Translation Problems of Some Prophetic Speeches Related to Ethics of Food & Drinks among 4th level EFL Students at Women's Collage/Hadhramout University

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Abstract

The present study aims at investigating the cultural problems the 4th level EFL students at Women's College/ Hadhramout University face when they translate from Arabic into English Prophetic Speeches particularly those related to ethics of having foods and drinks . Further, it seeks to present solutions to overcome these problems. To achieve the aims of this study, the researchers conveniently select a sample consisting of 43 students enrolled in the B.A program in the second semester 2017/2018. The researchers design a questionnaire that consists of ten items taken from Prophetic Speeches (Hadiths). Each item is followed by three translation alternatives ; the students have to select the most appropriate translations of each item. In addition, a space is provided for each item for the students in case they have other translations that may differ from the alternatives provided. The findings of this study reveal that students face some translation problems such as: applying literal translation, using inappropriate equivalent for certain lexical items of Prophetic Speeches, focussing on transferring only the denotative meaning and ignoring the connotative meaning of the SL expressions, i.e., Prophetic Speeches and ignoring the meaning of the SL punctuation marks. Further, the findings indicate that these problems are caused by (1) differences between the SL and TL linguistic systems ; (2) the lack of awareness of the importance of the context in translation; and (3) the lack of background knowledge of culture in general and religious issues in particular. In the light of these findings, the researchers suggest some recommendations such as: (1) Students should do many practices to understand and know all translation techniques, strategies, and methods that could help them in tackling the translation of religious texts in general and Prophetic Speeches in particular. (2) Students should opt for finding the functional equivalent of Prophetic Speeches and conveying their denotative as well as connotative meaning. (3) Students should avoid word-for-word and literal translation since Arabic and English differ in their cultures, structures, and religious conceptions.
Key words: Translating, Religious, Texts, Problems, Arabic/English.

1. Introduction:

People depend on their languages to live and do other activities. For most of people, a language means communicating their thoughts, ideas and feelings. "Without a language, thought is a vague, uncharted nebula." De Saussure (1915:112) . Therefore, the influence of the language in our life might reach far beyond more than we imagine.

Translation is a kind of activity that "inevitably involves at least two languages and two cultural translations." Toury (1980:200). Hence, languages and cultures are connected to each other. Moreover, the translation between two languages means transferring not only the linguistic message but their cultures as well. Arabic and English are totally two different languages. Therefore, when translating between them, translators might encounter many cultural problems, especially when translating religious texts, because each religion is related to a special culture. Thus, this cultural specificity may result in a wide gap when translating religious texts, especially, when there are no correspondences between the religions of the source language (SL) and the target language (TL). "Since no two languages are identical either in meaning given or in phrases and sentences, there can be no absolute correspondence between languages" Nida (1964:156).

"Translation is often regarded as a process for transferring meaning from one language to another " Farghal and Shunnaq (2011:2). Consequently, translation is not a matter of transferring words in isolations, rather it involves transferring the whole meaning of the text bearing in mind the context." Thus, the main problem which might encounter translators in translating some expressions and cultural words of the SL language to the TL is the unawareness of the context and the lack of the same expressions or words in the TL. An example of this case is the translation of the English expression (It rains cats and dogs.) which means literally (تمطر قططاً وكلاباً). This expression has no sense in Arabic language if being translated literally. Consequently, it might not be

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understood by Arab audience due to the fact that Arabic lack the equivalence of this idiomatic cultural expression. Although Arabic and English have no relationship in their origins and cultures, in addition to the differences between their grammatical structures, students of translation and translators can deal with these cultural expressions by using some translation strategies suggested by translation scholars concerning the issue in question.

According to Harvey (2013), there are four major strategies that can be used to tackle the translation of the SL expressions that have no complete or accurate equivalents in the TL. First, 'Functional Equivalence' means using the TL equivalent that functions almost like the SL expression, for example, the underlined expression in the sentence (The treaty has remained <u>dead letter</u> since then) can be translated, by using the functional equivalence, to as (وقد بقيت المعاهدة <u>حبراً على ورق</u> منذ ذلك الوقت) into capture the function of the SL expression. The second strategy is 'Formal Equivalence' or 'Linguistic Equivalence' which means translating the expression by using 'Word-for-word' translation. According to Farghal and Shunnaq (2011:7), "Formal equivalence seeks to capture the form of the SL expression". The same previous example can be translated using formal equivalence into (وقد بقيت المعاهدة <u>حرفاً ميتاً</u> منذ ذلك الوقت). The third strategy is termed 'Transcription' which according to Ghazala (2008) means writing a term in the TL letters as it is exactly pronounced in the SL. This strategy is used to transfer, the SL terms and names for instance, the Arabic term 'زكــاة' is transliterated into English as 'zakat' .

Harvey suggests the fourth strategy which is termed 'Descriptive or 'Self-explanatory'. It is also discussed by Farghal and Shunnaq (2011:39) who define it as : "a translation strategy whereby an expression in the SL is paraphrased into the TL by describing it conceptually". It is used when a whole or a part of the SL expression does not exist in the TL culture and cannot be understood by the TL audience. This strategy is used mostly to translate cultural expressions such as religious texts. Thus, the present study's main purpose is to investigate the problems that face translation students when tackling the translation of Prophetic Speeches which are very related to religious texts.

Translation of religious texts is one of the most difficult tasks that encounter translation students and translators due to the wide cultural gap between Arabic and English. However, they have to exert efforts to convey the meaning of the religious texts appropriately. They must deal with these texts in a very creative way by employing the suitable strategies and techniques in order to transfer the intended meaning of the SL message. "Religion and culture are intertwined and religion has taken its root from human mind, soul, people accept them by the core of their hearts. Therefore, it cannot be changed or distorted by any one". Abbasi, Zadeh, Janfaza, Assemi, Dehghan (2012:85).

Prophetic speeches (Hadiths) are the speeches uttered by the messenger of Allah and our prophet (Mohammed), may Allah bless him and grant him peace. They are of the most specific texts related to Arabic religion (Islam) and thus to Arabic culture. When translating them, students of translation and translators should put in mind that religious terms are not always translated literally. Hence, in this study, the researchers seek to solve the problems that might encounter 4th level EFL students at Women's College when translating some Prophetic Speeches related to ethics of having food and drink.

2. Statement of the Study:

Religious texts such as the Prophetic Speeches and the Holy Quran usually, pose some problems for translation students, especially novice ones due to the cultural gaps between the SL and the TL. The thing that may hinder the process of translating these speeches. Consequently, translating the speeches in question needs extra awareness of the problems of translating them as well as the strategies and techniques which can be employed to translate them appropriately. Dweik and Helwa (2014) state that there are many cultural and linguistic problems facing translation students when translating religious expressions such as Prophetic Speeches from Arabic into English. For the best of the researchers' knowledge there might be no specific studies that investigate the problems of translating Prophetic Speeches related to ethics of having food and drinks among 4th level English students . Hence, the present study tends to fill the literature gap concerning the issue in question. Further, the strategies that could be employed to translate such texts would be investigated in this study as to find effective solutions for the translation problems investigated in the present study.

3. Purpose of the Study

This study aims to investigate the translation problems facing 4th level EFL students at

Women's Collage/Hadhramout University when translating some Prophetic Speeches related to ethics of having food & drinks. Besides, it seeks to find out the suitable strategies and techniques of translating these speeches. Another purpose of the present study is to find some solutions to overcome the problems of translating Prophetic Speeches regarding ethics of having food and drinks.

4. Questions of the Study:
This study attempts to answer the following questions:
1. Do 4th level EFL students at Women's Collage/Hadhramout University face problems when selecting the most appropriate translation of Prophetic Speeches regarding ethics of having food and drinks?
2. What are the problems that face the 4th level EFL students at Women's Collage/Hadhramout University when selecting the most appropriate translation of Prophetic Speeches regarding ethics of having food and drinks?
3. What are the solutions to overcome the problems of translating Prophetic Speeches regarding ethics of having food and drinks?

5. Significance of the Study:
The significance of the present study emerges from that it discusses a vital issue in translation, namely, the translation of Prophetic Speeches from Arabic into English expressions. Such speeches are considered religious texts and are full of cultural expressions which need to be conveyed appropriately. For the best of the researchers' knowledge, studies in translating Prophetic Speeches are slight limited especially the studies that are conducted among 4thlevel EFL University students. Hopefully, the present study may highlight the problems of translating the speeches in question among 4th level EFL students who study at Women's College/Hadhramout University and fill the gap in the literature concerning the issue in question. Another factor that might give this study importance is that it focuses on the strategies and techniques that may help the translation students to translate religious texts in general and Prophetic Speeches in particular.

6. Limitation of the Study:
This study is confined to the translation problems facing 4th level EFL students when translating Prophetic Speeches related to ethics of having food and drinks from Arabic into English. It is limited to the translations of ten Prophetic Speeches taken from (Riyad-us-Saleheen) which

are translated from Arabic into English by Ustadha Aisha Bewley. The findings of this study are limited to 43 students who study at the 4th level in English Department at Women's Collage/Hadhramout University in the second semester in the academic year 2016-2017.

7.Definitions of Terms:
Prophetic Speeches (Hadiths): are the sayings and speeches of Prophet Mohammed, may Allah bless him and grant him peace, related to ethics of having food and drinks. (By the researchers)
Religion: the belief in and worship of a god or gods, or any such system of belief and worship. (http://dictionary.cambridge.org)
Target Language (TL): is the language which is translated to; here in this research, it is English. (by the researchers)
Source Language (SL):is the language which is translated from; here in this research, it is Arabic. (by the researchers)

7. Review of Related Literature:
The present study's main objective is to investigate the translation problems of some Prophetic Speeches related to ethics of having food and drinks that face 4th level EFL students at Women's College/Hadhramout University. This section illustrates the review of some related studies to the issue being investigated.
Sharayree (2010) studies the translatability of collocations in the Prophetic Speeches from Arabic into English. The researcher selects a random sample of 10 collocations taken from the Prophetic Speeches cited in two translations of (Riyad-us-Saleheen) by Abbasi and Matraji. The study reveals that the translations of the collocations in question are literal ones though they include metaphorical expressions, i.e., in the SL. Besides, there is a misunderstanding of the exact meaning of the SL collocations, the thing that results in committing mistakes in their translations.
Dweik and Abu Shakra (2011) study the problems of translating collocations in three religious texts from Arabic into English. The sample of their study consists of 35 MA translations students enrolled in three Jordanian universities. They use a test that consists of 45 short sentences of contextual collocations selected from the Holy Quran, Hadiths and the Bible. The students have to translate them from Arabic into English. They find that the students of translation face difficulties in translating semantic and lexical collocations. Moreover, they recommend that when translating religious texts,

the translators should avoid literal translation. Further, they state: " Translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, and should realize the disparities between Arabic concepts and beliefs and Western ones."(p.5)

Dweik and Suleiman (2013) study the problems of translating cultural expressions from Arabic into English among a random sample of 60 M.A graduated students in three universities during 2009/2010. They use a test to collect data from the students who have to translate statements that contain culture-bound expressions based on Newmark's (1988) categorization of cultural terms. The test includes religious expressions and other cultural materials. Moreover, the researchers conduct interviews with experts in the translation field. The results of the study reveal that the students face problems in translating these cultural expressions. These problems are related to:1) unfamiliarity with cultural expressions, 2) failure to achieve the equivalence in the TL, 3) ambiguity of some cultural expressions, 4) lack of knowledge of translation techniques and translation strategies. Consequently, they recommend :" narrowing the gap between cultures through adding more courses that deal with cultural differences, cultural knowledge, and cultural awareness, especially in the academic programs that prepare translators." (Dweik and Suleiman ;2013:47).

Dweik and Helwa (2014) discuss the problems and solutions of translating religious text from Arabic into English. The sample of their study consists of 20 M.A. students studying at Middle East University. They use a test and a questionnaire to collect data. Their study reveal that there are many cultural and linguistic problems among students who mistranslate grammar, stylistics, lexical items and punctuations. There is also a problem of assimilating cultural terms. These problems are caused by the differences between the linguistic systems of both Arabic and English, ignoring the context, lack of background knowledge of translating cultural terms, lack of adequate translation methods and misusing dictionaries and other research tools, like Google translation.

Ateeg and Al-Tamimi (2014) discuss the translatability of emotive expression in the Islamic text from English into Arabic. The sample consists of a number of sentences collected from two video clips that are translated by the researchers. The video clips are for Sheikh Khalid Yasin, a famous

English preacher. The researchers recommend that "A translator must understand the context and the audience he/she is addressing through his/her translation". Moreover, they add: "In religious texts in particular, a translator must search for the most effective strategy that could convey the denotative and the connotative meaning (emotive shades) as to affect the TL audience in a way almost similar to that way affecting the SL." Ateeg and Al-Tamimi (2014:46).

Khammyseh (2015) discusses the problems of translating Islamic expressions in religious occasion among MA translation students at Al-Yarmouk University in Jordan. The results of this study reveal that the students face problems when translating these expressions due to the gap between languages' cultures, differences between their stylistics and linguistic structures, the absence of equivalences in English and the lack of references for SL items. Khammyseh (ibid) suggests some solutions to overcome the problems of translating such expressions such as: "training ,designing materials by specialist in this field of translation, and making correlations between translation students and target language users." (109).

To sum up, translating religious texts draws many researchers' attention. Consequently, they conduct a lot of studies in order to solve the problems that might encounter translation students and translators when translating this type of texts. Some of the researchers conduct studies on the Holy Quran and others on Prophetic Speeches. These two types of religious texts are the most specific-cultural ones in Arabic as they are related to Islamic religion. Thus, translating them might not be an easy task for many translation students and translators.

Misunderstanding the exact meaning of the SL, difficulties in translating semantic and lexical collocations, the lack of knowledge of translation techniques and strategies, mistranslating grammar, stylistic lexical items and punctuations, the absence of equivalences in English and the lack of references for the SL items are the findings of the related studies regarding the problems that might face translation students and translators when tackling the translation of religious texts. All these problems emerge from the fact that Arabic and English linguistic systems and cultures are totally different, besides the students may misuse the dictionaries and other research tools when translating religious texts.

8. Methodology:

This section illustrates the methodology of the study. It tackles the research design, the sample, the instrument, and the validity and the reliability of the study instrument.

8.1. Design of the Study

To fulfill the purpose of the study, the researchers employ a quantitative research design. This design is based on employing a questionnaire which aims at eliciting quantitative data (frequencies and percentages.

8.2. The Sample of the Study:

The study sample consists of 43 out of 55 students studying in the 4th level. Those students are enrolled in the English Department at Women's College/ Hudhramout University for the academic year 2017-2018. This sample is a convenient one, i.e., the researchers conduct the questionnaire among the students who are available in the class the time they conduct the study.

8.3. The Instrument of the Study:

In this study, the researchers design a questionnaire in order to collect data about the issue being investigated. The questionnaire consists of 10 items. Each item has three multiple choices (a, b, c) ; one of these choices is formal, another is ideational and the last is functional. Such choices differ in their being appropriate translation equivalences for the items of the questionnaire. Besides, a space is left for students' suggested translation if they have any translation that may differ from those provided in the questionnaire. Some English translation choices are collected from **Riyad-us-Saleheen** book which is translated by Ustadha Aisha Bewley and other choices are provided by the researchers themselves. It is required from the students to choose the most appropriate English translation for the underlined Arabic expressions and sentences included in the Prophetic Speeches. The items of the questionnaire are categorized into two parts. The first part is about Prophetic speeches related to ethics of having food and the second part is about Prophetic Speeches related to ethics of having drinks.

8.4. The Validity and the Reliability of the Study:

The study instrument is validated by three professors from Hadhramout University who are specialized in English language and translation to see to what extent it is valid to be conducted among the study sample as to achieve the aim of the study. The researchers carry out all the suggested changes given by the referees.

As to obtain reliability, a pilot study is conducted on five students from the sample (those students' responses to the questionnaire are excluded thereafter from study's findings) before conducting the main study. The pilot study offers an opportunity to check two things; how well the students understand the items and the instruction of the questionnaire and if there is any ambiguity with regard to the items of the questionnaire.

8.5. Limitation of The Study:

This study is limited to translation problems of some Prophetic Speeches related to ethics of having food and drinks among 4th level English students at Women's Collage/Hadramout University. These speeches included in the study instrument are only 10 and they are selected from **Riyad-us-Saleheen** book which is translated by Ustadha Aisha Bewley. The translator of this book mainly employed two types of equivalence; namely formal and ideational ones. The findings could be only generalized among the study sample and students in similar contexts. The study is limited to only forty three 4thlevel EFL students who study at Women's College / Hadhramout University in the academic year 2018, second semester.

8.6. Data Collection:

The researchers use a questionnaire to collect data of the study. This questionnaire is conducted among the 4th level English students at Women's College/Hadhramout University. The students are requested to choose the most appropriate translation of the underlined Arabic expressions in the Prophetic Speeches in English. The researchers collect the translations of the items of the questionnaire from Riyad-us-Saleheen book which is translated by Ustadha Aisha Bewley. Other translations of these items are provided by the researchers themselves.

8.7. Data Analysis:

The researchers adopt the quantitative method to analyze the collected data as to identify the translation problems that face the study sample when translating Prophetic Speeches related to ethics of having food and drinks. The researchers count the frequencies and percentages of the students' responses on the questionnaire's items and tabulate them. Further, as to illustrate the findings more, the researchers provide diagrams under each table .

9. Findings and Discussion:

In this section, the researchers present and

discuss the findings the study has revealed after analyzing the data collected by the instrument of the study. These findings are put in tables and charts. They are divided into two parts; the findings related to ethics of having food and the findings related to ethics of having drinks. Below are the questions of the study along with their answers and discussions:

1-Do 4th level English students at Women's Collage/Hadhramout University face problems when selecting the most appropriate translation of Prophetic Speeches regarding ethics of having food?

Table (1): The Frequencies and Percentages of the Students' Responses on the First Five Questionnaire Items Concerning Prophetic Speeches Related to Ethics of Having food

Items		Choices				Total
		A	**B**	**C**	**D**	
Item 1 (سمّى)	Frequencies	6	13	24	0	43
	Percentages	14%	30.2%	55.8%	0%	100%
Item 2 (وكانت يدي تطيش في الصحفة)	Frequencies	23	7	13	0	43
	Percentages	53.5%	16.3%	30.2%	0%	100%
Item 3 (متكئاً)	Frequencies	10	5	28	0	43
	Percentages	23.3%	11.6%	65.1%	0%	100%
Item 4 (جالساً مقعياً)	Frequencies	5	10	28	0	43
	Percentages	11.6%	23.3%	65.1%	0%	100%

Items			Choices				Total
			A	**B**	**C**	**D**	
Item 5.1 (فليمط)	**1**	Frequencies	26	17	0	0	43
		Percentages	60.5%	39.5%	0%	0%	100%
Item 5.2 (شيطان)	**2**	Frequencies	10	25	8	0	43
		Percentages	23.3%	58.1%	18.6%	0%	100%
Item 5.3 (منديل)	**3**	Frequencies	10	2	31	0	43
		Percentages	23.3%	4.7%	72%	0%	100%

2. What are the problems which face the 4th level English students at Women's Collage when selecting the most appropriate translation of prophetic speeches regarding ethics of having food?

Item 1 :

With reference to table (1), a percentage of 55.8% of the students chooses the translation "He had said 'Bismillah'" as an equivalent for the word (سمّى). This equivalent combines two strategies; finding the ideational meaning and transcribing it as well. Thus it maintains the literal meaning of the SL expression. It seems that students prefer to convey the SL culture and thus they consider that there is no complete equivalent for this word. It will be better if they add a short explanation of what the word 'Bismillah' means. However, a percentage of

44.2% of the students chooses other choices which are not accurate nor complete equivalents. These choices are: "He had said the name of Allah," and "He had mentioned the name of God". The first choice, "said the name of Allah" means to say 'Allah' which the word (سمّى) encapsulates only part of it. Concerning the second choice, it seems also inappropriate as for the TL audience, 'God' has two more references in addition to 'Allah', the thing that may cause ambiguity to them. Hence, it is completely an inaccurate translation though it appears as a functional equivalent. This finding goes along with the findings of the study conducted by Dweik and Suleiman (2013) who state that some students are not aware of cultural expressions, the thing that makes them to choose the inappropriate equivalent. Further, their study reveals that the problems of translating cultural specific expressions are related to the unfamiliarity with them, failure to achieve the equivalence in the TL, ambiguity of some cultural expressions, lack of knowledge of translation techniques and translation strategies.

Item 2 :
The above table shows that a percentage of 35.5% of the students chooses the sentence (My hand used to go all around in the plate) as an equivalent for the SL sentence (وكانت يدي تطيش في الصـحفة). This choice might be the most appropriate and functional translation of this sentence. The majority of the students chooses it because the Arabic sentence is very clear as it exists in the context (whole Hadith) however, a percentage of 30.2% of them chooses the translation (I used to eat in an improper way from the Sahfa) by employing two combined strategies; Ideational equivalent and the Transcription technique. Only a small percentage of the students (16.3%) chooses the translation (My hand used to wander around in the dish). In this item, the students might have no problem in choosing the most appropriate translation due to the fact that all the three choices are appropriate and none of them lead to misunderstanding the SL item among the audience. These findings go along with what Ateeg and Al-Tamimi (2014) emphasize concerning the importance of the context to understand the meaning of cultural expressions and thus translating them properly. They state: " A translator must understand the context and the audience he/she is addressing through his/her translation" . Further, Dweik and Helwa (2014)

emphasize the importance of the context in translating religious text.
Item 3:
According to the above table, a percentage of 65.1% of the students chooses the functional equivalent (Laying on the pillow) for the item (متكئاً) as it conveys the meaning. However, a percentage of 11.6% of them chooses the ideational equivalent (leaning) which transfers the idea of the SL message whereas a percentage of 23.3% of the students chooses the literal translation (reclining). Here the students are better to choose the equivalent that conveys both the connotative and the denotative meaning, i.e., the functional equivalent. Thus, the meaning of the message can be understood by the TL audience. This finding is compatible with what Ateeg and Al-Tamimi (2014:46) recommend: "In religious texts in particular, a translator must search for the most effective strategy that could convey the denotative and the connotative meaning"

Item 4:
In this item, a percentage of 65.1% of the students chooses the inappropriate translation of the expression (جالساً مقعياً) which is (while sitting and putting his right knee up towards his stomach to avoid eating so much) whereas only a small percentage (34.9%) of them chooses the other two appropriate translations. These translations are ideational and functional (while sitting with his legs drawn up), (while sitting on his buttocks with his legs raised). This mistranslating maybe attributed to misunderstanding the SL expression although it is related to the Arabic culture. According to Dweik and Suleiman (2013), one of the problems of translating from Arabic into English is the ambiguity of some cultural expressions.

Item 5.1:
The table shows that a percentage of 60.5% of the students chooses the translation (wipe off) for the word (فليمط) which is the most appropriate, whereas a percentage of 39.5% of the students chooses the translation (clean). This latter translation is not appropriate because cleaning differs from (wiping off). To clean something means to get rid of it by using a tool or a cleaner or etc. However, here in this Hadith (فليمط) means to wipe without using any tool. No one of the students chooses the third choice (wash) as it is considered inappropriate translation for the item

(طميلف). It seems that they know that (wash) means to wash and clean something with water, the thing the context does not intend to convey. As Ateeg and Al-Tamimi (2014) recommend that in the religious text particularly, the translators must search for the most effective strategy that conveys the denotative and connotative meaning, consequently, the TL audience could understand the intended meaning of the SL message.

Item 5.2:

In this item, a percentage of 58.1% of the students chooses (Satan) as a translation of the word (شيطان). This is a functional equivalent whereas a percentage of 23.3 % of them chooses the equivalent that employs the transcription technique (Shaytan). Only a small percentage of them (18.6%) chooses the literal equivalent which is inappropriate in this context. The majority of those students has not that big problem in choosing the most appropriate translation due to the fact that they are aware of the differences between these lexical items. Further, some of the students may see that the transcription technique is better than other techniques and strategies. However, it may not be understood by the TL audience if we just explain what this word means either after the word directly or in a footnote in the same page since the main aim of the translation is the communication between two different languages and cultures as well. The importance of culture is emphasized by Dweik and Suleiman (2013:47) who suggest:"narrowing the gap between cultures through adding more courses that deal with cultural differences, cultural knowledge, and cultural awareness, especially in the academic programs that prepare translators".

Item 5.3:

The majority of the students 72% chooses the inappropriate translation of the word (منديل) which is (Handkerchief) , besides a percentage of 4.7% of them chooses (Napkin) which is also considered inappropriate translation. However, a percentage of 23.3% of them chooses (cloth), the most appropriate translation of that word. (Handkerchief) is a small piece of paper used for wiping the face, nose or eyes and (Napkin) is usually a square piece of paper used while eating in order to protect the clothes. It is used for wiping the mouth as well while cloth is the most accurate meaning of the word (منديل) for the people of that time used to get rid of the dirt with a piece of cloth, neither a handkerchief nor a napkin. These findings show that the majority of the students face problems, as Dweik & Suleiman (2013) state, in translating some unfamiliar cultural words, the thing that leads the students to fail in finding the most appropriate and accurate equivalent in the TL. The chart below shows the findings of Part I concerning Prophetic Speeches related to ethics of having food:
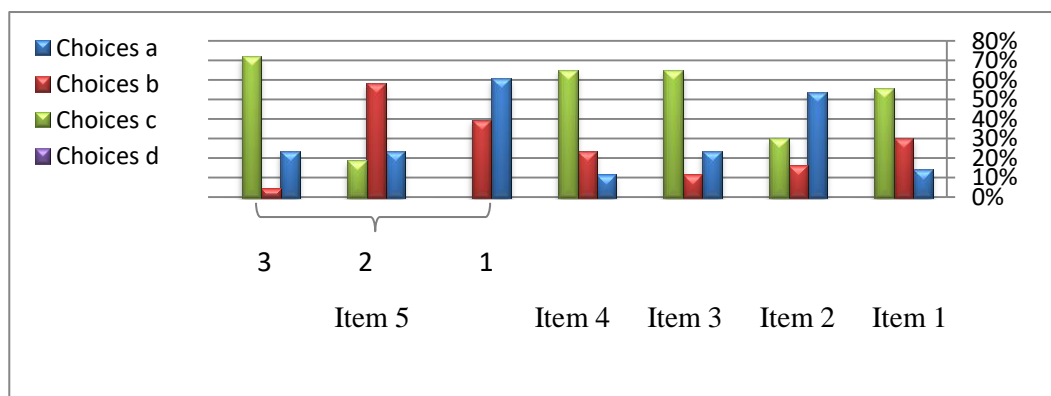

Figure (1): The Findings of the items related to ethics of having food

What follows is a discussion of the findings of the second part of the questionnaire. At first, the questions along with the tabulated findings are presented then illustrated discussions are provided with reference to these findings and related literature.

1. Do 4th level English students at Women's Collage face problems when selecting the most appropriate translation of Prophetic Speeches regarding ethics of having drinks?

Table (2): The Frequencies and Percentages of the Students' Responses on the Questionnaire Five Items concerning the Prophetic Speeches Related to Ethics of Having Drinks

Items		Choices				Total
		A	**B**	**C**	**D**	
Item 6 (نعم الأدم) الخل، نعم الأدم الخل	**Frequencies**	13	15	15	0	43
	Percentages	30.2%	34.9%	34.9%	0%	100%
Item 7 (احمدوا)	**Frequencies**	1	35	7	0	43
	Percentages	2.3%	81.4%	16.3%	0%	100%
Item 8 (الأيمن فالأيمن)	**Frequencies**	17	13	13	0	43
	Percentages	39.6%	30.2%	30.2%	0%	100%
Item 9 ساقي القوم) (آخرهم شرباً	**Frequencies**	15	11	16	0	43
	Percentages	34.9%	25.6%	39.5%	0%	100%
Item 10 (آنية)	**Frequencies**	4	19	20	0	43
	Percentages	9.3%	44.2%	46.5%	0%	100%

2. What are the problems which face the 4th level English students at Women's Collage when selecting the most appropriate translation of Prophetic Speeches regarding ethics of having drinks ?

Item 6:

With reference to table (2), a percentage of 34.9% of the students chooses the translation: (How excellent is vinegar when eaten as Udm! How excellent is vinegar when eaten as Udm!) as equivalent for the sentence (نعم الأدم الخل، نعم الأدم

الخل. They choose it maybe because it conveys the SL message and, it maintains the punctuation mark (exclamation mark) as well. This translation applies the transcription technique (Udm) which maintains the SL culture. However, the other two translations (Vinegar is an excellent condiment. Vinegar is an excellent condiment.), and (What an

excellent condiment vinegar is. What an excellent condiment vinegar is.) are chosen by 65.1% of the students. These two latter translations do not keep the same punctuations of the SL message, though these punctuation have meaning and it should be conveyed along with the meaning of the SL message. The students' unawareness of this very fact may be attributed to their unawareness of the differences between the linguistic systems of both Arabic and English and that punctuation mistranslating could affect the whole translation of the SL message. Dweik & Helwa (2014) state that there are many cultural and linguistic problems that assimilate and mistranslate grammar, stylistics, lexical items, and punctuations.

Item 7:

For the sentence (واحمدوا الله إذا رفعتم), a percentage

of 81.4% of the students opt for the equivalent that employs the transcription technique for the word (احمدوا); (Say 'Al-Hamdulillah' after finishing.) preceded by the word (say) to clarify that praising Allah is an utterance that Muslims should say after they finish eating food and drinks. By using these two combined strategies, the problem of translating culture-specific items such as the item in question can be overcome. The thing that may avoid any misunderstanding of the meaning of the SL message. However, a percentage of 16.3 % of the students chooses the translation (Thank God after you have finished.). This translation may be misunderstood by the TL audience who does not know more about Islam. Only a very small percentage of 2.3% of the students chooses the translation (Praise Him when you finish.) which is considered a functional equivalent. The first letter in the pronoun (Him) is always capitalized even if it is not in the beginning of the sentence since it refers to Allah, Almighty. Khammyseh (2015) discusses those problems related to the absence of the equivalences and the lack of references for items in the English language.

Item 8:
In this item, a percentage of 39.6% of the students chooses the translation (The right and then the right.) as an equivalent of the sentence (الأيمن فالأيمن) which is word-for-word translation. This translation is neither a complete nor an accurate equivalent. Dweik and Abu Shakra (2011), recommend that a translator should avoid the literal translation. The second choice (One who is on the right has preference then again the one who is on the right.) which is an ideational equivalent chosen by 30.2% of the students. This translation is the most appropriate equivalent because it transfers the whole meaning and it is written in a way that can be understood by the TL audience who can realize the intended meaning of the SL. However, the last choice (The right one is the first then again the right one.) is chosen by a percentage of 30.2% of the students. Consequently, students should be aware and have knowledge of all the translation strategies and techniques to enable them overcome the translation problems related to cultural expressions (Dweik and Suleiman;2013)

Item 9:
In this item, a percentage of 39.5% of the students chooses the ideational equivalent (Let others drink before you do if you serve them

with water.) as the most appropriate translation of the sentence (ساقي القوم آخرهم شرباً) whereas a percentage of 34.9% of them chooses the literal translation (Someone who provides people with something to drink should be the last to drink.). This version does not clarify what kind of drink is intended? However, the SL context makes it clear that water is the intended drink. They perhaps have no background knowledge about the occasion of this Hadith because knowing the occasion and understanding the exact meaning are very important factors. Sharayree (2010) finds that the main reason that leads the translator to commit mistakes is the misunderstanding of the exact meaning of the SL expression. The translation (He who serves others with drinking water should be the last to drink himself.), which represents the functional equivalent, is chosen by 25.6% of the students. Therefore literal translation should be avoided as the last resort, especially in the religious text. for Arabic and English differ in every aspect of the language. Besides, the background knowledge is a very important factor that can affect the translation process. (Dweik and Helwa;2014)

Item 10:
Concerning the last item in the questionnaire, a percentage of 44.2% of the students chooses (glass) as a translation for the word (آنية) which does not convey the exact meaning as (آنية) is made of silver not glass. According to the findings of Khammyseh's study (2015), M.A translation students face many problems due to the gap between the cultures of the languages and the lack of references for the cultural items. A percentage of 46.5% of the students translates the word in question as (silverware) which is inappropriate for a reason that students are not asked to translate the word (الفضة) as an adjective of the word (آنية). Only a small percentage (9.3%) of the students chooses the nearest equivalent (vessel) as the most appropriate translation. Again, in this item, the students face a problem in choosing the translation equivalent that can be accurate in conveying the SL message due to the lack of knowledge concerning the differences between the lexical items in both Arabic and English languages. The chart below clarifies the findings of Part II concerning Prophetic Speeches related to ethics of having drink.
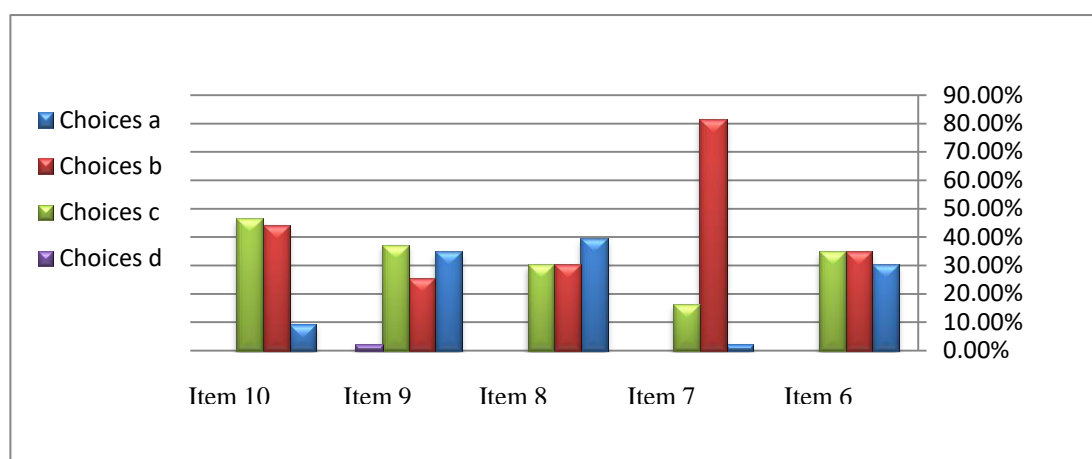
Figure (2): The findings of items related to ethics of having drink

3. What are the solutions to overcome the problems of translating Prophetic Speeches regarding ethics of having food and drinks?
For many students and many novice translators, translation process is not an easy task as it needs exerting all the effort to produce a natural TL text that communicates almost the same meaning of the SL text. Improving oneself in the aforementioned issues is very important thing to solve many translation problems such the ones investigated in this study. The researchers, in the present study, intend to provide some solutions to reduce the problems encountered by the students when translating some Prophetic Speeches related to ethics of having food and drinks. These solutions are as follows: (1) Students have to read more information and extend their translation knowledge and capacity as to translate Prophetic Speeches and other similar cultural expressions. They have to read much in the culture of the TL as to avoid stumbling when translating such expressions. (2) Students have to practice the translation of religious texts that include Prophetic Speeches, as to master translating them professionally as well as translating similar cultural expressions. (3)Students have to take courses on the translation strategies and techniques of tackling religious texts and expressions such as those the study has dealt with. (4) Students have to avoid literal translation of Prophetic Speeches, especially those which are culture-specific, otherwise they might provide not only a funny translation, but also an inappropriate one.
To sum up, students of translation have to avoid

the automatic translation like Google Translation, especially, when tackling the translation of religious texts in general and Prophetic Speeches in particular. Such translation can cause a big problem in conveying the meaning of the SL text and thus the TL text might be distorted. Other factors to improve the translation quality of Prophetic Speeches might include seeking functional equivalence of the SL text when producing the TL text by conveying the denotative as well as the connotative meaning of the SL text. Moreover, students have to master writing skills as to produce more natural and communicative translation. Further, they have to improve their research translation skills in order to find the most appropriate translation equivalence of the SL expressions.

10. Conclusion and Recommendations:
11.1. Conclusion:
This study seeks to find the translation problems faced by a sample of Women's College 4th level students when finding the most appropriate translation of some Prophetic Speeches related to ethics of having food and drinks. The findings of the study reveal that the students actually encounter many problems in translating Prophetic Speeches. One of these problems are related to the lack of background knowledge in addition to the lack of awareness of both the SL and the TL cultures. The thing that leads the students to commit mistakes regarding finding the most appropriate equivalent of the SL expressions. Moreover, students face translation problems not only in finding the most appropriate lexical items, but also in transferring

the denotative along with the connotative meaning of the SL expressions, i.e., Prophetic Speeches. Further, some students are not aware of the fact that punctuation marks have meaning in the SL and this meaning has to be conveyed along with the meaning of the SL expression. These problems can hinder finding the most appropriate equivalent and consequently, affect the translation of the SL text into the TL.

The findings also indicate that the translation problems students face when finding the most appropriate translation of the Prophetic Speeches are caused by: (1) some differences between the SL and TL linguistic systems, namely, systems of Arabic and English ; (2) the unawareness of the importance of the context in translation; (3) the lack of translation background knowledge on the SL and the TL cultures in general and their religious issues in particular; (4) applying literal translation without paying attention to the context; and (5) the lack of knowledge of translation strategies and techniques that could be used to tackle the translation of religious texts that are loaded with cultural-specific expressions such as Prophetic Speeches.

11.2. Recommendations:

In the light of the aforementioned findings, the study recommends the following:

- Students should be given more translation courses in order to understand and know the most suitable translation techniques, strategies, and methods.
- Students should try to find the functional equivalents as to appropriately convey the denotative and connotative meaning and avoid word-for-word translation.
- Students should be faithful to the SL text, especially, when translating the religious texts and apply the most suitable strategies to tackle them.
- Students should be more efficient in both languages (the SL and the TL) as well as in both cultures.
- Students should use footnotes as one of the translation strategies of religious expressions such as Prophetic Speeches as to convey as much as possible of the intended meaning of the SL specific expressions.
- Students should have knowledge about the differences between the synonymies in the SL and the TL in order to avoid inappropriate translation.
- Students should be aware of that punctuation marks have meanings and they have to retain this meaning in the TL when translating Prophetic Speeches and other similar expressions.

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A QUESTIONNAIRE:

Dear participants,

The researchers are conducting a study on Translation Problems of Some Prophetic Speeches Related to Ethics of Food & Drinks among 4th level EFL Students at Women's Collage/Hadhramout University. The following questionnaire is divided into two parts; the first part includes 5 items related to ethics of having food and the second part includes also 5 items related to ethics of having drinks. Each item has 4 multiple choices; 3 are given and 1 is left for your suggestion - if there is any. You are kindly requested to choose the most appropriate English translation of the underlined Arabic words, expressions, sentences in the given Prophetic Speeches (Hadiths). Your cooperation is highly appreciated.

Part (1): Prophetic Speeches (Hadiths) Related to Ethics of Having Food

a. He had said the name of Allah. b. He had mentioned the name of God. c. He had said 'Bismillah' d. _____.	1.عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ يأكل طعاماً في ستة من أصحابه، فجاء أعرابي، فأكله بلقمتين. فقال رسول الله ﷺ "أما إنه لو **سمّى** لكفاكم".
a. My hand used to go all around in the plate. b. My hand used to wander around in the dish. c. I used to eat in an improper way from the Sahfa. d. _____.	2.عن عمر بن أبى سلمة رضى الله عنهما قال: كنت غلاماً في حجر رسول الله ﷺ، **وكانت يدي تطيش في الصحفة**، فقال لي رسول الله ﷺ: " يا غلام سم الله تعالى، وكل بيمينك، وكل مما يليك".
a. Reclining b. Leaning c. Lying on the pillow. d. _____.	3.عن أبى جحيفة وهب بن عبد الله رضى الله عنه قال: قال رسول الله ﷺ: " لا آكل **متكئاً**".
a. While sitting with his legs drawn up. b. While sitting on his buttocks with his legs raised. c. While sitting and putting his right knee up towards his stomach to avoid eating so much. d. _____.	4.وعن أنس رضى الله عنه قال: رأيت رسول الله ﷺ **جالساً مقعياً** يأكل تمراً.

(1)	(2)	(3)	
a.Wipe off b. Clean c.Wash d. _____ —	a. Shaytan b. Satan c. Devil d. _____	a. Cloth b. Napkin c. Handkerchief d. _____	5.إن رسول الله ﷺ قال: "إذا وقعت لقمة أحدكم، فليأخذها **فليمط**(1) ما كان بها من أذى وليأكلها، ولا يدعها **للشيطان**(2)، ولا يمسح يده **بالمنديل**(3) حتى يلعق أصابعه؛ فإنه لا يدرى في أي طعامه البركة".

Part (2): Prophetic Speeches Related to Ethics of Having Drinks

a. Vinegar is an excellent condiment. Vinegar is an excellent condiment. b. What an excellent condiment vinegar is. What an excellent condiment vinegar is. c. How excellent is vinegar when eaten as Udm! How excellent is vinegar when eaten as Udm! d. _____	6.عن جابر رضى الله عنه أن النبي ﷺ سأل أهله الأدم فقالوا: ما عندنا إلا خل، فدعا به، فجعل يأكل ويقول: **"نعم الأدم الخل، نعم الأدم الخل".**
a. Praise Him when you finish. b. Say 'Al-Hamdulillah' after finishing. c. Thank God after you have finished. d. _____.	7.عن ابن عباس رضى الله عنهما قال: قال رسول الله ﷺ: "لا تشربوا واحداً كشرب البعير، ولكن اشربوا مثنى وثلاث، وسموا إذا أنتم شربتم، **واحمدوا إذا أنتم رفعتم".**
a. The right and then the right. b. One who is on the right has preference then again the one who is on the right. c. The right one is the first then again the right one. d. _____.	8.عن أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم أتى بلبن قد شيب بماء، وعن يمينه أعرابي، وعن يساره أبو بكر رضى الله عنه ، فشرب، ثم أعطى الأعرابي وقال: **"الأيمن فالأيمن".**
a. Someone who provides people with something to drink should be the last to drink. b. He who serves others with drinking water should be the last to drink himself. c. Let others drink before you do if you serve them with water. d. _____	9.عن أبى قتادة رضى الله عنه عن النبي ﷺ قال: " **ساقي القوم آخرهم شرباً".**
a. Vessel b. Glass c. Silverware d.	10.عن أم سلمة رضى الله عنها أن رسول الله ﷺ قال: "الذي يشرب في **آنية** الفضة إنما يجرجر في بطنه نار جهنم".

مشكلات الترجمة التي تواجه المستوى الرابع تخصص لغة إنجليزية
بكلية البنات عند ترجمة بعض الأحاديث النبوية
ذات الصلة بآداب اللغة الإنجليزية

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الملخص

استهدفت هذه الدراسة تناول أهم المشكلات الثقافية التي تواجه الطلاب في ترجمة بعض الأحاديث النبوية المتعلقة بآداب الشرب والأكل من اللغة العربية إلى اللغة الإنجليزية، وكذلك البحث عن أسباب هذه المشكلات وتقديم مقترحات لمعالجتها. ولتحقيق هذه الأهداف تم اختيار عينة تتألف من 43 طالبة من كلية البنات/ قسم اللغة الإنجليزية يدرسن في الفصل الثاني من العام الجامعي 2018/2017 في جامعة حضرموت. وقامت الباحثتان بإعداد استبانة مكونة من عشر فقرات أساسية من الأحاديث النبوية التي تتضمن مصطلحات (كلمات-عبارات-جمل) لها علاقة بآداب الأكل والشرب وقد تم وضع خط تحت المصطلحات التي يُطلَب من العينة اختيار الترجمة الأنسب لها إذْ زودت كل فقرة بثلاث ترجمات للمصطلحات التي تحتها خط . ولقد أخذت ترجمات بعض هذه المصطلحات من كتاب رياض الصالحين والبعض الآخر ترجمتها الباحثتان، كما ترك فراغ في كل فقرة في حال اذا ما أرادت إحدى الطالبات أن تعطي ترجمة مقترحة أخرى غير الموجودة في الاستبانة. وتم تحليل استجابات الطالبات لهذه الاستبانة. وكشفت النتائج عن وجود مشكلات في ترجمة المصطلحات التي تناولتها الدراسة إذْ تضمنت هذه المشكلات سوء ترجمة بعض المصطلحات الدينية المرتبطة بالأحاديث النبوية التي وردت في فقرات الاستبانة بالإضافة إلى الإخفاق في اختيار المكافئ للمصطلحات الدينية الثقافية التي وردت في تلك الأحاديث. وخلصت الدراسة إلى أن أسباب المشكلات التي واجهتها الطالبات تعود إلى: 1) الفروق بين الأنظمة اللغوية لكل من العربية والإنجليزية. (2) قلة وعي الطالبات بأهمية السياق والمناسبة التي قيلت فيها الأحاديث. (3) عدم وجود خلفية معلوماتية خاصة باختيار الترجمة الأدق للمصطلحات الدينية الثقافية من العربية إلى الإنجليزية. وفي ضوء هذه النتائج اقترحت الباحثتان بعض الحلول والتوصيات التي ينبغي لطلاب الترجمة والمترجمين إدراكها، مثل: (1) أن تكون لديهم معرفة بالفروق اللغوية بين المترادفات في اللغتين المصدر والهدف. (2) معرفة معنى علامات الترقيم بحسب السياق ونقل هذا المعنى عند الترجمة. (3) ترجمة المعنى الدلالي والإيحائي ومحاولة تجنب الترجمة الحرفية للمصطلحات الدينية وكذا تجنب ترجمة كل كلمة لما يقابلها على حدة في اللغة الهدف وربط معنى كل كلمة في الأحاديث النبوية بالسياق.

الكلمات الرئيسية: ترجمة، مشكلات، نصوص، ديني، أحاديث نبوية عربي/انجليزي.