

Republic of Yemen
Ministry of Higher Education
& Scientific Research
AL-Rayan University
Faculty of Graduate Studies



**Investigating Equivalence in English –Arabic
Religious Register in Absi's Translation of
Brown's Book 'God'ed? "*The Case for Islam as
Completion of Revelation*"**

**Thesis Submitted to the Faculty of Graduate Studies at AL-Rayan
University to complete the requirements for obtaining a Master's
degree, in the field of English Language and Translation**

by:

Sumaia Alwi Alattas

Supervisor

Professor Dr. Hussein Ali Habtoor

Shabwa University

2023 - 1445

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Approval of the Proofreader

I certify that the master's thesis entitled(Investigating Equivalence in English –Arabic Religious Register in Absi's Translation of Brown's Book 'God'ed? "The Case for Islam as Completion of Revelation")submitted by the researcher, Sumaia Alwi Alattas has been linguistically reviewed under my supervision and has become in scientific style and clear from linguistic errors.

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إقرار المراجع اللغوي لترجمة ملخص الرسالة

أشهد أن ملخص رسالة الماجستير الموسومة ب: (دراسة المكافئ اللغوي في النصوص الدينية المترجمة من الإنجليزية إلى العربية في ترجمة منذر عيسى لكتاب (من وجدوا الله) لورانس بي براون)

التي تقدمت بها الباحثة: سمية علوي العطاس قد تمت مراجعته من الناحية اللغوية تحت إشرافي، بحيث أصبح ذات أسلوب علمي وسليم من الأخطاء اللغوية.

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التاريخ: 2023\10\28م

Approval of the Scientific Supervisor

I certify that this master's thesis entitled (Investigating Equivalence in English – Arabic Religious Register in Absi's Translation of Brown's Book 'God'ed? "*The Case for Islam as Completion of Revelation*") submitted by the researcher, Sumaia Alwi Alattas has been completed in all its stages under my supervision and so I nominate it for discussion.

Supervisor: Dr. Hussein Ali Habtoor

Academic Title: Professor Dr.

Signature



Date: 29 / 10 /2023

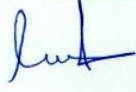


The Discussion Committee Decision

Based on the decision of the President of the University No. (25) in the year (2023) regarding the nomination of the committee for discussing the master's thesis entitled

(Investigating Equivalence in English –Arabic Religious Register in Absi's Translation of Brown's Book 'God'ed? "The Case for Islam as Completion of Revelation")

for the researcher **Sumaia Alwi Muhammed Alattas** We, the head of the discussion committee and its members, acknowledge that we have seen the above-mentioned scientific thesis and we have discussed the researcher in its contents and what is related to it, and the thesis was approved on 18/01 /2024.

Discussion Committee Members:

No.	Name	Academic Title	Committee Member	Signature
١	Prof. Dr. Hassan Obeid Al-Fadly	Professor Dr.	Chairman & External Examiner	
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Authorization to Publish the Scientific Thesis

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Specialization: English Language and Translation

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The Qur'anic Verse

قَالَ تَعَالَى: ﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾ القصص: ٢٤

Dedication

To my father and mother, most faithful to my ambitions.

To all my family.

To my dear teachers and professors, who carry the torches of the light of knowledge to us .

To my supportive and motivating friends in word and action.

To my country....

I dedicate this work to all of you.

I ask Allah to accept this work from me and make it sincere for Him.

Acknowledgment

I thank Allah almighty for His great grace and generosity.

I would thank everyone who provided me with support and assistance to complete this work.

I begin by offering my thanks to my parents for supporting and encouraging me all the time. I also thank all my family members for pushing me forward and for their great understanding.

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I would like to thank all my colleagues for their cooperation and dedication. I thank everyone who did me a favor directly and indirectly to accomplish this work.

I ask Allah almighty to reward you abundantly.

Abstract

Investigating Equivalence in English –Arabic Religious Register in Absi's Translation of Brown's Book 'God'ed? "The Case for Islam as Completion of Revelation"(MA Thesis), (2023)

By

Sumaia Al-Attas

Supervisor

Professor Dr. Hussein Ali Habtoor

This study focused on the equivalence in the English-Arabic religious register in Absi's translation of Brown's book 'God'ed' with the aim of identifying the strategies that the translator might use in achieving equivalence at the word level in addition to other expressions (above word level) in order to preserve the intended meaning.

In this study, the researcher used a qualitative approach, using comparative, descriptive, and analytical methods. The sample of this study consisted of thirty-five examples selected from chapter three called (Proof of Prophethood), in addition to the word " 'God'ed " which was selected from the cover of the book (the title of the book). The analysis includes examining the source language (English) and its translation into (Arabic) the target language and the strategies that Absi might use to find Arabic equivalents for the selected English expressions. The researcher referred to Mona Bakr's book "In Other Words: A Course in Translation Book" As a basic reference for the theoretical and analytical framework in addition to other related studies.

Based on the results of this study, the researcher concluded that translation by cultural substitution followed by translation with more neutral and less expressive words can be considered the most effective strategies in translating religious registers because they may make that text (the religious text) more comprehensible to the readers of the target text. Through her study and other related studies, the researcher also concluded that the intended meaning could be conveyed effectively by considering the form and context of the text.

Keywords: Translation, Brown's Book, Equivalence, religious register.

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Chapter One
Introduction

Chapter One

Introduction

1.1. Preliminary:

The concept of translation has been defined by many scholars as a general process of transferring meaning from one language to another whether it is in an oral or written language. Translation is: "a process by which a spoken or written utterance takes place in one language which is intended or presumed to convey the same meaning as a previously existing utterance in another language (Rabin, 1958 as cited in Pochhacker, 2004)."The transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form . . . or whether one or both languages are based on signs (Brislin, 1976 as cited in Pochhacker, 2004). Translation considered as a main practice that enables communication and understanding between different linguistic and cultural communities across the globe.

Religious register translation has attracted the attention of various researchers and translators who widely agreed that transferring the meaning of such registers requires an ability to transfer the content of religious texts with retaining its strength, beauty, and effect within the context of the target language. The first and the most important task in translating religious texts or any kind of text is finding the corresponding meaning for words, phrases, and sentences. And it's well-known that people around the world have different languages, backgrounds, beliefs, and cultures. Therefore, translators carry a great and big responsibility to convey the message to the world and light up the global in a perfect way of transferring messages process. In Islamic religion, there are different kinds of religious texts such as verses of Quran, Hadiths; speeches of the prophet, and stories of the prophet's biography characterized all by beauty and power.

Finding equivalents for words, phrases, and sentences is the main key in the translation process. We must understand the context to find out the right equivalent and then resend it correctly and accurately to the context of the target language (Newmark, 1988). This study highlighted the importance of choosing the most appropriate strategies used while translating religious register from English to Arabic in translating Laurence B. Brown's book ' **God'ed**' to see how these strategies were used and helped to keep up with the target context (Abs'i's translation) more precisely.

In this study the researcher analyzed the equivalence in translating religious register from English to Arabic in Laurence B. Brown's book 'God'ed' and its translation by Monther Absi in the book "من وجدوا الله" **'Manwajado Allah'**.

The researcher would see how the translator was able to manage and control the process of creating equivalence in meaning of the religious register in Absi's translation of the book 'God'ed' with maintaining the same effect of the original context through analysis of the source text and the target text, and discovering appropriate strategies.

It is hoped that this study would provide guidance to translation students and researchers to employ the theory of equivalence and presented strategies and solutions for finding equivalence at the word level and above word level while translating the religious register from English to Arabic.

During this study, the researcher was provided with some books and references that related to the theoretical and analytical framework of translation equivalence, but basically, as a main reference based on Mona Baker's book *In Other Words: A Course Book in Translation* (2018).

This study applied a qualitative approach and used comparative, analytical, and descriptive methods in investigation. Furthermore, the analysis was classified into source language (SL) and its translation in target Language (TL) then the strategies that Absi used to find Arabic equivalences to the English expressions.

The researcher expanded on the associated literature by outlining certain theories and studies relevant to the study's issue. Different scholars' views of the translation of religious register and equivalence as fundamentals in this study were presented in the study.

This study's findings could be useful for translators, translation teachers, and translation students. It was designed to help them develop their translation skills, with a focus on religious materials, and to give them with more insight while practicing such translations.

1.2. Translation and Register in Religious Texts:

1.2.1. Translation:

Ghazala has defined the concept of translation as: "As a subject, translation generally refers to all the processes and methods used to render and/or transfer the meaning of source language text into the target language as closely, completely and accurately as possible"(2008, p. 1). Translation involves not only linguistic competence but also high ability to deal with the sensitivity of texts especially cultural and religious texts.

1.2.2. Register:

According to Baker (2018) register is defined as a variety of languages that a language user considers appropriate to a specific situation.

"In linguistics, the register is defined as the way a speaker uses language differently in different circumstances "(Nordquist, 2019, para. 1).

1.2.3. Religious Texts Translation:

Throughout history, translating sacred writings has played a significant role in spreading the message of God. Translators must comprehend the source text (ST) and transfer it faithfully, accurately, and integrally into the receptor language (RL), without adding or omitting a single element of the original content. It was also used to teach converts the fundamentals of religion and to reflect the beauty of faith and morality around the world. (Elewa, 2014, p. 1).

1.3. Translation Studies:

"Holmes 1988b/2000 pointed out that translation studies as the complex of problems clustered around the phenomenon of translating and translations" (as cited in Munday, 2001, p.5). "Bassnett (2007, p.16) claims that 'the cultural turn in translation studies' was 'part of a cultural turn that was taking place in the humanities generally in the late 1980s and early 1990s' which had an impact on most of the 'traditional subjects.'"(as cited in AlGhamdi, 2016, p.19).

1.4. Equivalence:

"Equivalence is a key concept in the process of translating. In fact, we cannot think of translation without taking equivalence into consideration" (Farghal & AlShunnaq 1999, p.4). "One must in translating seek to find the closest possible equivalent. However, there are fundamentally two different types of

equivalence: one which may be called formal and another which is primarily dynamic" (as cited in Venuti, 2000, p. 126).

1.4.1. Types of Equivalence:

"Nida (1964,1969) categorizes equivalence into two types, i.e. formal and dynamic."(as cited in Muzaffer & Behera 2017, p.2). According to Farghal and AlShunnaq (1999), there are three types of equivalence: formal, functional and ideational equivalence. Newmark called 'the dynamic equivalent' as 'equivalent effect', "It has sometimes been said that the overriding purpose of any translation should be to achieve 'equivalent effect' i.e., to produce the same effect (or one as close as possible) on the readership of the translation as has obtained on the readership of the original" (Newmark, 1988, p. 48). Baker (2018) has mentioned five types of equivalence, equivalence at: the word level, above word level, grammatical level textual level, and pragmatic level.

1.4.2. Cultural Equivalence in Translation:

Zou (2016) expressed the relationship of translation to culture as summarized below:

It is logical that translation and culture will have a close relationship, just as language and culture do. Because translation involves converting one type of language into another, it has long been thought of as a basic requirement for translators. The two languages' respective cultures must be considered during the process. Zou emphasized that Due to our lack of understanding of the culture of the source language, we frequently have difficulty translating texts that are clear to us.

Translation is more difficult than most people realized since language is a reflection of culture and is subject to cultural norms. The same words might have various cultural connotations in other cultures. For instance, both the English and Chinese languages include concepts for bats. In Western culture, bats are portrayed as being ugly, evil, and bloodsuckers, and phrases associated with bats are usually negative. Someone who has poor judgment of another person is said to be 'as blind as bats' (someone is as blind as a bat). Someone who is 'crazy as a bat' is truly as insane as a bat. The bat, however, represents fortune, health, and happiness in Chinese culture. (Zou, 2016).

1.4.3. The Meaning Equivalence:

According to Bell's theory (1991), texts in different languages can be equivalent in varying degrees (Pitaloka, et al., 2019).

These four levels of meaning equivalence are as follows:

1. Fully Equivalent Meaning

When the meaning in the source language text is totally transferred into the target language text, it is said to be fully equivalent.

2. Partly Equivalent Meaning

The culturally specific expressions have been accurately translated, however, there is still a slight lack. It may take the shape of meaning that is both decreasing and increasing.

3. Different Meaning

When the translator modifies the information included in the source language text by employing terms that have different meanings in the target language because the target language refers to something different, this is referred to as a different meaning.

4. No Meaning

When an expression from the source language is not translated into the target language, there is no meaning expression.

1.5. Definitions of Terms:

Mason and Laver (2018) gave clear definitions of concepts related to translation and interpretation studies. The researcher of this study collected brief definitions for the concepts related to her study and those are:

1. *The source language:*

"Source language (SL) is "the language from which a given text is planned to be, is being or has been translated."(p.124)

2. *Target language:*

"(TL) the language into which a given text is planned to be, is being or has been translated from a source text."(p. 131)

3. *Target text:*

"(TT) a text which is planned to be, is being or has been created by translation from one into another language."(p. 131)

4. *Context:*

"The full set of factors affecting any communicative act, including those of translating and interpreting." (p. 25).

5. *Analysis:*

"whereby a text could be de-composed into kernel structures, thus freeing it as far as possible from the formal constraints of the source language and facilitating the transfer of these semantic and structural kernels from source to target language in a way that is consistent with context." (p. 8)

6. *Cultural translation:*

"A term used to describe the procedures of ethnographers and anthropologists who seek to describe and account for the meanings and behaviors of societies other than their own.... cultural translation can be seen as an effect of mass migration in a globalized world: people are 'translated' across cultural boundaries into new social norms, belief structures, and identities."(p. 30)

7. *Equivalence*

"The degree of correspondence of meaning, grammar, style, and communicative effect between a source text and any translation into a particular target text" (pp. 41-42).

8. *Register:*

Register defined as:

"is a configuration of meanings (and therefore expression) associated with particular configurations of situational context. It comprises three categories: Field; refers to the nature of the language event that is taking place (a staff meeting, say, or a legal contract); mode to what part language is playing in the event (spoken, written, signed, etc.); tenor to the relation between participants in the event (close/distant, higher/lower social rank, etc.)." (pp. 111-112).

9. *Religious translation:*

"The process of making sacred texts written in one language available to readers of another language, as in Bible translation or translation of the Quran. In Islam, it has long been believed by many that the Quran, being the very Word of God, cannot be translated (unlike the 'hadith' or sayings of the Prophet, which can). For other Islamic scholars, translation is allowable but only to function as a commentary or paraphrase or guide to the Arabic text."(p. 113).

10. *Text analysis in translation:*

It is defined as an " investigation of the properties of texts in terms of their organization and function as a guide to what is relevant to their translation... this process is applied to both source and target texts, resulting in a textual profile for each to serve as the basis of judgments of translation quality"(pp. 132-133).

11. *Translation:*

"The process and the product of all forms of transfer of written, spoken or signed texts originating in one language (the source language) into texts that resemble them in some way in another (the target language)"(p .141).

12. *Translation procedure:*

"A general typology of methods of translating items or sets of items in a source text into a target text...The typology is based largely on the linguistic relationship between items in the source text and the corresponding ones chosen by the translator for the target text."(pp. 144-145).

1.6. The Author of the Original Book; Dr. Laurence B. Brown (1959-):

Laurence B. Brown, who was born in 1959, completed his education at Cornell University's College of Arts and Sciences, Brown University Medical School, and the George Washington University Hospital residency program. He is a former Air Force officer, the medical director and principal ophthalmologist of a large Middle Eastern eye center, an ordained interfaith minister, and the author of four comparative religion publications.

Dr. Brown, a product of a Christian-American family dating back to 1677, could have easily passed as an example of a young person who lived the archetypal American dream up until his conversion to Islam in April of 1994. Dr. Brown, a graduate of two Ivy League universities with specialist training in ophthalmology, spent eight years as a recognized ophthalmologist in the United States Air Force.

The main four books of him are: *The First and Final Commandment*, *MisGod'ed* , *The Eighth Scroll* and *God'ed*. (Karim, 2018).

1.7. Brown's Book 'God'ed?' "*The Case for Islam as Completion of Revelation*"

Brown stated the following introductory in the overview of his book:

"This is the second of two books devoted to an analysis of the three Abrahamic faiths of Judaism, Christianity, and Islam. As stated in the first book, *MisGod'ed*, the goals of this analysis are to define the valid links in the chain of revelation, trace this chain to its conclusion, and in the process expose the faithful and unfaithful (i.e., the "God'ed" and "mis-God'ed") from among those who claim divine guidance."(Brown, 2008, p. 8)

And there are five main chapters that were clarified by him, the names of these chapters are:

1. The holy Qur'an
2. Messengers
3. Proof of Prophethood (the selected chapter by the researcher to be analyzed) In which he mentioned shreds of evidence that the Prophet (peace be upon him) was sent from Allah, and he inferred this by mentioning the miracles that supported his prophecy. He also talked about his personality and morals with those around him. This chapter also mentioned the steadfastness of the Prophet (peace be upon him), and his insistence on presenting this religion to the world. Brown also denied in his explanation all the false claims of eligibility claimed by Christians and others, and how Allah Almighty has protected this message from all these alleged myths.
4. The Unseen
5. Conclusions

1.8. Statement of the Problem:

Notwithstanding the importance of translating religious writings and the need to attain equivalency, there is a lack of knowledge regarding the use of the concept of equivalency in the context of translating religious literature. This information gap presents difficulties for translators entrusted with capturing the nuances of religious registers and impedes the development of efficient translation methods.

The deficiency stems from the complex nature of religious texts, which encompass cultural references and spiritual dimensions that require careful consideration during the translation process. While general translation theories and principles exist, they may not

adequately address the unique challenges posed by religious registers, resulting in a lack of specific guidelines and methodologies for achieving equivalence in religious translation.

This knowledge gap not only affects the quality and accuracy of religious translations but also limits the ability of religious communities and wider audiences to access and comprehend religious texts in their desired languages. The deficiency in understanding how to achieve equivalence in religious translation restricts the dissemination of religious knowledge, hampers interfaith dialogues, and inhibits the understanding of diverse religious traditions.

Furthermore, the audience that stands to benefit from addressing this deficiency is vast and diverse. It includes translators, scholars, religious leaders, and individuals interested in religious studies or seeking a deeper understanding of different faiths. Improved understanding and guidance on achieving equivalence in religious translation would empower translators with the necessary tools and strategies to convey the meaning embedded in religious texts accurately. It would also enhance interfaith communication and foster a greater appreciation and understanding of diverse religious traditions among readers and practitioners.

Therefore, the researcher tended to observe and evaluate the translation context dealing with equivalences at the word level and above word level, as well as how the translator handled and controlled the transferring meaning process of English religious registers in Laurence B. Brown's book 'God'ed' while retaining the same effect of the original texts and context.

This study would hopefully present clarifications to translation students and researchers to employ strategies and solutions while translating equivalence at the word level and above word level which help to retain the same impact of the source text.

1.9. Objectives of the Study:

The objectives of the current study are:

1. To know to what extent the equivalency found when translating the English religious register to the Arabic religious register in relation to Absi's translation of Brown's Book 'God'ed'.
2. To know the most appropriate strategies used while translating equivalence at the word level and above word level in translating the English religious register

in Laurence B. Brown's book 'God'ed' to the Arabic version in Absi's Arabic translation.

3. To know to what extent the translator succeeded in rendering meaning while translating English religious register to Arabic in Absi's translation.

1.10. Questions of the Study:

This research is trying to answer the following questions:

1. To what extent is the equivalency found when translating the English religious register to the Arabic religious register in relation to Absi's translation of Brown's book 'God'ed'?
2. What are the most appropriate strategies used while translating equivalence at the word level and above word level in translating the English religious register in Laurence B. Brown's book ' God'ed' to the Arabic version in Absi's Arabic translation?
3. To what extent does the translator succeed in rendering meaning while translating the English religious register to Arabic in Laurence B. Brown's book ' God'ed'?

1.11. Significance of the Study:

The benefits expected from this research:

1. On the researcher herself:

Addressing and researching the translation of religious texts is a scientific addition for the researcher, as she would learn through her study the most important steps that lead to a quality religious translation.

2. Those interested in translation studies:

This study might present assistance to translation students and researchers by giving an overview of Baker's theory of equivalence at the word level and above word level, especially when translating the English religious register to Arabic. And to employ and activate the translation strategies while translating such kind of text.

1.12. Limitations of the Study:

The researcher made certain limitations in this study which focused mainly on analyzing semantic and lexical equivalence (those have a religious sense) at the word level and above word level.

During this study, the researcher analyzed the data basically, based on Mona Baker's book *In Other Words: A Course Book in Translation* (2018) and some books, and references that related to the theoretical and analytical framework of translation equivalence.

The source English language was taken from chapter 3 of Brown's book '**God'ed**' while the target Arabic language was taken from chapter 3 in Absi's version of the book "من وجدوا الله" '**Manwajado Allah**'.

Arabic and English dictionaries are used in order to analyze the selected examples, in addition to related studies and websites.

1.13. Organization of the Study:

In the present study, the author touched on the investigation of the equivalent and other expressions at the word level and above word level in translating religious registers from English to Arabic.

The study started with chapter one, the theoretical background, which consisted of an introduction supported by scientific backgrounds and definitions that gave an idea about the translation of religious register and equivalence.

Chapter two provided a review for several related studies which included some points of similarity to the topic of this research and the most important findings in a way that serves the current research.

Chapter three discussed the approaches and methods being employed in the analysis of the study's data.

Chapter four analyzed the data in detail, followed directly by the findings in addition to the discussion of the findings.

Chapter five concluded the study and proposed some recommendations.

Chapter 2

Review of the Related Literature

Chapter 2

Review of the Related Literature

2.1. Introduction:

This literature review would be pertinent to the translation field, especially, translating religious registers. "A useful way of thinking about translation and language is that translators don't translate *words*; they translate *what people do with words*" (Robinson, 1997, p. 142). As Robinson has pointed out, the greatest approach to understand and learn about translation is to observe what experts say and do during the message transferring process. It is well known that problems of translating text whether it is written or spoken to some extent lay in linguistic context and extra-linguistic context, these problems have been discussed in various studies. Therefore, before discovering the equivalence in translating religious register from English to Arabic in Laurence B. Brown's book **God'ed'** and its translation in Monther Absi's book "من وجدوا الله", it is important to preview some issues that related to translating religious register.

The researcher elaborated on the related literature by overviewing some concepts and studies that have a connection with the topic of the study. The elaboration would present different scholars' visions of the translation of religious register and equivalence as basics in this study.

2.2. Overview on Translation Religious Register:

2.2.1. The Concept of Translation:

Translation is the issue of transferring meaning from one language to another. The researcher noted that this process was defined from different points of view discussed by various scholars, some explained the concept of translation as how it works, while others related the concept of translation as a matter of transferring the sense of culture between nations and there is a view around translation which relates translation as a relation between linguistic context and situational context.

The concept of translation as how it works:

Gou (2023) in his analysis of Newmark's translation view mentioned a definition of translation that related to Newmark: "Translation is the process of translating the meaning of the original text into a different one according to the author's intention"(Gou, 2023, p.70).

While Mahmoud (2015) pointed to the definition mentioned by Reiss (2000) a bilingual communication process that normally attempts to produce a target language text that is effectively equal to a source language text. Mahmoud (2015) also pointed out Catford's (1965) definition of translation as the "Replacement of textual material in one language by equivalent textual material in another language"(p.1)

Ghazala defined translation in the same way, he stated that "as a subject, translation generally refers to all the processes and methods used to render and/or transfer the meaning of source language text into the target language as closely, completely and accurately as possible"(1995, p. 1).

Other scholars related the concept of translation as a matter of transferring the sense of culture between nations:

Khanam and Khasawneh (2017) mentioned the definition of Burgess (1960) when he stated that translation is more than just words: it is about making an entire culture understandable. In addition, Baker (2018) likened translation to an exploration that discovers the richness and diversity of human language (pp. 8-9)

Osman (2017) mentioned translation with its cultural purpose, and Osman also mentioned the opinion of Yuel and Motfeh (1999) that when translated works reach us, they introduce us to other cultures, ancient societies, and civilized life.

Others defined translation as a relation between linguistic context and situational context:

Safe and Salija (2018) mentioned Larson's definition which suggests the relation between linguistic and situational context in reconstructing meaning as below:

"Larson (1998) accuracy in translation consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context." "(as cited in Safe and Salija ,2018, p.45).

Given this, it can be extracted that translation is a process in which several basics (linguistic, and extra-linguistic) should be followed in both target text and source text. And if the process of translation meets all these basics, the correctness and accuracy of translated text would be possible.

2.2.2. The Concept of Religious Register:

Understanding the religious register is important for translators who seek to translate such texts 'religious texts'. Linguists have demonstrated explanatory meanings to the concept of the religious register as follows:

According to Baker (2018), a register is defined as a variety of languages that a language user considers appropriate to a specific situation.

Religious text:

"Religious texts are texts related to a religious tradition. They differ from literary texts by being a compilation or discussion of beliefs, mythologies, ritual practices, commandments or laws, ethical conduct, spiritual aspirations and by creating or fostering a religious community" (as cited in Definitions for Religious Text, n.d., para. 1).

From these concepts, the researcher concluded with a definition of a religious register which is a variety of languages related to religious traditions such as beliefs, mythologies, rituals, practices, laws, and conduct, etc. relating to a specific religious community.

On the importance of religious translation, Elewa elucidated that throughout history, translating sacred writings has played a significant role in spreading the message of God. It was also used to teach new converts the fundamentals of religion and to reflect the beauty of morality and faith around the world, translators must comprehend the original source text (ST) and accurately and completely translate it into the target language (RL), without changing or omitting any of the original material (Elewa, 2014, p.1).

To sum up, translating religious registers should be suitable and match the same sense of the expressions in the original text's context.

2.2.3. Recent Studies on Translation of Religious Register:

Mahmoud's (2015) explored the challenges of translating Islamic religious items from Arabic into English, he believes that such challenges are created because religious texts have specific patterns that may not be found in the target language.

Mahmoud provides some strategies which have been suggested by different theorists, for example:

1. Procedures were suggested by Vladimir Ivir in 1987 (definition, literal translation, substitution, lexical creation, omission, addition, and borrowing).
2. Hervey and Higgins (1992) recommended employing cultural transplantation, cultural borrowing, communicative translation, calque, and exoticism.
3. Newmark (1988) recommended using (transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through translation, shift or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, and paraphrase).

Mahmoud confirmed that religious translation is not the same as other types of translation. It is one of the most difficult kinds of translation because it requires far more precision, care, and attention.

Shuhaimi and Mansor (2018) examined the challenges faced by translators in rendering a Jewish semi-religious text into Malay. They focused on the translation of a text called 'The Path of the Righteous Gentile,' which outlined the ethical and moral obligations of non-Jews toward Jews and Judaism.

They discussed the ideological challenges translators face, including the need to balance the text's religious and cultural privacy with considering translators face, including the need to balance the text's religious and cultural privacy with considering making it readable to a Malay-speaking audience.

The authors also investigated the linguistic difficulties of translating a text with many Hebrew and Aramaic terms and the need to find appropriate Malay equivalents for these terms.

They concluded by providing views on the complicated process of translating religious writings through different languages and cultures, with emphasis on the two languages' linguistic and cultural diversity.

The current study also attempted to clarify another issue regarding Google's services in translating religious registers:

There are many methods to translate different types of texts one of them is Google services translation, but the question remains about whether Google services translation has the ability to take into account the linguistic and cultural sensitivity of the religious

texts? The researcher here proposed the following study that may find the answer to such question:

Soomro et al. (2013) examined the challenges and limitations of using Google translation service to translate religious texts, with a focus on the Islamic context.

The authors examined several specific issues with using Google translation service to translate religious texts, including the service's poor ability to handle difficult linguistic structures and the need for a contextual understanding of religious terms and concepts.

They ended by exploring several strategies for improving the accuracy and effectiveness of Google translation service for religious texts, such as the use of additional resources and human translators to review and edit translations.

Consequently, the authors concluded that translators of religious texts must comprehend the religious registers in order to do so and Google translation needs more improvements in order to reach the accuracy and effectiveness.

2.3. Overview on Cultural Translation:

Pitaloka et al. (2019) explained that special care must be taken when interpreting cultural terms, as translators need to have a deep understanding of the translation process specific to cultural terms. It is crucial for translators to be knowledgeable about the techniques and strategies that can be applied when translating these terms. In order to produce a translation that is acceptable and understandable to the reader, translators must also be aware of the meaning equivalents and nuances associated with the cultural terms used in their translations. By having a comprehensive understanding of the cultural context and considering the target audience, translators can ensure that the translated text effectively conveys the intended meaning and captures the cultural nuances embedded within the original language.

The researchers clarified the definition of cultural words and gave a brief explanation of types of cultural words as below:

Diverse vocabulary linked to clothes, food, artifacts, transportation, animals, plants, etc. is included in the term 'cultural word'.

They mentioned the five categories as cited in Newmark (1988, pp. 97-102) namely:

1. Ecology

It includes flora, fauna, winds, plains, and hills.

2. Material culture (artifacts)

Food phrases are subject to the most general range of translation techniques because it is for many people the most delicate and noticeable expression of national culture.

3. Social culture

4. Organization, customs, and ideas

The institutional frameworks in a country reflect its political and social life.

5. Gestures and Habits

A gesture is a type of nonverbal interaction that has the ability to convey meaning

2.4. Overview on Translation Equivalence:

2.4.1. The Concept of Equivalence:

Equivalence is the fundamental concept in translation studies; achieving equivalence is a key goal in translators' work as it allows them to fill the meaning gaps between the source language and the target language. Many scholars have identified the concept of equivalence, and focused on matching it to the context of both source language and target language. "the relationship between a source text (ST) and a target text (TT) that allows the TT to be considered as a translation of the ST in the first place. Equivalence relationships are also said to hold between parts of ST's and parts of TT's"(Kenny, 2001,as cited in Abou-Seri',2013, p. 6).

"Equivalence is defined as a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of a number of potential qualities"(Halverson, 2006, p.3). Like Halverson, Mona Baker has the same vision of equivalence, she pointed out that equivalence in translation refers to attaining the same communicative effect in the target language rather than replicating the form and context of the source text" Baker (2018, p.22). Pym (2010) expressed equivalence as a term of 'equal value' between the source text and target text (as cited in Al-Kanani, & Saidi, 2017).

Overall, achieving equivalence is an important aspect of translators' work because it enables them to bridge the meaning spaces between the source language and the target language. A number of scholars have identified the concept of equivalence and have

focused on matching it to the context of both the source language and the target language.

2.4.2. Equivalence Classifications:

Some classifications of equivalence for several scholars in translation are elaborated below as follows:

1. Nida's Classification as Cited in Belkacemi (2006):

1-Formal equivalence:" focuses attention on the message itself in both form and content (Nida, 1964, p.159)".

2-Dynamic equivalence: "The relationship between receiver and message should aim at being the same as that between the original receivers and the SL message (Nida, 1964, p. 159)".

2. Farghal and Alshunnaq Classifications (1999):

1-Formal equivalence: Seeking to capture the form of source language expressions, they have elaborated on the kind of equivalence by providing some examples; here one example will be mentioned for each:

- The treaty has remained dead letter since then

وقد بقيت المعاهدة حرفا ميتا منذ ذلك الوقت

2-Functional equivalence: it gives the same function effect of the source text into target text expressions e.g.:

The treaty has remained dead letter since then

وقد بقيت المعاهدة حبرا على ورق منذ ذلك الحين

3-Ideational equivalence: it aims to convey the main idea or message of the source text expressions.

The treaty has remained dead letter since then

وبقيت المعاهدة غير مفعلة منذ ذلك الوقت - ولم يتم تطبيق المعاهدة منذ ذلك الوقت

3. Mona Baker's Classifications (2018):

In the book (In Other Words) Mona Baker listed categories of equivalence. In the following table, a brief explanation mentioned by Dzikrullah (2009) is provided:

Table No (1)

Dzikrullah's explanation of equivalence categories listed by Baker

No	Types of Equivalence	Description
1	Word Level	"Analyzing and exploring the meaning of words as single unites in the source language."
2	Above Word Level	Analyzing words when occur in company of other words to construct meaning such as when a translator dealing with collocation and idiom and fixed expression.
3	Grammatical Level	Dealing with grammatical categories which in many other languages would hardly ever be expressed, categories such as number, gender, person, tense and aspect, and voice.
4	Pragmatic Equivalence	"It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation."
5	Textual Equivalence	"Textual equivalence refers to the equivalence between the source text and the target text emphasizing the information and cohesion."

Source: Dzikrullah (2009)

2.5. The Problem of Non-Equivalence:

The choice of suitable equivalence in any given context depends mostly on two main factors, linguistic factors, and extra-linguistic factors. That is why translators must not depend only on linguistic systems but also on the way that the source text was written, and receivers' expectations, background, knowledge, time, place, on translator's own understanding of his text and on a given situation. (Baker,2018).

Based on Baker, as outlined in Dzikrullah (2009) the following are some prevalent difficulties of non-equivalence:

- a. Culture-specific concepts.

- b. The source language concepts not lexicalized in the target language.
- c. The source language word is semantically complex.
- d. The source and target languages make different distinctions in meaning.
- e. The target language lacks a super ordinate.
- f. The target language lacks a specific term (hyponym).
- g. Differences in physical or interpersonal perspective.
- h. Differences in expressive meaning.
- i. Differences in form.
- j. Differences in frequency and purpose of specific forms.
- k. The use of loan words in the source text.

2.6. Equivalence at the Word Level:

Baker clarified that the term equivalence at the word level is the first important aspect that translators must take into consideration. This can be seen by the fact that during the translation process, the translator first examines and evaluates the words as a single unit in order to find a direct 'equivalent' term in the target language (TL). Therefore, a single word may occasionally have different meanings in different languages or may even be characterized as a complex linguistic unit or morpheme. The translator should pay attention to variables like number, gender, and tense that may affect the word choice. (Baker, 1992, as cited in Setiawati et al, 2020).

2.7. Equivalence at Above Word Level:

Baker acknowledged that a word might represent a different meaning when combined with other words to create meaning. She emphasized that words in any language cannot be paired randomly. The differences in lexical pattern in any language can make it difficult for translators to identify an equivalent word in TL. (Baker, 1992, as cited in Setiawati et al, 2020).

2.8. Recent Studies on Equivalence at the Word Level and Above Word Level:

Nafus (2022) analyzed some problems that caused non-equivalence at word level, above word level, grammatical level, textual level and the pragmatism level. Moreover, he classified the analysis into source language (SL), and target language (TL). He gave

a description for each problem caused by non-equivalence of each level. After the classification, he showed the possible strategies to solve the problem of non-equivalences. The data of his research was JK Rowling manuscript of Harry Potter which complied in two languages (Indonesia and English). Then the researcher came up with solutions that were proposed by Mona Baker on the book of "In Other Words", and he concluded with some recommendations summarized on one point that translators must be aware of the form and context of the text to assure that the message will be arrived to the receivers in a good way (Nafus, 2022).

Mequanint and Tsegayein(2022) pointed out the challenges that may occur in the process of achieving word level equivalence in translation.

The researchers highlighted the linguistic and cultural differences between English and Ahramic which cause difficulty in achieving word-level equivalence, they concluded that achieving word-level equivalence is a complex process so they suggested that translators must have a deep understanding of both languages and cultures and must focus on the intended meaning more than word for word translation.

Alwafi (2015) analyzed two Arabic translations of Ernest Hemingway's novella *The Old Man and The Sea*. She applied a descriptive qualitative method and collected different examples from the novella with their Arabic translations. The first translation has been translated by Dar Albiyar in 2008 by an unknown translator; the second by Zakria in 2010. She compared the two translations at word level and collocational level according to Baker's theory of equivalence (1992).

She gave some recommendations that can be summarized as followed:

- 1-Translators should consider both contextual and cultural factors of both source and target texts.
- 2- The translated literary text must reach the level of naturalness and readability.
- 3-Untranslatable cultural-specific items could be translated by using various strategies such as paraphrasing, rewording, laicizing new concepts, and adaptation.
- 4-Translators can use dictionaries for synonyms.
5. Literary competence and creativity are required while translating literary texts.

To conclude, the previous studies provided various recommendations that all emphasized one certain point: translators must be aware of the form and context of the text in order for the intended meaning to be delivered effectively to the receivers.

Abou-Seri (2013) followed Mona Baker's multi-level Equivalence technique. Her study was conducted as a contrastive syntactic and lexical study of three translations of eighteen Qudsi Hadiths.

The first of the three translations is Forty Hadith Qudsi by Ezzeddin Ibrahim and Denys Johnson-Davies, and the second is Sayed Masoud Al-Hassan's 110 Ahaadith Qudsia: Sayings of the Prophet about Allah's Statements. The same Hadiths chosen for the study are collected for the third translation from Muhammad Mohsen Khan's Summarized Sahih Al-Bukhariyy.

She investigated the literature in Western and Muslim academia on the notion of Equivalence and Qudsi Hadiths. She also investigated non-equivalence issues and ways for attaining equivalence when translating religious discourse in general and the sacred in particular.

The results showed that since the original is perfect and may contain numerous miraculous elements that have not yet been identified, it is always preferable to translate a sacred text's meanings from it.

She noticed that the marked distinctions between the Arabic and English language systems and cultures drew attention to some specific non-equivalence issues related to culture-specific concepts and source-language concepts that are not lexicalized in the target language.

In order to meet the necessary equivalence requirement, these differences necessitate using particular strategies like translation by paraphrasing related words and using a loan word or a loan word plus explanation.

2.7. Translation Strategies:

Mahmoud (2014) compiled common strategies among scholars and theorists, as below:

1. Transcription/Transference/Transliteration

Mahmoud elaborated that these three strategies have the same idea which is rendering the source language word into the target language alphabet exactly as pronounced.

Otherwise, Mahmoud expressed ElShiekh and Saleh (2011) opinions regarding this strategy, saying there are some researchers and translators who thought that using this strategy instead of translation may create an unfavorable impact on the target language reader, especially those who are unfamiliar with it.

2. Transcription with a little illustration

Keeping the original item in the source language as it is spelled in addition to a short explanation of that item. Mahmoud suggested that this is the best strategy that can be used while translating religious Islamic items because it helps the target reader to recognize the item as it is spelled in addition to its meaning and helps in spreading that item among the target language people. Mahmoud (2014) provided some examples of this strategy as follows:

hajj (pilgrimage to Makkah)

Ijlaal (glorification associated with love) Al-B irr (virtuous deeds)

An-Nusub (Stone- altars)

Nutfah (mixed drops of male and female sexual discharge) (p.11)

3. Transcription with paraphrasing

Mahmoud pointed out that sometimes using the strategy of transcription or the strategy of transcription with a little explanation makes the translator unable to convey the meaning included a specific item, so a long paraphrase is needed to give a denotative equivalent of the source language-specific item. Mahmoud specified this strategy in intending to elaborate on the differences between items that have similar meanings within the same text; He added some examples of this strategy as follows:

"Khashyah (a quality that is particular to the people knowledgeable of Allah and more specific than khawf)

Wajal (the shivering and breaking of the heart when remembering the One it fears, His authority, punishment or seeing Him)

Haybah (fear from Allah associated with glorification and reverence. Its peak is achieved when love and knowledge are strongly combined." (Mahmoud, 2014, p. 12)

4. General Sense

"The item is translated into its general sense with its cultural implications. The translator can resort to this strategy when he fails to find an equivalent. He gives a more general alternative that implies some of the cultural features of the item. This strategy

avoids direct translation as it could be ambiguous, misleading, and strange"(Mahmoud, 2014, p.12).

Examples:

The word "Buraq" is translated as "animal" based on the description given by the prophet (Peace be upon him).

"Dabb" it cannot be translated literally because this kind of animal is not known in the English culture. It can be translated using the general sense of the word into "spiny- tailed lizard" or "a fat-tailed lizard" to be more specific. (p.12)

5. Literal Translation of Meaning

Mahmoud pointed out that finding a corresponding word in the target language for each word in the source language is 'a kind of interlingual synonymy' taking into consideration that there is a structural correspondence between target and source languages.

Mahmoud provided examples of this strategy as follows:

Asmaa Allah into Allah's names

Al-Siyam into fasting

Dhikr into remembrance

Rahma into mercy

Salam into peace, etc. (p.13).

6. Classifier

"It is used to explain the culture-specific item in a simple general way through demonstrating its type, class or category."(p.13)

Examples:

Ramadan into "the month of Ramadan".

Thamud into "the people of Thamud",

Ahl alkahf into "the People of the cave". (p.13)

7. Footnotes

Mahmoud elaborated that finding when there is a strange or vague culture-specific item the translator then transcribed the term then writes a sufficient denotative and connotative meaning about the translated item at the bottom of the translated page.

Examples:

Bab Al-Raiyan The name of one of the gates of Heavens (Jannah) through which the people who often observe fasting will enter on the Day of Judgement.

Miqat (pl. mawaqet) denotes the points which an outsider intending to perform Pilgrimage may cross only in the state of consecration (ihram). These points were fixed according to directions from God. (p.14)

Baker's Strategies in Translating Word-Level Equivalence used by Professional Translators:

- Translation by a more general word (Superordinate).
- Translation by more neutral/less expressive words.
- Translation by cultural substitution.
- Translation using loan word or loan word plus explanation.
- Translation by paraphrasing using unrelated words.
- Translation by omission.
- Translation by illustration.

Panthong (2017) gave a brief explanation for these strategies as clarified in the table below:

Table No (2)

Panthong's explanation of Baker's Strategies in Translating Word-Level Equivalence used by Professional Translators.

No.	Translation strategies	Explanation
1.	Translation by more or general words	A word from the source language may convey a concept that is completely foreign to the target culture due to an abstract or concrete connection to a religious belief, social tradition, or even food part. This approach is used by translators to address the widespread issue that source contents are unable to be translated accurately into the target language.

2.	Translation by more neutral and less expressive words	The target language does not have a term for every concept that the source language word can convey but that is understood in the target culture. The translator tries to use the closest word in the target language to express the meaning.
3.	Translation by cultural substitution	This strategy is employed when translators get into difficulties with culturally particular terminology, but there are words in the target language that have a similar meaning and can be substituted to help the reader understand.
4.	Translation by loan words or loan words plus explanation	When a culturally specific term or modern concept appears, it is up to the translator to loan the word or perhaps present some explanation.
5.	Translation by paraphrasing related words	"This strategy is required when there are equivalent words in the target language, but translating to maintain the original structure seems to be more literal."
6.	Translation by paraphrasing unrelated	"When translator faces the different concept between source and target language, the paraphrasing by using unrelated would convey the meaning in the position".
7.	Translation by omission	Some unnecessary words in the sentence might need to be removed by the translator in order to prevent repetition that might occur in another language.
8.	Translation by illustration	If there is an equivalency word in the target language that conveys the exact meaning, translators may maintain the concept of meaning by illustrating words.

Source: Panthong (2017)

2.10. Conclusion:

Overall, obtaining equivalence is essential for translators' task since it enables them to bridge the gap between the meanings of the source and destination languages. The idea of equivalency has been identified by several academics, and they have concentrated on fitting it to the context of both the source language and the target language. As a result, it can be inferred that translation is a process where a number of fundamental requirements must be met, including linguistic and extralinguistic fundamentals in both the target and source texts. If the process of translation successfully meets all of these fundamental requirements, the correctness and accuracy of the translated text would be possible. In particular, translating religious registers should be appropriate and match the same sense of the expressions in the original text.

Chapter 3

Methods and Procedures

Chapter 3

Methods and Procedures

3.1. Introduction:

Williams and Chestertman (2002) provided four main topics that the researcher of translation studies could follow in his /her study and they are:

1. Source text analysis: analyzing the source text itself and discovering various aspects of translation problems (syntactic, semantic, and stylistic aspects) and this process of discovering such aspects of such problems will lead to come up earlier with appropriate solutions.

2 .Comparison of translations and their source texts: comparing a translation of a specific text with its original; and this is the topic that the present study applied.

3 .A Comparison of translations and non-translated texts: comparing translations of a text with similar original text within the same language such texts are called parallel texts or comparable texts.

4. Translation with commentary: a kind of research when researchers themselves translate a text and at the same time write about their translation process or problems and their justifications of solutions, they arrived at for specific translation problems while they were translating the text.

"So if we are studying translation and translating process, we need some preliminary mode of this kind in order to orient ourselves, to give ourselves an initial framework within which we can begin to think" (Williams & Chestertman, 2002, p. 47).

Based on the quote above the researcher would apply the comparative model of translation studies which focuses on the relation between equivalence in source text and target text .

3.2. Research design:

In this study the researcher used qualitative, comparative, descriptive, analytical approaches.

Qualitative method: the researcher described the data in the form of words, phrases, and sentences not in the form of numbers .

Comparative method: The researcher comparing the data by classifying them into source text and target text then choosing the appropriate strategies that Absi used while translating the book 'God'ed' .

Analytical method: the researcher tried to explore some related references, books in order to extract information and ideas in order to help her investigated and analyzed the data in this study .

3.3. Sample of the Study:

The sample of this study consisted of twenty-one examples selected from chapter three called (Proof of Prophethood), the researcher got the book "God'ed "from her supervisor .

One example was selected from the cover of the book (the title of the book) because the word 'God'ed ' is somehow strange and not widely used and the researcher has not found it in the dictionary as a full word as (God'ed) which made her curious to search about it.

Target language :

The book (من وجدوا الله) is the Arabic version translated book of Brown's book 'God'ed', the researcher got the electronic copy from the website: <http://leveltruth.com>. The researcher ended with twenty-one examples to be discussed lexically and semantically in relation to Mona Baker's equivalence at the word level and above word level. The researcher spotted the expressions that have a religious character.

3.4. Source of Data:

The data for this study was collected from the sources listed below:

1. The original English language version of Brown's book 'God'ed'.
2. The target Arabic language version of the book (من وجدوا الله) of Monther Absi.
3. Monolingual dictionaries:
 - a. Taj Al-Arous Dictionary, Parts 35 and 38(2001)
 - b. Maqayees Allughah Dictionary, Part one(395H)

- c. Longman, Dictionary of Contemporary English for advanced learners. Sixth edition. English English (2014)
 - d. Oxford mini-Dictionary thesaurus & Wordpower guide
4. Bilingual dictionaries :
- a. Oxford Wordpower, modern dictionary English English Arabic. Tenth Impression 2003 first published in (1998)
 - b. A dictionary of religious terms / English Arabic/Arabic English(1997)
 - c. Al_Mawrid Al_Quareeb, pocket dictionary English Arabic/Arabic English the twenty-sixth edition(2012) Moneer Albalabaki and dr Rohi Albalabaki
5. Online dictionaries:
- 1. Almaany online dictionary
 - 2. Reverso context online dictionary
 - 3. Longman online dictionary
 - 4. Cambridge online dictionary
 - 5. Oxford online dictionary

3.5. Procedures of Data Collection:

The procedures used in gathering the data are:

- 1. Reading chapter three of the book 'God'ed' and at the same time comparing each paragraph with its translation in Absi's book .
- 2. Observing and selecting expressions that basically bear a religious character, and seeing how did Absi return it to its origin and original character.
- 3. Documenting the selected expressions with their contexts and their Arabic translations involving their page numbers .
- 4. Preparing the selected examples and classifying them into source text/English language and target text/Arabic language.

3.6. Procedures of Data Analysis:

The procedures of data analysis are a way to identify the process of analyzing data.

Hence, after collecting data, the data were analyzed using the following steps:

- 1. Reading and revising the examples with their translations.

2. Putting the data in the "Text Box "
3. Underlining and boldening the font of the selected words, phrases, and sentences in the source text .
4. Underlining and boldening the font of the translation of the selected words, phrases, and sentences in the target text.
5. Writing a brief explanation of the context in which the selected expressions had appeared .
6. Proceeding to determine whether the selected words, phrases, and sentences carry expressive meaning or propositional meaning .
7. Analyzing the meaning of the selected expressions based on the Arabic and English paper dictionaries, as well as electronic dictionaries, analysis includes writing Arabic expressions in their original script and then transcribing them phonetically.
8. Analysis includes writing Arabic expressions in their original script and then transcribing them phonetically
9. Proceeding to determine the possible strategies based on the preliminary analysis built on the mentioned dictionaries, relevant sources, as well as the researcher's background and knowledge.
10. Creating a table for the previously analyzed data and dividing it as follows:

Source text/English language	Target text/Arabic language	The appropriate strategy

11. Summarizing the results by writing the most frequent used strategy, the reason for its use, followed by the less frequently used strategies and so on, along with the benefits derived from them

3.7. Variables :

According to Williams and Chestertman (2002), there are two kinds of variables in translation studies; variables with the translation itself (Text variables) and, variables with the world outside the translations (Context variables), the researcher applied these variables in her topic as below:

1. Variables with the translation itself:

- a) Semantic features or lexical density of the words, phrases, and sentences selected in this study as these sentences, phrases, and words have taken their meaning from Arabic and English dictionaries mentioned in the study and related sources. Their meaning may change if they are taken from other sources that are not related to the context.
- b) Variables within text type :

The phrases, sentences, and vocabularies were analyzed based on the fact that the type of text is religious, and they can have other meanings if they are in different types of text.

2. Context variables (spatial or temporal):

a) Source language:

It has an Islamic historical religious impression, but it is influenced by Christian culture in some aspects, and this may affect the Arab-Islamic religious impression in the target text.

b) Task variables

The purpose of Absi's translation of the book 'God'ed' and the references he based on his translation such as Sahih Al Bukhari, Alseera Alnabawia for Ibn Hisham, Alraheeq Almakhtoom...etc and if he didn't base on them this might affect the quality of his translation .

c) Translator variables:

Absi's degree of professional experience on translating such religious texts and his emotional attitudes towards the text of Brown.

d) Socio-cultural variables:

The cultural values of the Arabic language affect the target text and it may affect the accuracy of the translation if it is translated into a language other than Arabic. The ideologies of the authors might affect the work, by the way it seemed that Absi and Brown had related ideologies and backgrounds towards the issues mentioned in the book 'God'ed'.

3.8. Validation:

To verify the appropriateness of the strategy used in translating some religious texts, especially those that Absi attributed to their origin as they appeared in Islamic sources, the researcher of this study discussed this point with a number of specialists in English language translation studies. In addition to similar studies have applied similar strategies as below:

Dr. Harazi (2023) (Doctorate in translation and dictionaries) stated that if the process is citing the original religious text, this is not called a translation at all but instead of it can be called it "**citing the original text process.**"(A. Harazi, personal communication, October 03,2023)

Ateeg (2023) (Doctorate in Translation) elaborated that considering religious texts are part of the culture, then the process of induction and deductive religious quotes is called **cultural equivalent** or as Baker expressed it **cultural substitution**. "(N.Ateeg, personal communication, October 03, 2023)

In the study entitled "*culture in simultaneous interpreting of political discourse: Obama's speech in Cairo*", Jardat (2010) analyzed the strategies used while rendering some religious quotes, for example when Obama mentioned "be conscious of God and speak always the truth", the interpreter rendered directly by quoting the verse from the Holy Qur'an: "واتقوا الله وقلوا قولا سديدا" Jardat described this strategy in her study as cultural equivalent.

Chapter 4
Analysis and Discussion of Findings

Chapter Four

Analysis and Discussion of Findings

4.1. Introduction:

The researcher analyzed the data in order to achieve the main objectives, which are summarized as follows:

Knowing how to use the idea of equivalency while translating religious register inference to equivalence at the word level and above word level in Absi's Arabic translation of Brown's book 'God'ed'. And to gain an understanding of the best techniques for translation equivalency at the word level and above word level in translating Laurence B. Brown's book 'God'ed' from the English religious register to the Arabic version in Absi's Arabic translation, in addition to determining the degree to which the English religious register in Laurence B. Brown's book 'God'ed' was successfully rendered into Arabic.

The research data was analyzed according to the processes mentioned in the methodology chapter, which are summarized as follows:

Reading and revising the examples with their translations, writing the selected examples in the 'Text Box' underlining and bolding the translation of the chosen words, phrases, and sentences in the target text, and afterward writing a brief explanation of the context in which the chosen expressions had appeared.

Proceeding to determine whether the selected words, phrases, and sentences carry the expressive meaning "related to the speaker's feeling or attitude rather than what words and utterances refer to" (Baker, 2018, p.12) or propositional meaning "relation between the word and what it refers to or describes in a real or imaginary world" (ibid)

The Arabic and English paper dictionaries were used as well as electronic dictionaries to analyze the meaning of the chosen expressions, analysis includes writing Arabic expressions in their original script and then transcribing them phonetically. Then proceeding to identify potential strategies based on the preliminary analysis built on the aforementioned dictionaries, relevant sources, as well as the researcher's background and knowledge, and finally summarizing the results by writing the most appropriate used strategy followed by the reason for its use.

4.2. Investigating the word "God'ed":

The word has appeared in the cover of the book as below:

English text (source text):

GOD'ED?

The Case for Islam as the Completion of Revelation

Arabic text (Target text):

من وجدوا الله

God'ed

الإسلام خاتمة الوحي

To fully understand the sense of the word 'God'ed', the researcher provided another context in which the word 'God'ed' mentioned and surrounded by more words and phrases in both Arabic and English versions of the book as follows:

"This is the second of two books devoted to an analysis of the three Abrahamic faiths of Judaism, Christianity, and Islam. As stated in the first book, *MisGod'ed*, the goals of this analysis are to define the valid links in the chain of revelation, trace this chain to its conclusion, and in the process expose the faithful and unfaithful (i.e., the **'God'ed'** and 'mis-God'ed') from among those who claim divine guidance."(Brown, 2008, p .8).

"هذا الكتاب الثاني من سلسلة كتابين كرسا لتحليل الديانات الإبراهيمية الثلاث اليهودية والمسيحية والإسلام. وكما سبق وأن بينت تحديد في كتابي الأول "من فقدوا الله"، فإن أهداف هذا التحليل هي تحديد الحلقات السليمة من جملة سلاسل الوحي، وتتبع هذه سلاسل إلى نهايتها، وعبر القيام بهذه العملية تعرية المؤمن من غير المؤمن (أي التمييز ما بين من فقدوا الله ومن وجدوا الله من بين من يدعون الهداية الربانية)"(p.13)

These are the first introductory paragraphs in the book in which the word 'God'ed' appeared in the context surrounded by sentences and phrases. The word 'God'ed'

contains of two parts 'God' plus the suffix 'ed' which gives an odd form and misunderstanding the meaning of the word 'God'ed' as a single word and not recognized in dictionaries and websites that the researcher used. By analysing the word 'God'ed' it was found that the word 'God' in Longman dictionary defined it as "the spirit of being who Christians, Jews, Muslims pray to and, who they believe created the universe (Longman Dictionary, 2014, p.788), whereas Al_Mawrid Al_Quareeb English Arabic section dictionary gave equivalent to the word 'God' as Allah (الله) (Al_Mawrid Al_Quareeb, 2012, p.177). It seems that Brown used the term by combining the word 'God' with the suffix 'ed' to create a unique term to specialize his book.

Referring to the context in the process of investigating the meaning of the word 'God 'ed' and according to the information in the introductory paragraph and the main contents of the English version book, Absi translated 'God'ed ' to من (وجدوا الله) those who found guidance and reassurance to Allah (Researcher's translation).

Therefore, when Absi came across the term 'God'ed', he might use the contextual understanding of the word. He might make educated choices about the word's meaning based on the context by taking into account the surrounding sentences, words, in the introductory paragraph, and the main contents of the English version book. He might also figure out the meaning of the word 'God'ed' from the visual context (picture of the cover of the book).

Because 'GOD'ED' is not a common English term and its meaning is difficult to determine from the provided example, translation by paraphrasing related words method can be used. The translator can rephrase the word 'GOD'ED' by using related words or expressions that convey a similar meaning.

4.3 Investigating Equivalence at the Word Level and Above Word Level

(Propositional and Expressive Meaning):

Example 1:

English text (source text):

"Certainly, the Virgin Birth of Jesus and the miracle of the star in the East rank high as well. Less known to Westerners is the miracle of the star that signaled the birth of another prophet"(p. 183).

Arabic text (Target text):

ولا شك أن حمل مريم العذري بـعيسى و**بزوغ نجمه** من المشرق لا تقل أهمية عن هذه المعجزات كذلك. وهناك المعجزة التي لا يعرفها الكثير من الغربيين وهي معجزة النجم الذي سطع مبشراً بقدوم نبي آخر. (p.255)

'Miracle of the star', this expression was repeated twice within the same context, they have the same forms. The expression 'miracle of the star ' signalled the birth of prophets Jesus and Muhammad (peace upon them).

To know whether the expression 'miracle of the star' in both cases has expressive or propositional meaning, the researcher went back to the linguistic meaning in addition to the historical significance.

Linguistic meaning:

The meaning of 'the miracle of the star' linguistically and according to Longman dictionary 'miracle' means "an action or event believed to be caused by God, which is impossible according to the ordinary laws of nature "(Longman, 2014, p.1164). On the other hand, 'star' defined as "large ball of bringing gas in space that can be seen at night as a point of light in the sky"(Longman, 2014, p. 1786).

Absi translated the 'miracle of the star' in the first line as (بزوغ نجمه) 'buzugh najmih', the word "buzugh" means something's rising and appearance, (Maqayees Allughah part One. p.244.) The word 'star' means "one of the luminous celestial bodies by itself(Almaany online dictionary, n.d).

In the second line as (معجزة النجم) 'mojezat alnnajem'. "A miracle has been known as something extraordinary that is unusual to happen or to see"(Almaany online dictionary, n.d).

Historical significance:

The miracle of the star with the birth of Jesus (peace upon him):

O'Callaghan (2022) spoke about the incident of the miracle of the star with the birth of Jesus, explaining that according to the well-known story in Matthew's Gospel, the Star of Bethlehem directed three Magi, or wise men, to Jerusalem about 2,000 years ago, the wise men discovered the new born Jesus in the little village of Bethlehem (O'Callaghan,2022., para. 1).

The miracle of the star with the birth of Muhammad (peace upon him):

Brown (2008) inferred the incident of the miracle of the star with the birth of Muhammad, as stated in Ibn Hisham. *As-Seerah An-Nabawiyyah*, with the narration of Hassan bin Thabit, who says, "On the day of Muhammad's birth in Makkah, he was in Medina, over two hundred miles away, where he heard a Jew screaming at the top of his voice, "O my Jewish community, tonight the star of Ahmad (i.e., the foretold prophet, Muhammad) in which he was born upon, has arisen"(Brown, 2008, p.183).

Brown mentioned another narration mentioned in Abu Nu'aem Dala'el An-Noobowah "In a separate *hadith*, Zaid ibn Amr ibn Nufa'il related that on the day of Muhammad's birth, he was in Syria, and a respected Jewish scholar told him, 'A prophet has appeared in your country, or he is going to appear, because his star has arisen. Go back (to your country)! Believe in him, and follow him' ” (Brown, 2008, pp. 183-184).

Based on the previous narrations and the linguistic analysis and the meanings of the expression 'The miracle of the star' in the aforementioned Arabic and English dictionaries, the researcher concluded that the phrase 'The miracle of the star' has a propositional meaning, because it is related to a real incidents and therefore, Absi translated the phrase 'the miracle of the star' in the first line as (بزوغ نجمه) 'buzugh najmih' by paraphrasing related words, and the second 'The miracle of the star' as (معجزة النجم) 'mojezat alnnajem' using literal translation strategy/ translation by more neutral words.

Example 2:

English text (source text):

"In a separate *hadith*, Zaid ibn Amr ibn Nufa'il related that on the day of Muhammad's birth he was in Syria, and **a respected Jewish** scholar told him, "A prophet has appeared in your country, or he is going to appear because his star has arisen. Go back (to your country)! Believe in him, and follow him.".(p. 183)

Arabic text (Target text):

ويؤيد هذا الحديث رواية زيد بن عمرو بن نفيل قال إن أحد الأخبار الثقات أخبره بينما كان في بلاد الشام في اليوم الذي ولد فيه محمد: "قد ظهر نبي في بلدكم، أو إنه سيظهر، لأن نجمه طلع ارجع إلى بلدك)! آمن به واتبعه (p.256)

In the given context, the phrase 'respected Jewish' suggests that the Jewish scholar had great respect and was considered learned and knowledgeable within his society or among those who knew him. Based on the rise of a star, the Jewish scholar predicted or prophesied the birth of a prophet in the Arabian area.

The term 'respected Jewish' has expressive meaning in the given context. It suggests that the scholar was well regarded in his community. The term denotes a positive scholar's reputation and position.

By analyzing the expression 'respected Jewish' Longman dictionary defined 'respected' as "someone who is admired by people because of his word or achievements" (Longman, 2014, p.1551). While the Oxford dictionary defined it as "considered by society to be good, proper or correct"(Oxford, 1998, p. 633), Oxford also gave the Arabic equivalent for the word respectable as (محترم), which means in Almaany online dictionary "the one who is in the position of respect and appreciation" (Almaany online dictionary, n.d).

Regarding its lexical meaning the phrase 'respected Jewish' might be translated to اليهود (المحترمين) but Absi translated it to 'الأخبار الثقات' 'alahbar altogat'. 'Alahbar', a religious scholar has been singled out by Jewish scholars (Almaany online dictionary, n.d). (A Dictionary of Religious Terms, 1997, p. 29) also translated 'alahbar' (الأخبار) to 'rabbi' and 'altogat (الثقات)' to 'trustworthy' (p. 145).

The strategy used by Absi in translating the phrase 'respected Jewish' to 'الأخبار الثقافات' 'alahbar altogat' is culture substitution, he substituted the word 'respected' to known cultural religious expression which is 'الأخبار' alahbar'.

Example 3:

English text (source text):

"Abu Jahl approached Muhammad as he prayed, intending to crush his head with a boulder while he was in prostration. However, a vision of **a vicious camel**, which none of his companions could see, repelled him." (p. 184)

Arabic text (Target text):

وأراد أبو جهل أن يهشم رأس النبي بحجر كبيرة بينما كان ساجداً، لكن عندما دنا من محمد وهو يصلي ما صده سوى رؤية جمل فاغراً فاه انطلق نحوه دون أحد من أصحابه. (pp. 265-257)

In this context, the term 'vicious camel' refers to a vision of a vicious camel that Abu Jahl saw while he was approaching Muhammad with the intention to harm him. It signifies a divine miracle that deterred Abu Jahl from carrying out his malicious act against Muhammad.

In this context, the phrase 'vicious camel' has an expressive meaning. It symbolizes divine intervention that served as a barrier to Abu Jahl's malicious intentions towards Muhammad. The violent and cruel camel indicates a power that rejected Abu Jahl and prevented him from committing his violent actions. It reflects the sense that power was protecting Muhammad and preventing the attempts of those who wished to destroy him. The term emphasizes Allah's protection.

Vicious in Longman online dictionary means "violent and cruel in a way that hurts someone physically " (Longman Online Dictionary, n.d)

Absi translated 'vicious camel' as 'فاغراً فاه' 'faghern fah' which means 'فَاتِحَ الْفَمِ' 'faith alfam', (Almaany online dictionary, n.d) (open-mouthed (reverso context, online dictionary, n.d), its mouth wide open. Absi paraphrased its translation by using unrelated words.

Example 4:

English text (source text):

"Abu Lahab's wife (whose condemnation to hell is told in Part I, Chapter 7 of this book) once sought Muhammad for the purpose of stoning him. When she found his companion, Abu Bakr, she inquired about Muhammad's whereabouts, even though he sat directly next to Abu Bakr. **Her eyes were apparently blinded to his presence**" (p. 184).

Arabic text (Target text):

وذات مرة خرجت امرأة أبي لهب ﴿حَمَّالَةَ الْحَطَبِ﴾ له باحثة عن محمد وهي تنوي قذفه بالحجارة فلما وجدت صاحبه أبا بكر سألته عن مكان عن محمد الذي كان يجلس بجواره، ولكن عيناها عُمِّيَت عن رؤيته (p.257).

The phrase ' **Her eyes were apparently blinded to his presence**' means that despite Muhammad being physically present and sitting right next to Abu Bakr, Abu Lahab's wife failed to recognize or acknowledge his presence. It suggests that she was unable to see Muhammad.

The phrase, **her eyes were apparently blinded to his presence**, has expressive meaning it indicates that the woman who sought to harm or stone Muhammad (peace upon him) was, by Allah's will, unable to recognize or acknowledge his presence even though he was sitting next to Abu baker. The phrase does not have a literal meaning, but rather conveys the idea of her inability to recognize Muhammad despite his physical presence.

Absi translated the phrase **her eyes were apparently blinded to his presence** to (ولكن عيناها عُمِّيَت عن رؤيته) 'walakin eaynaha eummyt ean ruyatih' her eyes could not see him.

According to Ibn-Hisham as cited in Absi's translation of the book (God'ed) (2011) one time, Abulahab's wife went out looking for the prophet Muhammad (peace upon him), intending to throw stones at him, when she found his companion, Abubakar, she asked him about a place of Muhammad, who was sitting next to him, but her eyes were blinded from seeing him by divine miracle. In other words, her eyes were not actually blind, but the divine miracle made her not able to recognize him to protect him from her harm.

In translating that sentence, Absi referred to Ibn Hisham's book (The Biography of the Prophet) and recreated the wording as expressed in the original incident described in Ibn Hisham's book, according to what Absi documented. Consequently, the strategy would be functional equivalent, which gave the same function effect of the source text into target text expressions, or cultural adaptation because Absi adapted the phrases directly from original cultural sources. Depending on Baker's strategies translation by cultural substitution is used here.

Example 5:

English text (source text):

"His behavior, in fact, displayed a confidence that speaks of his depth of trust in **divine protection**. Faced with the most hazardous of circumstances, he cultivated an almost superhuman calm." (P.185)

Arabic text (Target text):

وفي الواقع إن سلوكه كان ينم عن ثقة مطلقة بالرعاية الإلهية. وعندما كان يجابه بأشد الظروف خطورة كان دوماً يظهر سلوكاً وضبط نفس غير عاديين تقريباً. (P.258)

In the context given, the term 'divine protection' refers to Muhammad's deep faith in the protection as well as guidance granted by Allah. It indicates his steadfast faith in Allah's assistance and presence, especially in the face of difficult or dangerous situations.

The term 'divine protection' conveys a propositional meaning. It is about the belief in the safeguarding and guidance provided by Allah. It represents the idea that individuals can receive protection from harm through their connection with the divine.

The equivalence of the word 'divine', according to the Oxford Dictionary, connected with God. Oxford Dictionary also gave the Arabic equivalent to the word 'divine' as إلهي. (Oxford Dictionary, 1998, p. 233).

Regarding the term 'protection' which means keeping someone saved to not harmed or damaged, it was given the Arabic equivalent 'حماية' (Oxford Dictionary, 1998, p. 593).

Absi translated the term '**divine protection**' to 'الرعاية الإلهية' 'alrieayat al'ilahia', providence, instead of "الحماية الإلهية", because the concept of 'alrieayah' 'الرعاية' in the Arabic language is more comprehensive in meaning. Absi used the strategy of translation by using a more general word whereas the word 'الرعاية' alrieayat ,caring ,is more comprehensive than the concept of protection which means saving someone from danger. The term protection focuses on saving someone from outside risks, while caring goes beyond that it means keeping someone safe within inner and outside.

Example 6:

English text (source text):

"However, Muhammad's confidence remained unshaken as he calmed Abu Bakr's fears, saying, "**Don't be downcast**, verily, Allah is with us." (p. 186)

Arabic text (Target text):

إلا أن محمداً حافظاً على سكينته وثقته التي لا تتزعزع فهدأ محمد من روع أبي بكر بقوله: "لا تحزن إن الله معنا" . (p.259)

In this context, Muhammad (peace be upon him) advises Abu Bakr not to lose hope, 'Don't be downcast' Muhammad says, encouraging Abu Bakr to never lose his optimism and faith in Allah's presence and support. It is the way of telling Abu Bakr that they are not alone and that Allah is with them, comforting, guiding, and protecting them.

'Don't be downcast' is an expressive meaning used to encourage or inspire someone disappointed, frustrated, or disheartened. It indicates the person should not allow one's self to become depressed or anxious, but rather to have a positive outlook and not allow negative feelings to control them. "Sad or depressed" as defined in the Oxford online dictionary.

Absi translated the expression '**Don't be downcast**', to 'لا تحزن' 'la tahzan' as stated in the original text in Sahih Al-Bukhari.

In translating that sentence, Absi referred to Sahih Al-Bukhari and recreated the wording as expressed in the original text mentioned in Sahih Al-Bukhari, according to what Absi documented. Thus, the strategy will be functional equivalent which gave the same function effect of the source text into target text expressions, or cultural adaptation because Absi adapted the phrases directly from original cultural sources.

Depending on Baker's strategies translation by cultural substitution which used words in the target language that have a similar meaning and can be substituted to help the reader understand effectively.

Example 7:

English text (source text):

"The Muslims had few weapons; six hundred of the Quraysh wore protective chain mail" (p. 186).

Arabic text (Target text):

وكانت أسلحة المسلمين وعتادهم قليلاً، في حين كان ستمائة من رجال قريش يرتدون دروعاً (p.260).

Weapons:

'Weapons' in this context refer to tools or devices used for warfare or defense. It typically contains equipment such as swords, spears, bows and arrows, shields, and other military implements. The current context indicates that the Muslim group did not have enough weapons, implying that they had fewer defense weapons than the enemy 'Quraysh'. On the other side, it adds that six hundred Quraysh had defensive chain mail, emphasizing their superiority in terms of war equipment.

The term 'weapons' represents a category or class of objects used for combat or defense. It carries a propositional meaning by conveying the concept or idea of tools or instruments employed in warfare.

The word 'weapons' means "something that you use to fight with or attack someone with, such as a knife, bomb, or gun" (Longman online dictionary,n.d)

Absi translated weapons to 'عتاد' '*eatad*', which means in (Almaany Online Dictionary,n.d) weapons, animals, and machines prepared to engage in war.

The strategy used by Absi in translating the phrase ' weapons' to 'عتاد', '*eatad*', is the translation by more or general word. The translator addressed the widespread word that source contents are unable to be translated accurately into the target language

Quraysh:

The term 'Quraysh' refers to a powerful Arab tribe that dominated the Arabian Peninsula before Islam. In the region, particularly in and around Mecca, the Quraysh tribe wielded significant social, and political power.

By communicating factual information about the tribe and its significance in the sentence, the term 'Quraysh' largely provides propositional meaning rather than expressive meaning in the context provided. The term 'Quraysh' refers to a particular historical and cultural group, specifically the powerful Arab tribe that ruled a major part of Arabia before the introduction of Islam.

Quraysh is a proper name unknown to English culture, and the reader of the book 'God'ed' may find some difficulties in recognizing the meaning of 'Quraysh', so Brown gave a brief explanation of the words in another context as follows:

1. "For example, early in the history of the Qur'an, while the Muslims were still an oppressed minority in Makkah, a verse was revealed in the 'Moon' surah that promised victory (in battle) to the Muslims over the pagan **Quraysh** (i.e., the dominant tribe in Makkah)."(Brown, 2008, p.86).
2. "The Muslims were still so weak that the main tribe of Makkah, the Quraysh, confiscated their land"(Brown ,2008, p.86).

According to these two contexts, Quraysh is the main and the dominant tribe in Makkah at that time.

The strategy used while translating the word 'Quraysh' to 'قریش' is translation by loan word plus an explanation written in other contexts like in the examples above.

Example 8:

English text (source text):

"In a symbolic gesture, he threw a handful of dust and gravel at the distant enemy and supplicated, "**Confusion seize their faces!**". (p.186)

Arabic text (Target text):

"بل رمى بحفنة من البطحاء صوب العدو البعيد في إشارة رمزية وتضرع بالدعاء قائلاً: "شاهت الوجوه، شاهت الوجوه". (p.260)

In the context provided, the words 'Confusion seize their faces!' are used. They have a symbolic significance and can be interpreted as it is a prayer for the enemy.

The supplication has expressive meaning and is related to the speaker's emotions, attitudes, or intentions. It expresses wish, desire, or even anger towards an enemy. The statement is a forceful hint of the speaker's supplication to the enemy.

The expression 'shaht alwujuh شاهت الوجوه' praying to become hideous faces (Jamie alsunat washuruhiha, (2023)

https://www.hadithportal.com/index.php?show=hadith&h_id=3431&uid=0&sharh=17&book=31&bab_id=793

In translating that sentence, Absi referred to Alraheeq Almakhtoom book. He recreated the expression as expressed in the original text mentioned in Alraheeq Almakhtoom book. According to what Absi documented, the strategy would be functional equivalent which gave the same function effect of the source text into target text expressions, or cultural adaptation because Absi adapted the phrases directly from original cultural sources.

Depending on Baker's strategies translation by cultural substitution which used words in the target language that have a similar meaning and can be substituted to help the reader understand the text effectively.

Example 9:

English text (source text):

"As the pagan Quraysh debated, Muhammad had a **revelation** that ants had eaten the parchment on which the unholy pact had been written, **except for the words glorifying Allah.**" (p. 187)

Arabic text (Target text):

"نزل الوحي على محمد ليخبره بأن الأرضة قد أتت على كامل الصحيفة التي وُقِّعَ عليها ذاك البيان الظالم ما خلا
الكلمات التي تعظم الله (p.261).

Revelation:

The phrase 'revelation' in the context refers to a message the Prophet Muhammad received. In Islamic thought, revelation is a key idea that denotes the Prophet receiving instructions from God immediately. The Prophet Muhammad received the passages of the Qur'an through revelation.

In the context of the term 'revelation' as used in the described incident, it primarily refers to the propositional meaning that deals with the content or information conveyed by the context. It focuses on the real revelation that is the message from Allah. Longman Dictionary defined revelation as "an event or experience, etc. that's considered to be a message from God" Longman (2014, p. 1560). In Al-mawrid al-Quareeb, revelation has different Arabic meanings "إفشاء، بوح، وحي" (Al-mawrid al-Quareeb, 2012, p. 324).

A Dictionary of Religious Terms translated 'وحي' to divine inspiration /revelation (1997, p. 156). The strategy used here is literal translation of meaning / translation by a more neutral word Absi tried to use the closest word in the target language to express the meaning.

For the words glorifying Allah:

According to the context, Allah miraculously saved these words while the rest of the parchment got eaten by ants. This preservation is an example of Allah's strength and protection over His words and message.

The phrase 'the words glorifying Allah' has a propositional meaning, which relates to a statement's real content or information. The phrase in this context refers to a specific piece of content on the parchment, especially the phrases that praise Allah. It indicates the presence and importance of certain specific words on the parchment.

According to Cambridge online dictionary **glorifying Allah means** (to praise and honor God).

Absi translated 'the words glorifying Allah' to 'الكلمات التي تعظم الله', '*likalimat alati tueazim Allah*', phrases that magnify Allah (researcher translation).

The strategy used here is literal translation of meaning / translation by more neutral word. Absi tried to use the corresponding phrases in the target language to express the meaning of the sentence.

Example 10:

English text (source text):

"The most dramatic example of this class of miracle was the mystical nighttime journey described by Muslims as **Al-Isra' w'al-Mir'raj** (i.e., the journey and ascension). Tradition relates that angel Gabriel transported Muhammad through the sky from Makkah to Jerusalem, from where they then ascended through the heavens." (p. 187)

Arabic text (Target text):

"وأما أكثر هذا النوع من المعجزات إثارة فكانت رحلة الإسراء الروحانية والتي يدعوها المسلمون بـ "الإسراء والمعراج". ففي الحديث يُروى أن الملاك جبريل أركب محمداً البراق من مكة إلى بيت المقدس، ومنها عرج به إلى السماء. وعندما روى محمد هذه المعجزة للناس في صباح اليوم التالي بعد عودته قوبل زعمه باستهجان كبير (p.226).

The phrase 'Al-Isra' w'al-Mir'raj' refers to a night Journey in the Islamic religion known as the. It is a miraculous journey undertaken by the Prophet Muhammad on a creature called Buraq, accompanied by the angel Gabriel.

Al-Isra: The Prophet Muhammad's (peace be upon him) nighttime journey from Makkah's Sacred Mosque to Jerusalem's Al-Aqsa Mosque. (Almaany Online Dictionary,n.d)

Al-Mir'raj: The Prophet's (peace be upon him) nighttime trip from Jerusalem to heaven. (ibid).

The term has propositional meaning, the phrase conveys factual information about the real night journey as described in Islamic sources. It describes the specific journey by the Prophet Muhammad from Makkah to Jerusalem.

Absi translated the terms Al-Isra' and Al-Mir'raj to الإسراء والمعراج as they are expressed in Islamic Arabic culture. The strategy used while translating the terms Al-Isra' and Al-Mir'raj to الإسراء والمعراج is a translation by loan words plus deletion of the brief explanation proved by Brown (the journey and ascension) in the source text because it is well known to the Arabic Islamic receivers.

Example 11:

English text (source text):

"We find stories of Muhammad, through invoking **blessings** from Allah, bringing milk to the dry udders of **non-productive sheep** "(p. 190).

Arabic text (Target text):

"ففي هذه الكتب نجد قصصاً عن محمد، وكيف كان يدعو الله ويطلب البركة منه لإدرار الحليب / اللبن من ضرع شاة عجفاء " (pp. 265-266).

Blessings:

In this context, the term 'blessings' suggests Muhammad's divine favor or selection, which allows him to do extraordinary things, such as what was stated earlier about making the sheep produce milk again.

The phrase 'blessings' conveys a propositional meaning and refers to a certain thought or idea concerning divine support or intervention from Allah. It conveys factual knowledge about Muhammad's ability to produce milk production in nonproductive sheep.

Longman dictionary defined blessing as "something that you have or something that happens which is good because it improves your life, helps you in some way, or makes you happy " (Longman, 2014, p.172).

Almuarid alQuareeb gave Arabic equivalent to the word 'Blessing' as بركة، نعمة. Oxford Dictionary gave definition to the word 'Blessing' as a thing that you are grateful for or that brings happiness with the Arabic equivalent رضا، بركة، نعمة (Oxford Dictionary, 1998, p. 71).

Absi translated 'blessing' (which appeared in plural form) to بركة' barakah 'which means Growth and Increase (Taj Al-Arous part 27, 2001, p. 57)

The strategy used here is literal translation of meaning / translation by a more neutral word Absi tried to use the corresponding equivalence in the target language "بركة" to express the meaning of the word.

Non-productive sheep:

In this context, the expression 'non-productive sheep' suggests that through the blessings invoked by Muhammad from Allah, the non-productive sheep was miraculously able to produce milk again. Such a miracle event is often seen as a sign of the power and blessings bestowed upon Muhammad by Allah. Nonproductive sheep: The sheep was not able to produce milk.

The expression 'non-productive sheep' has propositional meaning and refers to the factual or informational content of a statement. In this case, 'non-productive sheep' describes a specific condition of the sheep, indicating that it was unable to produce milk or have dry udders. It conveys factual information about the state of the sheep in the story.

Abai translated 'nonproductive sheep' to شاة عجفاء 'shat ajafa' which means according to Almaany Online Dictionary "هُزِلَتْ وَزَالَ سِمَانُهَا" 'huzilt wazal simanuha'(Almaany Online Dictionary,n.d) its body became weak and thin, and it became unable to produce milk (Researcher translation).

The direct meaning of 'non-productive sheep' is the sheep unable to produce milk, but instead of that Absi substituted its literal meaning with cultural correspondence which is used in such old traditional Arabic stories,or cultural adaptation because Absi adapted the phrases directly from the original cultural sources.

Example 12:

English text (source text):

"But Muhammad **supplicated**, "Allah protect his eye as he protected my face, and make this eye the best eye he has, **and the strongest eye he can see with**" (p.191).

Arabic text (Target text):

"إلا محمداً دعا له قاتلاً: "اللهم اكسبه جمالاً.. واجعلها خير عينيه التي يبصرهما وأحدها بصراً". (p.267).

Supplicated:

In this context, Muhammad (peace be upon him) is characterized as supplicating or praying to Allah. The prayer particularly asks Allah to protect someone's eye, which indicates a yearning for divine protection and power for that person's vision.

The term bears propositional meaning by stating the real content of the act of supplication itself. It presents Muhammad's actual action of praying to Allah for protection and strength in someone else's eye.

The meaning of the term **supplication** in the Longman online dictionary " when someone asks for help from someone in power or from God" (Longman online dictionary, n.d) while Absi translated the verb supplicated to 'دعا' 'da'a'. which means desire to Allah for what He has of goodness, and supplication to Him by asking (Taj Al-Arous, Part 38,2001, p. 46)

The strategy used here is literal translation of meaning / translation by a more neutral word Absi tried to use the closest word in the target language to express the meaning which is 'دعا' 'da'a'.

And the strongest eye he can see with:

In the context of the supplication you provided, the phrase '**the strongest eye he can see with**' refers to a request or prayer for Allah to grant the person the best possible vision or eyesight.

The phrase '**the strongest eye he can see with**' primarily conveys propositional meaning and refers to a statement's reality. Here, the sentence refers to a certain state or characteristic of the eye, namely having the best ability to see. It communicates the situation of having the clearest vision possible.

Absi translated '**the strongest eye he can see with**' to أحدها بصراً '*ahaduha bsraan*' as it was written by Sa'eid Hawwa in his book Ar-Rasool, Salallahu Alayhi Wa Salam to have the most focused eyes (researcher's translation). The strategy used here is translation by paraphrasing related words.

Example 13:

English text (source text):

"Muhammad once **called for rain** from a cloudless sky in a time of drought, whereupon the sky filled with clouds and the earth was painted with rain until, one week later, he was requested to ask Allah for an end to the deluge. In response, Muhammad prayed for the rain to be **“around us, but not upon us,”** (p. 191)

Arabic text (Target text):

"ويروى أن محمداً استسقى من سماء صافية في وقت جفاف، فتلبدت السماء بالغيوم، وارتوت الأرض بالمطر حتى طلب إليه أن يدعو لوقف غمر المطر الذي تواصل لأسبوع وكاد أن يدمر المنازل. واستجابة لذلك الطلب دعا محمد: اللهم حوالينا ولا علينا". (p.267).

Called for rain:

Making a 'call for rain' means requesting or asking Allah for rain. According to the given context, calling for rain refers to Muhammad asking Allah for rain during a time of drought.

The phrase 'call for rain' in this context gives it propositional meaning and refers to a specific deed or prayer that Muhammad (peace be upon him) made to Allah in order to bring about rain during a period of drought. It conveys factual information about the act of pleading or praying for rain.

Depending on Baker's strategy translation by cultural substitution which used words in the target language that have a similar meaning and can be substituted to help the reader understand the text effectively, Absi translated the phrase 'call for rain' to 'استسقى' 'estasqa' which means a prayer made to Allah to send down rain (Almaany online dictionary,n.d).

Around us, but not upon us:

'Around us' in this context means that Muhammad is asking for rain to fall nearby or nearby locations. It implies that rainfall will help the area or community surrounding the area he lives in without having any negative effects or causing any kind of hardship for those who live there.

On the other hand, 'not upon us' indicates Muhammad's desire for the rain to not directly fall upon himself or the immediate area where he and the community are situated. It can be interpreted as a request for the rain to avoid affecting them negatively.

The phrase 'around us, but not upon us' has a propositional meaning that refers to real statement. In this case, the phrase is a request from Allah for the rainfall in the surrounding areas but not directly in the location where Muhammad and the people with him were present.

Absi translated 'around us, but not upon us' to ' اللهم حوالينا ولا علينا ' 'allahuma hawalayana wala ealayna' as mentioned in the well-known Hadiths.

"Around us; That is: close to us, not in the same city. And not against us: not against the city itself, whose people feared the abundance of rain."(Alfareeh,. n.d)

<http://saaaid.org/Doat/alfraih/1.htm>

Muslim and Albukhari ,he asked Allah to send down rain around them, not on them, in a way that would not harm people (Mawsueatuk bialearabii(n.d))(<https://e3arabi.com>). In this context, Muhammed (peace upon him) supplied the phrase 'around us, but not upon us' refers to a specific supplication made by Muhammad in response to a request to stop the flooding that had happened during a period of drought.

In translating the sentence 'around us, but not upon us', Absi referred to Sahih Al-Bukhari and recreated the words as expressed in the original Hadith mentioned in Sahih Al-Bukhari 'حوالينا ولا علينا'. Consequently, the strategy will be functional equivalent which gave the same function effect of the source text into target text expressions. Absi adapted the phrases directly from original cultural sources ,so the strategy used here is cultural substitution.

Example 14:

English text (source text):

"Muhammad related, "When Khusraw [i.e., Chosroes—the emperor of Persia] is ruined, there will be no Khusraw after him; and when Caesar is ruined, there will be no Caesar after him. **By Him in Whose Hands my life is**, you will spend their treasures **in Allah's cause**."(p. 192)

Arabic text (Target text):

"فقد روي أن محمداً قال: "إذا هلك كسرى فلا كسرى بعده وإذا هلك قيصر فلا قيصر بعده والذي نفسي بيده لتنفق كنزوهما في سبيل الله " (p.269).

By Him in Whose Hands my life is:

According to Almaany Online Dictionary, the phrase '**By Him in Whose Hands my life is**', in Islamic Arabic culture, invoking Allah's name in this manner is an oath formula meaning He who owns my soul is Allah(Almaany Online Dictionary,n.d)

With regard to the context, the term that is being offered has a propositional sense; it represents Muhammad (peace be upon him) utilizing an oath by Allah to validate the emotional truth of what he is about to say. It indicates trust in Allah, the belief that Allah has his life, and the fact that he is taking this oath to attest to the truthfulness of what he says. Absi translated 'By Him in Whose Hands my life is' to 'والذي نفسي بيده' 'waladhi nafsi biadih' exactly as it is used in Arabic-Islamic culture.

In translating the sentence 'By Him in Whose Hands my life is', Absi depended on the functional equivalent strategy, which gave the same function effect of the source text into target text expressions, depending on Baker's strategies translation by cultural substitution is used here Absi cited the phrase directly from original cultural sources ,so the strategy used here is cultural substitution.

In Allah's cause:

The phrase 'in Allah's cause' in the provided context, refers to the purpose for which the treasures of Khusraw and Caesar will be spent. 'In Allah's cause' refers to committing resources, such as wealth, time, effort, or other assets, to Allah's cause.

In the provided context, Muhammad is making a prophecy concerning the downfall of Khusraw (Chosroes), the Persian emperor, and Caesar, most likely pointing to the Roman emperor. Muhammad predicts their disaster or downfall.

The phrase 'in Allah's cause' is mainly focused on its propositional meaning, showing true facts about spending resources to advance Islam's interests and goals.

Absi translated 'in Allah's cause' to ' في سبيل الله ' fi sabil Allah' "Everything that Allah has commanded from goodness"(Almaany Online Dictionary,n.d).

In translating the sentence 'In Allah's cause', Absi depended on the functional equivalent strategy, which gave the same function effect of the source text into target text expressions, Absi substituted the phrase directly from original cultural sources to help the reader understand effectively so the strategy used here is cultural substitution.

Example 15:

English text (source text):

"He was described as having been **shyer than a virgin in her boudoir**, yet the most stalwart of fighters in battle."(p. 197)

Arabic text (Target text):

وكان يوصف بأنه أشد حياءً من العذراء في خدرها، إلا أنه كان الأقوى عزيمته وأشجع المقاتلين في المعركة. (p.267)

The phrase '**shyer than a virgin in her boudoir**' is a symbolic phrase for someone who is extremely shy. In this context, the phrase is used to portray Mohammed's (peace upon him) shyness, comparing his shyness to that of a virgin.

Therefore, the term 'shyer than a virgin in her boudoir' relies primarily on its expressive meaning, emphasizing the emotions. As a result, the term "shyer than a virgin in her boudoir" emphasizes the thoughts, and views represented by the comparison used to describe the prophet's exceptional shyness.

Absi translated '**shyer than a virgin in her boudoir**' to 'أشد حياءً من العذراء في خدرها' 'ashadu hya'an min aladhra' fi khadriha' as mentioned in (Shabakat al'ulukat,.n.d) that on the authority of Abu Saeed Al-Khudri, may God be pleased with him: The Prophet, may God's prayers and peace be upon him, was more shy than a virgin in her boudoir this explanation referred to Ibn Al-Othaymeen in Explanation of Riyadh as-Salihin.

The translator tried to use the closest words in the target language to express the meaning by using the strategy of literal translation of meaning/using neutral words in the other hand, the strategy of cultural equivalence /cultural substitution could be observed here too because the phrase 'أشد حياءً من العذراء في خدرها' 'ashadu hya'an min aladhra' fi khadriha" is considered an Arab cultural description of someone with modest modesty or cultural adaptation because Absi adapted the phrases directly from original cultural sources .

Example 16:

English text (source text):

"He left behind, at the height of his success, a riding mule, his armor (which was mortgaged to a wealthy Jew), and a piece of land designated for **charity**." (p.197)

Arabic text (Target text):

"مات وهو في قمة مجده وقوته، ولكنه لم يخلف وراءه أي ثروة سوى بغلته التي كان يمتطيها، ودرعه (التي كانت مرهونة عند يهودي)، وقطعة أرض مخصصة للصدقة." (p.276)

The term 'charity' here refers to a particular use for a piece of land that was left. It denotes that a charity cause was the intended use of the property. The term 'charity' defines the act of giving or offering assistance to those in need, commonly in the kind of money, resources, or help.

Therefore, in the given context, the term 'charity' primarily carries an expressive meaning, reflecting the Prophet's charitable intentions and mindset. It highlights the prophet's intention and purpose in specifying the land for charitable values and the desire to make a positive impact on society.

In Longman dictionary, (2016, p. 285) charity is "Money or gifts given to help people who are poor, sick etc" (Longman dictionary, 2016, p. 285). While in Oxford (1998, p.118) is "to do work that will be of benefit to society"

Almuared al_Quareeb gave multi equivalents to charity as إحسان، صدقة، محبة " muhibuh ,sdaqah,'ihsan' (Almuared al_Quareeb, 2012,p. 75)

Absi translated 'Charity ' to صدقة as it's well-known in Islamic Arabic culture .

Absi found a corresponding word in the target language for the word 'charity' in the source language which is ' صدقة sadaqah ' The translator tried to use the closest words in the target language to express the meaning by using the strategy of literal translation of meaning/using neutral words.

Example 17:

English text (source text):

"To his one surviving daughter, Fatimah, he left the glad tidings that she would be the first of his family to join him in the **afterlife**: news in which she rejoiced." (p.197)

Arabic text (Target text):

"أما بالنسبة لابنته الوحيدة التي عاشت بعده وهي فاطمة، فقد ترك لها البشارة بأنها أول من سيلحق به من عائلته وتلك كانت بشارة أدخلت البهجة على نفسها" (p.276).

Afterlife:

According to the context presented, the Prophet Muhammad informed his daughter Fatimah that she would be the first member of his family to join him in the afterlife. This implies that Fatimah was informed or was assured that she would pass away first after her father's death.

The term 'afterlife' primarily refers to the propositional meaning rather than the expressive meaning in the context you supplied. It emphasizes the message's factual component. The term 'afterlife' in this context refers to the afterlife's reality.

Longman defined 'afterlife' as "life after death " (Longman Dictionary, 2014, p.33) well known in Arabic texts as " الحياة الآخرة alhayat alakhira ". The translator omitted its translation in order to prevent repetition that might occur in another language and the meaning is known from the context so the strategy used here is translation by omission.

Example 18:

English text (source text):

"the only obligation upon the Muslim is to pay the zakat, or poor- due." (p. 198)

Arabic text (Target text):

إلا أن ما يتوجب على المسلم دفعه شرعاً هو الزكاة أو حق الفقراء (p.278).

The term 'zakat', which derives from Islamic Arabic, refers to the Islamic custom of paying money or aiding those in need financially. And they do so in accordance with set rules and boundaries.

The term 'zakat' mainly refers to the propositional meaning that emphasizes the real or informative element of the content in the context given. The term 'zakat' in this context refers to an Islamic religious obligation to provide money to those in need financially in conformity with standards and rules.

Absi translated the word zakat into 'زكاة', a well-known term in Arab Islamic culture. He also gave an explanation at the bottom of the page as follows:

¹⁹⁰ الزكاة أحد أركان الإسلام الخمس إلى جانب الأركان الأخرى وهي النطق بالشهادة، والصلاة، وصوم رمضان، والحج ولكل منها أحكامها في الدين. ويعتقد المسلمون أن دفع الزكاة (وهي نسبة 2.5 %) تطهر الأموال بالطريقة ذاتها التي تطهر فيها الأركان الأخرى شخصية المسلم وحياته.

The payment of zakat is one of the five pillars of Islam, along with the shahada, prayer, Ramadan fasting, and Hajj. Each of these pillars has its own set of religious statutes. Muslims have the belief that paying 2.5 percent of zakat purifies wealth in the same way that the other pillars purify a Muslim's heart and way of life. (researcher's translation). Zakat is a culturally specific term; the translator loaned the word and presented some explanation. The strategy would be to loan word plus explanation / footnotes because the translator transcribed the term *zakat* then wrote a sufficient denotative and connotative meaning about the translated item at the bottom of the translated page as shown above.

Example 19:

English text (source text):

"The Arabic word **Zahid** has no English equivalent but is probably best translated as "**stoic**." Like the stoics, who assert that happiness depends upon **inner peace** rather than outward circumstances, *Zahid* considers material comforts to be nice but not necessary, and **find their pleasure from within**. Once such an overriding **peace** is discovered, material comforts tarnish into insignificance" (p.198).

Arabic text (Target text):

ولا يوجد مقابل لكلمة "زاهد" في اللغة الإنجليزية، ولعل أفضل ترجمة لها هي "رواقي **stoic**" وذلك لأن للمذهب الفلسفي الرواقي مذهب يؤكد على أن السعادة تتوقف على السكينة لا على الظروف الخارجية. * وهكذا يمكن للزاهد أن يعيش غنياً أو فقيراً، مريضاً أو معافاً، ومع ذلك يحتفظ بالسعادة بواسطة السكينة الداخلية لا المتع المادية، وبمجرد اكتشافه لمثل هذه السكينة العامرة تتعادل أمامه المنع المادية (p.278).

Zahid: زاهد

It's an Arabic word that has no English equivalent as Brown stated, but Brown wrote a translation for the word Zahid as 'stoic ', "turning away from it and leaving it for fear of reckoning or punishment, because of his contempt, lack, or embarrassment of it."(Almaany Online Dictionary,n.d). The strategy that the translator used here is a translation by loan words, the translator loaned the word 'Zahid' and he also translated its explanation.

Stoic: رواقي

Brown wrote this word as an explanation for the word Zahid, Almuared al_Quareeb defined 'ascetic' as ' زاهد ' (Almuared al_Quareeb, 2012, p.194.), Oxford defined "suffering pain or difficulty without complaining " with the Arabic equivalent صبور دون شكوى (Oxford Dictionary,1998, p.739). Stoic in Longman defined as "someone who doesn't show their emotions and doesn't complain when bad things happen to them "(Longman Dictionary, 2014, p. 1804). The strategy that the translator used here is translation by more neutral word.

The terms 'Zahid' and 'stoic' primarily have propositional meaning and convey the concept of an ascetic or pious person who practices self-discipline, and is part of worldly possessions, and material comforts. It informs us about the beliefs, values, and practices of individuals who are identified as Zahid.

Inner peaceسكينة

Pleasure from withinالسكينة الداخلية

Overriding peaceالسكينة العامرة

inner peace (السكينة): An internal state of calmness and harmony is referred to as inner peace.

Pleasure from within (السكينة الداخلية): finding happiness, or fulfillment on one's own rather than depending only on outside factors or material goods.

Overriding peace (السكينة العامرة): It denotes a deep sense of peace or inner calm that becomes the dominating state, greater than any outside factors.

As it focuses on the personal emotions, attitudes, and feelings related to these states of being, the emphasis in the context provided tends more toward the expressive meaning.

All these terms with their definitions excluded by Absi in one term which is 'السكينة' Alsakeena is the best equivalent to convey all these meanings (inner peace, pleasure from within and overriding peace.) Almaany Online Dictionary translated السكينة to "Reassurance, calmness and stability, peace of mind"(Almaany Online Dictionary,n.d).

One Arabic term could express all of these definitions effectively. Alsakina :the reassurance, farewell, resolution, and stillness that God Almighty descends into the heart of His faithful servant when he is troubled by intense fears, so he is not disturbed after that by what comes to him (Taj Al-Arous,2001, Part 35, p. 204).

the translator used the widespread equivalent 'السكينة' 'alsakeena ' that conveys the meaning of all these phrases (Inner peace, Pleasure from within, Overriding peace) accurately into the target language. The strategy would be translation by more general word, the translator addressed the widespread word that source contents are unable to be written accurately into the target language.

Example 20:

English text (source text):

"If money, comforts, and sensual pleasures enter their lives, well, that's great. But if not, well, that's okay too, for **patience and piety** are the true keys to peace and satisfaction." (p.198-199)

Arabic text (Target text):

فإذا كان المال ما يعزي النفس ويدخل البهجة إليها، فذاك أمر عظيم، وإن لم يكن كذلك، فلا ضير لأن الصبر والتقى بالنسبة للزهاد هما مفتاح السعادة والرضاء. (p.279)

In the context provided, the sentence indicates for the majority of people, the perfection in life is to have enough money, comforts, and sensual pleasures. However, the text additionally points out that even if they do not have such comforts, it is still okay because true peace and satisfaction can be obtained through patience and piety.

The basic idea in the statement supplied is a propositional meaning. The statement conveys the idea that the real secrets to happiness are patience and piety. It conveys information about what is seen to be crucial for achieving pleasure.

Patience, is "the ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed" (Cambridge Online Dictionary,n.d)

"Piety is a strong belief in Allah or a religion, shown by your worship and behavior"(ibid). While الصبر Alsaber in Almaany Online Dictionary means, waiting calmly and reassured, without complaining or rushing (Almaany Online Dictionary ,n.d).(Aleed ,n.d) expressed the meaning of piety التقى according to Alnadhem as though the pious person did things in this world to protect him from Allah's punishment on the Day of Resurrection, and there is no other way to defend oneself from Allah's fire on the Day of Resurrection but to work in obedience to Allah Almighty.
<https://shamela.ws/book/7734/269>

The strategy used here is translating by using a neutral word, Absi , the translator tried to use the closest words in the target language to express the meaning which are الصبر Alsaber and piety التقى.

Example 21:

English text (source text):

"As was the pagan Arabs' habit in such circumstances, **he drew lots** in order to divine whether or not to continue, and found the divination unfavorable"(p. 200).

Arabic text (Target text):

وكان الحدث فريداً بالنسبة لهذا الفارس الشهير ليعيده إلى وعيه وعليه فقد توقف واستقسم بالأزلام لتقرير ما إذا كان سيواصل سيره أم لا، كما كانت عادة العرب الوثنيين في مثل تلك الظروف (p.281).

In pre-Islamic times, people utilized arrows to guide them in particular issues and to pick one thing over another, by writing on them or by throwing them in different directions so that they would lead them to or stop them from taking specific pathways. This is how he decided whether or not to continue his mission in search of Muhammed to murder him.

The term has propositional meaning, the phrase describes the subject's action (drawing lots) "to make a decision by choosing from a set of objects such as pieces of paper or sticks " (Longman online dictionary,n.d). It indicates the specific method used to get direction or insight on whether to move on or not.

Absi translated the word '**drew lots**' to 'استقسم بالأزلام' aistuqsim bial'azlam ' in order to clarify the meaning of the Arabic expression استقسم بالأزلام aistuqsim bial'azlam, al'azlam الأزلام, small arrows, people of pre-Islamic times used to write 'I must do' on some of them, and 'I must not do' on others, then they put them in a bag or something similar. If one were confused about a certain matter, he would go to the bag inserting his hand into the bag and taking one of the arrows out. If it was written on it 'I must do', he went on with his need, and if it was written on it 'I must not do' then he held back.

It is clear that the strategy used here is a cultural substitution, Absi substituted the phrase **drew lots** into the cultural expression استقسم بالأزلام aistuqsim bial'azla

Example 22:

English text (source text):

"Even though he was not a Muslim, upon hearing such a promise from a man known to him as **“As-Saadiq Al-Ameen” (the truthful; the trustworthy)**, Suraqah gave up the chase and returned to Makkah, confident that one day the promise would be fulfilled" (p. 201).

Arabic text (Target text):

وعلى الرغم من أن سراقه كان عندها مشركاً، إلا أنه لدى سماعه ذلك الوعد من **"الصادق الأمين"** كف عن المطاردة وقفل عائداً إلى مكة وهو على ثقة من أن الوعد سوف يتحقق يوماً ما (p.281).

As-Saadiq Al-Ameen:

'As-Saadiq Al-Ameen' is an Arabic phrase that means 'the truthful; the trustworthy' in English. It is a term or adjective given to someone who is well-known for their integrity, honesty, and reliability.

The phrase 'As-Saadiq Al-Ameen' primarily carries expressive meaning rather than propositional meaning. By employing the expression 'As-Saadiq Al-Ameen,' the statement indicates respect, admiration, and trust in the person described. It expresses a favorable judgment of the person's character and their considered attributes of honesty and trustworthiness.

Al_sadiq Al_ameen it's an Arabic expression called to Muhammed (peace be upon him). Brown transliterated the words with additional explanation (the truthful; the trustworthy),.Almawrid al_Quareeb gave the English equivalent to Al_sadiq as (honest, sincere) (P.236). Al_ameen (faithful, loyal) (P.52).

But Absi wrote it as it is al-Sadiq al-Amin and omitted the definition for it because it is known in the Arab context and does not need a definition, consequently, the strategy used here would be translation by loan words without explanation.

Example 23:

English text (source text):

"On another occasion, a disbeliever named 'Utaibah ibn Abi Lahab made the poor the career choice of abusing the prophet, whereupon Muhammad supplicated, "O Allah! Set **one of Your dogs on him**."(p. 203)

Arabic text (Target text):

وفي مناسبة أخرى أساء مشرك يُدعى عتيبة بن أبي لهب معاملة النبي شفويًا وجسديًا متوجًا ذلك يجذب النبي بشدة حتى قد قميصه، ومحاولة البصق في وجهه. فدعا محمد قائلاً: "اللهم سلط عليه كلباً من كلابك"(p.285)

In this situation, the statement 'Set one of Your dogs on him' is credited to the Prophet Muhammad (peace be upon him) as a request for Allah's punishment against Utaibah ibn Abi Lahab, who assaulted or insulted the Prophet Muhammad (peace be upon him). In this context, the phrase 'Set one of Your dogs on him' has an expressive meaning rather than a propositional meaning. It is considered a metaphorical prayer for Allah's punishment or retribution against 'Utaibah ibn Abi Lahab' who has wronged or insulted the Prophet Muhammad. The term 'dog' is not meant to be taken literally but symbolizes divine help and assistance.

It might be noticed at first glance that the translation is literal translation using a strategy of translation by more neutral and less expressive words but the truth is that the translator adapted the original text from the corresponding culture and language, by inferring from books of biography such as Ibn Hisham's book The Prophet's Biography. It turns out that the strategy is cultural adaptation or cultural substitution. It involves finding in the target culture equivalent concepts, references, or expressions that carry the same meaning as the original cultural elements.

Example 24:

English text (source text):

"Despite the guarantee of paradise, Muhammad stood two-thirds of the night **in prayer**, until his feet swelled and cracked. When asked, "Hasn't God forgiven you that which is before you and that which is behind you?"—Muhammad replied "Should I not be a thankful servant?" (pp.212-213)

Arabic text (Target text):

"فعلى الرغم من ضمانه لدخول الجنة اعتاد محمد أن يقوم ثلثي الليل متهجداً حتى تفتطرت قدماه وعندما كان يُسأل: "ألم يُغفر لك ما تقدّم من ذنبك وما تأخر؟ كان محمد يجيب: "أفلا أكون عبداً شكوراً؟" (p.294).

In this context, it is stated that the Prophet Muhammad (peace upon him) despite his guarantee of paradise spent the majority of his night praying. He would spend most of the night standing in prayer, to the point that his feet would swell and crack from the lengthy worship.

The term '**in prayer**' propositional meaning that refers to delivering factual information. In the context of 'in prayer' it refers to the specific action of praying. It refers to the act of devoted prayer, which often includes night prayers and supplications.

Absi converted the idea of the night praying as appeared in the source context to the word 'متهجداً' 'mthjdan', the word tahajod is an Arabic Islamic word that means "a supererogatory prayer during the night" (Almaany Online Dictionary, n.d).

The strategy used here is a cultural substitution, Absi substituted the phrase '**in prayer**' into the Islamic cultural expression 'متهجداً' 'mthjdan'. In addition, it might be another appropriate strategy is paraphrasing related words because the translator paraphrased the word '**in prayer**' with more related equivalence.

Example 25:

English text (source text):

"But then why did he suffer the tortures and indignities that accompanied his claim to prophethood, if not for wealth or power? The answer, for Muslims, is that he strove not for the comforts of this temporal world, but **for the rewards of the next**" (p.219)

Arabic text (Target text):

"لماذا إذا تعرّض محمد للتعذيب والإساءات، إن لم يكن ذلك من أجل الثروة والملك؟ الجواب بالنسبة للمسلمين، إنه جاهد لا من أجل متع هذه الدنيا، بل من أجل ثواب الآخرة. (ص.302).

The expression 'for the rewards of the next' refers that Prophet Muhammad's deeds prophet were motivated by his desire to attain the blessings and paradise in afterlife. therefore, when it is mentioned that Prophet Muhammad suffered hardships because his ultimate aim was not the pursuit of worldly wealth or power. Instead, his motivation was seeking the rewards and blessings promised by God in the afterlife.

The phrase 'for the rewards of the next', when used in this context, has the propositional meaning that the Prophet Muhammad's motivations and deeds were motivated by his desire to obtain rewards in the afterlife or the next world. By 'next' in the phrase 'for the rewards of the next', is meant to refer to anything after this life, such as heaven, paradise, Jannah, or Allah's satisfaction, etc. ثواب الآخرة thawab alakhira means reward and compensation in the afterlife (Almaany Online Dictionary,n.d).

The strategy used here is a cultural substitution, Absi substituted the phrase '**for the rewards of the next**' into the Islamic cultural expression من أجل ثواب الآخرة men ajli thawab alakhira. Also, it might be another appropriate strategy is paraphrasing related words because the translator paraphrased the word '**the rewards of the next**' with more related equivalence which is ثواب الآخرة thawab alakhira.

Example 26:

English text (source text):

"In both cases the emotional argument boils down to Muhammad's critics saying he could not have been a prophet because he had sinned ,waged war, endorsed **polygamy**, required women to cover their hair, outlawed alcohol, or whatever" (p. 225).

Arabic text (Target text):

"وفي كلتا الحالتين أن المناقشة العاطفية تتلخص في اتهام نقاده له بأنه لم يكن أهلاً للنبوّة لأنه ارتكب الزنى وشنّ الحروب، وأقر **بتعدد الزوجات**، وأرغم النساء أن يغطين رؤوسهن، وحرّم شرب الخمر، وما إلى ذلك.(p.309)

In the context of the term provided, it suggests that one of the criticisms or objections raised against Muhammad's prophethood is related to his acceptance of polygamy which means married for more than one wife.

The term 'polygamy' has a propositional meaning rather than an expressive sense; it defines the act or situation of being married to more than one wife at the same time.

'Polygamy ', "the practice of having more than one wife at the same time" (Longman Online Dictionary,n.d).(Aletal,2022, para. 1) elaborated the meaning of the expression 'تعدد الزوجات' 'taeadud alzawjat' as a jurisprudential term that indicates the permissibility of a man to have more than one wife in his marriage, provided that they do not exceed four. <https://mawdoo3.com/>.

The strategy used here is a cultural substitution, Absi substituted the term '**polygamy**' into the Islamic cultural expression **تعدد الزوجات** 'taeadud alzawjat'

Example 27:

English text (source text):

"And let's ask ourselves, why did God send prophets, anyway? To pat everyone on the back and tell them they're doing everything right, or to guide mankind away from our wayward desires and back **to the path of His design**, whether to our liking or not?" (p. 225)

Arabic text (Target text):

ولنسأل أنفسنا السؤال الهام وهو : لماذا أرسل الله الرسل أصلاً؟ كي يُرَبِّتُوا على كتف كل فرد ويقولوا لهم إنهم ماضون في الطريق الصحيح؟ أم لكي يأخذوا بيد بني البشر بعيداً عن دروب الغي والدنيا إلى درب الاستقامة الذي ارتضاه الله لعباده شاء من شاء وأبي من أبي؟. (p. 310).

The phrase 'the path of His design' it suggests that prophets were sent by Allah to guide mankind away from their wayward desires and towards the path that Allah wanted for them, it emphasizes the idea that prophets' mission is to guide people and mankind as a whole towards a life that is in accordance with Allah intention, teachings.

The phrase 'the path of His design' might carry expressive meaning rather than propositional meaning, because it does not convey the meaning of a real path or road but it expresses the path of righteousness and Islamic laws, which contains the rituals, morals, and acts of worship that Allah commanded His servants to follow.

darab aliastiqamat aladhi artadah allah libadih, this includes the practices, ethical standards, and acts of commitment established by Allah for His people.

The appropriate strategy is paraphrasing related words because the translator paraphrased the word '**the path of His design**' with more related words which is 'درب الاستقامة الذي ارتضاه الله لعباده darab aliastiqamat aladhi artadah allah libadih'.

Example 28:

English text (source text):

"during **the battle**, the tribe of Bani Qurai'tha betrayed their treaty and offered a gap in the Muslim defenses to the attacking pagan Quraysh, through which the Quraysh could assault the Muslims from an undefended side." (p. 226)

Arabic text (Target text):

"ولكن وخلال وقوع **الغزوة** حرق يهود بني قريظة المعاهدة ووفروا ثغرات في حصون المسلمين الدفاعية نفذ عبرها مهاجمو مشركي قريش واستطاعوا أن يشنوا هجوماً على المسلمين على الجانب غير المحصن. ولكن الخطة أخفقت وقام المسلمون بجس بني قريظة لخياتتهم". (p.312).

The battle referred to is known as the Battle of the Trench (also called the Battle of Khandaq). It was a historic event during the time of Prophet Muhammad in Medina.

The word battle means "a fight between opposing armies, groups of ships, groups of people, etc., especially one that is part of a larger war"(Longman Online Dictionary,n.d).

Invasion, in terminology means: fighting enemies, but in Sharia law it specifically refers to fighting polytheists, and biographers have defined it as an army of Muslims intending to fight polytheists under the leadership of the Prophet(peace be upon him) <https://alseerahalnabaweyah.com/r>.

Almawrid Alquareeb defined the term الغزوة alghazwa through several vocabularies such as invasion ,incursion raid , foray , attack, assault ;conquest.(Almawrid Alquareeb, 2012, p. 293).

The word battle has a propositional meaning, because it conveys real meaning within the context. There was a real battle between two groups Muslims and non- Muslims and it has specified name called 'Ghazwa Al- Khandaq'.

The strategy used here is a cultural substitution, Absi substituted the term '**the battle**' into the Islamic cultural expression الغزوة alghazwa.

Example 29:

English text (source text):

"Okay, buuut . . . so what? These my-prophet-is-better-than-yours arguments don't work, for a number of reasons. To begin with, there is no contest between Jesus Christ and Muhammad in the Islamic religion—both are **recognized as prophets**"(p. 228).

Arabic text (Target text):

"حسناً .. ولكن ولو كان ذلك وقع حقاً؟ فهذه المجادلات التي تقوم على مقولة "إن نبينا أفضل من نبيكم" تنهار إذا ما عرضت على التحليل العقلي الخالص لأسباب عدة أولها أنه ليس هناك في الدين الإسلامي نزاع بين المسيح عيسى ومحمد ... فالإسلام يعترف بهما نبيين مصطفىين". (p.314).

The term 'prophets' refers to those whom Allah selected to be His messengers and to lead their people. They are needed in directing people towards goodness and faith. For instance, Jesus the Messiah is revered as an acknowledged leader and prophet in Christianity, and the faith is built upon his teachings and behavior. Prophet Muhammad is revered in Islam as the last prophet, selected by Allah to spread the message of Islam throughout the world. Both of these individuals are regarded as prophets in the Islamic religion.

The term 'prophets' carries propositional meaning, it denotes individuals who are recognized as messengers chosen by Allah to transfer His teachings.

The word 'نبي' 'nabi' means the possessor of prophecy who informs about God, and he is a person whom God chooses from his creation to reveal a religion or law to him, whether he is commissioned to inform or not.(Almaany Online Dictionary,n.d).

The word 'المصطفى', 'almustafa' refers to a person who is chosen and preferred over others (Almaany Online Dictionary,n.d). Absi added the word 'المصطفين' 'almustafeen' to his translation in which there is no such equivalent in the source text but he added it to make the target context more appropriate to the target readers.

The appropriate strategy used here is paraphrasing using unrelated words because the translator paraphrased the expression 'recognized as prophets' with unrelated expressions which are 'نبيين مصطفىين' 'nabeaeni mustafeen'.

Example 30:

English text (source text):

"They had already believed Muhammad to be the foretold **final prophet**, and they had witnessed the long list of miracles that occurred both through him and around him, so they most likely would have honored a claim to divinity" (p. 230).

Arabic text (Target text):

لقد كان بوسع محمد بهذه المناسبة القيام بمزاعم مماثلة وكان يمكن لأتباعه ببساطة أن يصدّقوها. فقد صدّق هؤلاء محمداً في قوله إنه خاتم النبيين، وكانوا قد شهدوا على سلسلة المعجزات الطويلة التي أجريت على يديه أو حدثت من حوله (p.316).

The term 'final prophet' refers to the belief in the Islamic religion that Prophet Muhammad is the last and final prophet. Muslims believe that Allah chose Prophet Muhammad to bring us the final revelation, known as the Qur'an, which replaces and completes the messages of previous prophets.

In the context of the term 'final prophet' conveyed propositional meaning refers to factual informational. When discussing the concept of the final prophet, the term denotes the belief that Prophet Muhammad is considered to be the last and ultimate prophet in Islam, chosen by Allah to deliver the final revelation. It communicates objective information about the status and role of Prophet Muhammad.

The phrase 'final prophet', means the last and final prophet supersedes and completes the messages of earlier prophets.

خاتم النبيين khatam alnabeen, Al-Tabari said: the prophet Mohammed is the final prophets , who sealed the prophecy. Given this, it will not be for anyone after him until the day of resurrection (Islamweb.,n.d). <https://www.islamweb.net/ar/article>

The strategy used here is a cultural substitution, Absi substituted the phrase '**final prophet**' into the Islamic cultural expression 'خاتم النبيين' khatam alnabeen . Moreover, it might be another appropriate strategy is paraphrasing related words because the translator paraphrased the word '**final prophet**' with more related words which are خاتم النبيين khatam alnabeen.

Example 31:

English text (source text):

"But he didn't. Despite the sexual freedoms that must have tempted any man of youth and vigor, Muhammad remained **chaste** until his first marriage, at the age of twenty-five. His reputation was one of temperance, not licentiousness." (p. 232)

Arabic text (Target text):

ولكنه لم يفعل ذلك. ففي شبابه حتى سن الخامسة والعشرين، وقبل الزواج ظل **محصناً** على الرغم من الحرّيات الجنسية التي لا بد أنّها قد أغرت كل رجل ذي شباب وعنفوان وبدلاً من ذلك فقد عُرف بضبط النفس والمحافظة. (pp. 319-320)

The term 'chaste' refers to someone who does not engage in any sexual behavior outside of marriage. Muhammad (peace be upon him) remained chaste until the age of twenty-five, when he married for the first time to Khadija. His reputation was one of moderation rather than licentiousness.

The word 'chaste' in the context relates to Muhammad's state of abstinence from sexual activity up until his first marriage and also has a propositional sense. It transmits accurate information around his actions.

Oxford dictionary (1998) defined the term '**chaste**' as :

1. "Never having had a sexual relationship ,or only with your husband /wife".(p. 119)
2. "Not involving thoughts and feelings about sex." In addition to Arabic equivalents عفيف ، طاهر ، محصن (p. 119)

Also chaste has been defined in a Dictionary of Religious Terms by similar equivalents mohsan ,afeef, taheer (1997, p. 21)

Absi translated the word '**chaste**' to محصن mohsan because it is the most appropriate Islamic cultural used equivalent in such religious contexts.

The strategy used here is a cultural substitution, Absi substituted the phrase '**chaste**' into the Islamic cultural expression محصن mohsan .

Example 32:

English text (source text):

"Another wife, Zainab bint Jahsh, bore the social stigma of having been divorced from a **freed slave**. For these reasons alone, we can dismiss lust as a factor in most of Muhammad's marriages. "(p. 232)

Arabic text (Target text):

"وأما زوجه زينب بنت جحش فقد كانت المرأة التي كانت تحمل الوصمة الاجتماعية كونها كانت مطلقة من

عبد معتوق" (p.320).

A 'freed slave' is someone who was previously enslaved but was awarded freedom or was released from slavery. According to the context, Muhammad's wife, Zainab bint Jahsh, had a previous marriage to a freed slave. The phrase 'freed slave' has historical and social implications.

The basic meaning given by the phrase 'freed slave' is propositional. It refers to someone who was previously enslaved but has now been released. The term refers to historical and factual circumstances.

Freed : "able to do things without being controlled. حُر " (Cambridge Online Dictionary,n.d)

"Slave :someone who is owned by someone else and has to work for them .عبد" (ibid).

'عبد' 'abed' "Slave, someone whose slave belongs to someone other than Allah Almighty .(Almaany Online Dictionary,n.d)

'معتوق' 'matooq' "Emancipation, the opposite of slavery, which is freedom.(ibid).

The direct meaning for the word 'freed slave' is عبد محرر abid muharar but instead of that absi used the expression 'عبد معتوق' 'abd matooq' because it is used widely in Arabic cultural contexts .

The strategy used here is a cultural substitution, Absi substituted the phrase 'freed slave' into the Islamic cultural expression 'عبد معتوق' 'abd matooq'.

Example 33:

English text (source text):

"Thirteen centuries before the developed West awarded women their rights to **inheritance**, property ,marital choice, and equality in education and religion, the Holy Qur'an commanded such rights" (p. 233).

Arabic text (Target text):

ومن جهة أخرى نقول إن الوحي الذي جاء به محمد قد يطالب ولأول مرة في التاريخ بوجود احترام النساء والزواج بمن بالطرائق الرسمية الضرورية. فقبل ثلاثة عشر قرناً من منح المرأة في الغرب المتطور حق الميراث، والتملك، ورفض عروض الزواج التي لا تروق لها، والمساواة في التعليم والدين، أمر القرآن الكريم بمنحها مثل تلك الحقوق. (p.322).

The term 'inheritance' in this context refers to the to move property, assets, or rights from one individual to another after the death of the first owner. It denotes the distribution of wealth, belongings, or resources among heirs or beneficiaries in accordance with legal or Islamic rules.

The basic sense given by the phrase 'inheritance' is propositional. It denotes the legal right to inherit property or assets. The term describes an actual matter.

Inheritance, "money or things that you get from someone after they die" (Cambridge Online Dictionary,n.d).

الميراث almerath: what a person leaves to his heirs in terms of money and rights(Islamweb.,n.d) <https://www.islamweb.net>

إرث erith , Inheritance ,heritage(Almawrid Alquareeb, 2012, p. 28).

The strategy used here is translating by using neutral word, Absi, the translator tried to use the closest word in the target language to express the meaning which is الميراث almerath .

Example 34:

English text (source text):

"He commanded us to be truthful in speech, to keep our trusts, to strengthen our family bonds, to be good to our neighbors, **to avoid the prohibitions** and blood, and to avoid all indecencies, lying, theft of the orphan's money, and the slander of chaste women." (p. 239)

Arabic text (Target text):

"وأمرنا بصدق الحديث وأداء الأمانة، وصلة الرحم وحسن الجوار، والكف عن المحارم والدماء، ونهانا عن الفواحش وقول الزور، وأكل مال اليتيم وقذف المحصنة" (p.330).

The term 'to avoid the prohibitions' refers to avoiding from engaging in forbidden acts or behaviors in the current context. It is about adhering to moral, religious, or ethical norms and preventing from activities considered immoral or sinful by Islamic religious teachings.

The primary meaning given by the phrase 'to avoid the prohibitions' is propositional. It refers to the advice for people to stay away from engaging in forbidden actions.

To avoid : "to prevent something from happening or to not allow yourself to do(Cambridge Online Dictionary,n.d).

Prohibitions : "a law or rule that officially stops something from being done, or the fact of not being allowed by official rules or laws." (ibid)

'الكف عن المحارم', 'alkafu an almaharim' :

المحارم almaharim means what forbidden by Allah both minor and major sins, such as looking to something that Allah prevents to look to , mingling, adultery, usury, bribery, injustice, theft, backbiting, gossiping, preventing what Allah has commanded to be fulfilled. It is a general term that includes sins of all kinds (Al'iislam suaal wajawab.,n.d) <https://islamqa.info/ar/answers/>.

الكفُalkafu : "abstain and turn away"(Almaany Online Dictionary,n.d)

The strategy used here is a cultural substitution, Absi substituted the phrase ' to avoid prohibitions' into the Islamic cultural expression ' الكف عن المحارم ' alkafu an almaharim.

4.4. Findings:

Table No (3)

The selected phrases analyzed in the above examples with their potential strategies applicable to the models used in this study:

NO	Source Text /English language	Target Text /Arabic language	The Appropriate Strategy
.1	GOD'ED?	من وجدوا الله	Translation by paraphrasing related words
.2	the miracle of the star	بزوغ نجمه	Translation by paraphrasing related words
.3	the miracle of the star	معجزة النجم	Translation by more neutral and less expressive
.4	a respected Jewish	الأحبار الثقات	Translation by cultural substitution
.5	of a vicious camel,	فاغرا فاه	Translation by paraphrasing unrelated words

.6	Her eyes were apparently blinded to his presence	ولكن عيناها عَمِيَتْ عن رؤيته.	Translation by cultural substitution
.7	divine protection	الرعاية الإلهية	Translation by more or general words
.8	Don't be downcast	لا تحزن	Translation by cultural substitution
.9	weapons	عتاد	Translation by more or general words
.10	Quraysh	قريش	Translation by loan words or loan words plus explanation
.11	Confusion seize their faces	شاهت الوجوه، شاهت الوجوه	Translation by cultural substitution
.12	revelation	الوحي	Translation by more neutral and less expressive

.13	the words glorifying Allah	الكلمات التي تعظم الله	Translation by more neutral words
.14	Al-Isra' w'al-Mir'raj	الإسراء والمعراج	Translation by loan words
.15	blessings	البركة	Translation by more neutral and less expressive
.16	of non-productive sheep	شاة عجفاء	Translation by cultural substitution
.17	supplanted,	دعا	Translation by more neutral and less expressive
.18	and the strongest eye he can see with.”	وأحدها بصرا	Translation by paraphrasing related words
.19	called for rain	استسقى	Translation by cultural substitution
.20	around us, but not upon us	حوالينا ولا علينا	Translation by cultural substitution

.21	By Him in Whose Hands my life is	والذي نفسي بيده	Translation by cultural substitution
.22	in Allah's cause	في سبيل الله	Translation by cultural substitution
.23	shyer than a virgin in her boudoir	أشد حياءً من العذراء في خدرها	Translation by cultural substitution
.24	charity.	الصدقة	Translation by more neutral and less
.25	Afterlife	-	Translation by omission
.26	<i>zakat</i>	الزكاة	Translation by loan words or loan words plus explanation
.27	Zahid	زاهد	Translation by loan words or loan words plus explanation
.28	Stoic	رواقي	Translation by loan words or

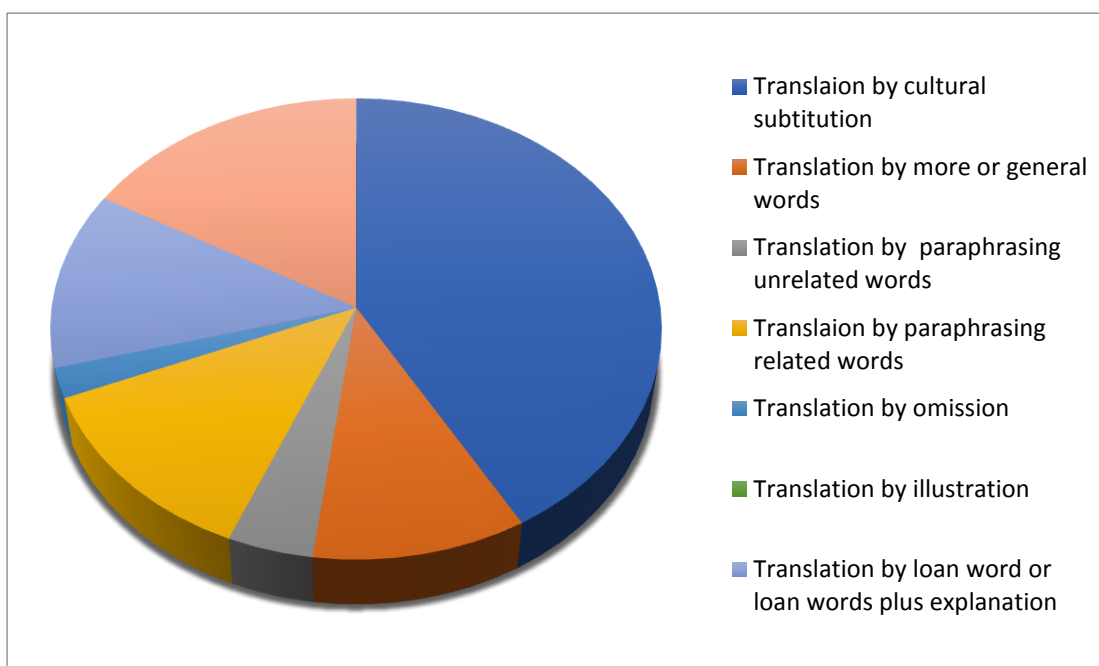
			loan/ words plus explanation
.29	inner peace	السكينة	Translation by more or general words
.30	Pleasure from within	السكينة الداخلية	Translation by more or general words
.31	Overriding peace	السكينة العامة	Translation by more or general words
.32	patience and piety	الصبر والتقوى	Translation by using a neutral word
.33	he drew lots	واستقسم بالأزلام	Translation by cultural substitution
.34	As-Saadiq Al- Ameen” (the truthful; the trustworthy)	الصادق الأمين	translation by loan words
.35	One of Your dogs on him.	كلباً من كلابك	Translation by cultural substitution

.36	in prayer	متهجدا	Translation by cultural substitution + Translation by paraphrasing unrelate words
.37	for the rewards of the next	من أجل ثواب الآخرة	Translation by cultural substitution + Translation by paraphrasing related words
	polygamy	تعدد الزوجات	Translation by cultural substitution
.38	to the path of His design	إلى درب الاستقامة الذي ارتضاه الله لعباده	paraphrasing related words
.39	the battle	الغزوة	Translation by cultural substitution
.40	recognized as prophets	يعترف بهما نبيين مصطفىين	Translation by paraphrasing using unrelated words
.41	final prophet	خاتم النبيين	Translation by cultural substitution + Translation by paraphrasing

			related words
.42	chaste	محصناً	Translation by cultural substitution
.43	freed slave	عبد معتوق	Translation by cultural substitution
.44	inheritance	الميراث	Translation by using a neutral word
.45	to avoid the prohibitions	والكف عن المحارم	Translation by cultural substitution

Chart No (1)

The frequency of translation strategies:



The attached chart showed the extent of the translation strategies for translating equivalence at the word level and above word level in translating religious register from English to Arabic in Laurence B. Brown's book 'God'ed' and its translation in Monther Absi's book 'من وجدوا الله'.

4.5. Discussion of Findings:

From Baker's (2018) list of strategies (used by professional translators), cultural substitution was the most frequently used strategy in translating religious registers followed by translation by more neutral and less expressive words. Translation by paraphrasing related words comes with translation by loan words or loan words plus explanation, translation by more general words, and the last frequently strategies used were translation by omission and translation by paraphrasing unrelated words. The findings also revealed that the translation by illustration strategy was not used.

According to the findings, this translator has used almost all of Baker's translation strategies (except translation by illustration) for translating equivalence at the word level and above word level in translating religious register from English to Arabic in Laurence B. Brown's book 'God'ed' and its translation in Monther Absi's book 'من وجدوا الله'.

Based on the results, from Baker's (2018) strategies, translation by cultural substitution followed by translation by more neutral and less expressive words then translation by paraphrasing related words. Translation by loan words or loan words plus explanation can be considered the most effective strategies in translating religious registers because they made such text comprehensible for the readers of the target text by using.

In comparison with Abou-Seri (2013) study on the subject of equivalence in translating religious text, the researcher observes similarities in certain aspects, and there are differences in other aspects as follows:

As Abou-Seri emphasized in her study, the researcher in this study emphasized the necessity of returning to the original sources of religious contexts in translating religious texts. Abou-Seri also indicated in her study that strategies like translation by paraphrasing related words and using a loan word or a loan word plus explanation were the most effective strategies in translating religious texts, while the current study

discovered that cultural substitution was the most frequently used strategy in translating religious registers followed by translation by more neutral.

Referring to the objectives of the current study, the researcher thinks that achieving equivalency in translating religious text can be achieved by focusing on the form and context in addition to referring to the originals of the religious contexts. The researcher also thinks that the most appropriate strategies used while translating equivalence at the word level and above word level in translating the English religious register in Laurence B. Brown's book 'God'ed' to the Arabic version are cultural substitution and translation by more neutral words.

The researcher also thinks in the current study that Absi did well in translating the book, and the most important way of his success was his return to the original Islamic texts to keep up with the context.

Chapter 5
Conclusion and Recommendations

Chapter 5

Conclusion and Recommendations

Conclusion:

This analytical study has aimed to analyze some problems equivalence at the word level and above word level in religious translation suggesting some solutions and strategies to help students and researchers of translation studies and the researcher herself to follow during their work in translation such religious field. It showed some processes that enable translators to produce target context that has a similar effect on readers as source language context. In translation studies generally, the question which the issue of translation revolves around 'how to create a similar impact of the source language on the receivers of the target language?' in other way, what are the main procedures and strategies used while translating any kind of texts to reach the intended impact?

Creating an equivalent is of a paramount importance for translators' tasks because it enables translators to link distinctions between nations. A number of scholars have identified the concept of equivalence and focused on applying it to the contexts of both the source and target languages. As a result, it is reasonable to conclude that translation is a method that must meet some of the fundamental factors in both the target and source texts.

The translated text will be correct and accurate if the translation process meets all of these factors. Translating religious registers, in particular, should be acceptable and preserve the original text's spirit of the language.

Summary and Recommendations of Literature Review Chapter:

1. It may be observed that translation is a process in which a number of fundamentals must be satisfied, including text and context fundamentals in both the source and target texts. If the process of translation passes all these fundamentals, it will be feasible to translate the text correctly and accurately.
2. Religious translation, according to the authors, is not the same as other types of translation. It is one of the most challenging types of translation because religious texts have specific patterns that may not be found in the target language and it necessitates a higher level of precision, care, and attention as summarized in

Mahmoud's study *Challenges of Translating Islamic Religious Items from Arabic into English* (2015)

3. It was pointed out that machine translation in translating religious texts and it was concluded that machine translation needs more improvements in order to reach accuracy and effectiveness as summarized in '*Google Translation Service Issues: Religious Text Perspective*' by Tariq Rahim Soomro, Gul Ahmad, and Muhammad Usman, published in (2013).
4. When it comes to cultural terms, translators must be familiar with the translation method that can be employed when translating a cultural word that the reader will find acceptable and clear. Translators must also be familiar with the meaning equivalent of the cultural terms used in the translation
5. Religious registers should be translated in a way that is suitable and in keeping with the original text's context.
6. Previous studies presented a variety of recommendations, all of which centered on one primary point: translators must be aware of the form and context of the text in order for the intended meaning to be effectively conveyed to the receivers.

Summary and Recommendations of Analysis and Discussion Chapter:

1. Based on the findings, Baker's (2018) strategies of translation by cultural substitution and translation by more neutral and less expressive words are the most effective in translating religious registers because they make such text comprehensible for readers of the target text.
2. The source language of Brown's book was adapted from Arabic-Islamic resources, Absi actually returned them back to their original by using the same original narrations like making backward translations of the text.
3. The information gained from this study can be useful for translators, translation teachers, and translation students in that it will help them develop the way they translate with special attention to translating religious texts, and will allow them to have a wider perspective when translating religious texts.

Recommendations:

1. It is better to understand the theories of translation in general and equivalence in particular.
2. It is necessary for translators and translation students to learn about the strategies and possible solutions for translation problems.
3. Limiting ourselves to the applied aspect without getting to know the theoretical aspects of translation science delays the process of professionalizing translation. Rather, both aspects of the study of translation must be addressed in order to reach the degree of professional translation.
4. The researcher concluded from the theories and studies mentioned in her study that scholars and theorists differed in naming the strategies, but they all agreed that determining the context of the original text and the target text is the mechanism that achieves translation accuracy and quality.
5. The most important finding of the researcher is that the context imposes a specific strategy, not the word or expression itself.
6. Through Absi's translation of Brown's book, the highest used method for translating religious or cultural texts, in general, is to refer to sources similar to the context to be translated, as Absi did by referring to books of the Prophet's biography and books of hadiths and some of them. Reliable sources for transmitting Islamic historical events.

Suggestions for Further Research:

Based on the limitations or gaps found in the current study, the researcher strongly recommends further investigation into the area of religious register translation.

These recommendations may include the following three levels.

1. Investigating equivalence at textual level in English –Arabic religious register in religious works translated from English to Arabic and vice versa.
2. Investigating equivalence at the grammatical level in English –Arabic religious register in religious works translated from English to Arabic and vice versa.
3. Investigating equivalence at the pragmatical level in English –Arabic religious register in religious works translated from English to Arabic and vice versa.

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الملخص

دراسة المكافئ اللغوي في النصوص الدينية المترجمة من الإنجليزية إلى العربية في ترجمة منذر

عبسي لكتاب (مَنْ وجدوا الله) ل لورانس بي براون (رسالة ماجستير) (2023)

إعداد:

سمية علوي العطاس

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الأستاذ الدكتور حسين علي حبتور

تركز هذه الدراسة على تحليل المكافئ اللغوي في النصوص الدينية المترجمة من الإنجليزية إلى العربية في ترجمة منذر عبسي لكتاب (God'ed?)، وتهدف هذه الدراسة إلى معرفة الاستراتيجيات التي من الممكن أن المترجم عمل بها للوصول إلى مكافئ لغوي للنص الأصلي على مستوى الكلمة المفردة، بالإضافة إلى تعبيرات أخرى بهدف الوصول إلى المعنى المقصود.

تهدف هذه الدراسة أيضاً إلى حث طلبة الترجمة والباحثين في ذات المجال إلى تطبيق الاستراتيجيات ذات الفاعلية في الترجمة، ولاسيما في السياقات الدينية من الإنجليزية إلى العربية، مع لفت النظر إلى نظرية المكافئ في عملية الترجمة.

استخدمت الباحثة في هذه الدراسة نهج البحث النوعي، مستخدمةً أساليب المقارنة والتحليل والوصف، كما خضعت هذه الدراسة إلى عينة بحث مكونة من (35) مثلاً مستخلصاً منهم (46) تعبيراً، تم اختيارهم من الفصل الثالث المسمى بـ (إثبات النبوة)، بالإضافة إلى كلمة (God'ed) الموجودة على غلاف الكتاب. كما اشتمل التحليل على مقارنة النص الأصل بالنص المترجم؛ ومن ثم استخلاص الاستراتيجيات التي من الممكن أن المترجم استخدمها في عملية إيجاد المكافئ للعينة المختارة.

استعانت الباحثة بكتاب مني بيكر (In Other Words) مرجعاً أساسياً للإطار النظري والتحليلي، بالإضافة إلى دراسات أخرى ذات العلاقة. واستناداً إلى نتائج تحليل الدراسة الحالية؛ توصلت الباحثة إلى أن استراتيجية "البديل الثقافي" واستراتيجية "استخدام الكلمات الأكثر حيادية" هما من أكثر الاستراتيجيات فاعلية في ترجمة السياقات الدينية؛ لأنها جعلت النص الهدف أكثر فهماً لقراءه.

كما أكدت الباحثة ما توصلت له دراسات أخرى ذات الصلة بأن مراعاة الكلمة وسياقها المرتبط بها يؤدي إلى المعنى الصحيح بدقة.

دراسة المكافئ اللغوي في النصوص الدينية المترجمة من الإنجليزية إلى
العربية في ترجمة منذر عبسي لكتاب (مَن وجدوا الله) "الإسلام خاتمة
الوحي"

دراسة مقدمة إلى كلية الدراسات العليا بجامعة الريان لاستكمال متطلبات نيل درجة
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