

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

**Loss and Gain in Translating Prophet  
Mohammed's Farewell Oration: A Comparison  
of Three Variant Translations**

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**This thesis is submitted in partial fulfillment of the requirements for the Degree of Master of Applied Linguistics and Translation, Faculty of Graduate Studies, An-Najah National University, Nablus, Palestine.**

**2016**

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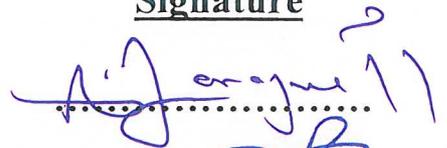
**By  
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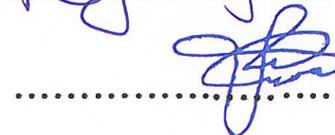
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### III

#### **Dedication**

To the dearest, father and mother, who offered me unconditional love, constant care and support, without them this thesis would not have been possible.

To the soul of my grandmother who would have been fascinated to see this work come to life.

To my loving fiancé, the distant-close Hamzah, whose words are always there to push me forward.

To the ever-supporting seven sisters who believe in me and helped me to believe in myself.

To my one and only brother, Mohammed, who always stands behind me and knows I succeed.

To my family-in-law who followed up with the progress of my work, and offered me a great support.

To my sixteen nieces and nephews who have waited to see their aunt's work.

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## إقرار

أنا الموقعة أدناه، مقدمة الرسالة التي تحمل عنوان:

**Loss and Gain in Translating Prophet Mohammed's Farewell  
Oration: A Comparison of Three Variant Translations**

مواطن الكسب والخسارة في ترجمة خطبة حجة الوداع للرسول  
محمد (صلى الله عليه وسلم): مقارنة بين ثلاث ترجمات مختلفة

أقر بأن ما اشتملت عليه هذه الرسالة إنما هو نتاج جهدي الخاص، باستثناء ما تمت  
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**Declaration**

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

Student's Name: **Shifa Ali Ahmed** اسم الطالب:

Signature:  التوقيع:

Date: **27/02/2016** التاريخ:

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**Abstract**

Since Islam is considered to be the worldwide religion, and has non-Arab followers who live all over the world, the need has appeared to translate its religious sources, so as to meet the needs of those believers with different tongues. This comparative study handles three different translations of the Prophet Mohammed's Farewell Oration following scholarly translation and adaptation as two opposed methods in translating religious texts. It mainly focuses upon historicization and modernization constrains affecting the translator's choices due to the variant addressed audience. It also traces the degree of variance in these translations, identifies and explains the degree of loss and gain in the translated texts. Finally, the study tries to determine the translation method for the translators to follow during the process of translating religious texts.

## **Chapter One**

### **Introduction**

#### **1.1 Introduction**

Mohammed (peace be upon him) is the Prophet of Islam. He was sent 1400 years ago with the divine revelation from Allah to spread His message to all mankind.

Black et al. state that “The divine nature of law means that under traditional Sharia God makes the law, and God is the source of law making through the Quran and the Prophet” (2013: 10). The Quran takes the first place as the sources of law in Islam, and Prophet Mohammed's sayings come as the second source of law.

Prophet Mohammed's Farewell Oration- his last Oration-, given three months before his death, is considered as one important source of regulation. Commenting on the status of the Farewell Oration, Al-Buty (1996) argues that it has a regulative value with regard to the call for Islam, the Prophet's life, and the teachings of Islam as a worldly religion. In this Oration, Prophet Mohammed (PBUH) summed up many teachings of Islam which will be inherited by the coming Muslim generations (327-328). A reference to this Oration is made in verse 3: “This day have I perfected your religion for you and completed my favor unto you, and have chosen for you as religion Al-Islam” (Ma'idah; t: 3). This verse was revealed after

Prophet Mohammad had given his Oration to emphasize that Mohammed (PBUH) has done his favor unto his people and left them Islam as their sole religion.

The life of Mohammed (al-syrah; t al-nabawiyah; t) has been translated by Muslim and non-Muslim translators for various aims. Some translations were neutral while others digressed from the original text. As part of al-syrah; t, translations of the Farewell Oration are included in the syrah; t translated books; other translations are individual translations which do not belong to any books. See column 5 listed in appendix 1 at the end of the thesis, it shows the followed transliteration system for some Arabic words in this study.

Arab and Muslim scholars accept the idea of translating Prophet Mohammed's sayings, orations, and letters which were sent to Kings of different tongues. They assure that this license to translate was given by the Prophet himself. For example, scholars including Al-Bukhary and Al-Tirmidhy mention how Prophet Mohammed (BPUH) dictated Zayd Bin Thabit to learn the Syriac language to create some sort of interaction between the two languages.

Another approval for translation is found in the book of the Muslim scholar Al-Khaza'y. In mentioning what was translated for Prophet Mohammed, Al-Khaza'i tells that the Prophet used to talk to Zayd Bin

Thabit in Arabic, who then translated his sayings into other languages such as Persian, Roman and Coptic (1985: 218-219).

Dingwaney et al. state that translating from one language to another is a difficult task, especially when dealing with languages that belong to different linguistic origins. This problem clearly arises in Arabic/English translation. It is rather challenging to render puns, wordplay, stylistic features, culture content, classical language and its audience, and finally the religious content (1995: 223).

Darwazah; t says that the language of the holy Quran is the language of Prophet Mohammed's time. The Farewell Oration has many figurative occurrences whose meaning is hard to attain in some cases (1964: 390-391). These occurrences will incur various kinds of loss when translated into other languages. Would the translator be able to maintain the value and the intended meaning of the source Oration? Would he/she be able to transfer the style and the various shades of meaning for the words?

## **1.2 Law and Religion**

As indicated earlier, Prophet Mohammed's sayings are considered to be the second source of law in Islam. The document (The Farewell Oration) is a religious one with binding legal values. Black et al. so emphatically describe the relationship between the Islamic religion and the Islamic law: "In Islam, law and religion are so closely related that one cannot be considered in isolation from the other" (2013: 1-2). The legal system of

Islam is based on the religion of Islam, and it is considered to be divine and sacred for Muslims. In practice, law in Islam is part of a religious system in which legal rituals and rules emerge. The authors mention Seyyed Nasr who says: “[i]n the Islamic perspective, divine law is to be implemented to regulate society and the actions of its members” (ibid: 6).

### **1.3 Why the Farewell Oration?**

The Farewell Oration was chosen as study sample text for the following reasons. Firstly, it is the last Oration for the Prophet Mohammed (PBUH), and traditionally it is received by Muslims as an Oration with much regulatory content in many aspects of life including Muslim behavioral ethics and the basis for a range of social and economic standards. Secondly, this Oration includes content that is universal in value like human and women rights. It prohibits blood shedding, property damage, defamation, and fighting in *al- 'shhur al-hurum* (the sacred months). Additionally, the Oration is of great importance since the document is legally binding in the Islamic law. And finally, there is a serious mystification regarding Islam in the West; the translation of such important document will have a great impact upon the audience perception when they read this text in translation.

### **1.4 Statement of the Problem**

Translated texts often communicate knowledge about other people's nations, religions, politics, customs, life styles and the various other aspects

of life. The translator himself/herself is the one who decides whether to be subjective or objective, and whether to historicize or modernize the text.

Often translators add and/or delete content which they think suits more the tastes of the target recipients. They also tend to use one of the two approaches (historicizing or modernizing historical documents) for the same purpose. Hatim (2001: 59) cites Holmes (1972), who defines modernizing translation as a way of creating contemporary relevance, and historicizing translation as a way of retaining the specificities of the original text. Many would consider it as a serious flaw if the translator tended to modernize a text like the Farewell Oration, an Oration which was delivered more than 1000 years ago.

Consequently, the problem of this research has to do with the adaptation of the content of the Oration and the variance between the three translated versions. The variance will have implications related to the Prophet, the image of Islam, and the Islamic culture. Therefore, it will be important to clarify the reasons behind such variance and to evaluate each translation based on the degree of its faithfulness to the letter and the spirit of the original.

The Farewell Oration contains both behavioral and ethical values which have a regulative force for Muslims. For example, it gives Muslims instructions to abide by Quran and Sunnah; to perform the five pillars of Islam; not to shed blood; not to fight during *al- 'shhur al-hurum* (the sacred months); and not to damage others' property. It also gives certain

regulations regarding treating women and other issues that regularize Muslims various life aspects. For example, the statement that handles the treatment of woman in Islam, especially the way the husband should treat his wife with, goes as follows: “

سَاءَ عَلَيْكُمْ حَقًّا لَكُمْ عَلَيْهِنَّ عَلَيْهِنَّ  
يُ ، وَلَا يُبِيوتكم أحدًا تَكْرَهُونَهُ إِلَّا

تَهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَأَنْ تَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مَبْرَحٍ، فَإِنْ انْتَهَيْنَ وَأَطَعْنَكُمْ فَلَهُنَّ زَقْفَهُنَّ  
”وكسوتهنَّ بالمعروف“ (literal translation: women have rights on you, and you have rights on them, they are not allowed to permit others to foot on your carpets [the husbands’ carpets], nor to permit others you dislike to come in your houses unless you permit them, if they did so, Allah gives you the permission to leave them in beds, and strike them, yet not severely, if they refrained from and obeyed you, they have the right of livelihood and clothing in kindness) (My translation).

Such cultural references are often too complex to convey in one word in the target culture. To foreignize such terms or to localize them becomes a rather serious challenge. If the translator foreignizes, he/she risks text appeal, especially if the text is rich in local habits or practices. If the translator domesticates, he/she risks over-simplification and loss in intention. To omit or to add to the source text is yet another issue that steers the translation product towards the translator's attitude and largely affects the original text's intention. All these issues confront translators and translation scholars with serious challenges, the thing that makes them rich material for translation studies.

### **1.5 Purpose of the Study:**

Since Islam is a world religion which has non-Arab followers who live all over the world, the need has appeared to translate its religious sources, including Quran and Sunnah, so as to meet the needs of those believers with different tongues. However, any translation would only be an interpretation of meanings, but not as another version of the Quran or the Sunnah.

This research aims at studying three different translations for Farewell Oration of Prophet Mohammed (PBUH). The research traces the degree of variance in these translations, identifies and explains the degree of loss and gain in the translated texts. Finally, the research shows the role of the translator in constructing particular images of the Prophet by comparing the images produced in each translation.

### **1.6 Significance of the Study**

The research has great importance for it deals with a religious document in the first place. It sheds the light on translating religious texts which are considered to be the mirror image of one culture. The research also elaborates the challenges Islam religion faces. It is considered to be the worldwide religion, yet, confronts many challenges in not revealing its real spirit so as to meet the global needs.

The study is also significant because it draws the line for the translators to follow during the process of translating religious texts of great magnitude like the Prophet's Oration. It pinpoints the inaccuracies and traps in which translators may fall, and as a result, the intended meaning by the speaker will be sacrificed.

### **1.7 Limitations of the Study**

The study is mainly concerned with analyzing and comparing three variant translations to the Farewell Oration. It is limited to those three translations only. It handles the issue of interpreting and comparing the translations in the light of the semantic and pragmatic constrains. It is also focused upon determining and bringing out the appropriate method in translating the religious document. Other features such as stylistics and semiotics of the Oration are not covered in the current study.

### **1.8 Research Questions**

It is anticipated that the research will answer the following questions:

1. Which translation method is considered to be the best in translating the Oration (sacred text)?
2. To what extent have the translators succeeded and/or failed in rendering the intended meaning of the original text? In which aspect is each translation (un)faithful to the original? Would it be helpful to combine the three translations into one?

3. In which cases did the translators fall in the trap of inaccuracies and/or inappropriate equivalences in the text? What consequences do these mistranslations have on the intended meanings in the original?
4. Is the reason behind such mistranslations related to the translation strategies?
5. What could be a better suggested translation for the Prophet's Oration? What makes it a better translation when compared to the existing ones?

## **1.9 Thesis Chapters**

The current thesis includes five main chapters; their sequence is summarized here below.

**Chapter One** is an introductory chapter, which briefly discusses the state of Sunnah in Islamic religion in general, and the Farewell Oration and the way it is translated in particular. The chapter also presents the statement of the problem, the purpose of the study, the significance of the study, the limitations of the study, the research questions, and finally the thesis chapters.

**Chapter Two** introduces a review of related literature including the works cited and their relevance to the study, the theoretical framework, the data collection, and the adopted methods in analyzing data.

**Chapter Three** focuses on analyzing and evaluating the data of two translations out of the three within the framework of Reiss's scholarly translation method. Then, it locates the mistranslations, describes the nature and degree of loss, and suggests alternative translations.

**Chapter Four** covers adaptation practices in one translation only, the effect they have on the source text, and the loss they caused. On the other hand, the chapter handles the gain achieved for the target text and its readers.

**Chapter Five** gives the conclusions. It is expected that the research will reach important conclusions and generalizations regarding the feasibility of translating religious texts, the method to translate such texts, the reasons of translation failure, and the results of the mismatches between the original and target texts. The research also provides recommendations that could possibly be helpful in translating religious texts.

## **Chapter Two**

### **Scope and Methodology**

#### **2.1 Review of Related Literature**

The term translation has extended the notion of being a mere linguistic activity; it is a way in which intercultural relationships are transformed through the process of transference from one language into another. Descriptions of the relations between the input and output of translational work refer to notions of equivalence which becomes the fundamental concern of translation studies.

Translation has been received and practiced differently all along history; it has been defined by many scholars. Colina (2015: 16) defines translation as “the requirement that the target text be equivalent to the source”. Catford (1965: 20) offers another definition which concerns equivalence too. He says: “Translation may be defined as follows: the replacement of textual material in one language (SL) by equivalent material in another language (TL)”. Consequently, equivalence is best defined to be the result of successful translating. In other words, it means achieving whatever the experienced translator should set out to reach.

The term equivalence has many representations and categorizations by scholars who tended to verify their classification to accord with the text in concern. When it comes to translating religious texts like the Farewell

Oration, there will definitely be a specific kind of equivalence to adopt. Let's have a glance on some of the characteristics of sacred texts, and then list some classifications of equivalences, and notice their relation to religious texts, in order to determine the most appealing equivalence for such text type.

Translation researchers have studied important issues related to religious and cultural translations. Long (2005) cites Zohar (2001) who tells that "The physical translation of a community from one place to another eventually requires the translation of the community's holy texts into the host as generations integrate into the host society". Zohar considers the holy texts to be a reference and a mirror image of one community. To emphasize the importance of recognition and understanding from the part of the translator, he compares the translation of holy texts to the integration of the generations in the host society.

Commenting on the challenges involved, Long (2005) also mentions Steiner (1998), who states that "restoring the context is one of the most difficult things for a translator to do". The translation of holy texts is challenging when it comes to interpreting meaning since translation is a process of understanding and interpreting rather than a complex linguistic interplay. There will be a multiplicity of possible translations by different translators. This is due to the fact that it is not easy to understand the intended meaning of the holy text as it is linked to the linguistic system and the cultural context.

Long (2005) confirms the previous point by talking about the multiplicity of interpretations when dealing with religious texts; Furthermore, she says that the interference between cultures definitely requires translation, especially in sensitive fields such as religion. She also adds that the aim of translation is to survive throughout time, and she focuses on the importance of formal translation of religious texts in order to avoid changes during translation. If formal translation is practiced, many versions which are close in meaning will appear. The reader will notice a large degree of resemblance; find very little adaptations if any, and find that they almost have the same meaning and effect.

Dingwaney and Maier (1995) confirm the role of the culture of target text. They emphasize the need to understand the cultural aspects of both source and target languages before moving to translation. They say that it is not possible to study the language in isolation from the culture within which it is embedded. During translation, the translator is not expected to think of mere equivalences for the words in the target language, but his/her attention must be extended to the context and cultural dimension in which the utterances occur. When the two cultures have different expectations, the translator may decide to change and/or delete cultural content to suit the culture he/she is translating to, then new versions which are far distant in meaning will appear.

Regarding the classification of equivalence, Nida (1964) offers two kinds of equivalences. First, formal equivalence which is “basically source-

oriented; that is, it is designed to reveal as much as possible the form and the content of original message”. Second, dynamic equivalence is seen as “the closest natural equivalent to the source language message”. Nida prefers the dynamic over the formal equivalence, because he is concerned with the target readers, and advocates a translation which carries no challenges while reading. He sees the formal as a way of distorting the target language’s grammatical features and style, and then the message of the original will be lost, and the receiver will not understand the intended meaning (1964: 165-166).

Leonardi (2000) favors Nida’s formal equivalence because there are sacred texts, such as the Bible. These texts need to be translated formally, so as to maintain the words, grammar and style of the original as much as the translator can, without forgetting the main purpose, which is transferring the message of the original.

Newmark (1991) has two kinds of equivalence too, which have so much in common if compared with Nida’s. He introduces semantic and communicative translation, and lists features for each one of them. Semantic translation is a translation which is oriented towards the semantics and syntax of the source text. It is author centered, concerned with the author and his/her intended message. It is also informative, more faithful (more literal), more awkward, and more complex when compared with the communicative translation. Finally, it conforms to the relativist position of cultural relativity. While communicative translation is a

translation which is oriented towards the target audience. It aims at maintaining both texts (source and target), and producing a translation which is close to the target audience. Yet, they may face some challenges to reach the intended meaning. It only adapts and makes the thought and cultural content of the original more accessible to reader, more natural and conventional. It finally conforms to the universalist position (1991: 11-13).

Venuti (1995) provides foreignization and domestication strategies. On one hand, foreignization is considered as “an ethnodeviant pressure on those [cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”. On the other hand, domestication practice is “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home” (1995: 20).

Like Venuti, Katharina Reiss (2000) advocates foreignization; they both believe that foreignization keeps the features of the source, and allows its message to be revealed. While other strategies, like in the case of dynamic translation, may cause loss for important cultural values, and considered to be adaptation for the source text.

Reiss has another representation for foreignization strategy. She uses scholarly translation instead, and defines it as the situation “where the reader must recognize the foreignness of the author. He/She has to learn new thoughts and new expressions he has never met before, and himself become the foreigner, no longer at home” (2000: 100). Her definition

reveals the first feature of the scholarly translation, which is maintaining the foreignness of the source text. In this way the translated text will sound more authentic.

Other features and constrains of the scholarly translation are presented by different scholars. Here are some of them. Shaw (1967) states that transliteration is one of the features of a scholarly translation, especially when the translation addresses specialists in the field. This helps in preserving the original taste (1967: 5).

Snell-Hornby (2006) calls scholarly translation a faithful translation. This could be due to the adherence the translator shows during translation, and as a result, the quality of the produced translation could be considered faithful to the original text (2006: 86).

Chesterman (1997) handles historical occasions, and states that the approach for translating them is scholarly translation. He also believes that scholarly translations are “translations that would be appreciated by scholars who also had access to the original source texts” (1997: 30). Then, it is anticipated that scholars who are having translated texts to read, are not only dependent on their content, but they may in a way or another refer to originals too.

For the legally binding documents, Cao (2007) states that literal translation or formal equivalence may not fit all kinds of texts. But, in the case of translating legal document, literal and formal translations are

unavoidable. This is due to their content, which is not to be subjected to change in content (2007: 60).

## **2.2 Theoretical Framework**

This research is concerned with translation techniques and strategies and their impact on the content of religious Oration. The main value of this research is to define the strategy of translating religious text with binding legal values terms and texts used within religious, cultural and historical settings.

After the earlier mentioned theories and constrains that bounded the document in concern for this study, one would expect the translation for a religious document to be the formal one (scholarly translation). It is- as Nida (1964) and Reiss (2000)- say a procedure that aims at transferring the message of the original text and at creating an effect on the target receptors similar to the effect created on the original receptors. The translation should maintain the foreignization aspect, so as to reflect the original as much as it can. This is the case of two translations in this study, which are the translations of Issam Diab and Rizwi Faizer. In the third translation, which is the translation of Amatullah Abdullah, one more edge emerges, that is the historical text modernization. When it comes to practice, one could add the promotional aspect, as in the case of translation of Abdullah. Her translation aims at having promotional effects in order to fit in the target culture and target readers expectations.

## 2.3 Methodology

The data for this study were collected from three main sources. The first is *Al-Rahyq Al-Makhtwm, The sealed Nectar*, translated by Issam Diab. The book introduces Mohammed's life in an objective way; it ranks first among the books of al-syrah; t for introducing the Prophet's life in a simplified way. The translation of the Farewell Oration appears in one chapter in this book. The translation is largely faithful as it does not attempt to produce a new version from the original text.

The second is *Al-Maghazi, The Life of Muhammad, Al-Waqidi's Kitab al-Maghazi*, translated by Dr. Rizwi Faizer. The book introduces the events of the Prophet's life from the time of his emigration from Mecca to his death, and is generally considered to be biographical. Like in the aforementioned book, the translation of the Oration has a specific chapter within the book. The translator is an independent scholar who resides in Canada. She works in the Asia Council for Law and Development. Similarly, her translation is very faithful to the original, and seems not to aim to produce a new text, but translates objectively in a scholarly fashion.

The third source is by Prof. Amatullah Abdullah who is a specialist in Islamic studies with creditable experience in criminal law, international law, family law and legal research. Her translation appears in an article which is published on the electronic website "Islamreligion.com." The

website introduces Islam in classified articles. The translation is not faithful to the original text as it tends to produce a new version from the original.

If one puts the varying translations next to each other, one will notice that the first two translations by Diab and Faizer have the same orientation (source text orientation) with minimal variances, while the third one will seem like a tailored text, which does not reflect the orientation of the original. It is, instead, a translation that has target culture orientation. It will be noticed then that each translator has adopted a method which achieves a specific aim.

This research is set to measure the level of inaccuracy in rendering the religious content of this Oration. It will identify and classify the various kinds of loss. It will compare the three translations to show which one is more accurate and in which parts of the Oration.

In this research, the researcher is going to use three methods to figure out the inaccurate equivalence in translating the Oration from Arabic into English. These approaches are:

1. The descriptive method to see how the translators have managed to render source language text, and whether they are subjective or objective to a certain point of view.

2. The evaluative approach in assessing and judging the quality of the target text; is it an effective and communicative translation? Has it affected the intended meaning of the text?
3. The last approach is the comparative one. It searches for areas of similarity between the three translations? And if not, what is the reason behind that? And have they intended to achieve the same goal, or each one intended to have a specific goal?

## Chapter Three

### Variance in the Scholarly Translations of the Oration

#### 3.1 Introduction

This chapter is mainly focused on analyzing and evaluating the translations that are published in scholarly books-Issam Diab and Rizwi Faizer- in the light of semantic and pragmatic concerns. The chapter will first provide the major issues mentioned in the Oration, and it will give a quick explanation of those issues depending on the Quran exegeses, the books of Fiqh, and the independent judgment of renowned Muslim scholars. Next, the two translations will be referenced and analyzed to measure the degree of faithfulness to the original in each one. Finally, the mistranslations will be identified and alternative translations will be suggested. Arabic and English dictionaries will be used to indicate the various meanings and connotations that the one word may have, and as a result may cause a problem in translation.

An important point to remember is that both translations are included as parts of the books of syrah; t. Actually, the translators have translated the books as a whole, and the Oration appears in one chapter part in these books. A worthy note is that the original texts are not typical; there is much explanation of the *riwayah; t* (narration) line for the Oration in Al-Waqidi's book- *Al-Maghazi*. Such explanation is, of course, reflected in the translation of Faizer. In comparison, the narration line included in *Al-*

*Rahyq Al-Makhtwm*, which is translated by Diab, is less detailed. Hence, we can conveniently assume that the works of both translators are pure scholarly ones. For further examination, see appendixes 2,3,4,5 at the end of the thesis.

As a result, both Diab's and Faizer's translations are intended for scholars. They are translations of published scholarly books which would be used as primary sources for any researcher in the Prophet's life history. The works do aim to provide scholars with credible information. These facts lead us to study the two translations in the context of translating scholarly works which aim for accuracy, validity and reliability of content.

### **3.2 Translation of Sacred Text is a Challenging Task**

Anthony Pym believes that sacred texts are far-fetched in translation; especially when we have translation versions in more than one historical period. He says "history is replete with sacred words pronounced but not understood on the level of anything but form. Those words are commonly believed to embody a divine message, not just to represent one" (2007: 5).

Hussein Abdul Raof (2001:1) has a restricted view regarding translating holy texts; particularly translating Quran. He believes that:

Qur'an cannot be reproduced in an equivalent manner to the original in terms of structure, mystical effect on the reader, and intentionality of source text. Inaccuracies and skewing of sensitive Qur'anic information will always be the by-product of

any Qur'an translation. The translation of the Qur'an remains in limbo for the word of God cannot be reproduced by the word of man.

We can apply the above to the case of translating the Oration, for most of Prophet Mohammed (PBUH) sayings, especially the ones in this Oration are revealed from Quran. They have a sacred status in the 1<sup>st</sup> place, and they also have a unique structure and effect on the reader.

### **3.3 Scholarly Translation and its Function**

Scholarly translation as defined earlier by Katharina Reiss is the state of recognizing the foreignness of the translated text. Foreignization in this term is meant to be the consistent feature of the translated text; thus, the faithfulness to the original will be achieved.

In his article, Mark Given (2015) sees that scholarly translation is the best when it comes to translate sacred texts. He considers literal translation a translation which maintains the style of the original, and is the most accurate over all translations. He also claims that "the guiding principle of a "literal" translation is "As literal as possible, as free as necessary." The current and more correct scholarly terminology is "formal equivalency."". In other words, literal translations, which are technically known as formal equivalence translations, are the more preferable when sacred texts are the matter of a study.

The function of the scholarly translation is to facilitate the process of getting knowledge of the source language/culture for the interested scholarly reader in the target language. The translation will help the reader to access new knowledge about the source text and culture which are considered to be foreign to him/her (Reiss 2000: 100-101).

Here is a brief description for the two translations, which will help in the process of analyzing their parts. If we have the full translations, one could notice that the translation of Diab is short; its sentences are very direct to the original, and contain many transliterated words. Whereas the translation of Faizer is longer, more detailed, and contains less transliterated words. However, if we compare the two, there are significant differences on the levels of transliteration, foreignization, literalness and formality, and finally clarity level.

### 3.3.1 The Translation of الجاهليّة (*Al-jahiliyyah; t*)

Let's begin with the translations of the term الجاهلية (*al-jahiliyyah; t*). It occurs three times in the Oration included in *Al-Rahyq Al-Makhtwm*, which is translated by Diab. The text reads "ألا كلّ شيء من أمر الجاهليّة موضوع، "دما الجاهليّة موضوعة، وربا الجاهليّة موضوع" (lit: all the issues of *al-jahiliyyah; t* are abolished, the blood of *al-jahiliyyah; t* is abolished, and the usury of *al-jahiliyyah; t* is abolished) (My translation). In *Al-Maghazi*, which is translated by Faizer, it occurs twice, and reads: "ألا وإنّ كلّ ربا في الجاهليّة "موضوع، وإنّ كلّ دم في الجاهليّة موضوع" (lit: all the usury of *al-jahiliyyah; t* is

abolished, and all the blood of *al-jahiliyyah*; *t* is abolished) (My translation).

*Al-jahiliyyah*; *t* is the most commonly used translation for (الجاهليّة). Scholars such as Sayyid Qutub preferred to use transliteration to render the term into English. Transliteration as defined by Marston et al (2004: ix) is “one to one correspondence between source characters and transliterated characters”. They claim that transliteration creates a degree of accuracy during translation, especially when the two languages (source and target) come from different roots. That is why it is a preferred strategy when it comes to dealing with writings about religion, literature, and the arts.

Dictionaries usually give the semantic meaning (literal meaning) to the words, since semantics means “how words literally connect to things” (Yule 1996: 4). Al-wasyt dictionary (1972: 144) defines *al-jahiliyyah*; *t* as the state of delusion and ignorance of Arabs before Islam. The term is a purely Islamic one which has never been used before the dawn of Islam. Islam has made a clear distinction between Islamic and pre-Islamic ways of life by always designating the latter as a period of ignorance.

Mohammed Qutub says that *al-jahiliyyah*; *t* particularly refers to the state of anyone not following Islam and the Quran. It is a broad title which embodies various types of the intellectual defects and the doctrines which oppose and/or refuse to accept Allah’s laws. Its definition focuses on the ignorance in divinity, (*al-’lohiyyah*; *t*), and the true sense and features of

it. *Al-jahiliyyah; t* is also used to indicate the way of living and behaving without the divine constraints and standards. These two definitions lead to a more comprehensive meaning; which is the ignorance in Allah's religion and the Sharia Law (My translation, Mohammad Qutub 1993: 36).

What can be inferred from Qutub's statement is that *al-jahiliyyah; t* not only has a historical meaning, but it also has a modern significance in indicating each one who is not abiding by Islam and its teachings. This specifically means not referring to Allah and His Sharia.

The term has different representations in Diab and Faizer's translations. It is translated into Pre-Islamic time and into ignorance in the translation of Diab. Despite the minimal loss, which is specifying *al-jahiliyyah; t* to a certain period of time, and not connecting it to modern periods of time, the translation gave the reader the chance to go and search for its meaning, especially if we keep in mind that his audience is more likely to be the Hadith and Sunnah scholars.

The meaning of such term could not be expressed by simply finding an equivalence to it. Many shadows and interpretations are implicated within the term. At the very beginning of the book, Diab talks extensively about *al-jahiliyyah; t* life, its political, economic, social, cultural and spiritual aspects. Therefore, readers will definitely recognize the meaning of *al-jahiliyyah; t* and its shadows of meaning during the ages before Islam. Therefore, covering the historical meaning is efficiently done.

In the translation of Faizer, *al-jahiliyyah*; *t* is translated by using transliteration method. This is a good strategy since it helps maintain its foreignness, especially during translating historical and religious references. Moreover, Faizer maintained an important standard of scholarly translation, which is preserving the foreignness of such a historical term by resorting to transliteration. Yet, we cannot assume that the shades of meaning are covered, unless we depend on her audience, who are scholars like in the case of Diab. Given (2015) believes that scholars should not intend to read one translation only; they are expected to read more than one, and make a comparison among them to reach to the accurate and comprehensive vision about the text.

Anyway, there is a failure in the translations of Diab and Faizer. None of them covered the new interpretations which add a modern significance to the term. What is lost in the Pre-Islamic translation is the contemporary meaning it has. Their translation made the term historically specific when it can have more universal meanings like in the case of Qutub's more contemporary orientations. Given (2015) also provides a solution in such cases; he mentions footnotes, and states that they are good in explaining what is pertaining to historical and literary issues.

When it comes to pragmatics, which is defined as “the study of speaker meaning” (Yule 1996: 3), the term “context” will definitely arise. Hickey (1998: 42) cites Sperber & Welson (1986) who give a definition to the context of an utterance as a “psychological construct, a subset of the

hearer's assumptions about the world; more specifically, it is the set of premises used in interpreting that utterance". Yule believes that the study of pragmatics "necessarily involves the interpretation of what people mean in a particular context.... Pragmatics is the study of contextual meaning" (Yule 1996: 3).

The context of *al-jahiliyyah; t* is maintained in Diab's translation. His translation appears in a book of the life of the Prophet, and if the term is not immediately available for foreign readers, its shades of meaning were compensated for elsewhere in the book. The audience will reach the intended meaning if they read the chapter on *al-jahiliyyah; t* period and its practices. The chapter is titled with "Aspects of Pre-Islamic Arabian Society". It is three pages long, describing the social life of the Arabs, the economic situation, and the ethics of Arabs during that time.

Whereas in the translation of Faizer, the audience might encounter a problem in recognizing the total shadows of the term; her book gives much importance to the life of Prophet Mohammed after immigrating to Medina, and the battles he led according to their chronological time. A less importance is granted to the life before Islam (*al-jahiliyyah; t* age), so that the audience will have complexity in attaining the intended meaning, because they have no references that may help illustrate *al-jahiliyyah; t*.

Depending on what is said by Reiss and Given, the degree of loss in the translations of Diab and Faizer is justified. When a translation is

addressing the audience of scholars, the translated text is more source adherent. Therefore, there should be an attempt to search for the implications of the word from the scholars' part, in an effort to get knowledge of the source text. See the following table about source text orientation.

**Table (1): Source text orientation in both Diab and Faizer's translations**

Source Texts		Source Oriented Translations	
<i>Al-Rahyq Al-Makhtwm</i> 's Text	<i>Al-Maghazi</i> 's Text	The Translation of Diab	The translation of Faizer
" الجاهليّة تحت قدمي موضوع ودماء الجاهليّة .... الجاهليّة موضوع"	" الجاهليّة في دم في الجاهليّة ."	"Behold! All practices of paganism and ignorance are now under my feet. The blood-revenge of the days of Ignorance (pre-Islamic time) are remitted... usury is forbidden"	"Indeed, all usury in Jahiliyyah has no place, and all blood in Jahiliyyah has no place".

### 3.3.2 The Translation of الأشهر الحُرُم (The Sacred Months)

الأشهر الحُرُم (*al- 'shhur al-hurum*) is the four-month period of time during which Allah has prohibited fighting. The Prophet (BPUH) here is referring to the Quranic verse “هور عند الله اثنا عشر شهراً في كتاب الله يوم رض منها أربعة حُرُم ذلك الدين القَيِّ ”, (lit: the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion) (tawbah; t: 36) (My translation). He wants to remind Muslims of these sacred months during which no fighting is allowed. More explanation about the Battle of *Tabwk*, which was the reason behind stating this rule, will be provided in the next chapter. Now, let's observe the tables below about the minimal variance between the two original texts, and the way Diab and Faizer translated them.

**Table (2): The translation of (*al- 'shhur al-hurum*) by Diab**

<b><i>Al-Rahyq Al-Makhtwm's</i> text</b>	<b>Diab's Translation</b>
<p>“إِنَّ الزَّمانَ قَد استدار كهيئته يوم خلق السَّمَاوات والأرض، السَّنَة اثنا عشر شهراً منها أربعة حُرُم، ثلاث متواليات، ذو القعدة وذو الحجة ومحرم، ورجب مضر الذي بين ”</p>	<p>"Time has grown similar in form and state to the time when Allah created the heavens and the earth. A year is twelve months. Four of which are Sacred Months (<i>Hurum</i>). Three of the four months are successive. They are Dhul-Qa'dah, Dhul- Hijjah, and Al-Muharram. The fourth Month is Rajab Mudar, which comes between Jumada and Sha'ban"</p>

**Table (3): The translation of (*al- 'shhur al-hurum* ) by Faizer**

<b><u>Al-Maghazi's Text</u></b>	<b>Faizer's Translation</b>
<p>زيادة يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجَلُّونَهُ ، وَيَحْرَمُونَهُ عَاماً لِيُؤَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ، أَلَا وَإِنَّ كَهَيْئَتِهِ يَوْمَ</p> <p>الشَّهْرِ اثْنَا عَشَرَ هَذَا يَكْتَابُ اللَّهُ مِنْهَا يُدْعَى شَهْرٌ مُضَرٌّ بَيْنَ جَمَا وَالشَّهْرِ تِسْعَةَ عَشْرُونَ يَوْمًا</p>	<p>“O people, Verily the transposing of a prohibited month is an addition to unbelief. The unbelievers are led to wrong thereby for they make it lawful one year and forbidden another year in order to adjust the number of months forbidden by God. Indeed, time has completed its cycle as it was on the day that God created the heavens and the earth. The number of the months is twelve in the book of God. Of them four are sacred, three consecutive months; which are Dhu l-Qa'da, Dhu l-Hijja and Muharram. Rajab, which is called the month of mudar, comes between Jamada l-Akhira and Sha'ban”</p>

Context is in concern here once again. Interpreting utterances is highly context dependent. Hickey (1998: 42-43) states that understanding the message depends on the speaker's intended interpretation, and the context in which s/he delivers text message. This could be applied to Diab and Faizer translations, because they have similar orientation in translation; their translations are much source text oriented; they tried to maintain the context of the author and his Oration.

In the case of Faizer, there is a detailed translation for the part, because it is more detailed in the original, and as a result, Faizer's translation is much clearer. The first two sentences of the original text are enough to explain the purpose of prohibiting fighting during the four months, and the practices of the disbelievers in bringing the months

forward and backward in a way that helps them in achieving specific aims. This added part will surely reduce the task of the reader in looking for original context and its attributes.

The reference done by Faizer could be included under the title of interpretive translation, which is “a translation intended to relate to in some way to an original” (Hatim 2001: 99). While the translation of Diab could be seen in the light of descriptive translation, which is “a translation intended to survive on its own without the receiver ever being aware there was an original” (ibid: 99).

Again, the translations of Diab and Faizer are likely to have the same orientation. They address scholars, who are aiming at reading books, because books provide deeper and more comprehensive vision about ideas. Thus, their translations are considered to be faithful to a satisfactory degree to the original, especially for they are not aiming at changing functions of the source text. However, if we have the clarity aspect in concern, we will notice that Faizer’s translation is clearer than Diab’s, because it provides more context. Diab, on the other hand, provided transliteration to the word (*Hurum*), which reveals the main issue of this part. One could notice that transliteration is done by using parenthesis, which is considered as a more successful orientation for translating such texts.

### 3.3.3 The Translation Regarding Women Treatment

When it turns to the relationships inside the family, the researcher will handle the part of the Oration which mentions the three stages of woman discipline in the case of disobeying her husband as an example here. When the Prophet (PBUH) said “ فعليهنّ ألا يوطئن فرشكم أحداً، ولا يدخلنّ “ بيوتكم أحداً تكرهونه إلا بإذنكم، فإن فعلن فإن الله قد أذن لكم أن تهجروهنّ في المضاجع، وأن تضربوهن ضرباً غير مبرّح ”, (lit: they are not allowed to permit others to foot on your carpets [the husbands’ carpets], nor to permit others you dislike to come in your houses unless you permit them, if they did so, Allah gives you the permission to leave them in beds, and strike them, yet not severely) (My translation). The Prophet nearly repeated what is said in the verse: 34 from surah; t al-nis '. Allah says: “but those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them” (nis ': 34). The following table handles the two original narrations, and as a result, this will be reflected on their translations.

**Table (4): The original texts handling women treatment and their representations in the two translations**

<i><u>Al-Rahyq</u> Al-<u>Makhtwm</u>'s Text</i>	<i><u>Al-Maghazi</u>'s Text</i>	<b>The Translation of Diab</b>	<b>The translation of Faizer</b>
“ولكن عليهن أن لا يوطئن فرشكم أحداً” تكرهونه، فإن فعلن ذلك فاضربوهن ضرباً غير مبرح”	“فعليهن ألا يوطئن يُدخلن بيوتكم أحداً تكرهونه إلا أن تهجروهن في تضربوهن ضرباً غير مبرح”	“It is incumbent upon them to honor their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely”	“and that they should not bring in anyone whom you dislike into your house, except with your permission. If they do, the God permits you to desert them in their beds and to beat them but not severely”

As we can see, there is one mentioned stage in the source and translated text of Diab. For a reader who reads the original text, especially if he/she is a Muslim, the stages would come to his/her mind, since they are customary in Muslim communities. But, when the text is in the hands of people who are considered to be foreigners to the text and Islam religion, they would not be aware of the three stages.

The same could be applied to Faizer's translation. The last two stages are mentioned and translated, while the first one is not there. Both of Diab and Faizer were faithful to the original text, they abided by the texts' words to the degree of literalness.

Commenting on their translations to “اضربوهنّ ضرباً غير مبرّح”, (lit: strike them yet not severely) (My translation), there is a difference in the shadows of meaning between the two used words as translations to the word ( ). Diab used the word (*chastise*), which is defined as “to punish severely” (al-ma’ ny). So, it is meant to resort to the verbal punishment. While Faizer used the word (*beat*), which means “to be difficult or hard for” (al-ma’ ny). Then, it deals with the physical punishment.

Prophet Mohammed (PBUH) said regarding women: “women are beaten but without hurting”. Mohammed Al-‘aryfy (2009), a Muslim scholar, said in an interview with him that Mohammed’s saying means; the husband should beat his wife with a toothpick which is (*siwak*) in Arabic, for the toothpick is soft and gentle. This shows that the purpose behind beating is not to inflict pain, but it is meant to convey that she has gone too far.

The Prophet’s words are surrounded by warnings against hurting women or oppressing them in the Oration. He did not mean beating in its literal meaning; instead, he wanted to emphasize the idea of warning wives to not disobey their husbands. Therefore, the formal translation (*chastise*), which is used by Diab is more accurate than the literal translation (*beat*), which is used by Faizer.

### 3.4 Mistranslation is a Certain Act during Translation

Any Translation is ultimately liable to have mistranslations. Generalizations about translation take the relative aspect, because “the concept of an ideal or perfect translation is illusory, the concept of translation equivalence can only be approximation. The translation and mistranslation and translation equivalence are on firm ground” (Newmark 1991: 101).

Mistranslation relates to the problems of linguistic and textual fidelity to the original text. Lately, it has been expanded to include the pragmatic dimension, since translation, at the end, aims at “perpetuating the cultural memory or advancing its effacement” (Apter 2006: 4). The issues of semantic and pragmatic mistranslations lead to a failure in understanding a text and consequently a translation which has a partial or total loss of the original meaning, because it deals with two culturally different languages such as Arabic and English.

#### 3.4.1 The Translation of (Allah)

An important word to have in the study of mistranslations is the very culture-bound word ( ), and the way it is translated in the two translations. The word Allah as mentioned in al-wasyt dictionary (1972: 25) has come from the combination of (*al*) and (*ilah*) to form a proper noun used to indicate the worshiped God. Al-Nabulsy (1992) comments on the name

Allah by saying that Allah as a word refers to the whole self. He is the one known with the qualities of existence, perfection and oneness.

A common translation for the word *Allah* is *God*. This translation does not show the complete sense of Allah and the shades it carries. Lyyne (2005) cites Abdul Raof who emphasizes the necessity of using the word (Allah); he says regarding this the following:

The word (Allah) has a number of componential features, idiosyncratic to Islam. It designates above all the oneness of God, (i.e. monotheism), who has 99 attributes mentioned in the Quran, the Lord with Who no one else can be associated, and the creator of everything including the Prophets. To highlight the divinity and the notion of oneness of God, the Quran employs the word “Allah”, unique in its grammatical form; it cannot take the plural form; i.e. the notion of oneness is backed up by the very morphological form of the word itself (2005: 166).

Abdul Raof is trying to say that the word (*Allah*) should remain as *Allah* during translation; it is not to be subjected to any replacement by other equivalents such as (*God*). This is because the word *God* lacks having two features of *Allah* as a name; the first one relates to grammar; *God* as a singular noun takes the plural form which is Gods; consequently, the oneness notion is lost here, while it is preserved in *Allah*. The other lost feature is that *God* is a masculine form which has a feminine one which is

(Goddess), and as a result, the word *God* lacks having the masculine feature only as in the case of *Allah*.

In her translation, Faizer was versifying the translations for ( ). She mostly translated it into (*God*), and used (*Lord*) twice only. The word (*God*), as mentioned before, is not the ideal choice while translating ( ). Regarding the word *Lord*, Oxford dictionary mentions that *Lord* has two meanings; a man in a position of authority, and God; Christ. (2006: 464) *Lord* then could be used to indicate human beings. This is besides the Christianity feature it has, which may lessen the degree of the word ( ) value and connotations. The provided table shows some locations where ( ) was translated into *God*, and the two locations of *Lord*.

**Table (5): Faizer’s Translation for (Allah)**

Source Text	Translated Text
“ قد تركت فيكم ما لا تضلون به، ”	“Indeed, I have left with you the book of God, which will not lead you astray”
: “ألا هل بلغت؟ قالو : اللهم اشه ”	“Have I not informed you?” They said, “Yes!” He said, “O God, bare witness!”
”	“until you meet your lord”
“ ن ربكم في ”	“Surely you will meet your lord, and he will ask you about your deeds”

In his translation, Diab used (*Allah*) as translation to ( ), and (*your Lord*) as translation to ( ). It could be better if the translator translated (*Lord*) into (*Allah*) too, in order to maintain the features of the word. For instance, he might translate “ ” into “I recommend you to worship *Allah*”. Still, it seems that Diab is more consistent with abiding by foreignization feature. This leads the reader to imagine an Islamic

atmosphere, after he/she goes through an expression like *Allah*. The table below shows the locations of using *Allah* or *Lord*.

**Table (6): Diab's translations for (Allah)**

Source Text	Target Text
“أخذتموهنّ بأمانة الله، واستحللتم فروجهنّ بكلمة الله”	“O people! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by Words of Allah!”
“وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به، كتاب الله”	“Verily, I have left amongst you the Book of Allah which if you hold fast, you shall never go astray”
” “	“So I recommend you to worship your Lord”
”وتحجّون بيت ربكم”	“I recommend you to do the pilgrimage to the Sacred House of your Lord”
” “	“Then you will be awarded to enter the Paradise of your Lord”

### 3.4.2 The Translation of (oration)

At the very beginning of the Oration, we have the word (*oration*). In Arabic, it means “prose said by a well-spoken person who addresses a group of people for the sake of persuading them” (al-wasyt 1972: 243). Its definition is more restrictive in al-sihah dictionary. It restricted (*oration*) to religious occasions, by referring it to what is said on Minbar (al-jaw hiry 1990: 121).

In Faizer's translation it is translated into (*sermon*). It means “a speech on religious or moral matter that is given as a part of a service in church” (Oxford 2006: 700). The word is used in Christian religious jargon,

it might empty the term of its Islamic specific connotations, and thus may make it less foreignized.

In Diab's translation it is translated into (*speech*), which is "a formal talk that you give to a group of people" (ibid: 744). The use of *speech* seems to be more successful than the use of *sermon*. It gives the meaning of formal talk without bringing connotations of Christianity. But, it lacks covering the religious meaning, because it might relate to any formal talk such as the political or historical ones. *Speech* is mostly used to indicate (*khit b*) in Arabic.

*Oration*, on the other hand, would be more accurate than *speech*, since it is used to indicate (*khutbah; t*) in Arabic, and used for mentioning religious sayings. Yet, one could argue why not to transliterate such a word, especially because it occupies a front place in the Oration. This is besides the translators' aims at orienting the text towards the source culture. If it is transliterated, more religious specification and inspirations will be achieved, and the translation will sound more foreignized.

### **3.4.3 The Translation of (*Blood, Money, and Reputation*)**

In terms of forbidding shedding blood, protecting the self, property and reputation; the researcher will have overt translation strategy to judge the two translations. Consider the following table, which shows the originals and their translations.

**Table (7): The translation of (blood, money, and reputation)**

<u><i>Al-Rahyq Al-Makhtwm</i></u> 's text	The translation of Diab	<u><i>Al-Maghazi</i></u> 's Text	The translation of Faizer
“ عليكم رمة يومكم هذا....”	“It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another They are as unlawful, (Haram) as shedding blood on such a day as today.....”	“ عليكم دماءكم كحرمة شهرك هذا....”	“God has declared your blood unlawful, and your property and your reputation are as sacred as this holy month of yours.....”

Overt translation, which is defined by House et al. (1986: 188) as:

A translation in which the target addressees are quite “overtly” not being directly addressed. An overt translation is thus one which must overtly be a translation, not as it were a “second original”, because the source discourse is tied in specific way to the source language culture.... It may, for instance, have been produced by a specific orator talking at a specific occasion to a specifically language audience, or it may be a literary discourse which, being a work of art and aesthetic creation, is culture specific due to the prominent status of the original author. A direct match of the original function is not possible: the original is in a way sacrosanct, and needs to remain as intact as possible given the process of translation.

The idea of House is focused on using overt translation with the texts which are culture-bound, and delivered by an author of a prominent status.

When a text is sacrosanct, it could not be a second original with new function. So, the translator has to keep in mind to create a faithful translation as possible as he/she can.

Basil Hatim (2001: 94-95) emphasizes House's point of view, and mentions historical occasions as an example which needs employing overt translation during translation. There is much reliance on the source text content/culture. This is what exactly happened in Diab and Faizer's translations; they were very adhering to the original, and used shedding blood as an equivalent to ( *dim* ). They gave priority to the literal meaning by using literal translation.

In the case of ( *money* ), Diab translated it into ( *fortune* ), and Faizer translated it into ( *property* ). It is true that ( *'mwal* ) relates literally to money, but in the Oration, the Prophet (PBUH) means money and/or anything that has price such as goods and properties. This is the interpretation of the scholar Mohammed Al-'aryfy in one of his Orations (2013).

Faizer has a better translation to it; she translated it formally into ( *property* ), which is more faithfully expressive than money. Faizer diverted from literal translation to serve the Prophet's aim, and give more comprehensive explanations. Jerome (cited by Munday 2008: 20) rejects literal translation, he considers following the form of source text an act of absurd translation, which cloak the senses of the original. This is what

Faizer applied regarding ( *'mwal*), in order to reveal the exact meaning. Hence, she is more successful in transferring both the form and the sense here.

In Al-Maghazi, there is mentioning to the word ( *'r d*). It is translated by Faizer into (*reputation*). In English, reputation refers to “the opinion that people in general have about what somebody/something is like” ( : *som'ah; t*) (Oxford 2006: 651). While *'r d* which is the plural of (*'ard*) is defined as the body, the self, the way of praising or dispraising a person or the ones he has relations to al-wasyt dictionary (1972: 594). Then, the word *'ard* is attributed to abstract and concrete properties one might own, such as money, land, buildings, honor, dignity, women, religion, and faith.

In Islamic communities, it is commonly known that the word *'ard* is associated with women. Women are considered to be the honor of each man. The Prophet (PBUH) was alerting Muslims to stay away from adultery. Scholars emphasized that point in their explanation to what was said by the Prophet (PBUH). For example, 'Amr Khalid (2010) said that Muslims must not even talk or report what is said regarding the *'r d*, indeed, regarding women.

When Faizer used (*reputation*) to represent ( *'r d*), she succeeded in covering the abstract meaning of the word, which has to do with preserving the good reputation. In Arab and Islamic societies, *reputation* has a lot to

do with women, and that is what the Prophet wants to deliver when he said *reputation* is sacred. He was referring to women in the 1<sup>st</sup> place, and other properties in one's household in the second place. Thus, Faizer gives a translation which achieves the aim of the Prophet, especially if we keep in mind that she indicated the concrete belongings when she used properties as a translation to *(money)*.

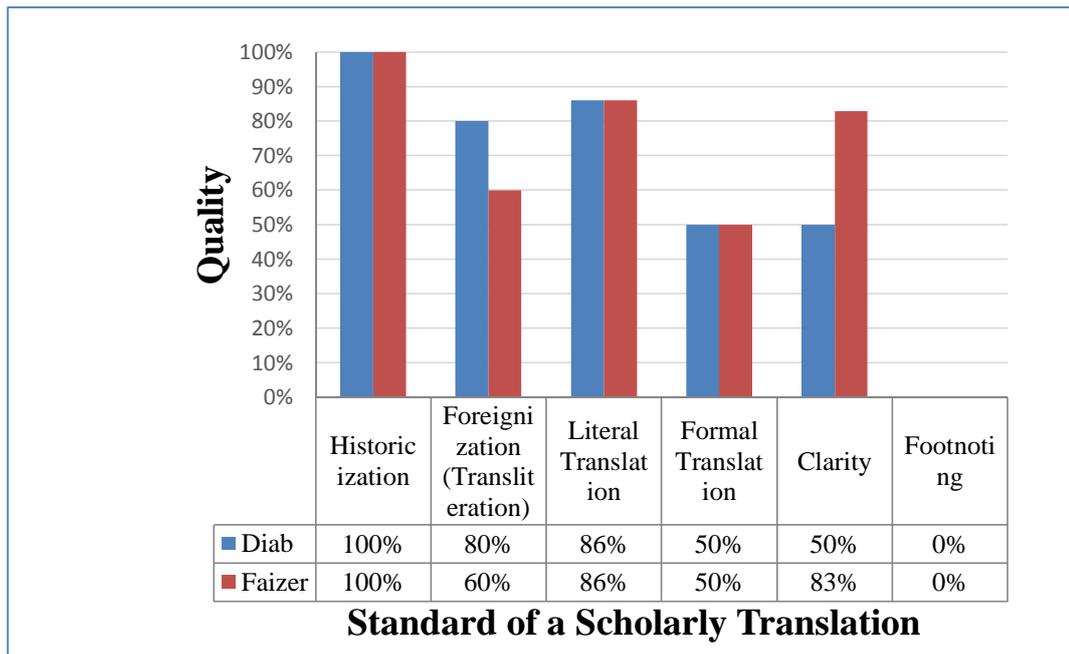
It is important to say that beside the above mentioned codes, there are other culture specific references used by the Prophet in the Oration, which were transferred without any significant variance between the two translators. These references include persistence in performing the five pillars of Islam, staying away from Satan, and asserting the idea of brotherhood among all Muslims. For further clarification consider appendices at the end of the thesis.

### **3.5 Conclusion**

This chapter has compared two minimally variant translations. It presented the strategies Diab and Faizer used to cover the meaning of words. The two translations have one consistent aim- keeping the source text sound. The strategies they used were also consistent to serve that aim. Diab and Faizer employed literal translation, historical translation, and overt translation which, at the end, take us to a scholarly translation that is oriented towards the audience of scholars. These scholars will have enough

background about Islam and the Oration itself as an important Islamic document.

To judge the quality of the translations, let's observe the translators' abidance to the standards of a scholarly translation in the following chart.



**Figure (1): Comparison between Diab and Faizer's abidance by the standards of a scholarly translation**

First, historicization standard was maintained in both translations; they were equal and aimed at historicizing the text in an objective way. Their texts sound historicized, because they brought out the cultural codes and values of the original.

Second, the foreignization standard, which is represented in the form of transliteration, is much covered by Diab than Faizer like in the case of الأشهر الحرم (the four sacred months), and listing them down (*Dhul-Qi'dah; t, Dhul- Hijjah; t, Al-Muharram and Rajab*), and the case of *Haram*

(*unlawful*), and *Allah*. While Faizer only foreignizes *al-jahiliyyah; t* and lists the four sacred months. None of them transliterated the word (*oration*). The total here is ten words to be transliterated. Diab transliterated eight, and Faizer transliterated six out of ten.

Third, literal translation, which is sticking to historicization, should not be the ultimate goal for the translator, because there are some sensitive locations where literal translation is not sufficient. For instance the words (*money*), and (*strike*) need to be translated formally. Then, the use of literal translation elsewhere in the text is good and justified, like in the case of translating *Allah*, (*oration*), (*blood*), (*unlawful*), and جاهليّة (*jahiliyyah; t*). The total is seven; both of them got six out of the seven.

Forth, formal translation, which should have appeared in the case of translating and (*money*), (*strike*), was applied differently. Diab succeeded only in translating *strike*, while Faizer succeeded only in translating *money*. The total is two; both of them got one out of the two.

Finally, the clarity standard was obvious in Faizer's translation, not because her translation is better in quality than Diab's, but because the source text she deals with is more detailed. Consequently, her translation was more interpretive than the translation of Diab. This can be found in the translation of the الأشهر الحرم (the four sacred months), and (*money*), and the mentioning of (*reputation*). While *al-jahiliyyah; t* is much

clear in Diab's translation. The other issues, which are related to blood, women discipline are clear in them both. The total here is six; Diab got three, and Faizer got five out of six.

An important point to indicate is that they both did not resort to footnoting. It is mentioned by Given (2015) as a way that facilitates the process of understanding terms and issues. It could be considered as a standard among the standards of a scholarly translation. Footnotes, for instance, could be used to indicate notes about the Battle of *Tabwk*, about the *al-jahiliyyah; t* and its practices.

To conclude, the two translations were almost equal in their quality. There is no great variance between them, because Diab and Faizer had the same orientation, and opted to have functional category, which is, as defined by (Reiss 2000: 101-102): "the category of choice for translation if the translator specifies a more restricted group of readers for the target language version that would normally be addressed by a translation". They decided to address one kind of the four kinds of audience mentioned by Savory (1958: 26) and cited by Reiss. Their category encompasses "readers who do not know the language and want to study it in a translation which will give them a mirror image of its structures and turns of expression: what they want is a scholarly translation, and it is irrelevant whether they are familiar with the original language or not".

Reiss comments on that by saying that these readers “may wish to renew their knowledge of the language. Such readers would hardly be helped by translations; at most they could use interlinear versions as learning and reading aids” (Reiss 2000: 102). On the other hand, the other category stands at variance to the first category. It includes “readers who are ignorant of the original language and are interested only in literary content. For these a free translation is right” (ibid: 102). This category of people, and the way translators orient the text towards them will be the main issue in the following chapter.

## **Chapter Four**

### **Adaptation Practices and their Impact on the Textual Force**

#### **4.1 Introduction**

This chapter is mainly focused on the deleted parts found in the translation of the translator Amatullah Abdullah. The one added part and other translation strategies by her are in concern too. There is no attached source text to her translation. Therefore; the researcher will rely on the source texts used by the previously mentioned translators, in order to assess her translation. The deleted and added lines and all adaptation practices will be taken in the context of modernization attempts by the translator. The translation of Abdullah is attached in appendix No.6 at the end of the thesis.

An important factor which may have contributed to deletion and addition choices is the variant audience the translator has in mind. The audience for Abdullah, as mentioned on the website, are ‘people from various faiths who seek to understand Islam and Muslims.’ This variety in text users will surely impact the amount of background information each group will need, and it may in turn influence their varied perception of the text; besides, these addressees have varied religious and cultural expectations which may affect their understanding of the text.

At first, it is to be noted that the Farewell Oration is described as a comprehensive and regulative one. Al-Nabulsy, a renowned Muslim

scholar, claims that the Oration is so comprehensive; it encompasses a wide range if not all the behavioral ethics which regulate Muslims behavior in many aspects of life (2005: 202). In such case, any deletion practices may likely sacrifice such comprehensiveness, and will very likely compromise some basic instructions which are considered as parts of the Muslims' fundamental belief system.

#### **4.2 Translation: a Medium of Communication among Languages**

In the translation of the Prophet's Oration, and as indicated by its translator, and possibly by the means of publication- website, translation has a great benefit in achieving communication among different languages and cultures. It helps in increasing knowledge about Islamic culture and creating the means for connection with other cultures. In her book's foreword, Reiss (2000: VII) assures the need for communication to exchange ideas across the borders. She believes that communication is inconceivable without translation.

#### **4.3 Adaptation Strategy in Translation**

Adaptation in translation means adjustment in which techniques like deletion, addition, substitution, and footnoting could be used. These techniques would definitely help the translator to create a readable translated text in a way that assists in facilitating comprehension for the text from the target readers part (Hatim 2001: 20). Comprehension in this case would include mitigation of any parts which may create a negative

response in the receiver or which may enforce any circulating stereotypes about Islamic culture, like polygamy, violence, and misogyny.

### **4.3.1 Deletion and Addition in the Oration**

Deletion is commonly defined as the practice of omitting or removing parts either totally or partially from a text. Hervey et al. (1992: 95) mention that, in translation, deletion is done for specific reasons and purposes. They claim that “[o]mission strategy implies a degree of translation loss”, which affects the audience, the original text and its message.

Deletion occurred three times in the Oration. The first time is with deleting the historically specific term (*al-jahiliyyah; t*). The second one is about relevance that has a role when talking about the reference to الأشهر (*al- 'shhur al-hurum* ). The last and most significant one had to do with deleting specific references to Muslim women. Addition, on the other hand, occurred once, again in relation to a cultural issue, which is, in this case, Racism based on color and ethnicity.

#### **4.3.1.1 Historically Specific Terms**

In the prior chapter, *al-jahiliyyah; t* was presented as a term which should be taken into consideration during translation, for it does not only have a historical value, but it also has much to do with modern meanings and indications. For a non-Muslim reader, deleting such term would affect

the understanding of the text. The translator overlooked the communicative purpose, which occupies an important position in translation. In this particular case, deletion sacrificed the distinction between Islam and *al-jahiliyyah; t*. Islam in the first place has come to put an end to *al-jahiliyyah; t* practices.

In cases where communication is the main aim for translation; the translator's purpose is to reach to the target audience having in mind their beliefs and their background information about the idea he/she is translating. This helps in creating a source of communication and understanding of the text. In other words, the source and target texts will have cultural orientations and values, and much of the understanding of the text depends on the underlying presuppositions of the source and target culture (Nida et al 1969: vii).

The term is deleted from the translation of Amatullah Abdullah. She has dropped the reference completely and avoided making any reference to the term elsewhere in the text. In the original text, Mohammed (PBUH) mentioned *al-jahiliyyah; t* three times; he said: “ألا كلّ شيء من أمر الجاهليّة ..... ودماء الجاهليّة موضوع ..... وربما الجاهلية موضوع”, (lit: all the issues of *al-jahiliyyah; t* are abolished, the blood of *al-jahiliyyah; t* is abolished, and the usury of *al-jahiliyyah; t* is abolished) (My translation). Abdullah translated it as “Allah has forbidden you to take usury (interest); therefore, all interest obligation shall henceforth be waived”.

As stated before, Abdullah addresses the entire world with its various beliefs. This means that the orientation in her work is rather generic; she is trying to present Islam to people from various faiths. It is fair to assume that many among targeted readers do not know this term, its hidden meanings, its cultural context, or its inherently allusive nature.

William Shepard (2003:4) cites Sayyid Qutub (1964), a Muslim scholar, and who has a less contextualized interpretation of the term *al-jahiliyyah; t* which places it in contemporary life. Qutub says that the period of *al-jahiliyyah; t* which existed before Prophet Mohammed's mission is distinctly called (*Arab Jahiliyyah; t*). *Al-jahiliyyah; t* does not particularly refer to a certain period of time nor to a certain geographical area, he claims, but it is rather "a condition which existed yesterday, exists today, and will exist tomorrow". He adds: "Allah describes it and His Qu'an defines it as the rule of humans by humans". He calls it *al-hakimiyyah; t* (governance), in which case humans will be servants to other humans. Divinity and governance are ascribed to humans not to Allah.

Accordingly, *al-jahiliyyah; t* is a social and spiritual condition that exists in the societies which do not abide by Islam and its rules. It exists these days in the societies which do not hold Islam as their religion, and there is an inherent distinction between Islam and Jahiliyyah; "all societies are either one or the other, and they cannot be both". Sayyid Qutub was speculating on the meaning of the term, and its relevance to contemporary life.

Like any other historical term, *al-jahiliyyah*; *t* has a value in terms of the period it indicates. In this case, it can still be used to refer to Muslim and non-Muslim nations which are not adherent to Islam and Allah's law. Therefore, it can be argued that it is unjustifiable to delete this term, since these nations and societies still exist and their existence will continue in the future; they are often called in Muslim scholars discourse (*Jahily societies*).

This modernization of the term would sound offensive to believers in other faiths or residents of secular states, a case that would include all the West, Japan, Korea, Canada and other nations. Abdullah, in turn, deleted the term, and as a result, all the connotations are lost in her translation, which is a rather heavy loss for an Oration that has a regulatory status in the Islamic tradition.

Commenting on this and similar practices, Venuti (1998: 25) says when translator intends to get rid of the original social and historical variables, his/her translation will reflect on the cultural meaning, effects and values. This is the case of Abdullah who overlooked the historical value of the term and opted to create a translation that is less source text and more target audience oriented.

Lucia Aranda (2007:18) briefly describes such cases of omission:

It is not infrequent for target texts to have a number of omissions, and, as in the case of expansion, this can be due to a lack of one-to-one correspondence between languages or cultures or (why not?) to the whimsy of a translator ....

Translators will erase notion that he or she believes will not suit the new readers' sensibilities.

In the case of Abdullah, the last option seems to be the nearest and most applicable to her translation. She is addressing the entire world, and therefore wants her text to be more reader friendly. She opted for adapting the text to fit the culture of the target language, and oriented the text towards the target readers. The omission can therefore be justified on such grounds.

Deleting parts of any text or locating alternatives instead of the original would compromise much of its original sense, e.g. the historical, cultural, religious and other dimensions. However, deletion in the case of Abdullah can be explained based on the premises of relevance theory.

*Al-jahiliyyah; t* is mentioned in the Oration to refer to *al-jahiliyyah; t* age, its practices and traditions. The context in which Prophet Mohammed was giving his Oration is relevant to *al-jahiliyyah; t* and its customs, and the Oration was meant to put an end to it. In particular, the Oration emphasizes two practices, shedding blood and usury.

Hickey (1998) claims that utterances make sense to the hearer or reader if they are relevant to their own beliefs and presumptions. A term used in relevance theory to indicate the successful communication between sender and recipient is the term (optimal relevance). "An utterance is optimally relevant (a) when it enables audience to find without unnecessary

effort the meaning intended by the communicator and (b) when that intended meaning is worth the audience's effort, that is, when it provides adequate benefits to the audience". The nature of these benefits is psychological one; it relates to the human's psychological make-up; that is, whenever a person wants to communicate something, he/she uses the presumptions that are believed to be relevant to his/her audience (1998: 43).

This is exactly what happens with Abdullah's translation. She edited the text in a way that fits her readers' presumptions and beliefs or worse still may sound offensive to them. Clearly, the translator is accommodating audience norms of expressing relationships and realities.

#### **4.3.1.2 Relevance (*Al- 'shhur Al-hurum* )**

The second deleted part from the Oration in Abdullah's translation is "إن الزمان قد استدار كهيئته يوم خلق السماوات والارض، السنة اثنا عشر شهراً منها أربعة حرم، " (lit: Time has grown similar in form and state to the day when Allah created the heavens and the earth, a year is twelve months, four of them are sacred months, three of the four are successive, *Dhul-Qi'dah; t, Dhul- Hijjah; t,* and *Al-Muharram,* and *Rajab Mu ar,* which is between *Jamada* and *Sha'ban*) (My translation).

Sayyid Qutub provided an explanation for the verse by connecting it to its early Islamic context; the number of months is twelve in one year,

and this was ordained by Allah in the day he created the heavens and the earth. Four months out of the twelve are called (*al- 'shhur al-hurum*) which are *Dhul-Qi'dah; t*, *Dhul- Hijjah; t* and *Muharram* in subsequent order, and *Rajab* which comes between *Jamada and Sha'ban*. It is forbidden to fight during these months so that *hajj* and *'umrah; t* are performed with ease, and if peace is unthreatened there; then, the rituals of *hajj* and *'umrah; t* will be performed in safety, and there will be a good chance for trading and moving around from one place to another peacefully (My translation, Sayyid Qutub 1971: 217).

The original text refers to another context which occurred during previous periods of time. It takes us to the time of the Battle of *Tabwk*, which occurred in *Rajab*, a month of the four *al- 'shhur al-hurum*. Allah allowed fighting and removed the obstacles in front of the fight because the ambiguity in the chronological arrangement of the months. The sequence of the months was not taking its right calendar path. *Rajab* was not happening in its real time, but it came in *Jamada Al- 'khirah; t*.

The *al-jahiliyyah; t* tradition was to move the months around when it served some mundane purposes. This is called (*nasy'*). It is considered irreligious and a sign of disbelief, because legalization and prohibition are only decided by Allah (ibid: 216-217).

What is of interest here is the fact approved by this text. The whole historical reality decides the act of fighting. Muslims are required to fight

*ahl al-kitab* who are the people of the scriptures, who believe in the “Torah” or the “Gospel” if they threaten the existence of Islam and they work to stop its advancement (ibid: 218).

The translated text definitely has a new context with new attributes. Thus, there may arise a problem in transferring the original context to the new one. The solution for the problem of changing situations between source and target texts can be solved by the translator by pointing to the original context or by attaching explanatory notes which help in overcoming this problem. Alternatively, the translator could rely on audience competence and familiarity with the historical and cultural background of the text he/she is going through. This serves in ensuring better understanding for a text as argued by Hickey (1998: 50).

In the case of Abdullah’s translation, we cannot assume that the audience is familiar with this historical context for the reference; in fact, the translator excluded the whole part so that the reference to the context is not there. The speaker, his utterance, the context and its explicatures and implicatures are not included in the translation since the whole part is deleted. Consequently, the faithfulness to the original text is sacrificed, and the relevant aspect, which is supposed to indicate the Battle of *Tabwk*, is not achieved as well.

Qutub continues commenting by saying that this is a law from Allah, and no Muslim would argue with or resist it. The laws Allah made for

humans are part of the laws he made for the whole universe; deviation from it is a denial to the creation of this universe and its creator (1971: 218).

When Abdullah deleted this part, she omitted the reference to a divine law- the law which forbids fighting in four sacred months for reasons attributed to peace and safety. This part also shows a good principle in Islam which advocates peace. For a foreign reader, Abdullah's target readers, such a part would not be of high significance. She might find deletion suitable, since the deleted part deals with a historical issue which is of no concern these days. Besides; her text is basically target reader oriented, and this part achieves no benefit to them.

On the other hand, it would be more confusing if retained, because, as it was mentioned above in Qutub's book, any explication on these months would have to include information about the *Tabwk* incident. If one assumes that a footnote is added to achieve the task of explicating the *Tabwk* contexts, "translators use footnotes and prefaces and other paratextual material to make their translation strategies more directly visible to the reader" (Bassnett 2014: 79). Then, the footnote would defeat the translator's purpose, and divert attention from the parts which are more significant, since they pass necessary information about Islam as a religion or Mohammad, the Prophet of Islam.

In a way or another, there is a certain practice of exclusion for the original writer of the text. Hickey (1998: 49) cites (Gutt 1991: 72) who

says “By translating a text for a target audience with a cultural background other than the one envisioned by the original writer, the translator is, in effect quoting the original author out of context”. In this situation, the communication is “secondary communication situation” in which the text is presented to the target audience with a context that differs from the original context of the original text. Therefore, again, deletion is justified.

#### **4.3.1.3 The Reference to Women Treatment**

The third deleted part from the Oration in Abdullah’s translation is “أذن لكم أن تهجروهنّ في المضاجع، وأن تضربوهن ضرباً غير مبرّح” , (lit: if they did so, Allah gives you the permission to leave them in beds, and strike them, yet not severely, if they refrained from and obeyed you, they have the right of livelihood and clothing in kindness) (My translation).

It is true that the three stages of (wife discipline) were not mentioned completely in the two source texts, but, in regard to Abdullah’s translation, there is an absolute exclusion to the whole stages. The three stages take the following sequence; first, to admonish and warn her once, twice, three times, or more. If this does not work, the husband may resort to the second option which is deserting the wife in bed. If this method does not work, he could resort to the final option by beating her without causing any bruises or physical injury.

In their book, Yvonne Haddad et al, (2006: 22) say that in Western critical tradition; Muslim Women are frequently represented as a passive

victim of masculine dominance. They are only kept to gratify male sexual fantasies; they present the silent images of oppressed victims of male brutality. They (ibid: 22) also add that:

These accounts of the Muslim female have as much to do with defining the West through its opposition to the Orient- the West is democratic, modern and a place where women are liberated- as it does with describing the Orient, which is defined as primitive, barbaric and despotic.

These representations may explain why Abdullah decided to remove these references in the translation. When she deleted this part, she sacrificed a value of the Islamic discipline regarding women, which may contribute to reinforcing the stereotype about Muslim women in the way they are treated. It will reinforce images like women are maids and slaves, and victims of Muslim men violence and abuse. They have no voice and no rights and whatsoever.

There are many references within the Oration or elsewhere about women treatment in Islam; here are a few pieces about what is said regarding this in the Quran and Sunnah. First, Mohammed (PBUH), in the Oration, just emphasized what exists in surah; t al-nis ' : 34, which was mentioned in the prior chapter.

Second, the examples given by the Prophet in treating women serve as restraint against going to excess in either direction. When he was asked about the rights a wife may claim against her husband, he answered: "to

provide her with food when you eat, and with clothes when you dress. You are not allowed to slap her on her face, insult her or banish her from your bed anywhere except at home.” He also talked about women who came to him complaining against their husbands, and addressed his companions saying: “many women have called at Mohammed’s home complaining against their husbands. Certainly these men are not the best amongst you” (Translation of ‘Adil Salahy 2007: 116, Qutub 1971: 361-362).

Hervey, et al (1992: 95) mention in their book two conditions to accept omission practices; the first is having appropriate alternative in the target language; the second is the clarity of the deleted part, which can be inferred from the whole context of the target text. They also state conditions to not to accept omission if the deleted part is important to the target text or if the target text has appropriate alternatives to the source text, and finally if there is no compensation for the deleted part elsewhere in the text.

In the case of Abdullah translation, none of the above is achieved, because her audience (the whole world) will not have full understanding of the text, and there is no compensation anywhere in the translation. She succeeded only in bringing the text closer to her audience by not including the part as a whole. Her text has lost in preserving the soul of the original, and has countered the image of Muslim women the way it usually appears. Instead, she included translations of other parts which refer to women, and practiced adaptation on levels other than deletion or addition during

translation to have the final shape of the text target-orientation. This will be discussed forward in this chapter.

According to Venuti (1995) deletion may be done for two reasons; it may be done due to oversight on the part of the translator who may fail to recognize the importance of the deleted part. Alternatively, it may be practiced in a way that serves the translator's aim. His/her translation reflects the purpose he/she is adopting in order to create a certain balance in the translation. In either case, deletion will necessarily cause a loss that affects the translations as well as the original text itself. In the case of the Abdullah's translation, deletion is practiced to attain a specific aim, which is keeping the image of woman in Islam distorted.

### **4.3.2 Addition**

#### **4.3.2.1 On Racism and Equality**

Abdullah's translation featured another Hadith which is not part of the Oration. She inserted a text within a text. The added part reads: "All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action". This is a true Hadith said by the Prophet Mohammed (PBUH) in another occasion but not in the Farewell Oration.

To discuss this addition within the context of translation studies, let's take a look at how Hervey, et al (1992: 95) justify and/or reject addition:

Addition is acceptable on two conditions: first, that the target language offers no suitable alternative; second, that the added detail is implicit in the source text and fits in with the overall context of the source text. But addition is not acceptable if the added detail creates discrepancies in the target text; second, if the target language does offer suitable alternatives to the addition of the detail.

The added detail in Abdullah's translation fails to measure up to these criteria; however, it does not seem to add any discrepancy to the translated text. On the contrary, this addition has served to add to the coherence of the translation if we keep in mind her earlier decisions to delete parts of the Oration.

The addition decision seems to have a promotional effect by emphasizing equality between white and black people and between all mankind regardless of color and ethnicity. This would appeal to marginalized and immigrant groups in the West like Africans, North Africans, Indians, and other groups. The message from the addition might sound to these groups like an invitation into the world of equality in Islam.

### 4.3.3 Adaptation Practices on the Level of Words

Besides deletion and addition practices, Abdullah employed adaptation on the level of words and whole sentence to continue the process of tailoring her text. For example, she translated “

.... حرام عليكم كحرمة يومكم هذا” into “Just as you regard this month, this day, this city as sacred, so regard life and property of every Muslim as a sacred trust”. Let’s shed the light on the two words (*life* and *property*) as translations to ( ).

#### 4.3.3.1 The Translation of (*Blood*)

The translation of (*dim* ) into (*life*) doesn’t cover the whole intended meaning by the speaker. The word ( ) literally means (*blood*). Abdullah opted for translating it into (*life*), for *life* is more inclusive and more euphemistic than *blood*.

Al-Sayyid Sabiq (1973: 507) states that the right to life in Islam takes the 1<sup>st</sup> place of priority among all rights of human beings. It includes both human life and animal and plant life. Therefore, this would include other gestures by the Prophet. The Prophet (BPUH) said: “ قتلوا صبيّاً

ولا شيخاً كبيراً ولا مريضاً ولا راهباً

بعيراً”, (lit: do not kill a youth nor a

women nor an old man nor a patient nor a priest, do not cut down fruitful trees, nor destroy buildings, nor massacre a camel nor a cow unless for nourishment, and do not sink palms nor burn them) (My translation). He

also said: “ من قتل عصفوراً عبثاً عَجَّ إلى الله يوم القيامة يقول: يا رب، إن فلاناً قتلني ولم يقتلني منفعة ” (lit: the one who killed a bird uselessly, that bird complains to Allah in the day of resurrection that one has killed me uselessly and did not kill me for usefulness) (My translation, Al-Sayyid Sabiq 1971: 309).

The above can be named as cross referencing practice or intertextuality done to emphasize the value of all life in Islam. Abdullah addresses the entire world, consequently, such translation would include in the audience of environmentalists, vegetarians, and green groups.

On the other hand, Abdullah overlooked the fact of not committing murder. It is forbidden in Islam, and associated with war, killing, murder, and eventually death. These connotations are not covered by the word (*life*). Abdullah managed to stay consistent with the purpose of hiding the Islamic code that prohibits killing. The following figure illustrates the connotations of the two words (*life* and *blood*).

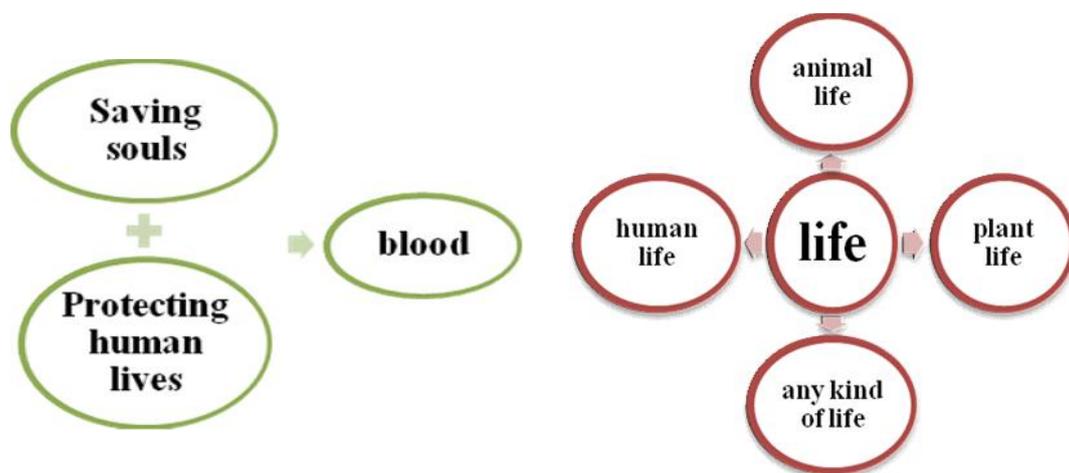


Figure (2): Meanings associated with (*life* and *blood*)

What comes to the target audience mind once they hear (life is sacred), is thinking of preserving the lives only, without any attributions to blood, war, fighting and killing. For the second time, Abdullah decides to detach the relations and references to the acts of fighting and shedding bloods regardless of the reasons behind them or of the victims. Mohammed (PBUH) emphasizes the point of avoiding fighting and considered it as forbidden as the sacredness of this day ('arafah; t), and this month (Dhul-Hijjah; t), and this city (Mecca). While delivering one of his Orations, Mohammed Al-'aryfy (2013) explained what the Prophet said, that a person is not allowed to make an assault on anybody and shed his/her blood, or kill him/her, because that person will be responsible for that act in front of Allah, Who considers shedding blood as the second greatest sin after polytheism.

#### **4.3.3.2 The Translation of (Money)**

The translation of (*money*) into (*property*) similarly diverts from the literal sense. As in the case of Faizer, it is good to introduce *'mwal* in the shape of properties, to indicate the total shadows of meaning. Diverting from the literal sense is to be seen as a commendable practice in the translations of (*dim ' and 'mwal*).

#### **4.3.3.3 The Translation of (Reputation)**

There is no mentioning to the word *'r d* in the translation of Abdullah. We could not know whether she practiced deletion to it unless if

we depend on the source text in *Al-Maghazi*. Since Abdullah was more consistent with the translation of Faizer, and introduced much explanation for the source text during translation. See appendix 6 for clarity.

What is worth mentioning here is that the translator may have committed another deletion regarding the status of women in Islam by not including the word ( *r d* ) which has indications to women. This practice is congruent with the episode above when the translator deleted any reference to violence against women. The translator is being consistent in maintaining the appeal of global audience. If the translator decides to include *r d*, it will neither be acceptable nor appealing to such global audience. Hence, deletion seems to be the best solution for such a word.

#### **4.3.4 Adaptation Practices on the Level of Sentences**

The choice of adaptation here is governed by the extra textual factors. That is the receivers and the extent to which he/she is involved in the process of understanding.

##### **4.3.4.1 Instrumental Translation**

A surprising modification made by Abdullah regarding women is her translation to “ فعليهنّ ألا يوطنن فرشكنم أحداً، ولا يُدخلن بيوتكنم أحداً تکرهونه إلا بإذنكم، فإن ” (lit: they are not allowed to permit others to foot on your carpets [the husbands' carpets], nor to permit others you dislike to come in your houses unless you

permit them, if they did so, Allah gives you the permission to leave them in beds, and strike them, yet not severely, if they refrained from and obeyed you, they have the right of livelihood and clothing in kindness) (My translation).

Besides omitting the previously mentioned gradual steps of dealing with a woman who doesn't obey her husband, the translator gave an opaque translation to the rest of the part. She translated it into "and it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste".

When the Prophet (PBUH) said that Hadith, he did not narrow the meaning to be shortened to (making friends) only. He did not even mention the word (friend). In one of his Orations, Mohammed Al-'aryfy (2013) mentioned the meaning of this; no one is allowed to enter inside a husband's house if he hates that, because he feels that these ones cause problems inside his house, or cause conflict between the husband and his wife. This is a general rule, which also encompasses the wife obedience in getting outside her house, bringing up children, even in conversation and in all life aspects. She should not do things her husband hates, and should take his permission as a sort of glad reception.

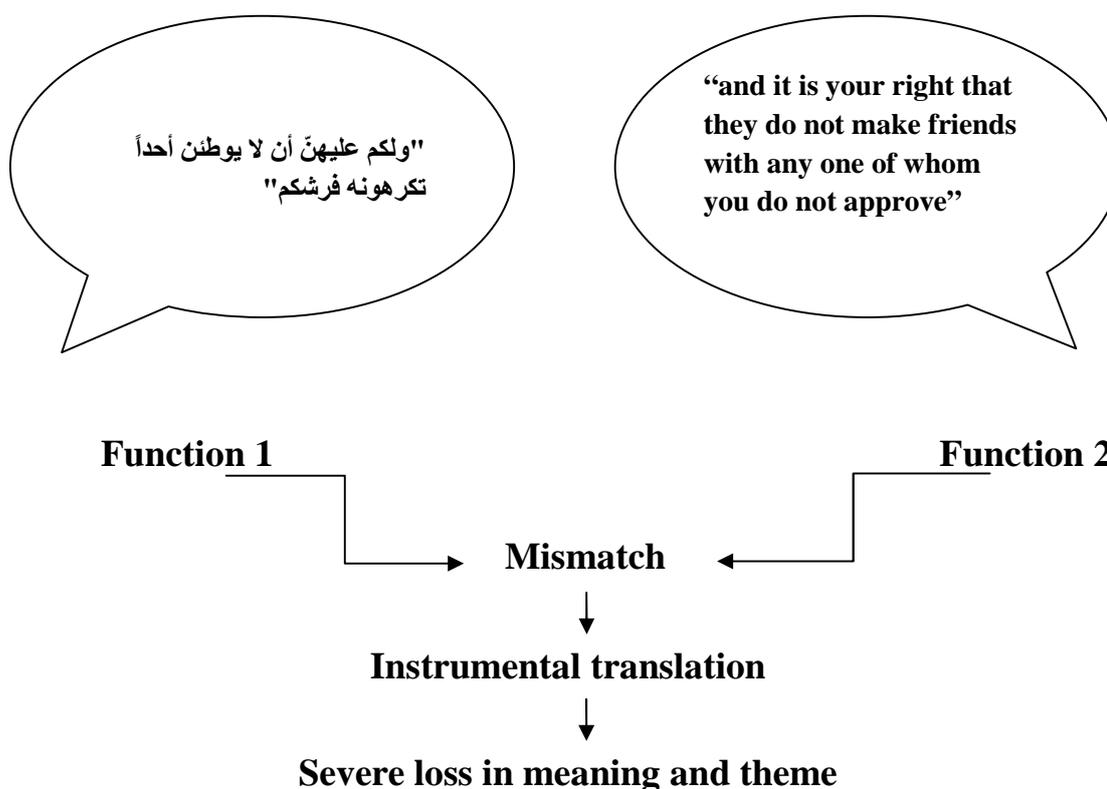
When a reader reads the translated texts, he/she would not realize any fact of the above. Instead, what would come to his/her mind is the idea of making friends, which has a very wide range of meanings. It is common

in non-Muslim communities that making friends may include having friends from the two genders males and females. On the other hand, the idea of friendship may advance to be a non-legal relationship between a male and a female. This is ultimately prohibited in Islam, and is considered to be an act of adultery.

In terms of skopos theory and translation strategy, Hatim (2001: 89-90) says that when the translator aims at achieving cultural equivalence, one of the options he/she could resort to is the instrumental translation. It is defined as:

A freer method of translation which could be totally at variance with what the source text was intended to achieve in the source language. The target text might acquire a new communicative purpose, without the recipient being conscious of reading or hearing a text which, in different form was used in different communicative action (ibid: 89).

Resorting to instrumental translation is the exact explanation one could imagine for Abdullah translation, because she practiced the action of reproducing the source text and added a new color of culture to serve the target. She changed the function of a text to a totally different one. The anticipated results then would be a set of problems caused by the departure from the source text, which is never been straightforward. The clarification appears in the following figure.



**Figure (3): The mismatch between the functions of texts**

The loss caused by Abdullah is justified, especially if we keep in mind her translation purpose. She is talking to a global audience in a language they would possibly understand. So, this kind of translation is very appealing to them.

It is obvious that Abdullah has opted for modernizing translation to create a new text with new values and purposes. Her practices may sound like they exceed the norms of translating religious texts. Religion could even be considered to “work in the direction of promoting untranslatability” (Budick et al., 1996: 29).

The Prophet's Oration is considered a religious text to which the norms of religious translation do apply. It has a sacred status among Muslims, and therefore it is not to be subjected to changes in content. Yet Abdullah introduced many significant changes to the Oration's content.

#### **4.5 Conclusion**

To conclude, this chapter has discussed adaptation strategies including deletion, addition, changing functions and moving freely within the text. They all aimed at orienting the text towards global readers, and adapting the source text to fit the target culture and audience. In addition, inserting new ideas and beliefs has helped in progressing the process of orienting the text towards the target receivers.

Consequently, a great loss has been inflicted to the source text; such practice has compromised main values and messages in the source text. At the same time, a great gain has been achieved for the target culture and its audience side, since the translator had decided to bring the source text much closer to the target culture and audience.

If a reader reads the translated text, he/she will never be aware of the reality of *al-jahiliyyah*; *t.* Nor he/she could imagine the reasons behind revealing Islam religion, and its message in ending up all *jahily* practices. This is besides concealing the fact about Islam as a religion which advocates peace, and prevents fighting, wars and shedding blood. Finally,

but most significantly, the translation features much management when it comes to rendering references to the status of women in Islam.

The translator took into consideration the cultural side in the target culture, so she opted for changing the function of the source text. This is regarding women and giving them the permission to make friends if their husbands allow them to do so. A new theme has been added to fit in the target culture. Moreover, she added idea about perishing racism, for the purpose of globalizing the Prophet's message, and assuring equality belief among races.

Globalizing references as in the case of translating blood was good, since it reveals an important Islamic principle. The right to life is the most important right among human beings rights. Here the diversion from literal translation made sense and covered substantial meanings.

## Chapter Five

### Conclusions and Recommendations

#### 5.1 Conclusions

This thesis has been mainly built upon descriptive and contrastive analysis of three translations of the Farewell Oration by the Prophet Mohammed (PBUH). Quran exegeses, Books of Fiqh, independent judgment by scholars, and dictionaries were the main references to the researcher, along with the semantic and pragmatic constraints that have a great portion in figuring out the successes and/or failures by the translators. The thesis is also intended to judge the subjectivity or objectivity of the translators.

Two of the three translators (Diab and Faizer) were having the same orientation, which was adhering by the source text. They both succeeded to a great extent in translating the Oration, because they were faithful to the standards that control scholarly translation. Still, we will have a better translation if we implement the following: first, combine these two translations into one, so as to proceed the places of loss in each one, second, locate the alternative suggested translations by the researcher, third, add footnotes wherever there is a need to do so, such as in the case of *al-jahiliyyah*; *t*, and the three gradual stages of women discipline.

On the contrary, the last translation was having the orientation towards target recipients and cultures, and as a result, the outcomes of translators were diverged. The third translator (Abdullah) has committed severe loss, because she was not following the constraints that bound the process of translating such a text. She, instead, has chosen adaptation strategy, in order to serve her ideology in directing the text towards globalization. The consequence then is accumulation of mistranslations, and a tailored text which is distant from the original.

By following the above analysis, and determining the matters of success and/or failure of the three translators, the researcher arrived at the following conclusions regarding the translation of religious texts:

1. Religious texts reflect history and culture of one nation. They, indeed, constitute an identity to the nations, for they are legally forced, and carry the codes and laws that control their believers' life.
2. Religious historical Orations, in most cases, are said in certain occasions, and produced in a social, historical and cultural atmosphere, which should be taken into consideration during translation.
3. The Prophet Mohammed's (PBUH) sayings are having a very similar degree of sacredness of the Quran, as a result, translators for such texts shall necessarily bear in mind the divinity of the message they are transferring.

4. A full knowledge of the words' semantic meaning and the context they are attributed to, will definitely facilitate the process of translation.
5. Failure in translation could be referred to the following reasons; first, the unawareness of the total shades of meaning like in the case of translating (*khutbah; t*). Second, and most significant, the deliberate decision to not to translate the intended meaning, in order to serve the translator's ideology like in the case of Abdullah's translation.
6. Adaptation is totally rejected, for it gives the translator the license to move freely within the text. It causes a severe loss in the thematic issues of the source text and its culture.
7. Neither deletions nor additions are acceptable when it comes to translating religious texts. For the 1<sup>st</sup> conceals principles and facts about one religion. While the second serves in inserting what is suitable for the target-receivers category.
8. Source orientation must be the aim of the translator; otherwise, the text will lose its value and purpose.
9. Foreignization which is preserved within transliteration saves the value of the terms being translated; this helps in holding on the features and colors of the original text, language and culture.

10. Literal translation is a good strategy to follow, particularly if we keep in mind that this strategy helps in maintaining translation direction towards the source text.
11. Diversion from the literal sense could be seen in the light of (formal translation). It is a very good strategy; it has the priority during translating religious texts, because it covers most of the intended connotations by the speaker.
12. Footnoting, which is, unfortunately, not used by the translators, helps a lot in hinting at issues and terms that are very specific to the source text. It eases the process of understanding context, or, at least, it gives the reader the chance to search for detailed explanation.
13. Globalizing religious texts costs a lot, it pushes the translator towards committing domestication at all its stages, so as to create a text that fits the global audience.

## **5.2 Recommendations**

This study reveals how Islamic religious texts and references being presented to other cultures, actually, the whole cultures in the world. Therefore, there should be responsible bodies to take the role of revising and editing the produced copies of religious texts. This helps keeping the original safe, and avoiding producing, as much as possible, inadequate translations, and perhaps a very distant one from the original, causing loss and distortion to it.

Regarding translators dealing with religious historical texts, he/she shall refer to exegeses books, so as to have a full background and understanding to the text and its surroundings. This, in turn, qualifies him/her to honestly transfer the sacred content of the text into other languages.

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## Appendix (1)

### The Transliteration System of Arabic letters

#### Arabic Romanization Tables

Arabic	ISO 233	ALA-LC	ArabTeX	UNGEGN	IGN 1973	DIN 31635	Common informal
ء	'	'	'	'		'	2
أ	·	Ā	a	Ā	a, e, é, è	ā	a / e / é
ب	B	B	b	B	B	b	b
ت	T	T	t	T	T	t	t
ث	ṯ	Th	_t	Th	Th	ṯ	s / th
ج	Ǧ	J	g	J	dj, j	ǧ	j / g / dj
ح	ḥ	ḥ	.h	ḥ	ḥ	ḥ	7
خ	ḫ	Kh	_h	Kh	Kh	ḫ	kh / 7' / 5
د	d	D	d	D	D	d	d
ذ	ḏ	Dh	_d	Dh	Dh	ḏ	z / dh / th
ر	r	R	r	R	R	r	r
ز	z	Z	z	Z	Z	z	z
س	s	S	s	S	s, ss	s	s
ش	š	Sh	s	Sh	Ch	š	sh / ch

ş	ş	.s	Ş	ş, ç	ş	s / 9
đ	đ	.d	Đ	đ	đ	d / 9'
ţ	ţ	.t	Ț	ţ	ţ	t / 6
z	z	.z	Ț	z	z	z / dh / 6'
'	'	'	'	', aa	'	3
g	Gh	.g	Gh	Gh	ğ	gh / 3' / 4
f	F	f	F	F	f	f
q	Q	q	Q	q, g, gu	q	2 / g / q / 8
k	K	k	K	K	k	k
l	L	l	L	L	l	l
m	M	m	M	M	m	m
n	N	n	N	n, ne	n	n
h	H	h	H	H	h	h
w; ū	w; ū	w	W	Ou	w	w; o; ou / u / oo
y; ī	y; ī	y	Y	i, ī, y	y	y; i / ee; ei / ai
'â	ā, 'ā	'A	Ā	â, ê	'ā	2a / aa
ț	h; t	T	h; t	h; t	h, t	a / e(h); at / at
à	Á	_A	Y	Y	ā	a; i / y
'al	al-	al-	al-	al-	al-	e

## Appendix (2)

The Farewell Oration in Al-Rahyq Al-Makhtwm

إن دماءكم وأموالكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا. إلا كل شيء من أمر الجاهلية تحت قدمي موضوع، ودماء الجاهلية موضوعة، وإن أول دم أضع من دمائنا دم ابن ربيعة بن الحارث - وكان مسترضعاً في بني سعد فقتلته هذيل - وربما الجاهلية موضوعة، وأول ربا أضع من ربانا ربا عباس بن عبد المطلب، فإنه موضوعة كله.

فاتقوا الله في النساء، فإنكم أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله، ولكم عليهن أن لا يوطئن فرشكم أحداً تكرهونه، فإن فعلن ذلك فاضربوهن ضرباً غير مبرح، ولهن عليكم رزقهن وكسوتهن بالمعروف.

وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به، كتاب الله<sup>(٢)</sup>.

أيها الناس، إنه لا نبي بعدي، ولا أمة بعدكم، ألا فاعبدوا ربكم، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، طيبة بها أنفسكم، وتحجون بيت ربكم، وأطيعوا أولاد أمركم، تدخلوا جنة ربكم<sup>(٣)</sup>.

«إن الزمان قد استدار كهيئته يوم خلق السماوات والأرض، السنة اثنا عشر شهراً منها أربعة حرم، ثلاث متواليات، ذو القعدة وذو الحجة والمحرم، ورجب مضر الذي بين جمادى وشعبان».

وقال: «أي شهر هذا؟ قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: أليس ذا الحجة؟ قلنا: بلى، قال: أي بلد هذا؟ قلنا الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: أليست البلدة؟ قلنا: بلى. فأبي يوم هذا؟ قلنا: الله ورسوله أعلم. فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: أليس يوم النحر؟ قلنا: بلى. قال: فإن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا، في بلدكم هذا، في شهركم هذا».

«وستلقون ربكم، فيسألكم عن أعمالكم، ألا فلا ترجعوا بعدي ضللاً يضرب بعضكم رقاب بعض».

«ألا هل بلغت؟ قالوا: نعم، قال: اللهم اشهد. فليبلغ الشاهد الغائب فرب مبلغ أوعى من سامع»<sup>(٣)</sup>.

وفي رواية أنه قال في تلك الخطبة: «ألا لا يجني جان إلا على نفسه، ألا لا يجني جان على ولده، ولا مولود على والده، ألا إن الشيطان قد يش أن يعبد في بلدكم هذا أبداً، ولكن ستكون له طاعة فيما تحتقرون من أعمالكم، فيسرى به»<sup>(٤)</sup>.

### Appendix (3)

#### The translated Farewell Oration by Issam Diab

- " O people! Listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful, (*Haram*) as shedding blood on such a day as today and in such a month as this *Haram* month and in such a sanctified city as this sacred city (i.e. Makkah and the surrounding areas)."

"Behold! all practices of paganism and ignorance are now under my feet. The blood-revenge of the Days of Ignorance (pre-Islamic time) are remitted. The first claim on blood I abolish is that of Ibn Rabi'a bin Harith who was nursed in the tribe of Sa'd and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which 'Abbas bin 'Abdul Muttalib has to receive. Verily, it is remitted entirely."

"O people! Fear Allâh concerning women. Verily you have taken them on the security of Allâh and have made their persons lawful unto you by Words of Allâh! It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably."

"Verily, I have left amongst you the Book of Allâh and the *Sunnah* (Traditions) of His Messenger which if you hold fast, you shall never go astray."

"O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to offer the *Zakat* (poor-due) of your provision willingly. I recommend you to do the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you then you will be awarded to enter the Paradise of your Lord."

- "Time has grown similar in form and state to the time when Allâh created the heavens and the earth. A year is twelve months. Four of which are Sacred Months (*Hurum*). Three of the four months are successive. They are Dhul-Qa'dah, Dhul-Hijjah, and Al-Muharram. The fourth Month is Rajab Mudar, which comes between Jumada and Sha'ban."

"What month is this month?" He asked. We said: "Allâh and His Messenger know best of all." He kept silent for a while till we thought he would attach to it a different appellation. "Is it not Dhul-Hijjah?" He wondered. "Yes. It is." We said. Then he asked, "What is this town called?" We said: "Allâh and His Messenger know best of all." He was silent for a while till we thought he would give it a different name. "Is it not *Al-Baldah*? (i.e. the town)" asked he. "Yes. It is." We replied. Then he asked again, "What day is it today?" We replied: "Allâh and His Messenger know best of all." Then he kept silent for a while and said wondering: "Is it not '*An-Nahr*' (i.e. slaughtering) Day?" "Yes. It is." Said we. Then he said:

"(Shedding) the blood of one another and eating or taking one another's provisions (unwillingly) and your honour are all inviolable (*Haram*). It is unlawful to violate their holiness. They must be as sacred to one another as this sacred day, in this sacred month, in this sacred town."

"You will go back to be resurrected (after death) to your Lord. There you will be accounted for your deeds. So do not turn into people who go astray and kill one another."

"Have I not delivered the Message (of my Lord)?" "Yes you have." Said they. "O Allâh! Bear witness! Let him that is present convey it unto him who is absent. For haply, many people to whom the Message is conveyed may be more mindful of it than the audience,.." said he.

In another version it is said that the Prophet (Peace be upon him) had said in that very speech:

- "He whoever plunges into misfortune will certainly aggrieve himself. So let no one of inflict an evil upon his parents. Verily Satan has utterly despaired being worshipped in country of yours; but he will be obeyed at your committing trivial things you disdain. S will be contented with such things."

## Appendix (4)

The Farewell Oration in Al-Maghazi

قال: فحدثني هشام بن عمارة، عن عبد الرحمن بن أبي سعييد، عن عمارة بن حارثة، عن عمرو بن بئر، قال: وحدثنا ابن أبي ذئب، عن عمرو بن أبي عمرو، عن عكرمة، عن ابن عباس رضي الله عنه، قال: خطب رسول الله من الغد من يوم النحر بعد الظهر على ناقته القصواء. وزاد أحدهما على صاحبه في القصة. قال: قال رسول الله: "أيها الناس، اسمعوا من قولي فاعقلوه فإني لا أدري، لعل لا ألقاكم بعد عامي هذا في هذا الموقف أيها الناس، أي شهر هذا؟" قال: فسكنوا، فقال رسول الله: "هذا شهر حرام، فأبى بلذ هذا؟" فسكت، فقال: "بلذ حرام"، ثم قال: "أي يوم هذا؟" فسكنوا، فقال: "يوم حرام"، ثم قال رسول الله: "إن الله قد حرم بماءكم وأموالكم وأعراضكم كحرمه شهركم هذا، في بلدكم هذا، في يومكم هذا، إلى أن تلقوا ربكم ألا هل بلغت؟" قالوا: نعم، قال: "اللهم اشهد"، ثم قال: "إنكم سوف تلقون ربكم فيسألكم عن أعمالكم ألا هل بلغت؟" قالوا: نعم، قال: "اللهم اشهد؛ ألا ومن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها، ألا وإن كل ربأ في الجاهلية موضوع وإن كل دم في الجاهلية موضوع وأول دماءكم أضغدم لئس بن ربيعة بن الحارث - كان مسترضعا في بني سعد بن لبيد فقتله هذيل - ألا هل بلغت؟" قالوا: اللهم نعم، قال: "اللهم اشهد، فليبلغ الشاهد الغائب، ألا إن كل مسلم محرّم على كل مسلم ولا يحل مال مسلم إلا ما أعطى عن طيب نفس". فقال عمرو بن بئر: فقلت: يا رسول الله أرأيت إن لقيت غنم ابن عمي، أجرز منها شاة؟ قال: وعرفني، فقال: "إن لقيتها نعمة تحمّل شفرة وزنادا بخبث الجميش" - الجميش واد قد عرفه رسول الله بالساجل كثير الخطب، وهو واد لبني صنمزة، وهو منزل عمرو بن بئر، ويقال: خبث الجميش موضع صحراء، يقال: خبث كذا - فلا تُجْهت، ثم قال رسول الله: "يا أيها الناس إنما النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما، ويحرمونه عاما، ليواطئوا عدة ما حرم الله، ألا وإن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض، وإن عدة الشهور اثنا عشر شهرا في كتاب الله منها أربعة حرم ثلاثة متواليّة ذو القعدة وذو الحجة والمحرّم ورجب الذي يدعى شهر مضرب، الذي تين جمادى الآخرة وشعبان والشهر تسعة وعشرون يوما، وثلاثون ألا هل بلغت؟" فقال الناس: نعم، فقال: "اللهم اشهد"، ثم قال: "أيها الناس إن للنساء عليكم حقا، وإن لكم عليهن حقا، فعليهن ألا يوطئن فرشكم أحدا، ولا يدخلن بيوتكم أحدا تكروهن إلا بأذنكم، فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع، وأن تضربوهن ضربا غير مبرح، فإن انتهنين وأطعنكم فلهن رزقهن وكسوتهن بالمعروف، وإنما النساء عندكم عوان لا يملكن لأنفسهن شيئا، وإنما أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله، فاتقوا الله في النساء واستوصوا بهن خيرا، ألا هل بلغت؟" قال الناس: نعم، قال: "اللهم اشهد، أيها الناس إن الشيطان قد يئس أن يعذب بأرضيكم هذه، ولكنه قد رضي أن يطاع فيما سوى ذلك مما تحقرونه فقد رضي به، إن كل مسلم أخو المسلم، وإنما المسلمون إخوة، ولا يحل لامرئ مسلم دم أخيه، ولا ماله إلا بطيب نفس منه، وإنما أمرت أن أقابل الناس حتى يقولوا لا إله إلا الله، فإذا قالوها عصموا دماءهم وأموالهم وجسابهم على الله، ولا تظلموا أنفسكم ولا ترجعوا بعدي كفارا، يضرب بعضكم رقاب بعض، إني قد تركت فيكم ما لا تضلّون به، كتاب الله، ألا هل بلغت؟" قال الناس: نعم، قال: "اللهم اشهد"، ثم انصرف إلى منزله.

## Appendix (5)

## The translated Farewell Oration by Rizwi Faizer

He said: Hishām b. 'Umāra related to me from 'Abd al-Rahmān b. Abī Sa'īd [Page 1111] from 'Umāra b. Hāritha from 'Amr b. Yathribī, who said: Ibn Abī Dhī'b related to us from 'Amr b. Abī 'Amr from 'Ikrima from Ibn 'Abbās who both said: The Messenger of God spoke on the day following the day of slaughter, after *Zuhr*, while on his camel al-Qaṣwā'. One of them added to the story of his companion. They both said: The Messenger of God said, "O People listen to what I say and understand it, for indeed I do not know, perhaps I will not meet you after this year of mine in this station. O people, which month is this?" He said: And the people were silent. The Messenger of God said, "This is a holy month! And what land is this?" And they were silent, and he said, "A holy land." Then he said, "What day is this?" And they were silent, and he said, "A holy day." Then the Messenger of God said, "God has declared your blood unlawful, and your property and your reputation are as sacred as this holy month of yours, in this land of yours, in this day of yours, until you meet your lord. Have I not informed you?" They said, "Yes!" He said, "O God, bare witness!" Then he said, "Surely you will meet your lord, and He will ask you about your deeds. Have I not informed you?" They said, "Yes!" He said, "O God, bare witness! Will not he who has a pledge return it to the one who entrusted him with it. Indeed, all usury in *jāhiliyya* has no place, and all blood in *jāhiliyya* has no place. The first of your blood that I revoke is the blood of Iyās b. Rabī'a b. al-Hārith. He was suckled by the Banū Sa'd b. Layth, and the Hudhayl killed him. Have I not informed?" They replied, "O God, Yes!" He said, "O God, bare witness! The witnesses shall inform those who are not present! All Muslims are unlawful to every Muslim, and no Muslim rights to the property of a fellow Muslim except when it is given from the goodness of his heart."

'Amr b. Yathribī said: I said, "O Messenger of God, do you think that I will meet the cattle of [Page 1112] my cousin? Can I slaughter a sheep from them?" And he informed me, "Indeed, you will meet an ewe and attack it with a flint knife in Khabt al-Jamīsh. Al-Jamīsh is a valley that has many trees and the Messenger of God knew that it was on the coast. It is a valley of the Banū Ḍamra. It is the station of 'Amr b. Yathribī. Some said: Khabt al-Jamīsh is a place in the desert. Others, that it is on the side of al-Kadā', so do not disturb it!"

Then the Messenger of God said, "O people, *Verily the transposing of a prohibited month is an addition to unbelief. The unbelievers are led to wrong thereby for they make it lawful one year and forbidden another year in order to adjust the number of months*

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forbidden by God (Q. 9:37). Indeed, time has completed its cycle as it was on the day that God created the heavens and the earth. The number of the months is twelve in the Book of God. Of them four are sacred, three consecutive months of Dhū l-Qa'da, Dhū l-Hijja and Muḥarram, and Rajab, which is called the month of Muḍar. It is between Jamādā l-Ākhira and Sha'bān. And the month has twenty-nine days or thirty. Have I not informed you?" And the people said, "Yes!" He said, "O God, bare witness!" Then, he said, "O People, to the women over you is a right, and indeed, to you over them is a right. You have the right that they should not cause anyone to tread your beds, and that they should not bring in anyone whom you dislike into your houses, except with your permission. If they do, then God permits you to desert them in their beds and to beat them but not severely. If they abstain from evil they have the right to their food and clothing in accordance with custom. Treat women well for they are bound to you and are dependent on you. You have taken them only as a trust from God, and you have made the enjoyment of their persons lawful by the word of God. So fear God [Page 1113] regarding women and intend their good. Have I not informed you?" The people said, "Yes!" He said, "O God, bare witness! Indeed, Satan despairs that he will be worshiped in this land of yours. But he is satisfied that he is followed in any minor act of evil. That would satisfy him (Satan). Indeed, every Muslim is the brother of a Muslim. All Muslims are brethren. It is not lawful for a Muslim to take from his brother except that which he has given him willingly, so do not wrong yourselves. Indeed I was commanded to fight people until they say there is but one God, and when they say it, their blood and their property is protected and they are answerable to God. Do not make tyrants of yourselves and return as disbelievers to kill each other. Indeed, I have left with you the book of God, which will not lead you astray. Have I not informed you?" The people said, "Yes!" He said, "O God, bare witness!" Then he turned back to his station.

## Appendix (6)

### The translated Farewell Oration by Amatullah Abdullah

#### The Final Sermon:

After praising, and thanking God, the Prophet, may the mercy and blessings of God be upon him, said "O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. God has Judged that there shall be no interest, and that all the interest due to Al-Abbas ibn Abd'el Muttalib shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people."

Thus the beloved Prophet completed his Final Sermon, and upon it, near the summit of Arafat, the revelation came down:

**"...This day have I perfected your religion for you, completed My Grace upon you, and have chosen Islam for you as your religion..." (Quran 5:3)**

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## الملخص

نظراً لأنّ دين الإسلام هو دين البشريّة، ويضمّ عدداً من التّابعين من غير العرب، فقد ظهرت الحاجة لترجمة مصادره الدّينيّة، وذلك تلبيةً لحاجات هؤلاء الذي يتحدّثون لغاتٍ غير العربيّة. تعالج هذه الدّراسة ثلاث ترجمات مختلفة لخطبة حجة الوداع للرسول محمد صلى الله عليه وسلم. باعتماد التّرجمة العلميّة (scholarly) وترجمة التّصرّف (adaptation) كمنهجين متضادين في ترجمة النّصوص الدّينيّة. تتركز الدّراسة بشكل رئيسي على القيود التّطبيعيّة (historicization) والقيود التّحديثيّة (modernization) التي تؤثر على خيارات المترجمين بسبب اختلاف طبيعة الجمهور المخاطب. كما تعرض هذه الدّراسة درجة الإختلاف بين الثّلاث ترجمات، فهي تحدد مواطن الكسب والخسارة في النّصوص المترجمة. وفي النّهاية تحاول الدّراسة تحديد المنهجية الأفضل لترجمة النّصوص الدّينيّة.