

Lecture 1

Now how would you translate such a proverb '*out of sight, out of mind*' into Arabic? Is it A, B, C, D, E, F or something else?

- A. خارج عن البصر، خارج عن العقل
- B. بعيداً عن الأنظار، بعيداً عن العقل
- C. بعيداً عن بصرك، بعيداً عن عقلك
- D. بعيداً عن العين، بعيداً عن القلب
- E. بعيد عن عينك، بعيد عن قلبك
- F. البعد جفاء، والقرب رخاء
- G. إلخ.....

□ **Mother Nature is angry'**, now how would you translate such expression into Arabic as a creative translator? Is it A, B, C, D, E, or something else?

- A. الطبيعة الأم غاضبة
- B. الكون غاضب علينا
- C. الآلهة غاضبة علينا
- D. ربنا غاضب علينا
- E. ربنا غاضب

- ❑ **'bathroom'**, now how would you translate such expression into Arabic as a creative translator? Is it A, B, C, D, E, F , any one would do or something else?

A. المراض

B. بيت الخلاء

C. بيت الراحة

D. بيت الغائط

E. الحمام

F. محل الأدب

G. إلخ.....

- ❑ Now how would you creatively translate the following Arabic line taken from the Prophet's (PBBUH) farewell sermon into English? Is it A, B, C, D, E, F or something else?

أيها الناس، اسمعوا قلبي، فإني لا أدري لعلي لا ألقاكم بعد عامي هذا بهذا الموقف أبداً.

- A. O people, listen to say, I do not know not to meet you after the years that this situation never.
- B. "O People! Listen carefully to what I say, for I don't know whether I will ever meet you again here after this year."
- C. You people, listen to my speech. I don't know whether I will ever see you again in this place.
- D. People of Makkah, listen to me. I don't know if I am going to be with you here next year.
- E. O pilgrims! Listen to my sermon. I am not sure whether I will be with you here next year.
- F. Etc...

L1 Practical A

Translate the following couple of poetry lines into Arabic. Use your own imagination!

When he smells the scent of the rose, he wants to see it,

When he sees the face of the rose, he wants to pluck it.

L1 Practical B

Translate the following into English . Use your creative ability in your translation.

1. نفحات من الإيمان في مكة والمدينة المنورة

2. نفحات الأانس في دبي

3. ليالي الأانس في باريس

Lecture 2

Problems & Pitfalls in Creative Translation

❑ So how would you translate such words 'silly sooth? Is it A, B, C, D, E, F or something else?

- A. تهدنة سخيفة
- B. الحقيقة البسيطة
- C. الحقيقة السهلة
- D. الحقيقة المطلقة
- E. الحقيقة المجردة
- F. الصراحة المطلقة
- G. إلخ.....

دع الأيام تفعل ما تشاء وطب نفساً إذا حكم القضاء

❑ So how would you translate first line? Is it A, B, C, D, E, F or something else?

- A. Let the days do what they want and be happy with whatever that might happen
- B. Let the days do what they want and be happy with whatever fate has ruled
- C. Let life takes its toll whether you rise or fall
- D. Let the days take their toll and be happy whether you rise or fall
- E. Let life takes its toll and be happy whether you rise or fall
- F. Etc...

So how did you translate the following expressions requested in L1 Practical B?

1. نفحات من الإيمان في مكة والمدينة المنورة
2. نفحات الأنس في دبي
3. ليالي الأنس في باريس

Was your answer in line with the following or something else?

1. Outbursts of humbleness/serenity/faith in Makkah and Madinah AlMunawarh
2. Diffusing odours of friendly atmosphere in Dubai
3. Nights of friendliness and intimacy in Paris.

So how did you translate the following two lines requested in L1 Practical A?

When he smells the scent of the rose, he wants to see it,

When he sees the face of the rose, he wants to pluck it.

Was your answer in line with the following? Which one is the most appropriate?

- | | |
|---------------------------------------|-------------------------------------|
| A. عندما يرى وجه الورد يريد أن يقطفها | عندما يشم رائحة الورد يريد أن يراها |
| B. وإن رآها استحلّى قطافها | إن شمها استحلّى رؤيتها |
| C. ولما رآها، أرادها | عبيرها استهواه، فطلب رؤياها |
| D. فمناه في ألوانها وبهاها | إن شم ریح الورد في أغصانها |
| فأثنت بين أصابعي، رباه ما أحلاها! | وبدوت في ثوب الجمال |

Every language has certain technical terms which pose problems and difficulties for translators in general and translators of literary texts in particular. A glance comparison between the word **'love'** in the following example and the one that follows shows that the term **'love'** is a problematic term in Arabic as it may mean different things expressed in different words as illustrated below:

- In a play called **'As you like it'** by Shakespeare, a character called Celia says to Touchstone:
 - A. 'My **father's love** is enough to honour him enough: Speak no more of him; you will be whipped for taxation one of these days'.
 - B. In Romeo and Juliet, Romeo says: "in sadness, cousin, I do **love** a woman" page 247
 - C. On another occasion he says: "Is **love** a tender thing? It is too rough, too rude, too boisterous, and pricks like thorn" (page 250)

Example

- Is the translation of **'love'** in A example above like that of B or B example is like that of C? How would you translate a technical term like **'love'** into Arabic? **Which one of the following would suit it best?**
 - A. الحب
 - B. العشق
 - C. كلاهما معاً
 - D. غيرهما
- Does Arabic make any distinction between the following expressions? Try to provide creative translation for them if you can!
 - A. 'very hot' and 'too hot'
 - B. 'cool' and 'cold'
 - C. 'المحبة' and 'العشق'

❑ So how would you translate *dhikr* or *zikr* (ذکر)? Is it A, B, C, D, E, F or something else?

- A. Remembering
- B. Litany
- C. Praising exercise
- D. Dhiker or zikr
- E. Invocation
- F. Supplication
- G. Etc...

L2 Practical A

Translate the following expressions into Arabic. Use your own imagination!

- A. Divine love
- B. Platonic love
- C. Brotherly love
- D. Profane love

L2 Practical B

Translate the following into English . Use your creative ability in your translation.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، قَالَ : قَالَ عُمَرُ بْنُ الْخَطَّابِ : " لَوْ كَانَ الصَّبْرُ وَالشُّكْرُ بَعِيرَيْنِ ، مَا بَالَيْتُ أَيُّهُمَا رَكِبْتُ . "

Lecture 3

Now let's look at the translation of the following excerpt taken from a short story written by Dr Muhammad Alnaimi and see the difference between versions A and B

كان يوماً ملتهباً كطفل نالت منه الحمى. الشارع الإسفلتي عريبد أسود ضل طريقه. أما الشجيرات على جانبي الطريق فقد كانت تلهث لأن هناك من نسي ارواءها. الغبار حناء تناثرت في المكان لتصبغ حتى ثناياه، وأغطية البوظة الورقية الذهبية والفضية والمحارم الناعمة المستخدمة تناثرت على مد البصر.

- A. **It was a very hot afternoon as the child experienced the heat of a fever.** The Street was like a drunk who had lost his way. Trees on sides of the road were bare, thirsty and gasping as if someone had forgotten to water them. Dust covered the trees, and ice cream covers yellow and silver and used tissues scattered as far as one can see.
- B. **It was a scorching summer afternoon. The feverish heat of the day made people stay indoors.** The street was as quiet as a mouse in the locker room. The trees on both sides of the street were as thirsty as a dog left behind in a desert panting for a sip of water. Dust was like henna scattered all over the place and used golden and silver ice-cream wrappers and facial tissues had already littered the street for a distance as far as one can see.

Example

Yamabe no Akahito

يامابي نو آكاهيتو

When I take the path

عندما آخذ الطريق

To Tago's coast, I see

إلى شاطيء تاغو ، أرى

Perfect whiteness laid

غطاء أبيض يوشحه الكمال

On Mount Fuji's lofty peak

على قمة جبل فيوجي السامقة

By the drift of falling snow.

صنعه الثلج المتساقط المندوف

Heart story

L3 Practical A

Translate the following poem into Arabic. Use your own imagination!

Fujiwara no Ietaka

To Nara's brook comes
Evening, and the rustling winds
Stir the oak-trees' leaves.
Not a sign of summer left
But the sacred bathing there.

L3 Practical B

Translate the following excerpt from a short story into English . Use your creative ability in your translation.

كان الملل قد تسرب إلى أعماق روحه فتشربته تشرب قميصه القطني لحبيبات العرق في هذه الظهيرة الثقيلة . تصفح عناوين الكتب القيمة التي لم يجد لها مكاناً يحشرها فيه سوى غرفة نومه . أشاح بوجهه بعيداً عنها . بدأ بتصفح أوجه أطفاله البالغين الذين رأهم غارقين بعوالمهم المنيعه عليه والنائية عنه . حاول اللعب مع ولده الذي لم يتجاوز العاشرة من عمره فوجده منهمكاً بل منهكاً في متابعة لعبة أسرت لبه أمام شاشة الكمبيوتر . انتظر فترة من الزمن يرمق ولده هذا عله ينتهي من لعبته، غير أن الأخير كان يعيد اللعبة الكرة تلو الكرة، بتصميم وإرادة أكبر في سبيل تحقيق نقاط أعلى . بدأ بمناوشة الصغير محاولاً تحريضه على ترك اللعب، غير أن الجهود كلها باءت بالفشل .

Lecture 4

Example

- ❑ For example, let's now look at the following Hadeeth and see how Dr Halimah (2012) tried to achieve equivalence in English, communicative purpose of the Hadeeth in a style that signals that this is a translation of a Hadeeth of Prpohet Muhmmad (PBBUH) narrated by Abu Hurairah in 1st Century of Hijri Calendar:

Performing Hajj is obligatory	وَجوب العج
<p>Abu <u>Hurairah</u> reported that the Messenger of Allah (peace and blessings of Allah be upon him) said while he was delivering a speech to us: "Oh people, Allah has made performing Hajj obligatory on you. So do it." A man then asked: "Do we have to do it every year, Messenger of Allah?" The Prophet (<u>p. b. b. u. h.</u>) did not reply. After the man asked the same question three times, the Messenger of Allah (<u>p. b. b. u. h.</u>) replied: "If I said 'yes', it would be an obligation and you would not be able to do it." The Prophet (<u>p. b. b. u. h.</u>) then carried on saying: "Leave out what I do not ask you to do. People of earlier generations were destroyed because of their tendency to ask unnecessary questions and because they chose a path different from that of their Prophets. If I ask you to do something, do as much as you can and if I prohibit you from doing something, abstain from it."</p> <p style="text-align: right;">(Muslim)</p>	<p>عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ فَقَالَ: "أَيُّهَا النَّاسُ، قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا". فَقَالَ رَجُلٌ: "أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ : "لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ"، ثُمَّ قَالَ: ذُرُونِي مَا تَرَكْتُكُمْ؛ فَإِنَّمَا هَلَاكُ مَنْ سَخَانَ قِبْلَتِكُمْ بِكَفْرَةٍ سَأَلْتَهُمْ، وَاخْتِلَافِهِمْ عَلَيَّ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ".</p> <p style="text-align: right;">(رَوَاهُ مُسْلِمٌ)</p>

Example

- Let's now look at the following excerpt taken from Ibn Qaim Aljawziah's book (2009:98) "روضة المحبين ونزهة المشتاقين" and try to achieve equivalence in English, communicative purpose of the excerpt in a style that signals that this is a translation of Ibn Qaim Aljawziah's 8th Century of Hijri Calendar:

"فنقول: اختلف الناس في العشق هل هو اختياريٌّ أو اضطراريٌّ خارج عن مقدور البشر؟ فقالت فرقة: هو اضطراريٌّ وليس اختياريٌّ، قالوا: وهو بمنزلة محبة الظمان للماء البارد، والجائع للطعام، هذا مما لا يملك."

- A. We say: **“people disagree about falling in love; is it optional or compulsory and beyond of one’s control?”** A group of people say that it is necessary and not optional, they go on and say: It is like the love of the thirsty for cold water, and the hungry for food, this is something that cannot be possessed."
- B. We say: **“People seem to have different views of the concept of ‘falling in love’; is it something optional or necessary beyond one’s control?”** A group of people said: “it is something necessary not optional; falling in love is like the need of a thirsty person for cold water and a hungry person for food, and this something cannot be possessed.

Example

- Now look at the translation of the following excerpt taken from AlNaimi's short story 'Cut & Chat' and try to re-write it in your own words taking into account the links implied in the social context it was written in. Make an effort to make it as creative as possible.

كان جو غرفة الضيوف بارداً ومنعشاً يهدد جفونه ويغريه بقلولة ممتعه، لكن الملل لبس لبوس القرف ولف شباهه حول روحه القلقة المتيقظة. فكر في قص شعره الذي طال في بعض الأماكن من رأسه وهرّ من أماكن أخرى. سرّح شعره بأصابع يده اليمنى القصيرة وتذكر كم كانت زوجته تكرر على مسامعه في مناسبات عدة أن شعره بدا وكأنه سلة قش ليلة عرسه.

a. The air in the living room was fresh and tempted him to take a nap, but his thoughts captured his desperate soul. He thought about trimming his hair, which had grown enough in some areas to have a shaggy appearance. He tried to comb his hair with the fingers of his right hand, and he remembered how many times his wife asked him to cut and comb his hair on many occasions. She always described it as a straw basket!

L4 Practical A

Translate the following speech by Shylock taken from ‘Merchant of Venice by Shakespeare into Arabic.

SHYLOCK

I'll have my bond; I will not hear thee speak:
I'll have my bond; and therefore speak no more.
I'll not be made a soft and dull-eyed fool,
To shake the head, relent, and sigh, and yield
To Christian intercessors. Follow not;
I'll have no speaking: I will have my bond.

L4 Practical B

Translate the following excerpt from a short story into English . Use your creative ability in your translation.

كان جو غرفة الضيوف بارداً ومنعشاً يهدد جفونه ويغريه بقلولة ممتعه، لكن الملل لبس لبوس القرف ولف شباهه حول روحه القلقة المتيقظة. فكر في قص شعره الذي طال في بعض الأماكن من رأسه وهرّ من أماكن أخرى. سرّح شعره بأصابع يده اليمنى القصيرة وتذكر كم كانت زوجته تكرر على مسامعه في مناسبات عدة أن شعره بدا وكأنه سلة قش ليلة عرسه.

Lecture 5

□ Allah (SW) said:

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) [سورة الحجر:9]

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” (S.15, A.9)

L5 Practical A

Translate the following Hadeeth into English . Use your creative ability in your translation.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ". (رَوَاهُ الشَّيْخَان)

L5 Practical B

Translate the following Hadeeth into English . Use your creative ability in your translation.

عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ".
(رَوَاهُ الشَّيْخَان)

Lecture 6

❑ Allah (SW) says:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ) [سورة الأعراف:158]

“Say: O men! I am sent to you all, as the Messenger of Allah, to whom the dominion of the heavens and the earth belong; there is no god but He; it is He that gives both life and death. So believe in Allah and His Messenger. The unlettered prophet, who believes in Allah and His Words: follow him so that you may be guided.”(S.7, A.158)

❑ Allah the Almighty who says:

(مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظاً) [سورة النساء:80]

“He who obeys the Messenger, obeys Allah; but if any turns away, we have not sent you to watch over their (evil deeds).” (S.4,A 80)

Example

- ❑ For example, let’s now look at the following Hadeeth and see how Halimah (2012) tried to achieve equivalence in English, communicative purpose of the Hadeeth, in a style that signals that this is a translation of a Hadeeth of Prophet Muhammad (p.b.b.u.h) narrated by Omar in 1st Century of Hijri Calendar:

عَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَا تُطْرُونِي، كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ". (رواه البخاري)

Omar reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Do not **overpraise** me as the Christians did to the son of Mary. I am just Allah's servant. You may just say `Muhammad is the servant and Messenger of Allah'."

(Bukhari)

Linguistically speaking, the translator of the Prophet's Hadeeth (p.b.b.u.h) needs to be aware of certain translation problems that might distort the meaning of the Hadeeth. A simple comparison between Al-Fahim's translation (1997) and that of Halimah (2012) would explain the point.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "أَتَدْرُونَ مَا الْمُفْلِسُ؟" قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ. فَقَالَ: "الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي وَقَدْ شَتَمَ هَذَا وَقَدَفَ هَذَا، وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُفْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ، فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ". (رَوَاهُ مُسْلِمٌ)

Al-Fahim's translation:

On the authority of Abu Hurairah (may Allah be pleased with him who said: the Messenger of Allah (peace and blessings of Allah be upon him) once asked his companions: Do you know who **a pauper** is? The companions replied that **a pauper** is a person who has no money or property. The Prophet explained the point and said: "A Pauper among my followers (Ummah) is one who will come on the Day of Judgement with a good record of Salat (prayers), Saum (fasting) and Zakat (payment of poor due) but who has also **abused somebody; slandered someone; usurped the goods of another person, has killed someone or beaten another person**. All the oppressed people will receive a part of the aggressor's good deeds. Should they fall short of his aggression, then the aggrieved person's sins and defaults, will be transferred from them to him, and he will be thrown into the Fire (Hell)."

(Muslim)

Halimah's Translation:

Abu Hurairah reported that the Messenger of Allah (peace and blessings of Allah be upon him) asked: "Do you know who **the bankrupt** is?" His companions replied: "**The bankrupt** among us is he who has neither money nor property." The Prophet (p.b.b.u.h) then said: "**The bankrupt** among my people is he who comes in the Hereafter having performed **prayers, fasted and paid `zakat' but has already abused someone, slandered someone, encroached upon someone's rights, killed someone and robbed someone**. Each one of these people will be paid back from the bankrupt's good deeds. If he runs out of good deeds, he will be given some of their sins the result of which is that he is thrown in Hell-fire." (Muslim)

عَنْ أَنَسٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: "إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَوَلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزَّنَاءُ، وَيُسْرَبُ الْخَمْرُ، وَتَكْثُرُ النِّسَاءُ وَيَقِلَّ الرَّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمُ الْوَاحِدُ". (رَوَاهُ الْبُخَارِيُّ)

AlFahim's translation

On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Among the signs of the Last Day are: that knowledge will suffer complete extinction. Ignorance, **adultery** and drinking of wine will be alarmingly on the increase. The number of **males** will decrease while the number of **females** will increase until there will be only one male to look after fifty **women**"

Halimah's Translation

Anas reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Some signs of the Hour are: disappearance of scholarly knowledge, spread of ignorance among people, **adultery and fornication** become very common, drinking **alcohol** will become rife, increase in number of women and decrease in number of men to the extent that for each man there will be fifty women to look after."

(Bukhari)

For example, let's look at the following Hadeeth and see how Dr Halimah (2012) tried to achieve equivalence in English, communicative purpose of the Hadeeth in a style that signals that this is a translation of a Hadeeth of Prophet Muhammad (PBBUH) narrated by Aisha in 1st Century of Hijri Calendar:

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ". (رَوَاهُ الشَّيْخَانُ)

Aisha said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "**Anything innovative introduced to our religion is rejected.**" (Bukhari & Muslim)

L6 Practical A

Translate the following Hadeeth into English . Use your creative ability in your translation.

عَنْ عُمَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: "إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ". (رَوَاهُ الْبُخَارِيُّ)

L6 Practical B

Translate the following Hadeeth into English . Use your creative ability in your translation.

عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ". (رَوَاهُ الشَّيْخَانِ)

Lecture 7

- For example, let's now look at the following short and adapted example of an outgoing student speech addressed to outgoing students at their graduation ceremony in the UK, and see how you would translate it into Arabic:

Distinguished Guests ضيوفنا الكرام

Ladies and Gentlemen السادة الحضور

- My Fellow Students زملائي الطلاب
- Good Afternoon السّلام عليكم ورحمة الله وبركاته
- I am greatly honored to be chosen to stand up here to represent my fellow graduates and welcome you to our Graduation Day.
- إنّه لشرفٌ كبيرٌ لي يملأني سعادة أن أقف هنا اليوم ممثلاً زملائي المتخرّجين وأن أرحب بكم في حفل تخرجنا.
- Today marks an extraordinary day in our lives. We have worked long and hard to get to this point. We have successfully achieved our Degrees. We have acquired knowledge, skills and experience. We have made new friends.
- يشكّل اليوم بالنسبة لنا يوماً عظيماً في حياتنا، لقد اجتهدنا للوصول لهذا الهدف. لقد حصلنا على شهادات الدبلوم بنجاح. لقد اكتسبنا المعرفة والمهارات والخبرة، كما أننا بنينا صداقات جديدة.

عندما أَمَرَ عمر ابن الخطاب أبو عبيد بن مسعود الثقفي على حرب العراق سنة 13 هجرية، قال له:

" إِنَّكَ تُقَدِّمُ عَلَى أَرْضِ الْمَكْرِ وَالْخَدِيعَةِ وَالْخِيَانَةِ، تُقَدِّمُ عَلَى قَوْمٍ قَدْ جَرَّأُوا عَلَى الشَّرِّ فَعَلِمُوهُ، وَتَنَاسُوا الْخَيْرَ فَجَهَلُوهُ: فَانظُرْ كَيْفَ تَكُونُ! وَاخْزُنْ لِسَانَكَ، وَلَا تُفْشِرَنَّ سِرَّكَ، فَإِنَّ صَاحِبَ السَّرِّ مَاضِبَةٌ، مُتَّحَصِّنٌ، لَا يَأْتِي مِنْ وَجْهِ يَكْرَهُ، وَإِذَا ضَيَّعَهُ كَانَ بِمَضِيَعَةٍ! "

Now how would you translate the following into English? Is it A, B, C, or D?

" إِنَّكَ تُقَدِّمُ عَلَى أَرْضِ الْمَكْرِ وَالْخَدِيعَةِ وَالْخِيَانَةِ "

- A. You are coming to the land of guile, deceit and treachery.
- B. You are going the land of guile, deceit and treachery.
- C. You are heading towards the land of guile, deceit and treachery.
- D. You are bound for the land of guile, deceit and treachery.

Example

Let's now look at the following excerpt taken from an English religious sermon and try to translate it into Arabic:

"Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong. It is a warfare wide as the world; it rages in every nation, every city, in the heart of every man. Satan desires all men to come under his Standard, and to this end lures them with riches, honours, power, all that ministers to the lust and pride of man. God on the contrary, invites all to fight under His Standard: the standard of Islam and His Messenger Muhammad (p.b.b.u.h), which is certain of ultimate victory against Satan and his army. Now comes the imperious cry of command: Choose! God or Satan? Choose! Sanctity or Sin? Choose! Heaven or Hell? And in the choice you make, is summed up the life of every man."

Now how would you translate the following into Arabic? Is it A, B, C, D, E, F or something else?

Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong.

- A. الحياة حرب بين الصح والخطأ
- B. الحياة حرب بين الصواب والغلط
- C. الحياة معركة بين الحق والباطل
- D. الحياة مع معركة بين الخير والشر

For example, let's now look at excerpts taken from the Prophet's (p.b.b.u.h) Last Sermon and see how Halimah (2012) tried to achieve equivalence in English, communicative purpose of the sermon, in a style that signals that this is a translation of a Last Sermon of Prophet Muhammad (p.b.b.u.h) reported by Ibn Ishaq:

قال ابن إسحاق : ثم مضى رسول الله صلى الله عليه وسلم على حجه ، فأرى الناس مناسكهم ، وأعلمهم سنن حجهم ، وخطب الناس خطبته التي بين فيها ما بين ، فحمد الله وأثنى عليه ، ثم قال :

أيها الناس ، اسمعوا قولي ، فإنني لا أدري لعلني لا ألقاكم بعد عامي هذا بهذا الموقف أبدا ؛

أيها الناس ، إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم ، كحرمة يومكم هذا ، وكحرمة شهركم هذا ، وإنكم ستلقون ربكم ، فيسألكم عن أعمالكم ، وقد بلغت ، فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها ، وإن كل ربا موضوع ، ولكن لكم رءوس أموالكم ، لا تظلمون ولا تظلمون .

أما بعد أيها الناس ، فإن الشيطان قد يئس من أن يعبد بأرضكم هذه أبدا ، ولكنه إن يطع فيما سوى ذلك فقد رضي به مما تحقرون من أعمالكم ، فاحذروه على دينكم ،

أما بعد أيها الناس ، فإن لكم على نساءكم حقا ، ولهن عليكم حقا ، لكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه ، وعليهن أن لا يأتين بفاحشة مبينة ، فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع وتضربوهن ضربا غير مبرح ، فإن انتهين فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا . فإنهن عندكم عوان لا يملكن لأنفسهن شيئا ، وإنكم إنما أخذتموهن بأمانة الله ، واستحللتم فروجهن بكلمات الله ،

فاعقلوا أيها الناس قولي ، فإنني قد بلغت ، وقد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا ، أمرا بينا ،
كتاب الله وسنة نبيه .

أيها الناس ، اسمعوا قولي واعقلوه ، تعلمن أن كل مسلم أخ للمسلم ، وأن المسلمين إخوة ، فلا يحل لامرئ
من أخيه إلا ما أعطاه عن طيب

نفس منه ، فلا تظلمن أنفسكم ؛ اللهم هل بلغت ؟ فذكر لي أن الناس قالوا : اللهم نعم ؛ فقال رسول الله صلى
الله عليه وسلم : اللهم اشهد .

Example

أيها الناس ، اسمعوا قولي ، فإنني لا أدري لعلي لا ألقاكم بعد عامي هذا بهذا الموقف أبدا ؛

“O People! Listen carefully to what I say, for I don't know whether I will ever
meet you again here after this year.”

أيها الناس ، إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم ، كحرمة يومكم هذا ، وكحرمة شهركم
هذا ، وإنكم ستلقون ربكم ، فيسألكم عن أعمالكم ، وقد بلغت ، فمن كانت عنده أمانة فليؤدها إلى من ائتمنه
عليها ، وإن كل ربا موضوع ، ولكن لكم رءوس أموالكم ، لا تظلمون ولا تظلمون .

- “O People! Verily your blood and your property are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town of yours. You will indeed meet your Lord and that He will indeed reckon your deeds. I have conveyed the Message of Allah to you. Return the goods entrusted to you to their rightful owners. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.”

L7 Practical A

Translate the following oratory into Arabic . Use your creative ability in your translation.

- ❑ Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong. It is a warfare wide as the world; it rages in every nation, every city, in the heart of every man. Satan desires all men to come under his Standard, and to this end lures them with riches, honours, power, all that ministers to the lust and pride of man. God on the contrary, invites all to fight under His Standard: the standard of Islam and His Messenger Muhammad (p.b.b.u.h), which is certain of ultimate victory against Satan and his army. Now comes the imperious cry of command: Choose! God or Satan? Choose! Sanctity or Sin? Choose! Heaven or Hell? And in the choice you make, is summed up the life of every man.

L7 Practical B

Translate the following into English . Use your creative ability in your translation.

أما بعد أيها الناس ، فإن لكم على نساءكم حقا ، ولهن عليكم حقا ، لكم عليهن أن لا يوطئن فرشكم أحدا
تكرهونه ، وعليهن أن لا يأتين بفاحشة مبينة ، فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع
وتضربوهن ضربا غير مبرح ، فإن انتهين فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا .
فإنهن عندكم عوان لا يملكن لأنفسهن شيئا ، وإنكم إنما أخذتموهن بأمانة الله ، واستحللتم فروجهن بكلمات الله

Lecture 8

L8 Practical A

Translate the following Poem into Arabic . Use your creative ability in your translation.

ALONE WITH MY LOVE

Alone, my love, with you alone;
In the boat of love, we sing and dance
Like the lonely man in the ocean alone
When he befriended a bird of chance.

* * * *

Alone in a forest, we laugh and run;
When the buds of May sway and say

O Lovers, be happy in the sun
In merry days and from people away

* * * *

Above, alone on the moon we live;
No hate, no envy, no vice but love.
The light to the world then we give;
There, a happy life shall we prove.

* * * *

Only with you a chance I stand
In sea, in heaven and on land.

* * * *

A.M. Halimah 1991

L8 Practical B

Translate the following into English . Use your creative ability in your translation.

أحبُّ إليّ من أكل الرغيف
أحب إليّ من لبس الشفوف

وأكل كُسيرة في جنب بيتي
ولبسُ عباءة وتقرّ عيني

Lecture 9

- Now how would you translate the following excerpt taken from a short story called “The Little Snowman” and written by an eight year old child called Mustafa A Halimah (2012):

“Once upon a time in the far lands of Mount Everest, there lived a poor woodcutter named Fred. He lived all alone in a wooden house with no pipes and electricity. He loved making snowmen in the winter although he was not very good.”

So would you translate the above as A, B, C, D, or something else?

- A. في أحد الأيام على جبل افرست عاش قطاع خشب اسمه فرد. عاش لوحده في بيت من خشب بدون أنابيب وكهرباء. أحب صناعة رجل الثلج في فصل الشتاء بالرغم لم يكن جيد جداً.
- B. في قديم الزمان في أراضي جبل افرست كان يعيش قطاع خشب اسمه فريد. عاش لوحده في بيت خشبي لا يوجد فيه كهرباء. كان يحب صناعة رجل الثلج في فصل الشتاء بالرغم انه لم يكن جيداً في صناعته.
- C. في قديم الزمان في الأراضي البعيدة من جبل افرست. هناك عاش قطاع خشب فقير اسمه فريد. عاش لوحده في بيت خشبي بدون أنابيب وكهرباء. كان يحب أن يصنع رجال الثلج في الشتاء و لم يكن جيداً في ذلك.
- D. يحكى أن حطاباً فقيراً اسمه فريد عاش وحيداً في كوخ خشبي بدون ماء أو كهرباء في أرض بعيدة على جبل افرست. أحب صنع رجال الثلج في فصل الشتاء مع أنه لم يكن ماهراً بذلك.

"فكر في طقوس الحلاقة الممتعة المتبعة في بلده، من سماع حكايات الحلاق، والغوص ببحر المرايا اللامتناهي، وتتالي تلك الحكايات، وترديد عبارات لاحترام والتقدير المختلفة للزبائن، ورشقات كؤوس الشاي الرقيقة المذهبة الحواف، وقراءة المجلات القديمة المبعثرة على طاولة متمائلة تتوسط المكان، وعذوبة اللحظة التي يحين فيها دور الزبون في الحلاقة. بعد التأمل في كل ذلك قرر الخروج من البيت وهو يرمق ساعته بنظرة سريعة. "كانت عقاربها تشير إلى الثالثة والنصف ظهراً.

- A. **Then he remembered the interesting ritual followed by barber shops in his country like listening to tales which are told by the barbers who respectfully repeated stories they had heard from other customers, as those who were present sip of some tea glasses which are decorated with gold edges.** And reading some old magazines which are put on a round table in the middle of the room. What a fantastic feeling it is when the next customer's turn comes! After thinking about all these wonderful memories, he decided to go to the barber shop as he looked quickly at his watch that indicated that the time was 3:30 pm.
- B. **He then thought of the interesting barbering rituals in his country, like hearing the barber's stories and repeating those respect and appreciation phrases to the costumers, drinking sips of tea from those fine golden edged tea-cups, reading the outdated magazines scattered on that unstable table on the middle of the place, and what an excitement when your turn comes up!** After having all those flash backs he decided that he's leaving the house to the barber's shop while the clock was ticking at half past three.
- C. **Suddenly, he remembered about the fascinating rituals done by barbers in their barber shops all over his country, especially like telling stories for their customers who respectfully repeated them but in their own words.** The customers would sip some rich tea in glasses with golden edges, while reading posh magazines which are always on a table in the centre of the shop. It was a lovely thought about when the next customer's turn finally comes! After thinking about theses amazing thoughts, he decided that the best thing to do was to visit the barber's shop. He then set off after looking at his watch that read 3:30pm.

Example

- Now let's look at the following part of Hadeeth reported by Ibn Omar in which the Prophet (p.b.b.u.h) tells us the story of "the people of the Cave" and try to analyse how Dr Halimah (2012) tried to render not only the content but also the stylistic features of the Hadeeth which indicate an idiosyncratic style of the Prophet Muhammad (p.b..b.u.h):

عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: "خَرَجَ ثَلَاثَةٌ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ، قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانَتْ لِي أَبْوَانُ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أُخْرِجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ فَأَجِيءُ بِالْحِلَابِ، فَأَتِي بِهِ أَبَوَيَّ فَيَشْرَبَانِ، ثُمَّ أَسْقِي الصَّبِيَّةَ وَأَهْلِي وَأَمْرَأَتِي، فَاحْتَبَسْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ، قَالَ: فَكَرِهْتُ أَنْ أَوْقِظَهُمَا، وَالصَّبِيَّةُ يَنْصَاعُونَ عِنْدَ رِجْلِي، فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمَا حَتَّى طَلَعَ الْفَجْرُ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَأَفْرِجْ عَنَّا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ، قَالَ: فَفَرَجَ عَنْهُمْ. (رَوَاهُ الشَّيْخَانُ)

- Ibn Omar reported that the Prophet (peace and blessings of Allah be upon him) said: "Once upon a time three men went out for a walk. On the way they were caught up by heavy rain. After they had sought shelter in a cave in a mountain, a huge rock fell down and blocked the entrance. Inside the cave, they said to one another: "Let's call upon Allah with the best of our deeds." One of them then said: "Oh Allah, I had two elderly parents. I used to set out, graze the herd, come back, milk the herd, bring the milk home and offer it to my parents first, and then let my children and wife drink. However, one evening I was held up and came back home late finding my parents sound asleep. As I hated to wake them, I stayed up all night along with my children crying at my feet out of hunger- waiting for them to wake up by themselves. Oh Allah, if you know that I had done this just to please You, please make the rock move a little so that we can see the sky." As a result, the rock miraculously moved a little.

(Bukhari & Muslim)

L9 Practical A

Translate the following short story into Arabic . Use your creative ability in your translation.

The Little Snowman

Once upon a time in the far lands of Mount Everest, there lived a poor woodcutter named Fred. He lived all alone in a wooden house with no pipes and electricity. He loved making snowmen in the winter although he was not very good.

One day, Fred made a little snowman. He named it Tomba. It was a dear little snowman with a hat and a scarf. It also had some cute buttons and beautiful eyes. But then, a terrible thing happened. Tomba's body fell off! The woodcutter picked up Tomba's body and chucked him up across the mountain.

The next day, Fred woke up by a startling knock on his door then a cough. He leapt to his feet. Slowly, he opened the door. A tiny person stepped in. Surprisingly, it was Tomba! But Tomba's body was not to be seen. "Good morning sir," he sniffed. "But not to me. As you can see, some gentleman picked up my gorgeous body and threw it across the snow! Do you know who did it?" Fred shuffled his feet nervously. He had a bad feeling that Tomba would think it was him.

"But you are the only man living on this mountain," Tomba went on. "So it must be you!" "I'm very sorry that I threw away your gorgeous body but now I am busy" Fred roared. Tomba snivelled cowardly. "Please can you help me find them?" "What do you think I am? Crazy!" Fred thundered. "Oh, I thought you would do it for one hundred wishes." Tomba squeaked.

"Well ...ok." Fred answered wickedly. He was planning that he helps this snowman, get his hundred wishes and Kill the snowman! They set off down the mountain. It was a long, long, long way down.

Suddenly, an eagle flew past Fred and Tomba and began to squawk. "RUMBLE, BOOM, BOOM! The mountain bellowed. Then it started to shake. It was an avalanche! The snow pushed Fred, [who was holding Tomba's head] to his

feet and blew him down the mountain. Finally, the avalanche stopped. Fred looked down. There was the bottom of the mountain. "Mount Everest is high!" puffed Tomba who was blowing madly like a rhino.

Then Fred looked more carefully. He saw a pair of buttons, then a scarf and a lump of snow. Tomba's body was found! "Here's your body, Tomba." said Fred grimly. Tomba bounced happily around him as he attached them on him. "Can I have my one hundred wishes now please?" snarled Fred viciously. "Well, no!" said Tomba, laughing like a maniac. Fred lunged at him but Tomba was too quick. He had disappeared in a puff of smoke. "That magic snowman," grumbled Fred, struggling to get back up the mountain. It certainly wasn't his best day!

THE END! *Mustafa A Halimah (2012)*

L9 Practical B

Translate the following into English . Use your creative ability in your translation.

(قِصَّةُ أَصْحَابِ الْغَارِ الثَّلَاثَةِ)

عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: "خَرَجَ ثَلَاثَةٌ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ، قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانُ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أُخْرِجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ فَأَجِيءُ بِالْحِلَابِ، فَأَتِي بِهِ أَبِي فَيَشْرِيَانِ، ثُمَّ أَسْقِي الصَّبِيَّةَ وَاهْلِي وَامْرَأَتِي، فَاحْتَبَسْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ، قَالَ: فَكَرِهْتُ أَنْ أُوَقِّظَهُمَا، وَالصَّبِيَّةُ يَنْصَاعُونَ عِنْدَ رِجْلِي، فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَائِهِمَا حَتَّى طَلَعَ الْفَجْرُ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَافْرُجْ عَنَّا فُرْجَةً تَرَى مِنْهَا السَّمَاءَ، قَالَ: فَفَرَجَ عَنْهُمْ.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَنَاتِ عَمِّي كَأَشَدَّ مَا يُحِبُّ الرَّجُلُ النِّسَاءَ، فَقَالَتْ: لَا تَنَالُ ذَلِكَ مِنْهَا حَتَّى تُعْطِيَهَا مِائَةَ دِينَارٍ، فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: اتَّقِ اللَّهَ وَلَا تَفْضِ الْخَاتِمَ إِلَّا بِحَقِّهِ، فَقُمْتُ وَتَرَكَتُهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَافْرُجْ عَنَّا فُرْجَةً، قَالَ: فَفَرَجَ عَنْهُمْ الثَّلَاثِينَ.

وَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيرًا يَفَرِّقُ مِنْ ذُرَّةٍ فَأَعْطَيْتُهُ، وَأَبَى ذَلِكَ أَنْ يَأْخُذَ، فَعَمَدْتُ إِلَى ذَلِكَ الْفَرَقِ فَزَرَعْتُهُ، حَتَّى اسْتَرَيْتُ مِنْهُ بَقْرًا وَرَاعِيَهَا، ثُمَّ جَاءَ فَقَالَ: يَا عَبْدَ اللَّهِ أَعْطِنِي حَقِّي، فَقُلْتُ: انْطَلِقْ إِلَى تِلْكَ الْبَقْرِ وَرَاعِيَهَا فَإِنَّهَا لَكَ، فَقَالَ: أَتَسْتَهْزِئُ بِي؟ فَقُلْتُ: مَا أَسْتَهْزِئُ بِكَ وَلَكِنَّهَا لَكَ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ عَنَّا، فَكُشِفَ عَنْهُمْ." (رَوَاهُ الشَّيْخَانُ)

Lecture 10

Act 3, Scene 3

SCENE III. Venice. A Street. Page 404

Enter SHYLOCK, SALARINO, ANTONIO, and Gaoler

SHYLOCK

Gaoler, look to him: tell not me of mercy;

This is the fool that lent out money gratis:-

Gaoler, look to him.

ANTONIO

Hear me yet, good Shylock.

A. **المرايبي:** السجنان، ومنتطلع إلى وسلم: يقول ليس لي من رحمة؛ وهذا هو الأحمق الذي أقرض من دون مقابل المال: - السجنان، والنظر إليه. **أنطونيو** تسمعني حتى الآن، والمرايبي جيد

B. **شايلوك:** أيها السجنان ، انظر إليه، لا تسألني الرحمة. هذا هو الأحمق الذي اقترض المال بدون فوائد. أيها السجنان انظر إليه

نطونيو: اسمعني يا شايلوك الطيب

C **شايلوك:** انظر اليه أيها السجنان ولا تطلب مني أن أرحمه، هذا الذي أقرض المال بدون مقابل. يا سجان انظر اليه.. **أنطونيو:** على رسلك يا شايلوك الطيب.

C. **شايلوك:** يا سجان انظر اليه، لن أرحمه فهذا الذي استدان المال بدون مقابل. انظر. **أنطونيو:** لم تسمعني بعد يا عزيزي شايلوك

Example

- ❑ So how would you translate the following Arabic song into English? Would you translate the first part of the song below as A, B, C, D, or something else?

غسّل وشكّك يا قمر بالصابونة وبالحجر

وينك يا قمر

غسل وشي

مشط شعرك يا قمر بالمشط الحلو انكسر

وينك يا قمر

مشط شعري

A. Wash your face, moon, with some soap and stone

Where are you moon?

I'm washing my face!

B. Have you washed your beautiful face my moon?

Have you washed it with some soap and stone?

Where are you my cheeky moon?

I'm washing my face!

C. Wash your face, little moon!

With soap and with stones.

Where are you little moon?

'Washing my face!'

D. Wash your face, sweet love;

With soap and stone

With a hey, and a ho,

Where are you sweet love?

Washing my face with a hey and a ho!

L10 Practical A

Translate the following into Arabic . Use your creative ability in your translation.

Act 3, Scene 3

SCENE III. Venice. A Street. Page 404

Enter SHYLOCK, SALARINO, ANTONIO, and Gaoler

SHYLOCK

Gaoler, look to him: tell not me of mercy;

This is the fool that lent out money gratis:-

Gaoler, look to him.

ANTONIO

Hear me yet, good Shylock.

SHYLOCK

I'll have my bond; speak not against my bond:

I have sworn an oath that I will have my bond.

Thou call'dst me dog before thou hadst a cause;

But, since I am a dog, beware my fangs:

The duke shall grant me justice. I do wonder,

Thou naughty gaoler, that thou art so fond

To come abroad with him at his request.

ANTONIO

I pray thee, hear me speak.

SHYLOCK

I'll have my bond; I will not hear thee speak:

I'll have my bond; and therefore speak no more.

Heart story

I'll not be made a soft and dull-eyed fool,
To shake the head, relent, and sigh, and yield
To Christian intercessors. Follow not;
I'll have no speaking: I will have my bond.

Exit

L10 Practical B

Translate the following song into English . Use your creative ability in your translation.

أغنية بالعامية:

غسلّ وشكّ يا قمر بالصابونة وبالجر

وينك يا قمر

غسل وشي

مشط شعرك يا قمر بالمشط الحلو انكسر

وينك يا قمر

مشط شعري

Lecture 11

**Is it A, B, C, or So how would you translate the first two lines into English?
something else?**

الله خالقُ دنيانا إِنْ كُنْتَ حَقًّا إِنْسَانَا
من غيرِ ريبٍ أو شكٍّ امتلأ القلبُ إيماناً

A. God is the Creator of the World if you were really a man.

Without a doubt this would fill the heart with faith.

B. Allah is the Creator of the World,

If you were a man,

Without any suspicion

Your heart should have faith in God.

C. Allah is the Creator of the World,

Man must say, without a shadow of doubt,

I believe in God.

D. Etc..

Now, how would you translate the second two lines into English?

Is it A, B, C, or something else?

وحياتك يا ابن البشر
كلقاء البحر بالنهر
يسوي يسوي فوق الحجر
يجري يتدفق للبحر

A. Your life son of Adam is like the sea meeting the river.

Running towards the sea to settle and settle above the seabed.

B. Your life man is like meeting the river with sea

Running towards the sea to join it with settlement.

C. Man's life is passing away,

Fast like a stream in its way,

To the sea to stay.

E. Etc..

Another example, how would you translate the following poem into English?

Is it A, B, C, or something else?

لن تأخذ مالا ومتاعاً
في القبر كلك قد ضاع
إن طاب العمل فلا خوف
ما يخسر عبداً إن طاع

A. You will not take with you money or goods to the grave

If your work is good don't be afraid

He who obeys never gets lost.

B. You will take neither money no goods to the grave being lost

Don't be afraid if you have done good deeds

As he who obeys God will never go astray.

C. Man, it's time you stopped seeking money,

Just think of thy destiny,

Nothing you'll take with you

To the grave but few

D. Etc...

Example

For example, let's now look at the following excerpt taken from AlNaimi's Arabic short story 'Cut & Chat' and see how it has been translated by different translators each of which tried to achieve equivalence in English, communicative purpose of the excerpt in a style that signals that this is a translation of an Arabic short story written by an Arabic writer living in a certain ecological, social, cultural setting.

يفكر كثيراً في أن الحلاق كان يغط في ذلك الوقت في نوم عميق، غير أن فكرة الذهاب كانت تلح عليه
وتغريه إغراء بوظة لطفل عطش في عز الصيف.

A. He did not expect that the barber might be sleeping deeply at this time! But the idea of going was tempting him, as a child gives up to the temptation of tasty ice cream on a hot summer day.

B. He did not think that the barber might be falling asleep, but the idea of going was persistent and tempting him like a child being tempted by an ice cream in the middle of a hot summer.

- C.** The possibility that the barber might be sound asleep at this time of the day did not cross his mind, not once because the thought of going to the barber's was as tempting as a cold ice-cream for a child who is thirsty in the middle of a summer hot day.
- D.** He did not think much of the possibility that the barber might be sound asleep at this time of the day. Nevertheless the thought of going to the barber was as persistent and tempting as that of the temptation of an ice cream for a thirsty child in the middle of a hot summer day.
- E.** He did not think a lot about the possibility that most barbers would be sleeping at this time of the day. Nevertheless, he thought more and more of going to the barbers so that the temptation grew stronger just like a young child has a big temptation for an ice cream on a hot summer day.

L11 Practical A

Translate the following Poem into Arabic . Use your creative ability in your translation.

MUHAMMAD THE PROPHET (p.b.b.u.h)

A red rose has grown up in a desert,
Among fields of spine scent thorn apples,
To grant a flourished life to the dead desert,
To make smooth pinks out of thorn apples.

* * * * *

As a plank of wood to a lonely man,
Groping among waves of a stormy ocean,
Crying out, help! Help! Drowning is man!
Help! Help! Man is in Corruption!

* * * * *

Heart story

A shining star in the wide-clouded sky
Has appeared to make a day out of a night.
As a merry bird from branch to another fly
To grand gaiety to children not fright.
Muhammad Whom Allah taught up,
The Infallible in whom we must trust,
The Orphan who Allah brought up,
The Truthful whose speech will last.

* * * * *

All his life in hardship was spent,
To give us relief through believe in Allah,
To give a chance for sinners to repent,
To say, there is no god but Allah.

* * * * *

A.M. Halimah June'79

L11 Practical B

Translate the following excerpt into English . Use your creative ability in translation.

لم يفكر كثيراً في أن الحلاق كان يغط في ذلك الوقت في نوم عميق، غير أن فكرة الذهاب كانت تلح عليه وتغريه إغراء بوظة لطفل عطش في عز الصيف. تساءل: "هل يمكن للحلاق أن يكون قد كسر وتيرة نظامه كأن يكون تشاجر مع زوجته فترك بيته وقصد دكانه قبل ساعة ونصف من مواعده المعهود". همَّ بالوقوف وهو مشوش التفكير. بدأ بجر قدميه لأنه كان مأخوذاً بألوان السجادة التي زادت في خوفه، إذ بدا له الأحمر

ناراً متموجة والأصفر ثعباناً يتلوى والأسود موتاً يتربص به. تحرك مسرعاً رغم تردده لأنه كان يعرف أنه سيجد باب الدكان الموصد في وجهه، وسيرمق بابه بنظرة خائبة، وسيرى خيبتته تلك مخضبة على زجاج ذلك الباب، وسيشعر بعذاب الراغب بشراء بضاعة مرتبة خلف زجاج دكان دون أن يملك المال اللازم لشرائها عاد التساؤل عود رغبة مكبوتة: "لماذا يقدم المرء على الدخول بمعارك يعرف سلفاً أنها خاسرة، كالذهاب إلى دكان الحلاق في هذه الساعة من الظهيرة؟".

انتعل حذاءه، فتح باب شفته وانسل خارجاً. بدأ يهبط السلالم محصياً عدد درجاتها. عندما وصل إلى الدرجة الحادية والثلاثين، لاحظ أنها قد تشققت وانكسرت قليلاً وأن أصابع الحديد في داخلها نتأت خارجاً، وتخيل أن وزنه ازداد ثقلاً إلى حد جعلها تنهاوى فتسقط مع بقية الدرجات عليه. أسرع قليلاً ثم تمهل بالنزول. نظر في قاع ذاته فرأى عصفوراً مرعوباً. غمر الضوء الساطع والهواء الحار الشارع فزاد انكماشه.

Lecture 12

Now how would you translate the following into English? Is it A, B, C, or D?

فقام أبو بكر في الناس خطيباً بعد أن حمد الله وأثنى عليه: أما بعد:

" فإن من كان يعبد محمداً فإن محمداً قد مات، ومن كان يعبد الله فإن الله حي لا يموت."

- A. If you are used to worship Muhammad, Muhammad is dead, and those who worship God, God is alive and does not die."
- B. If you were worshipping Muhammad, Muhammad has passed away, and those who were worshipping God, God is still alive and does not die."
- C. Hear me out! If you were used to worship Muhammad, Muhammad is dead, and those who worship God, God is alive and does not die."
- D. Hear me out, people, if you used to worship Muhammad, Muhammad is dead, but if you are worshipping Allah, Allah is alive and does not die."

- ❑ Let's look at the following short rhetorical speech by our great Khalifa Abu Bakr ALSidiq (may Allah be pleased with him) addressed to Abu Obaida bin AlJarrah on his way to lead an army and see how we can translate it into English. Is it A, B, C, or something else?

لما عزم الصّديق على بعث أبي عبيدة بن الجراح بجيشة دعاه فودعه ثم قال له:

"اسمع سماع من يريد أن يفهم ما قيل له، ثم يعمل بما أمر به، إنك تخرج في أشرف الناس، وبيوتات العرب، وصلحاء المسلمين، وفرسان الجاهلية، كانوا يقاتلون إذ ذاك على الحمية، وهم اليوم يقاتلون على الحسبة والنية الحسنة، أحسن صحبة من صباك، وليكن الناس عندك في الحق سواء، واستعن بالله وكفى باللله معيناً، وتوكل على الله وكفى بالله وكياً، أخرج من غد إن شاء الله."

- A. "Listen to hear who wants to understand what he was told, then working as ordered, you graduated in the supervision of the people, and houses the Arabs, and good Muslims, and the Knights of ignorance.
- B. Listen like someone who is interest in understanding what is said to him, then does what he is ordered to do. You are leaving with the nobles of the people, and the masters of Arabs, the righteous of the Muslims and warriors of Pre-Islamic era.
- C. Listen up like someone keen to understand what is being said to him, and then does what he is being ordered to do. You are leaving with the noblest of the people, and the best amongst the Arabs, the most righteous of the Muslims and the best warriors of the pre-Islamic era , who used to fight out of zeal but now they fight for God's sake.

- ❑ Let's look at another example of a short rhetorical speech by our great Khalifa Abu Bakr ALSidiq (may Allah be pleased with him) addressed to all people when he was given Pledge of allegiance as the leader of the Muslim Ummah and see how we can translate it into English. Is it A, B, C, D or something else?

لما بايع الناس أبا بكر الصّدّيق قام فخطب بالناس فقال:

"أما بعد، أيها الناس، فإني قد وُلّيت عليكم ولست بخيركم، فإن أحسنت فأعينوني، و إن أسأت فقوموني، الصدق أمانة والكذب خيانة، والضعيف فيكم قوي عندي حتى أرجع عليه حقه إن شاء الله، والقوي فيكم ضعيف عندي حتى آخذ الحق منه إن شاء الله، لا يدع قوم الجهاد في سبيل الله إلا ضربهم الله بالذل، ولا تشيع الفاحشة في قوم إلا عمهم الله بالبلاء، أطيعوني ما أطعت الله ورسوله فإذا عصيت الله ورسوله فلا طاعة لي عليكم، قوموا إلى صلاتكم يرحمكم الله"

- A. Having said that, O people, I have been appointed as your leader and I'm not your best, If I do well help me , and if I do bad straighten me out.
- B. O people, I have been selected as your custodian but I am not the best among you. So when I do well, support me; and when I do wrong, correct me.
- C. O people, I have been entrusted with the rule of you and I am not the best among you. So If I do well, support me and if not straighten me out.
- D. O people, I have been elected as your leader and I am not the best of you. Support me if I do well, and correct me if I do wrong.

Example : Now, how would you translate the following lines into Arabic?
Is it A, B, C, or something else?

Dirty Hands by John P. Delaney S.J.

“I'm proud of my dirty hands. Yes, they are dirty. And they are rough and knobby and calloused. And I'm proud of the dirt and the knobs and the callouses. I didn't get them that way by playing bridge or drinking afternoon tea out of dainty cups.”

A. أنا فخور بيدي قذرة. نعم، فهي قذرة. وهم الخام وعقدي ومتصلبة. وأنا فخور من الاوساخ والمقايض والمثاقن. أنا لم تحصل عليها بهذه الطريقة عن طريق اللعب جسر أو شرب الشاي بعد الظهر من كؤوس لأنيذ، أو لعب السامري جيدا المعلن جيد في الكرات الخيرية.

B. أنا فخور بيدي الوسخة. نعم، إنها وسخة. وهي خشنة وعليها آثار العمل. وأنا فخور بالاوساخ والزوايا. فأنا لم أحصل عليها بهذه الطريقة عن طريق اللعب لعبة الأبراج أو شرب الشاي بعد الظهر من كؤوس أنيقة.

C. يدي الوسختان الخشتان هما مدعاة للفخر عندي، فخور بهذه الأوساخ وبعقد كفي الخشنة وبسماكتها لأنها من جراء عملي الجاد لكسب لقمة عيشي وليستا نتيجة حياة مرفهة ومن اللعب بالاوراق وشرب الشاي بكؤوس فاخرة.

Now, how would you translate the following lines into Arabic? Is it A, B, C, or something else?

“I got them that way by working with them, and I'm proud of the work and the dirt. Why shouldn't I feel proud of the work they do - these dirty hands of mine?”

A. حصلت عليها بهذه الطريقة من خلال العمل بها، وأنا فخور بالعمل وبالأوساخ و. فلماذا لا أشعر بالفخر من العمل الذي يقومون به - وهذه الأيدي القذرة من الألعام؟

B. حصلت عليها بهذا الشكل من خلال العمل بها، فأنا فخور بهذا العمل وبالوسخ، ولماذا لا أشعر بالفخر بالعمل الذي تقوم به يدي الوسخة هذه.

C. إنهما هكذا لأنني عملت جاهدا بهما، إنني فخور بالعمل الذي قامتا به هاتين اليدين وبالأوساخ العالقة عليهما،

L12 Practical A

Translate the following excerpt into Arabic. Use your creative ability in your translation.

Dirty Hands

I'm proud of my dirty hands. Yes, they are dirty. And they are rough and knobby and calloused. And I'm proud of the dirt and the knobs and the callouses. I didn't get them that way by playing bridge or drinking afternoon tea out of dainty cups.

I got them that way by working with them, and I'm proud of the work and the dirt. Why shouldn't I feel proud of the work they do - these dirty hands of mine?

My hands are the hands of plumbers, of truck drivers and street cleaners; of carpenters; engineers, machinists and workers in steel. They are not pretty hands; they are dirty and knobby and calloused. But they are strong hands, hands that make so much that the world must have or die.

L12 Practical B

Translate the following excerpt into English . Use your creative ability in translation.

لما بايع الناس أبا بكر الصديق قام فخطب بالناس فقال:

"أما بعد، أيها الناس، فإني قد وليت عليكم ولست بخيركم، فإن أحسنت فأعينوني، وإن أسأت فقوموني، الصدق أمانة والكذب خيانة، والضعيف فيكم قوي عندي حتى أرجع عليه حقه إن شاء الله، والقوي فيكم ضعيف عندي حتى أخذ الحق منه إن شاء الله، لا يدع قوم الجهاد في سبيل الله إلا ضربهم الله بالذل، ولا تشيع الفاحشة في قوم إلا عمهم الله بالبلاء، أطيعوني ما أطعت الله ورسوله فإذا عصيت الله ورسوله فلا طاعة لي عليكم، قوموا إلى صلاتكم يرحمكم الله"

Lecture 13

- For example, let's look at the following contemporary poem by Alistair Hedley (2001) and see how we can translate it and achieve equivalence in Arabic, communicative purpose of the poem whether in a prosaic style or in poetry. Remember this poem is written for children!

Now how would you translate the following into Arabic? Is it A, B, C, D, E or something else?

When pain and sickness made my cry,

Who gazed upon my heavy eye,

And wept, for fear that I should die?

My Mother

- A. عندما جعني الألم والمرض أبكي
من حنق بعيني الثقيلة
ويكي خوفاً أن أموت؟
أمي
- B. عندما أبكي من ألم أو مرض
من ينظر بعيني الثقيلتين
ويبكي خوفاً من أن أموت؟
أمي
- C. ألم ومرض يبكي
عينا من تسهر وترضي
وتبكي خوفاً من موتي؟
أمي

- D. عندما يتملكني المرض وأبكي ألماً
تسهر على راحتي وتبكي خوفاً من موتي
أمي
- E. أبكي للمرض وللألم
من حنق في عيني الورم
من يبكي خوفاً العدم
أمي تبكي، أمي أمي
- F. الخ

Now how would you translate the following into English? Is it A, B, C, D or something else?

ليس العيبُ أن يكونَ الفتى فقيراً *** ولكن العيبُ أن يعيشَ الفتى ذليلاً

- A. It is not shameful to be poor but it is shameful to live in humiliation
- B. To be poor it is not a shame but it is to live in humiliation
- C. It is not a shame to be poor but it is to live in degradation
- D. It is not a shame to be poor but it is to live in disgrace

Now, how would you translate the following oratory into Arabic? Is it A, B, C, or something else?

“Bribery is a religious crime, and a national betrayal. Help us fight against bribery.”

- A. الرشوة هي دين الجريمة ووطن الخيانة فساعدنا على محاربة الرشوة.
B. الرشوة إثم تعاقب عليه، وخيانة للوطن، لنحاربها معاً.
C. أيها الناس، الرشوة جريمة دينية، وخيانة وطنية. كن عوناً في محاربة الرشوة.

Now, how would you translate the following lines into Arabic? Is it A, B, C, or something else?

- أيها الناس، الفساد كالوباء إذا سكتنا عنه انتشر، وإذا حاربناه انحصر، فلكن معاً في مكافحة الفساد .
- A. O people, if we remained silent about epidemic of corruption it would spread, and if we fought against it we would limit it, let's be together in the fight against corruption.
- B. O people, corruption is like an epidemic which would spread if we were quiet about it. But if we fought it, it would shrink, so be a partner in the fight against corruption.
- C. O people, corruption is like an epidemic which spreads if we are silent about it, but it shrinks if we fight it. So let's unite in our fight against it

«عندما وصل باب دكان الحلاق وجده مفتوحاً على غير عاداته، فسرت في كيانه موجة من الاستغراب، لكن سرعان ما خيمت عليه الخيبة، إذ أنه لم يجد عند دخوله العتبة سوى صبي لم يتجاوز الثانية أو الثالثة عشرة من عمره.»

- A. When he arrived at the barber shop, he found the door open **as usual**. He was surprised and very glad, but quickly a cloud of disappointment filled him, because he did not expect to find a young boy, who was about twelve or thirteen years old working alone.
- B. When he reached the door of the barber shop, he found the door open unusually. This brought into him a wave of astonishment but suddenly he was disappointed because he saw a boy of 12 or 13 years old inside as he entered the shop.
- C. When he reached the door of the barber shop, he unusually found the door open. Initially he was happily surprised but his happiness quickly disappeared and a wave of disappointment went through his veins because he only found a boy of around twelve or thirteen years old as he stepped in the shop.

L13 Practical A

Translate the following poem into Arabic. Use your creative ability in your translation.

JEALOUSY

You envious one, be from me away;

Your heart is as hard as rock;

But the lover looks like a rainy day

Full of mercy and loved by the folk.

* * * *

O come my lover, and be my sun;

Heart story

In the day and the moon in the night;
Away from you envious one, I'll run
To my lover and out of your sight.

* * * *

O envious one, go and dig a grave,
For you to lie in and dream
Of the goodness from life you save
When you've made it a muddy stream!

* * * *

O be away from me to hell,
And blaze your fire there or quell!

* * * * **A.M.Halimah**

L13 Practical B

Translate the following excerpt into English . Use your creative ability in your translation.

بادره الصبي مباشرة بصوت ناعم: "سوف يأتي معلمي حالاً... سوف لن يتأخر . تفضل... الشاي جاهز، معلمي جاء بمجلات كثيرة ... تفضل يا عم...سوف لن يتأخر "

صُعب عليه أن يكسف الصبي، فتمتم: " أمتأكد يا بني من أنه لن يتأخر؟ " "أجل يا عم... " تذكر كم كانت عملية القص في بلاد الإنجليز خالية من المتعة، وكم كانت مكلفة مادياً ومعنوياً. إذ كان يشعر بعد كل عملية قص لشعره أنه كان خروفا استرالياً مكتفياً يُجز صوفه بصمت مطبق وميكانيكية، فيشعر براحة متناهية بعد الانتهاء من عملية القص، يتنفس الصعداء لأن عبئاً ثقيلاً أزيح عن كاهله، فيبتعد وهو يسير كعصفور يطير حراً طليقاً