accusation to Muslims, was rendered correctly.

**Page 25: Text 1**

ST: أصبحنا على فطرة الإسلام، وعلى كلمة الإخلاص

**TT: In this morning we are at the state of natural disposition of Islam, on the Statement of Sincerity (which is: 'There is no god but God' ).**

In this example, the Arabic noun “إخلاص” in Islam means “doing good deeds to only become closer from Allah not for praise” (Almaany Dictionary). The TL equivalent of the term “إخلاص” conveys only one part of the meaning. Therefore, the translator added a note “there is no god but God” in addition to its TL equivalent “sincerity” to explain the meaning of the SL term. As a result, the purpose of the context was delivered adequately.

**4.3 Research Question 2: What are the most frequently employed procedures in the translation of an Islamic text from Arabic to English according to Newmark’s model?**

The researcher used a qualitative method to count the types of Newmark’s translation procedures that were applied by the translator in the English translation of 18 texts chosen from Al Ghazali's Islamic book. Table 2 provides the number of the applied procedures and their frequencies.

Table 2

*Number of Procedures Applied by the Translator and the Frequency of Each Procedure*

Number	Translation Procedures	Number of Procedures Applied by the Translator	Frequency
1	Literal Translation	8	4.0 %
2	Transference	7	3.5 %

3	Naturalization	6	3.0 %
4	Cultural Equivalent	23	11.6%
5	Functional Equivalent	11	5.5 %
6	Descriptive Equivalent	27	13.6 %
7	Synonymy	14	7.0 %
8	Through-translation	7	3.5 %
9	Shifts or Transpositions	18	9.0 %
10	Modulation	7	3.5 %
11	Recognized Translation	1	0.5 %
12	Compensation	2	1.0 %
13	Reduction	2	1.0 %
14	Expansion	9	4.54 %
15	Paraphrase	32	16.1 %
16	Couplets	14	7.0 %
17	Notes	10	5.0 %
	Total	198	

According to the data in Table 2, paraphrase was the most frequently employed procedure in the selected texts. It represented 16.1 % (32 items) of all the employed procedures. Descriptive equivalent was the second most utilized procedure: representing 13.6 % (27 items). It was followed by cultural equivalent (11.6 % or 23 items), transpositions (9.0 % or 18 items, couplets (7.0 % or 14 items), synonymy (7.0 % or 14 items), functional equivalent (5.5 % or 11 items), notes (5.0 % or 10 items), expansion (4.54 % or 9 items), literal translation (4.0 % or 8 items), through-translation (3.5 % or 7 items), transference (3.5% or 7 items), modulation (3.5% or 7 items), naturalization (3.0 % or 6 items), reduction (1.0 % or 2 items), compensation (1.0 % or 2 items), and finally, recognized translation (0.5 % or 1 item).

**4.4 Research Question 3: To what extent do these translation procedures help to transfer meaning from the ST to TT as naturally and accurately as possible?**

Algiz (2015) pointed out that syntactic structure, equivalence, and cultural differences cause problems when translating a religious text from Arabic into English. It can be observed from the comparative analysis that the translator tried to fill the linguistic and cultural gaps between Arabic and English. For that reason, the translator used many translation procedures: paraphrase, functional equivalent, cultural equivalent, transference, naturalization, recognized translation, literal translation, synonymy, modulation, reduction and expansion, compensation, through-translation, descriptive equivalent, notes, shifts, and couplets. Some of these procedures are source-oriented procedures, while the others are target-oriented procedures (i.e. some procedures focus on the culture of the SL while the others focus on the culture of the TL). The analysis of the sample texts of this study revealed that literal translation, through-translation, and transference are source-oriented procedures, whereas compensation, descriptive equivalent, paraphrase, cultural equivalent, functional equivalent, reduction, transposition, naturalization and modulation are target-oriented procedures.

Many of the applied translation procedures were target-oriented procedures. A few procedures were applied inappropriately and did not convey the meaning of the ST. The following shows an instance in which the translation procedure does not convey the meaning of the ST.

**Page 35: Text 2**

**ST:** فإني لم أخرج أشراً ولا بطراً، ولا رياءً، ولا سمعةً

**TT:** I swear to You that I set out neither lightheartedly nor bewildered, neither from ostentation nor from a desire to be well spoken of

In this example, the Arabic noun “رياء” is a good deed done by a person with the goal of earning praise from people rather than pleasing Allah (Almaany Dictionary). The translator applied the cultural equivalent “ostentation” to translate this word. However, this term is not a precise equivalent for the SC term, because it only conveys one part of the meaning. Other procedures that should be applied are transference “Riya” and footnote to define this religious term.

On the other hand, some of the applied translation procedures were source-oriented procedures to deliver the meaning of the Arabic text. The translator applied them to preserve the stylistic and syntactic features of the Arabic text. The following shows an instance in which the translation procedure conveys the meaning of the ST

**Page 54: Text 3**

**ST:** اعلم أن النوم مثل الموت، واليقظة مثل البعث

**TT: Know that sleep is like a death and waking up like Resurrection.**

In this example, the Arabic clause "اعلم أن النوم مثل الموت، واليقظة مثل البعث" is rendered as “Know that sleep is like a death and waking up like Resurrection.” The translator used a literal translation procedure to render the Arabic sentence. The translation is accurate since it delivers the meaning of the ST and respects rules of English grammar.

In conclusion, the findings of this study and other studies such as Guerra’s (2012) and Putranti’s (2015) prove that translation procedures are useful to cope with cultural and linguistic discrepancies between two different languages. However, a few of these translation procedures were not accurately used by the translator. As a result, translation procedures help translators deliver the meaning of the ST naturally and accurately to the TL, but it depends on the translator’s competence.

**4. 5 Summary**

The current chapter presented the analysis of Islamic texts to answer the study questions. The analysis of the study showed that all of Newmark's translation procedures were applied except for the translation label. The analysis also showed that descriptive equivalent was the most frequently applied procedure, whereas recognized translation was the least frequently applied procedure.

## Chapter Five

### Conclusions and Recommendations

This chapter summarizes the findings of the study. It also provides some recommendations regarding the application of translation procedures in translation between different language systems.

#### 5.1 Conclusion of the Study

The translator applied 16 translation procedures out of 17 of Newmark's translation procedures in the translation of the book *Islamic Guidance*, namely descriptive equivalent, cultural equivalent, transpositions, couplets, synonymy, functional equivalent, notes, expansion, literal translation, through-translation, transference, modulation, naturalization, reduction, compensation, and recognized translation. The paraphrase procedure was the most frequent applied procedure with a frequency count of (16.1%). The descriptive equivalent was the second most frequently applied translation procedure with a frequency count of (13.6). It was followed by cultural equivalent (with 23 cases equal to 11.6 %), transpositions (with 18 cases equal to 9.0%), couplets (with 14 cases equal to 7.0% ), synonymy (with 14 cases equal to 7.0 % ), functional equivalent (with 11 cases equal to 5.5% ), notes (with 10 cases equal to 5.0 %), expansion (with 9 cases equal to 4.54%), literal translation (with 8 cases equal to 4.0 % ), through-translation (with 7 cases equal to 3.5%), transference (with 7 cases equal to 3.5 % ), modulation (with 7 cases equal to 3.5%), naturalization (with 6 cases equal to 3.0%), reduction (with 2 cases equal to 1.0 %), compensation (with 2 cases equal to 1.0 %), and finally, recognized translation (with 1 case equal to 0.5 %).

The findings reveal that some of the procedures are source-oriented procedures such as literal translation, through-translation, and transference. On the other hand, many of the translation procedures are target-oriented procedures such as compensation, descriptive equivalent, paraphrase,

cultural equivalent, functional equivalent, reduction, transposition, naturalization, and modulation. These translation procedures (particularly the target-oriented ones) were beneficial in helping the translator transfer the meaning of the Arabic text to the English text accurately. However, the translator applied a few procedures inappropriately. The last finding shows that Newmark's model of translation procedures was comprehensive and worked well to overcome the linguistic and cultural gaps between Arabic and English.

These procedures also helped the translator render the religious terms accurately. Thus, they worked well to fill the linguistic gaps between Arabic and English. In addition, Newmark's translation procedures helped the translator make the translation sound more natural to the TR. To sum up, it can be observed from the analysis that Newmark's translation procedures were effective in translating the Islamic texts

Finally, it can be concluded that Newmark's translation procedures are necessary in the translation of an Islamic text between two different language systems and cultures. However, the translator must be competent in using the translation procedures to provide an accurate translation.

## **5. 2 Recommendations for Further Studies**

The researcher came up with a set of recommendations in the light of the findings reached and the results obtained. The recommendations can make a helpful set of guidelines for both existing and potential translators in general and for translating religious texts of two languages that are not closely related. The recommendations and suggestions are tentative and are subject to modification upon closer investigation by translation scholars and professionals:

1- The researcher recommends that the study of translation procedures should be included in university curriculum for students who study translation, in order to help them solve the problems of translating religious texts.

2- It is recommended for translators to use the translation procedures appropriately in order to deliver the meaning of the ST accurately.

3- The researcher also recommends examining the application of other kinds of translation procedures on Islamic texts based on other models such as Andrew Chesterman's translation procedures.

4- It would also be beneficial to investigate Newmark's translation procedures to different kinds of texts such as medical texts and journalistic texts.



### References

- Abbas, I. (2017). *The Tafsirs*. Retrieved on (March 20, 2018), from the website: <http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=17&tAyahNo=24&tDisplay=yes&UserProfile=0&LanguageId=2>
- Abul Quasem, M. (Trans.). (1979). *Islamic guidance* [375690]. Retrieved on (February 1, 2018), from <https://attahawi.files.wordpress.com/2011/04/bidayat-al-hidayah-by-imam-al-ghazali.pdf>
- Agliz, R. (2015, May). Translation of religious texts: Difficulties and challenges. *Arab World English Journal*, 4, 182-193. Retrieved from <http://www.awej.org/images/AllIssues/Specialissues/Translation4/12.pdf>
- Alhaj, A. (2015). *New theory of the holy Qur'an translation*. Germany: Anchor Academic Publishing.
- Al-Harahsheh, A. (2013). Translation of Islamic texts and ideology. *Arab World English Journal*, 2, 107-117. Retrieved from <http://www.awej.org/images/AllIssues/Specialissues/Translation2/8.pdf>
- Baker, M., & Saldanha, G. (Eds.). (2009). *Routledge encyclopedia of translation studies*. Abingdon, UK: Routledge.
- Al-Saidi, A. (2013). Problems of translating cultural signs with reference to English and Arabic. *Journal of University of Thi-Qar*, 8, 27-40.

- Amininadji, O. (2016). A study of culture specific items and translation strategies in Bahram Beyza'i's play "Marionettes" (Master's thesis). The University of Montreal, Montreal, Canada.
- Bahameed, A. (2008). Hindrances in Arabic-English intercultural translation. *Translation Journal*, 12(1), 1-16.
- Baker, M., & Saldanha, G. (2009). *Routledge Encyclopedia of Translation Studies*. London and New York: Routledge.
- Beaugrande, R., Shunnaq, A., & Heliel, M. (Eds.). (1994). *Language, discourse and translation in the West and Middle East*. Amsterdam: John Benjamins.
- Behzadi, F., & Suzani, S. (2016). A study of the effect of the translator's religion on the translation of eschatological terms in the Holy Qur'an by Newmark's procedures. *International Academic Journal of Humanities*, 3(11), 13-24.
- Bennett, C. (Ed.). (2013). *The Bloomsbury companion to Islamic studies*. London : Bloomsbury Academic
- Daghoughi, S., & Hashemian, M. (2016). Analysis of culture-specific items and translation strategies applied in translating Jalal Al-Ahmad's *By the Pen*. *English Language Teaching*, 9(4), 171.
- Dick, J., & Schwerter, S. (2012). *Transmissibility and cultural transfer: Dimensions of translation in the humanities*. New York: Columbia University Press.
- Dweik, B., & Khaleel, H. (2017). Strategies and procedures used in translating ideological Islamic-related texts from English into Arabic. *International Journal of English Linguistics*, 7(3), 161-170.

Fernández Guerra, A. (2012). Translating culture: problems, strategies and practical realities. Sic: Literature for Literature, *Culture and Literary Translation*, (5), 1-27.

Hadithya, O. (2014). Translation procedures used in translating computer terms from English into Bahasa Indonesia. *Vivid Journal*, 3(2), 5.

Introduction to translation booklet. (2015). Retrieved from <https://cltguide.files.wordpress.com/2015/01/booklet-int.pdf>

Ismawati, S. (2013). The translation procedures in translating the cultural words in the young adult novel. *Passage*, 1(2), 55-62.

Maasoum, S., & Davtalab, H. (2011). An analysis of culture-specific items in the Persian translation of Dubliners based on Newmark's model. *Theory & Practice in Language Studies*, 1(12) 1674-1865.

Mahmoud, M. (2015). Challenges of translating Islamic religious items from Arabic into English. *Naif University for Security Sciences*. Retrieved from <https://repository.nauss.edu.sa/bitstream/handle/123456789/62514/Challenges%20of%20Translating%20Islamic%20Religious%20Items%20from%20Arabic%20into%20English.pdf;sequence=1>

Mashhady, H., Pourgalavi, M., & Fatollahi, M. (2015). Newmark's procedures in Persian translation of Golding's Lord of the Flies. *English Language & Translation Studies*, 03, 57-69. Retrieved from <http://www.eltsjournal.org/archive/value3%20issue1/6-3-1-15.pdf>

Newmark, P. (1981). *Approaches to translation*. Language teaching methodology series. Oxford: Pergamon Press.

Newmark, P. (1988). *A textbook of translation* (Vol. 66). New York: Prentice Hall.

- Nida, E. (2012). Principles of correspondence. In L. Venuti (Ed.), *The translation studies reader* (3<sup>rd</sup> ed., Ch. 12, pp. 141-155). Abingdon, UK: Routledge,
- Paulston, C. , Kiesling, S. , & Rangel, E. (Eds.). (2012). *The handbook of intercultural discourse and communication* (Vol. 90). Hoboken, NJ: John Wiley & Sons.
- Pinchuck, I. (1977). *Scientific and technical translation*. Boulder, Colo: Westview Press.
- Pramono, A. (2014). An analysis of translation procedure from English into Indonesian language in novel *The Negotiator* (Strata 1 thesis). State Islamic University of Syarif Hidayatullah, Jakarta.
- Puspani, I. & Savitri, P. (2014, June). Cultural transfer and procedures in poetic translation. Paper presented at The International Conference on Translation Studies, Bangkok, Thailand.
- Putranti, A. (2015). Synonymy: A translation procedure to overcome problems of SL and TL cultural differences. *Journal of Language and Literature*, 15(2), 168-172.
- Putri, D. (2014). Translation procedures of medical terms in the book entitled *Stress Less*. *Linguistika*, 21(41), 1-14.
- Rasul, S. (2016). Translation constraints and procedures to overcome them in rendering journalistic texts. *University of Human Development*, 2, 402-419.
- Syafri, H. (2015). Ritual model in speaking instruction by using Islamic text. *Proceedings of ISELT FBS Universitas Negeri Padang*, 3, 211-215.
- Tanjour, M. (2011). Bridging cultural gaps in English-Arabic translation (Doctoral dissertation). University of Leeds, England. Retrieved from [http://etheses.whiterose.ac.uk/5792/1/uk\\_bl\\_ethos\\_540581.pdf](http://etheses.whiterose.ac.uk/5792/1/uk_bl_ethos_540581.pdf)

المراجع العربية

ق. بداية الهداية 450-550 غزالي، ابو حامد محمد بن محمد،

أشغل. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/أشغل/>

إخلاص. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/إخلاص/>

البر. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/البر/>

بين يديه. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/بين-يديه/>

تحية. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/تحية/>

حرام. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/حرام/>

حياة. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/حياة/>

رياء. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/رياء/>

سلام. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/سلام/>

طهور. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/طهور/>

عمر. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/عمر/>

قبيلة. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/قبيلة/>

مال. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/مال/>

مستغفر. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/مستغفر/>

مكاره. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/مكاره/>

مؤمن. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/مؤمن/>

نفاق. (n. d.). In *Almaany Dictionary*. Retrieved February 28, 2018, from <https://www.almaany.com/ar/dict/ar-ar/نفاق/>

**Appendices**

<b>ST</b>	<b>TT</b>
Chapter One : 1. PRAISEWORTHY WAY OF WAKING FROM SLEEP	الفصل الأول: 1- فصل في آداب الاستيقاظ من النوم

{How a believer should wake from sleep is discussed in this section. (Observance of the suggestions made here will make him a good believer, a religious man of the higher grade. Disregard of them is, of course, not a sin. }

In waking from sleep, try to wake before dawn. Let the first thing which comes to your mind and tongue be the remembrance of God and praise of Him. So at the time of waking, supplicate: Praise be to God Who has made us alive after making us (i.e. our sensations dead in sleep), and towards Whom is the return after death. We and the rest of creation belong to God in this morning; greatness and authority belong to Him; might and power belong to Him, the Lord of all the worlds. In this morning we are at the state of natural disposition of Islam, on the Statement of Sincerity (which is: "There is no god but God", on the religion of our prophet Muhammad (may God bless him and greet him), and on the religion of our father Abraham, a man of pure faith, a man completely surrendered to God and was not one of those who believe that God has divine partners. God, we pray to You that You would direct us today to all good. I seek the protection of You from committing any evil today and from bringing any evil upon a Muslim. God, through You alone we have come to this morning, through You alone we passed the night, through You alone we live, through You alone we die, and to You alone is our final return. We pray to You for the good of today and of that which is in it; we seek the protection of You from the evil of today and of that which is in it. When you put on your clothes after waking from sleep), produce in your mind the intention of fulfilling the commands of God (exalted is Hel) to cover your private parts. Beware of making your purpose in wearing clothes to dissemble before others; if this be your purpose you will be the loser

فإذا استيقظت من النوم، فاجتهد أن تستيقظ قبل طلوع الفجر، وليكن أول ما يجري على قلبك ولسانك ذكر الله تعالى؛ فقل عند ذلك: الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور، أصبحنا وأصبح الملك الله، والعظمة والسلطان لله، والعزة والقدرة الله رب العالمين، أصبحنا على فطرة الإسلام، وعلى كلمة الإخلاص، وعلى دين نبينا محمد صلى الله عليه وسلم، وعلى ملة أبينا إبراهيم حنيفا مسلما وما كان من المشركين؛ اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت وإليك النشور؛ اللهم إنا نسألك أن تبعثنا في هذا اليوم إلى كل خير، ونعوذ بك أن نجترح فيه سوءا أو نجره إلى مسلم، أو يجره أحد إلينا؛ نسألك خير هذا اليوم وخير ما فيه ونعوذ بك من شر هذا اليوم وشر ما فيه. فإذا لبست ثيابك فانو به امتثال أمر الله تعالى في ستر عورتك، واحذر أن يكون قصدك من لباسك مراعاة الخلق فتخسر.



<p>2- GOOD METHOD OF GOING TO THE MOSQUE</p>	<p>آداب الخروج إلى المسجد -2</p>
<p>{On completing cleanliness at dawn, a pious Muslim performs the first part of the Dawn Prayer at home and then proceeds to the mosque to perform the remaining part in congregation. His walk to the mosque, his intention, and his mental states are all in the path of God.}</p> <p>When you have completed your cleanliness, perform in your house the two sunna rak'as of the Dawn Prayer (Salat al-Fajr), if the dawn has already broken. The Messenger of God (may God bless him and greet him) used to do this. Then proceed towards the mosque. Do not omit ritual prayer in congregation, especially the Dawn Prayer. Ritual prayer in congregation is twenty seven times better than the ritual prayer one performs alone. If you are easy-going concerning a spiritual gain of this kind, what benefit will you have in seeking knowledge? Certainly the fruit of knowledge is action in accordance with it. When you walk to the mosque, walk easily and calmly, and do not hurry. When walking along the road to the mosque, supplicate: God, by those who beseech You and by those who long for You, and by this walk of mine to You, I swear to You that I set out neither lightheartedly nor bewildered, neither from nor from desire to be well spoken of. On the contrary, I have set out for fear of Your anger and seeking Your pleasure. I beg from You that You deliver me from Hell and forgive my sins, for there is no one who can forgive sins except You.</p>	<p>إذا فرغت من طهارتك فصل في بيتك ركعتي الصبح إن كان الفجر قد طلع، كذلك كان يفعل رسول الله صلى الله عليه وسلم ثم يتوجه إلى المسجد. ولا تدع الصلاة في الجماعة، لاسيما الصبح (فصلاة الجماعة تفضل على الفرد عشرين درجة) فإن كنت تتساهل في مثل هذا الربح فأني فائدة لك في طلب العلم؛ وإنما ثمرة العلم العمل به. فإذا سعيت إلى المسجد، فامش على هينة وتؤدة وسكينة، ولا تعجل وقل في طريقك: اللهم إني أسألك بحق السائلين عليك، وبحق الراغبين إليك، وبحق ممشأى هذا إليك؛ فإني لم أخرج أشرا ولا بطرا، ولا رياء، ولا سمعة، بل خرجت اتقاء سخطك، وابتغاء مرضاتك فأسألك أن تتقذني من النار، وأن تغفر لي ذنوبي؛ فإنه لا يغفر الذنوب إلا أنت.</p>
<p>3- AL-GHAZAL ON ISLAMIC GUIDANCE GOOD MANNER OF SLEEPING</p>	<p>3- آداب النوم</p>

(On completing the duties of the day and night when a Muslim comes to sleep, he should follow a few rules which are very simple, easy and meaningful. Observance of these rules will make his sleep fully Islamic; disregard of them, however, is not a sin. After sleeping in the Islamic way, a Muslim should also follow Islamic methods. Then as he starts doing his duties of the day he must keep himself within the bounds of Islam. Continuance in this Islamic way of life, for the rest of one's life, may naturally be felt hard and burdensome, but al-Ghazali here suggests certain methods which will facilitate this continuance. When you intend to go to sleep, lay out your bed pointing to the direction of the Ka'ba in Mecca, and sleep on your right side, the side on which the corpse reclines in the grave. Know that sleep is like a death and waking up like Resurrection. Perhaps God (exalted is He) will take your soul this night; so be prepared to meet Him by being clean through the performance of ablution when you sleep. Have your will written and beneath your head. Sleep after repenting of your sins, seeking forgiveness from God and resolving not to return to your sins. Resolve to do good to all Muslims if God (exalted is He) raises you up again. Remember that in the like manner you will lie in the grave, completely alone; nothing except your action, will be with you, and only the effort you have made for action will be rewarded to you. Do not try to induce too much of sleep with effort, i.e. by spreading out a soft and smooth bed, because sleep makes you without any work (which is bad), except when to be awake is unwholesome for you - in that case sleep preserves your religious nature. Know that night and day are twenty-four hours; the amount of sleep you take altogether, by night and day, should not be more than eight hours. It is enough, supposing you live for sixty years that you lose twenty of these years

فإذا أردت النوم، فابسط فراشك مستقبل القبلة، ونم على يمينك كما يضطجع الميت في الحده. واعلم أن النوم مثل الموت، واليقظة مثل البعث، فكن مستعدا للقائه، بأن تنام على طهارة، وتكون وصيتك مكتوبة تحت رأسك، وتنام تائبا من الذنوب، مستغفرا، عازما ألا تعود إلى معصية واعزم على الخير لجميع المسلمين إن بعثك الله تعالى، وتذكر أنك ستضع في اللحد كذلك وحيدا فريدا ليس معك إلا عملك، ولا تجزى إلا بسعيك. ولا تستجلب النوم تكلفا بتمهيد الفرش الوطيئة؛ فإن النوم تعطيل لحياة، إلا إذا كانت وبالاً عليك؛ فنومك سلامة لدينك. واعلم أن الليل والنهار أربع وعشرون ساعة، فلا يكن نومك بالليل والنهار أكثر من ثماني ساعات، فيكيفك إن عشت مثلا ستين سنة أن تضيع منها عشرين سنة وهو ثلث عمرك. وأعد عند النوم سواك وطهورك، واعزم على قيام الليل، أو على القيام قبل الصبح، فركعتان في جوف الليل كنز من كنوز البر؛ فاستكثر من كنوزك ليوم فقرك، فلن تغني عنك كنوز الدنيا إذا مت.

4- METHODS OF LEADING AND  
FOLLOWING A RITUAL PRAYER

4- آداب الإمامة والقدوة

{Islam has laid strong emphasis upon ritual prayer in congregation (sala bi-l-jama'a). Such a ritual prayer has twenty-seven times more reward than the ritual prayer one performs alone. The procedure of the former prayer is to some extent different from that of the latter as discussed in the preceding chapter. The details of how a man leads a ritual prayer in congregation and how the congregation follows him are given below.} The Imam i.e. one who leads a ritual prayer should make the ritual prayer light, Anas (may God be pleased with him) said, "Never behind anyone did I perform a ritual prayer that was so light and yet so complete as the ritual prayer led by the Messenger of God (may God bless him and greet him!).' The Imam should not say Allahu akbar (God is the greatest) until the man who calls to ritual prayer (mu adhdhin) has completed the call to the actual start of the ritual prayer (iqama), and until the rows of the people are straight. At every, Allahu akbar the Imam will raise his voice, but his follower will not raise his voice except to the extent that he himself can hear it. The Imam will make the intention (niyya) of leading the ritual prayer so that he may gain the reward of the act of leading. Even if he does not make the intention the ritual prayer of the congregation will be valid, provided they make the intention of following him, and they will obtain the reward of ritual prayer in congregation. Like a man performing a ritual prayer alone, the Imam will secretly read the supplication for starting the ritual prayer and seek the protection of God against Satan. He, however, should loudly read (22) the Fatiha i.e. The Opening Sura of the Qur'an and another sura {or part of another sura} in all two rakas of the Dawn Prayer and the first two rakas of the Sunset Prayer and the Evening Prayer. The same will be done by the man performing ritual prayer alone. The Imam

ينبغي للإمام أن يخفف الصلاة، قال أنس بن مالك رضي الله عنه: ما صليت خلف أحد صلاة أخف ولا أتم من صلاة رسول الله صلى الله عليه وسلم. ولا يكبر ما لم يفرغ المؤذن من الإقامة، وما لم تستو الصفوف، ويرفع الإمام صوته بالتكبيرات، ولا يرفع المأموم صوته إلا بقدر ما يسمع نفسه، وينوي الإمام الإمامة لينال الفضل، فإذا لم ينو صحت صلاة القوم إذا نورا الاقتداء به، ونالوا فضل القدوة. ويسر الإمام بدعاء الاستفتاح والتعوذ كالمنفرد، ويجهر بالفاتحة والسورة في جميع الصبح، وأولي المغرب والعشاء، وكذلك المنفرد، ويجهر بقوله: (أمين) في الجهرية، وكذلك المأموم، ويقرن المأموم تأمينه بتأمين الإمام معا تعقيبا له، ويسكت الإمام سكتة عقب الفاتحة ليثوب عليه نفسه، ويقرأ المأموم الفاتحة في الجهرية في هذه السكتة، ليتمكن من الاستماع عند قراءة الإمام، ولا يقرأ المأموم السورة في الجهرية إلا إذا لم يسمع صوت الإمام.

5- METHODS OF FRIDAY ASSEMBLY  
PRAYER

5. آداب الجمعة

The excellence of Friday is very great in Islam. A Muslim should take special preparation for this day. He is urged upon the performance of various forms of devotional acts as well as acts directed towards his fellow-men. The most important of these is the Friday Assembly Prayer (Salat al-Jumu'a). The methods of ritual prayer as well as the other devotional acts to be observed on this day are discussed in this chapter. Al-Ghazali advises Muslims to devote this day of the week especially to the Hereafter. Know that Friday is the festival of those who believe in God and in Muhammad as His Messenger. It is a noble day; God (glorified and exalted) ordained it for the Muslim community. On Friday there is an hour the exact time of which is unknown; if any Muslim by chance happens to pray to God (exalted is He) for anything in most certainly God grants his prayer. Prepare, then, for Friday from Thursday by cleansing of clothes, by glorifying God enormously and by praying for forgiveness of sins on Thursday evening, since this Thursday evening is an hour in excellence to the unknown hours of Friday. Produce in your mind the intention of fasting on Friday, but do not fast on Saturday or Thursday as well, since there is prohibition of fasting on Friday alone.

When the morning breaks, wash your entire body (The Prophet said), "To wash the body on Friday is required of every adult." The word "required" here means established, emphasized (in Islamic Shari'a (revealed law). Then array yourself in white clothes, for these are the most pleasing to God (exalted is He), Use the best perfume you have. Cleanse your body thoroughly by shaving head or cutting the hair of your head, cutting your nails, using the tooth-stick, and doing all other forms of cleanliness, as well as by using the tooth-stick, and doing all other forms of cleanliness as well as by using

اعلم أن الجمعة عيد المؤمنين؛ فإنه يوم شريف خص الله عز وجل به هذه الأمة، وفيه ساعة مبهمة لا يوافقها عبد مسلم يسأل الله تعالى فيها حاجة إلا أعطاه إياها. فاستعد لها من يوم الخميس؛ بتنظيف الثياب، وبكثرة التسبيح والاستغفار عشية الخميس، فإنها ساعة توازي في الفضل ساعة يوم الجمعة. وانو صوم يوم الجمعة، لكن مع الخميس أو السبت؛ إذ جاء في أفرادها نهى. فإذا طلع عليك الصبح، فاغتسل؛ فإن (غسل الجمعة واجب على كل محتلم) أي: ثابت مؤكد. ثم تزين بالثياب البيض؛ فإنها أحب الثياب إلى الله تعالى، واستعمل من الطيب أطيب ما عندك، وبالغ في تنظيف بدنك بالحلق والقص والسواك وسائر أنواع النظافة وتطبيب الرائحة. ثم بكر إلى الجامع، واسع إليها على الهيئة والسكينة، فقد قال صلى الله عليه وسلم: (من راح إلى الجمعة في الساعة الأولى فكأنما قرب بدنة، ومن راح في الساعة الثانية فكأنما قرب بقرة، ومن راح في الساعة الثالثة فكأنما قرب كبشاً أقرن، ومن راح في الساعة الرابعة فكأنما قرب دجاجة، ومن راح في الساعة الخامسة فكأنما قرب بيضة. فإذا خرج الإمام طوت الصحف، ورفع الأعلام، واجتمعت الملائكة عند المنبر يستمعون الذكر). ويقال إن الناس في قربهم عند النظر إلى وجه الله تعالى على قدر بكورهم إلى الجمعة).

6- RULES OF FASTING

6. آداب الصيام

You should not restrict yourself to fasting in the month of Ramadan and thus omit the business of supererogatory devotional acts and of gaining the higher grades in Paradise, so that you will have regret when you will look at those who fast and see them in the very highest grades, as if you were looking at a very bright star far above you. Do not imagine that fasting is merely abstention from food, drink and sexual intercourse. Indeed the Prophet (may God bless him and greet him!) said, "Many a man who fasts receives nothing from his fasting except hunger and thirst." Rather perfect fasting consists in restraining all the bodily members from that which God (exalted is He) dislikes. You should guard the eye from looking at disliked things, the tongue from uttering that which does not concern you, the ear from listening to that which God has forbidden- for the hearer shares the guilt of the speaker in the case of backbiting. Exercise the same kind of restraint over all other bodily members as over the Stomach and genitals. It is mentioned in Tradition that five things make a man break his duty of fasting: lying, backbiting, slandering, looking at someone with lust, and the false oath. The Prophet (may God bless him and greet him!) said, "Fasting is certainly a protection; if one of you is fasting let him avoid loose talk, transgression of divine command, and folly; if anyone attacks him or rebukes him let him say, "I am fasting." Try to break your fast with that food the eating of which is lawful (halal) in Islam, and do not take an excessive amount, eating more than you normally eat at night because you are fasting by day. If you take the whole amount you usually take, there is no difference between eating it at one meal at night and eating it at two meals one by day and one by night, as when a man is not fasting. The aim in fasting is to annul your desire and to multiply your

لا ينبغي أن تقتصر على صوم رمضان فتترك التجارة بالنوافل، وكسب الدرجات العالية في الفرائض؛ فتتحسر إذ نظرت إلى منازل الصائمين، كما تنظر إلى الكواكب الدرية، وهم في أعلى عليين. ولا تظن إذا صمت أن الصوم هو ترك الطعام والشراب والوقاع فقط، فقد قال صلى الله عليه وسلم: (كم من صائم ليس له من صيامه إلا الجوع والعطش)، بل تمام الصوم بكف الجوارح كلها عما يكرهه الله تعالى، بل ينبغي أن تحفظ العين عن النظر إلى المكاره، واللسان عن النطق بما لا يعينك، والأذن عن الاستماع إلى ما حرمه الله؛ فإن المستمع شريك القائل وهو أحد المغتابين، وكذلك تكف جميع الجوارح كما تكف البطن والفرج، ففي الخبر (خمس يفطرن الصائم: الكذب، والغيبة، والنميمة، واليمين الكاذبة، والنظر بشهوة)، وقال صلى الله عليه وسلم: (إنما الصوم جنة فإذا كان أحدكم صائماً فلا يرفث، ولا يفسق، ولا يجهل، فإن امرؤ قاتله أو شاتمه فليقل: إني صائم.) ثم اجتهد أن تقطر على طعام حلال، ولا تستكثر فتزيد على ما تأكله كل ليلة، فلا فرق إذا استوفيت ما تعتاد أن تأكله دفعتين في دفعة واحدة وإنما المقصود بالصيام كسر شهوتك، وتضعيف قوتك لتقوى بها على التقوى. فإذا أكلت عشية ما تداركت به ما فتك (ضحوة) فلا فائدة في صومك، وقد ثقلت عليك معدتك، وما وعاء يملأ أبغض إلى الله تعالى من حلال، فكيف إذا مليء من حرام؟



<p>Chapter Two: 7- Breaking Promises</p>	<p>الفصل الثاني: 7- الخلف في الوعد</p>
<p>Take care not to promise something and then fail to fulfill this promise. Your beneficence to people should rather be in action without any words by the use of which you make promises. If you are compelled to make a promise, take care not to break it, except when you are unable to fulfill it or from compulsion, because breaking a promise is one of the signs of hypocrisy (nifaq) and an evil character. Thus the Prophet (may peace be upon him!) said, "There are three things which, if they are found in a man, mean that he is a hypocrite (munafiq), even though he fasts and performs ritual prayer. They are: when he relates something, he lies; when he makes a promise, he breaks it; and when he is given a trust, he betrays it."</p>	<p>فإياك أن تعد بشيء ولا تقى به، بل ينبغي أن يكون إحسانك إلى الناس فعلا بلا قول، فإن اضطرت إلى الوعد، فإياك أن تخلف إلا لعجز أو ضرورة؛ فإن ذلك من أمارات النفاق وخبائث الاخلاق، قال النبي صلى الله عليه وسلم: (ثلاث من كن فيه فهو منافق وإن صام وصلى: من إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان).</p>
<p>8. Backbiting</p>	<p>8. الغيبة</p>

Guard the tongue from backbiting. Backbiting is more serious than thirty adulteries according to Islam; this is reported in Tradition. The meaning of backbiting is the mention of anything concerning a man which he would dislike, were he to hear it. If you do this you are a backbiter and an oppressor, even if what you say is true.

Be careful to avoid the backbiting done by the ostentatious Qur'ān-reciters. You do this if you make others understand your purpose i.e. to mention the fault of some one without clearly stating it. Thus you say, "May God make him a better man what he has done has harmed me and grieved me; let us pray to God to make both him and us better." This combines two evil things. One is backbiting, for by this people understand the fault of the man of whom you are speaking. The other is self-glorification and self-praise for one's own freedom from sin and for goodness. If your purpose in saying, "May God make him better!", were to pray for him, pray for him in secret. If you are really grieved for his sake, the sign of it is that you do not want to express his faults and to disgrace him; but in expressing your grief at his fault you manifestly backbite him.

Restrain yourself from backbiting, the statement of God (exalted is He) is sufficient: "Do not backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would loath such an act. God has likened you to one who eats the flesh of a dead man. How fitting that you should guard against backbiting. There is one thing which, if you reflect on it, will prevent you from backbiting the Muslims. That is to examine yourself to see whether you have any outward or inward fault and whether you are committing any sin secretly or openly. When you have (done this and known about the presence of any fault or sin in you then do understand that the

فاحفظ لسانك عنها، والغيبة أشد من ثلاثين زنية في الإسلام. كذلك ورد في الخبر. ومعنى الغيبة: أن تذكر إنسانا بما يكرهه لو سمعه، فأنت مغتاب ظالم وإن كنت صادقا. وإياك وغيبة القراء المرأين، وهو أن تفهم المقصود من غير تصريح فتقول: أصلحه الله فقد ساءني وغمني ما جرى عليه، فنسأل الله تعالى أن يصلحنا وإياه؛ فإن هذا جمع بين خبيثين، أحدهما: الغيبة إذا حصل به التفهم، والآخر: تزكية النفس والثناء عليها بالتجريح لغيرك والصلاح لنفسك. ولكن إن كان مقصودك من قولك: أصلحه الله - الدعاء؛ فادع له في السر. وإن اغتممت بسببه، فعلامة أنك لا تريد فضيحته وإظهار عيبه، وفي إظهارك الغم بعيبه إظهار تعيبه. ويكفيك زاجرا عن الغيبة قوله تعالى: (وَلَا يَغْتَاب بَعْضُكُمْ بَعْضًا، أَيْجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ). فقد شهك الله بأكل لحم الميتة؛ فما أجدرك أن تحترز منها وبمنعك عن غيبة المسلمين أمر لو تفكرت فيه، وهو: أن تنظر في نفسك، هل فيك عيب ظاهر أو باطن؟، وهل أنت مقارن معصية سرا أو جهرا؟ فإذا عرفت ذلك من نفسك، فاعلم أن عجزه عن التنزه عما نسبته إليه كعجزك، وعذره كعذرك. وكما تكره أن تفتضح وتذكر عيوبك، فهو أيضا يكرهه؛ فإن سترته ستر الله عليك عيوبك، وإن فضحته سلط الله عليك ألسنة حدادا، يمزقون عرضك في الدنيا، ثم يفضك الله في الآخرة على رؤوس الخلائق يوم القيامة.

<p>9. Self-glorification</p> <p>Restrain the tongue from self-glorification. God (exalted is He!) said, "Do not ascribe purity to yourselves; He knows best him who is truly righteous. Someone asked a wise man, "What is bad truthfulness?" He replied, "A man's praise of himself." So beware of forming the habit of doing that. Know that self-glorification reduces your honor in the estimation of people and necessarily leads to God's hatred of you. If you want to know that your praise of yourself does not cause an increase in your honor in the estimation of others, consider your reaction to those who are equal to you in age and merit when they praise themselves for their excellence, influence and wealth- your mind refuses to acknowledge what they claim, your nature feels it burdensome, and you blame them for it when you have left them. Know that, when you glorify yourself, they also blame you in their minds while you are present, and, after you have left their company, express their opinion in words.</p>	<p>9- تزكية النفس</p> <p>فقد قال الله تعالى: (فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى)، وقيل بعض الحكماء: ما الصدق القبيح؟ فقال: ثناء المرء على نفسه. فإياك أن تتعود ذلك، واعلم أن ذلك ينقص من قدرك عند الناس، ويوجب مقتك عند الله تعالى. فإذا أردت أن تعرف أن ثناءك على نفسك لا يزيد في قدرك عند غيرك، فانظر إلى أقرانك إذا أثنوا على أنفسهم بالفضل والجاه والمال كيف يستنكره قلبك عليهم، ويستثقله طبعك، وكيف تدمهم عليه إذا فارقتهم؛ فاعلم أنهم أيضا في حال تزكيتك لنفسك يذمونك في قلوبهم ناجزا، وسيظهرونه بالسنتهم إذا فارقتهم.</p>
<p>10. Cursing</p>	<p>10- اللعن</p>

<p>Beware of cursing anything which God (exalted is Hel) has created, whether animal or food or man himself. Do not accuse any of the people of qibla [i.e. Muslims] as a polytheist or infidel or hypocrite, 156 for the One Who is aware of the secret beliefs of the mind is God (exalted is He); do not interfere between God (exalted is Hel) and His servants. Know that on the Day of Resurrection you will not be asked, "Why did you not curse so-and-so? Why were you silent about him? Rather even if throughout your life you have never cursed Iblis and never employed your tongue in mentioning him, you will not be asked concerning that on the Day of Resurrection; but if you have cursed any creature of God (exalted is He!), you will be asked to give an account of it. Never blame anything created by God. Indeed, the Prophet (may God bless him and greet him!) would never criticize bad food; rather if he wanted anything, he ate it; otherwise he left it alone.</p>	<p>فإياك أن تلعن شيئاً مما خلق الله تعالى من حيوان أو طعام أو إنسان بعينه، ولا تقطع بشهادتك على أحد من أهل القبلة بشرك أو كفر أو نفاق؛ فإن المطلع على السرائر هو الله تعالى، فلا تدخل بين العباد وبين الله تعالى، واعلم أنك يوم القيامة لا يقال لك: لم لم تلعن فلاناً، ولم سكت عنه؟ بل لو لم تلعن إبليس طول عمرك، ولم تشغل لسانك بذكره لم تسأل عنه ولم تطالب به يوم القيامة. وإذا لعنت أحداً من خلق الله تعالى طولبت به، ولا تذم شيئاً مما خلق الله تعالى، فقد كان النبي صلى الله عليه وسلم لا يذم الطعام الرديء قط، بل كان إذا اشتهى شيئاً أكله وإلا تركه.</p>
<p>11- Invoking Evil towards Others</p>	<p>11- الدعاء على الخلق</p>
<p>Guard your tongue against invoking evil towards any creature of God (exalted is Hel) even although he has oppressed you; leave the matter of his oppressing you to God (exalted is He!). It is mentioned in Tradition "The oppressed prays for the evil of the oppressor until he requites him. Then the oppressor becomes his creditor, and will make his demand on the Day of Resurrection." Once a certain man said much against al-Hajjaj. Is One of the righteous ancestors who was present there remarked: "Just as God will take vengeance on al-Hajjaj for those whom he oppressed, so He will certainly take vengeance for al-Hajjaj on those whose tongues attack him.'</p>	<p>فاحفظ لسانك عن الدعاء على أحد من خلق الله تعالى، وإن ظلمك فكل أمره إلى الله تعالى؛ ففي الحديث: (إن المظلوم ليدعو على ظالمه حتى يكافئه ثم يبقى للظالم فضل عنده يطالب به يوم القيامة). وطول بعض الناس لسانه على الحجّاج فقال بعض السلف: (إن الله لينتقم للحجاج ممن تعرض له بلسانه كما ينتقم من الحجّاج لمن ظلمه).</p>
<p>12. Jesting, Ridiculing and Mocking</p>	<p>12- المزاح والسخرية والاستهزاء بالناس</p>

<p>Guard your tongue against jesting, ridiculing and mocking people, whether in earnest or in humor, for these will disturb you as water in a pool is disturbed by a stone, will reduce people's awe of you, will gradually cause your isolation from them and will hurt their minds. They are also the source of importunity, anger and estrangement, and implant rancor in people's minds. Do not associate with anyone in jesting. If people try to associate with you in their jests, do not reply to them but turn away from them "until they engage in some other discourse," and be one of "those who, when they come upon anything vain, pass on with dignity." These sins are the evil acts of the tongue. Nothing will assist you against them except solitude for some time and preservation of silence always mod except when there is need to talk. Indeed, the most devout Abu Bark (may God be pleased with him!) used to place a stone in his mouth to prevent himself speaking without necessity; he used to point to his tongue and say, "This is what has brought all troubles upon me." Guard against the tongue, for it is the chief cause of your destruction in this world and the Hereafter.</p>	<p>فاحفظ لسانك منه، في الجد والهزل؛ فإنه يريق ماء الوجه ويسقط المهابة، ويستحجر الوحشية، ويؤذي القلوب، وهو مبدأ اللجاج والغضب والتصارم، ويغرس الحقد في القلوب؛ فلا تمازح أحدا؛ فإن مازحك أحد فلا تحبه، وأعرض عنهم حتى يخوضوا في حديث غيره، وكن من الذين إذا مروا باللغو مروا كراما. فهذه مجامع آفات اللسان، ولا يعينك عليه إلا العزلة، أو ملازمة الصمت إلا بقدر الضرورة؛ فقر كان أبو بكر الصديق رضي الله تعالى عنه يضع حجرا في فيه ليمنعه ذلك من الكلام بغير ضرورة، ويشير إلى لسانه ويقول: هذا الذي أوردني الموارد. فاحترز منه بجهدك؛ فإنه أقوى أسباب هلاكك في الدنيا والآخرة.</p>
<p>Chapter Three 13- METHODS OF COMPANIONSHIP WITH GOD</p>	<p>الفصل الثالث 13- آداب الصحبة مع الله تعالى</p>

Know that your Companion who does not leave you, whether you are living in a place permanently or travelling, whether you are sleeping or awake, and indeed whether you are alive or dead, is He Who is your Lord, your Master, and your Creator. Whenever you remember Him He is your Companion, as He (exalted is He!) said, "I am the Companion of him who remembers Me". When your mind is filled with grief over your shortcomings in your religious duties, God is your inseparable Companion, as God (exalted is He!) said, "I am with those whose minds are filled with grief for My sake'.

If you knew God truly and perfectly, you would take Him for a Companion and leave people aside. Should you be unable to do this all the time, take care that your day and night are not without a time in which you will be alone with your Master and enjoy the pleasure of your secret converse with Him. At that time you have to follow the rules of companionship with Him (exalted is He!). So you must learn them. The rules of companionship with God are: keeping silent with the head cast down, ignoring one's surroundings, concentration of care and attention on God, continuance of silence, keeping the body's members at rest, hastening to carry out His commands and avoiding His prohibitions, not complaining against fate, continual remembrance of God and reflection on Him, preference of the truth over falsehood, independence from people, humility before the awe of Him, brokenness of mind under the sense of shame, quiescence of mind from the worries of earning a livelihood while relying on the guarantee of sustenance given by God, and trust in the bounty of God knowing that He chooses for man only that which is good for him.

All these should be your distinctive characteristics in all your days and nights, for they are the rules of companionship

اعلم أن صاحبك الذي لا يفارقك في حضرك وسفرك ونومك وبقيتتك، بل في حياتك وموتك، هو ربك وسيدك ومولاك وخالقك، ومهما ذكرته فهو جليسك؛ إذ قال الله تعالى: (أنا جليس من ذكرني). ومهما انكسر قلبك حزنا على تقصيرك في حق دينك، فهو صاحبك وملازمك؛ إذ قال الله تعالى: (أنا عند المنكسرة قلوبهم من أجلي). فلو عرفته حق معرفته لاتخذته صاحباً وتركت الناس جانبا. فإن لم تقدر على ذلك في جميع أوقاتك، فإياك أن تخلي ليلك ونهارك عن وقت تخلو فيه لمولاك وتتلذذ معه بمناجاتك، وعند ذلك فعليك أن تتعلم آداب الصحبة مع الله تعالى. وآدابها: إطراق الرأس، وعض الطرف، وجمع الهم، ودوام الصمت، وسكون الجوارح، ومبادرة الأمر، واجتناب النهي، وقلة الاعتراض على القدر، ودوام الذكر، وملازمة الفكر، وإيثار الحق على الباطل، والإيثار عن الخلق، والخضوع تحت الهيبة والانكسار تحت الماء، والسكون عن حيل الكسب ثقة بالضمان والتوكل على فضل الله تعالى معرفة بحسن الاختيار. وهذا كله ينبغي أن يكون شعارك في جميع ليلك ونهارك؛ فإنها آداب الصحبة مع صاحب لا يفارقك، والخلق كلهم يفارقونك في بعض أوقاتك.

<p>14- ASSOCIATION WITH STUDENTS</p>	<p>14- آداب العالم</p>
<p>If you are a learned man you should observe the rules of a man of knowledge which are seventeen in number: 1) patience, (2) continual forbearance, (3) sitting with awe in a dignified manner with the head cast down, 4) not to take pride at the expense of anyone except oppressors as a deterrent to their oppression, (5) preference for humility in meetings and conferences, (6) not to jest and joke, 17) kindness towards students, (8) to act unhurriedly with the proud, (9) correction of the dull by suitable guidance without becoming enraged against them, 10 not to be too disdainful to confess one's own ignorance of a problem, 11 to give full attention to one who asks questions and to try to understand them, 12 acceptance of arguments of others, (13) to yield to the truth by turning towards it from error, 14) to forbid the student to acquire any such knowledge as is harmful to him, (15) to prevent him from intending to seek useful knowledge for anything other than the pleasure of God (exalted is He!), 16) to keep the student from occupying himself with 'collective obligation' before completing the "individual obligation, his 'individual obligation' being the correction of his outward (zahir) and inward (batin) self with piety (taqwa) , and 17) the correction of himself with piety first so that his student may follow him first through his actions and then derive benefit from his words.</p>	<p>وإن كنت عالماً، فأداب العالم: الاحتمال، ولزوم الحلم، والجلوس بالهيبة على سمت الوقار مع إطراق الرأس، وترك التكبر على جميع العباد إلا على الظلمة زجراً لهم عن الظلم، وإيثارا للتواضع في المحافل والمجالس، وترك الهزل والدعابة، والرفق بالمتعلم، والتأني بالمتعرجف، وإصلاح البليد بحسن الارشاد، وترك الحرد عليه، وترك الأنفة من قول: (لا أدري ( وصرف الهمة إلى السائل وتفهم سؤاله، وقبول الحجة، والانقياد للحق، والرجوع إليه عند الهفوة، ومنع المتعلم عن كل علم يضره، وزجره عن أن يريد بالعلم النافع غير وجه الله تعالى، وصد المتعلم عن أن يشغل نفسه بفرض الكفاية قبل الفراغ من فرض العين.. وفرض عينه إصلاح ظاهره وباطنه بالتقوى، ومؤاخذه نفسه أولاً بالتقوى ليقنتدي المتعلم أولاً بأعماله، ويستفيد ثانياً من أقواله.</p>
<p>15 ASSOCIATION WITH TEACHERS</p>	<p>15- آداب المتعلم</p>

<p>If you are a student you should observe the praiseworthy rules of a student's dealing with a learned man. These rules are: to greet the learned man first, to speak little in his presence, not to speak much anything, not to ask him questions before taking his permission, not to say, by way of objection to his words, "So-and-so said contrary to what you have said", not to argue against his opinion in such a way as to show that he knows the truth more than his teacher, not to argue against his companions in his meeting, not to look around but to sit with downcast eyes, quietly and courteously as if he were engaged in a ritual prayer, not to speak to him much when he is tired, to stand up in order to show respect for him when he stands, not to follow him speaking and questioning and asking him questions along the street until he reaches home, not to imagine evil of him in regard to those of his actions which may appear abominable. The teacher knows better concerning his secret affairs. When some actions of the teacher appear abominable, the student should recollect the complaint made by the prophet Moses to Khadir (may peace be on them both!), "Have you made a hole in the boat to drown the people in it? You have, indeed, done a strange thing!" ' In fact Moses was wrong in his complaint which he made relying upon the outward appearance of what Khadir did .</p>	<p>وإن كنت متعلما، فأداب المتعلم مع العالم: أن يبدأه بالتحية والسلام، وأن يقلل بين يديه الكلام، ولا يتكلم ما لم يسأله أستاذه، ولا يسأل ما لم يستأذن أولا، ولا يقول في معارضة قوله: قال فلان بخلاف ما قلت، ولا يشير عليه بخلاف رأيه فيرى أنه أعلم بالصواب من أستاذه، ولا يسأل جلسه في مجلسه، ولا يلتفت إلى الجوانب، بل يجلس مطرفا ساكنا متأدبا كأنه في الصلاة، ولا يكثر عليه السؤال عند مله، وإذا قام قام له، ولا يتبعه بكلامه وسؤاله، ولا يسأله في طريقه إلى أن يبلغ إلى منزله، ولا يسيء الظن به في أفعال ظاهرها منكرة عنده، فهو أعلم بأسراره، وليذكر عند ذلك قول موسى للخضر - عليهما السلام: (أَحْرَقْتُهَا لِنُغْرَقَ أَهْلُهَا، لَقَدْ جِئْتُ شَيْئاً إِمْرًا)، وكونه مخطئا في إنكاره اعتمادا على الظاهر.</p>
<p>16 ASSOCIATION WITH PARENTS</p>	<p>16- آداب الولد مع الوالدين</p>



<p>If your parents are alive you should observe the rules of the behavior of a child with his parents. These rules are: to listen to what the parents say, to stand up in order to show respect to them when they stand, to obey their orders, not to walk before them, not to raise your voice over their voices, to answer to their call, earnestly to desire to please them, to be humbly tender with them, not to remind them of any good thing done for them or of any undertaking of their affairs, not to look at them askance, not to frown in their faces, 199 and not to travel to a distant place without their permission.</p>	<p>وإن كان لك والدان، فأداب الولد مع الوالدين: أن يسمع كلامهما، ويقوم لقيامهما؛ ويمتثل لأمرهما، ولا يمشي أمامهما، ولا يرفع صوته فوق أصواتهما، ويلبي دعوتهما، ويحرص على مرضاتهما، ويخفض لهما جناح الذل، ولا يمن عليهما بالبر لهما ولا بالقيام لأمرهما، ولا ينظر إليهما شزرا، ولا يقطب وجهه في وجههما، ولا يسافر إلا بإذنهما.</p>
<p>17- COMPANIONSHIP WITH THE UNKNOWN COMMON MEN</p>	<p>17- اصناف الناس في العلاقة بالمرء</p>
<p>Know that people, besides teachers, students, and parents, are of three categories for you. They are either your friends, or those known to you but not intimately, or they are unknown to you. If you are involved with common men whom you do not know, you should observe the rules of sitting in company with common men. The rules of companionship with common men are: avoidance of engagement in conversation with them, to listen very little to the news and rumors they spread, to feign unconcern with the bad words they habitually utter, to guard against meeting them frequently and against being in need of them, to warn them of their evil deeds with compassion, and to admonish them when there is hope that they may accept the admonition.</p>	<p>واعلم أن الناس بعد هؤلاء في حقا ثلاثة أصناف: إما أصدقاء، وإما معارف، وإما مجاهيل. آداب العلاقة بالعوام المجهولين فإن بليت بالعوام المجهولين، فأداب مجالستهم: ترك الخوض في حديثهم، وقلة الإصغاء إلى أراجيفهم، والتغافل عما يجري من سوء ألفاظهم، والاحتراز عن كثرة لقائهم والحاجة إليهم، والتنبيه على منكراتهم باللطف والنصح عند رجاء القبول منهم.</p>
<p>18- ASSOCIATION WITH FRIENDS</p>	<p>18- وآداب الصحبة</p>

The duties of friendship 207 are: 1. To help the friend financially even when one needs money for oneself. If this altruism is not possible, one should help the friend with one's surplus wealth at the time of his need. One should also assist him in his needs spontaneously, before he seeks assistance. 2. To hide his secrets, and to conceal his faults. 3. Not to convey to him others' disdain for him thereby making him unhappy. Rather to convey to him others' praise of him, thereby pleasing him. 4. To listen to him with full attention when he speaks and not to argue with him. To call him with that name which he likes most, to praise him by mentioning his deeds that one knows, and to express gratitude to him in his presence for the good deeds he has done. 6. To defend the friend in his absence when aspersions are cast on his good repute, as one defends oneself.

To admonish him with kindness and in ambiguous terms when he needs admonition. 8. To forgive his faults and errors and not to blame him. 9. In one's solitude, to pray for the friend during his lifetime and also after his death. 10. To take care of a friend's wife and his other relatives after his death. 11. To choose to make things easy for the friend; so one will not charge him with the meeting of any of one's needs. 12. To give rest to his mind by removing causes of distress. 13. To express joy at all his delights, and to express sorrow at all unwanted things which happen to him, and to keep in mind that feeling for him which has been expressed to him so that one become truthful in one's friendship, both secretly and openly. 14. To greet the friend first when he approaches, to make room for him, to come out from the house to receive him, to see him off when he leaves, to keep silent when he speaks until he completes his conversation, and not to interrupt him when speaking. In short, one is to behave with one's friend just as one

الايثار بالمال، فإن لم يكن هذا فيذل الفضل من المال عند الحاجة، والإعانة بالنفس في الحاجات، على سبيل المبادرة من غير إحراج إلى التماس، وكتمان السر، وستر العيوب، والسكوت على تبليغ ما يسوؤه من مذمة الناس إياه، وإبلاغ ما يسره من ثناء الناس عليه، وحسن الإصغاء عند الحديث، وترك الممارسة فيه، وأن يدعو بأحب أسمائه إليه، وأن ثني عليه بما يعرف من محاسنه، وأن يشكره على صنيعه في وجهه، وأن يذنب عنه في غيبته إذا تعرض لعرضه كما يذنب عن نفسه، وأن ينصحه باللطف والتعريض إذا احتاج إليه، وأن يعفو عن زلته وهفوته، ولا يعتب عليه، وأن يدعو له في خلوته في حياته وبعد مماته، وأن يحسن الوفاء مع أهله وأقاربه بعد موته، وأن يؤثر التخفيف عنه، فلا يكلفه شيئاً من حاجاه، فيروح سره من مهماته، وأن يظهر الفرح بجميع ما يرتاح له من مساره، والحرز على يناله من مكارهه، وأن يضمير في قلبه مثل ما يظهره، فيكون صادقاً في وده سرا وعلانية، وأن يبدأ بالسلام عند إقباله، وأن يوسع له في المجلس ويخرج له من مكانه، وأن يشيعه عند قيامه، وأن يصمت عند كلامه حتى يفرغ من كلامه، ويترك المداخلة في كلامه. وعلى الجملة، فيعامله بما يحب أن يعامل به، فمن لا يحب لأخيه ما يحب لنفسه فأخوته نفاق، وهي عليه وبال في الدنيا والآخرة..

