



Problems of Translating Prophets Ahaadeeth into English

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ABSTRACT: This paper aims to address the study of the concept of equivalence in translating the Prophet's Hadith into English. By comparing the hadiths with their English translations, it seeks to measure the extent to which the two translators dealing with the religious text relied on equivalence as a method of translation on the one hand, and as an intended end of the translation process on the other. What is comparative, because the study compares translational theories, and as for the comparative, it is because the study compares the hadiths included in the Forty Nawawi with their English translations.

KEY WORDS: equivalence; hadith; translation; the forty hadiths.

INTRODUCTION

In any pair of texts in two different languages, resorting to a theory requires a comparison of equivalence as a theoretical framework and an analytical tool that enables the researcher to delve into the similarities of the two texts and their points of difference. Those who are familiar with the theory of modern translation can notice the concept of equivalence among the basic concepts despite the fact that its defining details are applied and procedural fields witnessed a wide divergence between the theoretical currents of translation during the last five decades of the twentieth century.

This paper aims to address this theory, as the theorists previously dealt with, trying to delve into this concept from two aspects, one of which is the fact that this concept arose from the emergence of the scientific tendency in translation theory, and the other is that it is a product of a specific philosophy arising from social and cultural factors. Then this study seeks, in its applied part, to study this concept procedurally on one of the most complex texts, which is the religious text represented in the hadith of the Prophet. The comparative paper tries to use it in the applied side in order to compare the hadiths with their translations into English in order to reach the desired results.

2. THEORETICAL CURRENTS OF TRANSLATION AND THE CONCEPT OF EQUIVALENCE

2.1 The concept of equivalence in the linguistic current of translation theories: During the twentieth century, translation theory witnessed a steady development, heading towards scientificity, as a number of researchers tried to direct the translation process from mere practice and simple binary theorizing to an attempt to set rules that would give this field a scientific character. Influenced by the developments in the field of linguistics. Concepts circulated during this period the concept of equivalence, as a number of researchers looked at it, such as Darbelnet, 1979 and Vinay Nida, 1964, Koller, 1969. Their definitions of equivalence differed according to their experiences and expertise. Below we try to monitor the most important of these definitions to try later to apply them. On the translation of the Prophet's Hadith.

2.2 The concept of equivalence according to Finney and Darbelin: When they enumerate the seven methods of translation, Finney and Darbelin consider translation by the method of equivalence.

« A translation that replicates the same situation as in the original, whilst using completely different wording » [1]

This definition of translation considers that the application of equivalence during it would stylistically affect the target text by being affected by the stylistic characteristics of the original text. According to this theory, equivalence represents an ideal method for translation when transferring proverbs, wisdom, aphorisms, and idiomatic expressions. As for equivalent phrases between languages, Finney and Darbelin see that they are It is acceptable if it is included in bilingual dictionaries and dictionaries. [2] Glossaries remain non-resources reliable and enrichable [3], deducing that equivalence is imposed by the need to translate aphorisms and judgment, and as for finding semantic equivalents in the glossaries, a translation is not guaranteed success, citing examples between French and English, as the phrase (take one) may be translated into Prenez-en un) in general, However, its revenue in a store will make its perfect translation into French (prenez un echantillon).



2.3 Formal equivalence and dynamic equivalence at Naida:

Naida and Taber sought to lay the scientific foundations of the science of translation through the rule of "dynamic equivalence." Naida strongly criticized the traditional classifications of translation between literal translation and free translation, introducing the reader into the core of the translation equation to distinguish between two new types of translation, namely translation by formal equivalence and translation by dynamic equivalence.

a-Formal equivalence: Nida defines it as follows: “

"Formal equivalence focuses attention on the message itself, in both form and content. One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language". [4]

b- Dynamic equivalence: As for the translation based on dynamic equivalence, it aims to make the text look like it was written in the translation language. As it seeks to complete the “naturalness of expression”. A translation of this kind seeks to connect the reader or the recipient of the translation with the methods of response and behavior in his original language. equivalent

Naida says

"A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message" [5]

3 1 2- The most important criticisms directed at Naida

It seems that Naida's only diligence is to introduce a third dimension in the theoretical discourse of translation. The translation is no longer two-dimensional (literal / free) as it was before. Nida's theory takes into account a third dimension, which is the reader's response to the translation product.

Despite this, this effort was not accompanied by criticism in the theoretical circles of translation, where Joel Radwan criticized his approach to translating the style in its final form, which may result in a poor translation that does not give sufficient importance to other dimensions of translation such as the overall dimension [6].

He was also subjected to severe criticism by Bassnett McGuire, by expressing strong opposition to the opinion that there is a standard translation theory, which is what Naida sought by developing the principle of equivalent influence. She said that his attempt to develop a science of translation is a failed attempt to focus on abstract theory and foundations. It is mainly based on personal jurisprudence from Nida, who placed translation within theoretical foundations that are difficult to talk about when dealing with translation from an objective scientific point of view [7]. Naida was also subjected to severe criticism by Rose, who focused in his criticism on the ambiguity surrounding the principle of equivalent influence, as he raised several critical questions centered on how to measure this equivalent effect, who among the readers will be affected by it, and how it can be achieved when translating a text from one culture to several cultures.

Questions and others made LaRose reach the conclusion that the equivalent effect described by Naida in his theory can be relied upon as an analytical tool for translation, but the ambiguity surrounding it makes it difficult to consider this principle as a strategy that the translator can rely on in his practical reality [8]. And among those who subjected Naida to severe criticism, we also find Edwin Gentzler, who dealt with Naida's theory from a deconstructive point of view, saying that the dynamic equivalent is nothing more than an innocent theological principle, as it aims for propaganda purposes that are intended only to convince the readers of the translation of the content of Christianity in its Protestant doctrine [9].

Despite this, Nida's theory is considered one of the most widespread theories in the twentieth century, and his concept of equivalence is one of the most widely discussed concepts among translation scholars and theorists alike. It is a creative theory that influenced many after him, such as Peter Newmark.

3. CHARACTERISTICS OF THE LANGUAGE OF THE PROPHET'S HADITH

Since the hadith of the Prophet was inherent in the Qur'an and explained to it, it was distinguished from other Arab speech by rhetorical and stylistic linguistic characteristics that researchers and linguists have studied since ancient times. Perhaps the first to refer to the power of the prophetic expression and the richness of its meanings was his companion - may God bless him and grant him peace, when he said in his mention of the characteristics by which he distinguished himself from other prophets: “And I came with comprehensive words.” We present in the following the characteristics of the prophetic hadith and then the difficulties of translating it.



4- STATEMENT OF THE HADITH OF THE PROPHET

The hadith of the Prophet was distinguished by the strength of its statement, as Al-Rafi'i says about that, "If you look at what is authentically transmitted from the words of the Prophet, may God's prayers and peace be upon him, in terms of the linguistic and rhetorical artifacts, you will see him in the first, the wording elaborate, the arrangement of the arrangement, the abundance of the structures, the harmonious parts in the composition of the words." [10] Al-Rafi'i followed In his statement, this is the structure of the prophetic hadith, starting with the level of the word, reaching the level of the sentence, so the words and their structures were distinguished by strength in construction, although they are far from what the Arabs knew of poetry.

4-1 The language of the Prophet's hadith was also distinguished by its innate strength, due to its distance from all forms of affectation, and in this sense, Al-Rafi'i says, "His words are not of what he was elaborated upon, nor did his workmanship enter him. The strength of the prophetic statement, according to Al-Rafi'i, lies in the fact that its author was not one of those who mastered the arts of rhetoric from poets and orators.

4-2 The style of the Prophet's hadith: Perhaps the most prominent of the ancient linguists who were exposed to the judging style of the Prophet's hadith, when he described it, saying, "It is the speech whose letters are few and its meanings are many, exalted from craftsmanship and free from affectation [11]. On his characteristics that he was given the summaries of words, as the few words were founded on independent sciences, which are the legal sciences of jurisprudence, hadith, interpretation, and others[12]

4-3 Challenges of translating the Prophet's hadith: A number of contemporary researchers dealt with the many difficulties that confront the translator of religious texts in general and the hadith of the Prophet in particular, and perhaps these difficulties can be summarized in the most important points [13]

-Rhetorical difficulties: since the text of the hadith of the Prophet, may God's prayers and peace be upon him, is distinguished by a rhetorical force that requires the translator to know how to express each style away from the literal translation that takes into account the sanctity of the religious text.

-Cultural difficulties: These difficulties fall within the cultural differences between the Arabic and English languages, as each has its own cultural traditions that stem from the environment.

-Terminological difficulties and their significance: They are related to the absence of an exact equivalent of the Islamic term in English, especially if we take into account the specificity of the religious term and the spiritual emotional charge associated with it..

3- Introducing the blog The blog on which our study relies is represented in three a Prophetic sayings from the book of the Forty Nawawi translated into English on the electronic Hadith website, where we try, depending on the theoretical side of this study, to compare the original and the translation in order to reach the patterns of equivalence that translators rely on when dealing with such a religious text. It should be noted that our reliance on this blog was based on hadith texts and on their .

4- The comparative study of the blog

-The first talk: Umar ibn al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, said: Verily, deeds are only with intentions. Verily, every person will have only what they intended. Whoever emigrated to Allah and his messenger, his emigration is for Allah and his messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated" [14]

The translator relied, as we notice through this hadith, on formal equivalence more than his reliance on dynamic equivalence, as he transferred the limiting tool by saying (verily) and this is in order to preserve the emphatic charge carried by the prophetic discourse included in the hadith, despite the fact that the language English includes phrases and methods that express the exclusive style, especially the inversion style, as well as the well-known emphasis style in English grammar. As we progressed in reading the translation of the hadith, we notice that the translator conveyed with a very literal technique the phrase (whoever emigrated to God and His Messenger) by saying whoever emigrated for God and his messenger.

-The second hadeeth :Ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said: Islam is built upon five: to worship Allah and to disbelieve in what is worshiped besides him, and Muhammad is his Messenger to establish prayer, to give charity, to perform Hajj pilgrimage to the house, and to fast the month of Ramadan. [15].

We notice through this model that the translations ranged between the formal equivalent and some of the diligence for the dynamic equivalence, because the translator has conveyed the phrase establishing prayer by saying prayer establish, which is a phrase inspired from the original text and closely attached to it, as the meaning is the performance of prayer and doing it is of great importance in terms of meaning The reference to the establishment of prayer includes giving it great importance in the life of a Muslim and not



neglecting it. Therefore, the translator may have wanted to preserve this semantic charge included in the original text through his use of the word establish.

-Third talk: Aisha reported: The Messenger of Allah, peace be upon him, said: Whoever innovates into this matter of ours that which does not belong to it, it will be rejected. [16]

In this model, the translator continued to adhere to the original text and transmitted it word for word, which prevented the production of a dynamic equivalent in English. Since his saying “this matter of ours” and what is meant by the Islamic religion is very attached to the original text, and this has prevented the production of even a text explaining the meaning of the hadith that included the phrase.

CONCLUSION

This study attempted to address the applications of equivalence included in the linguistic theories of translation on the translation of the Prophet's hadith. And it appeared to us through the analysis of the three models that include two dogmatic matters, the translator will look for dynamic equivalents for them, it appeared to us that the sacred character is a

Overshadow the translational behavior of the Prophet's sayings. The study recommends that the translators of the hadith of the Prophet delve into the semantic meanings of the words of the hadith of the Prophet, and delve into the contexts of their occurrence. Translating them takes into account the desired purpose of religious translation, which is defining religion in general, and bringing it closer to non-Arabic speaking Muslims, especially when translating it into English, which is the first language of communication in the world.

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