

## The Translation of Islamic Women-Related Legal Terms and Metaphors: A Comparative Study of Fazlul Karim's (1938) and Robson's (1963) Versions of Mishkat-ul-Masabih

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### ABSTRACT

Through the instrumentality of the translation allusions strategies proposed by Leppihalme (1997) and the Skopos-plus-loyalty approach developed by Nord (1997), the present study scrutinizes the English translation of six Islamic-legal terms and six metaphors used for women in selected Prophetic Hadith from two English versions of Al-Tabrīzī's (d. 1348 A.D.) Mishkat-ul-Masabih that have been translated by Fazlul Karim (1938) and Robson (1963). The results indicate that Fazlul Karim's (1938) translation of the of Islamic-legal terms shows his commitment to provide the Muslim reader with the necessary Islamic rulings and opinions taken from the Prophetic Hadith. However, the language in his translation is found to be incomprehensible in many cases because it strictly adheres to the Arabic structure. By comparison, Robson's (1963) language appears natural and the terms are translated more accurately regarding the 'general meaning' of the word. In addition, his translation is comprehensible and coherent. Fazlul Karim's (1938) translation of metaphors of women shows that, in most cases, he uses an inaccurate translation for the respective metaphor. Robson (1963) is found to be consistent with his skopos of using natural English. This study is an attempt to shed light on the importance of gaining knowledge about the culture that surrounds the terms related to women and its effects on translation. It endeavors to draw attention to the role of translation in reflecting the appropriate status and societal role of women at a particular time with special emphasis on terms that consist of a combination of physical, social, and legal aspects.

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### 1. Introduction

While the Qur'an is the first source of Islamic law, the Prophetic Hadith, (henceforth, PH), is the second-major source of this law. Having a highly instructional nature, it guides Muslims on how to get on with their life in conformity with the Islamic teachings. Therefore, the Prophet Muhammad's sayings and deeds, conveyed in the PH, have a specific function for Muslims, who are required to obey him through following his instructions included in the PH. Accordingly, the comprehensibility of the PH translations is of great importance to any non-Arabic speaking Muslim. There is a great number of publications written in English to explain what Muslim scholars call the 'Science of Hadith', which relates to Islamic law and jurisprudence. This science is "developed, to evaluate every single statement ascribed to the Prophet" (Al-A'zamī 2010, p. 8). In addition, publishing of Islamic books, which contain a great deal of translated PHs in languages other than Arabic, has increased widely in the past decade. According to Lang (2004), most of these translations, which were carried out by Muslim translators from the Middle East, Asia, Europe and the United States, were a potential source of rational conflict that causes loss of confidence in the PH literature. He claims that such loss is attributed to the excessive literalism and the failure to observe the cultural dimension in the PH translations. That is, these translations depend heavily on the strategy of literal translation, not taking into consideration the cultural aspects and failing to anticipate the effect of such translations on the target text reader. Therefore, there is a need to study, analyse and evaluate the available translations of the PH in order to verify whether these translated texts are capable functioning properly in the target culture.

The present study sets out to develop an understanding of the dynamics of the PH translation within the context of the translation allusions strategies proposed by Leppihalme (1997) and the Skopos-plus-loyalty approach developed by Nord

(1997). It explores the issues relating to this translation by analysing and evaluating selected PHs from two English versions of the book of *Mishkat-ul-Masabih* [Niche for Lamps] by Al-Tabrīzī (d. 1348 A.D.) It is an updated version of a selection of PHs extracted from the large standard authoritative collections that has been compiled by Al-Baghawī (d.1122 A.D.) in the twelfth century A.D. to serve as a condensed and functional book that can be utilised by both students of the PH and lay readers alike. It has been of great interest to scholars throughout the centuries. Starting from the nineteenth century onwards, several attempts to translate selected PHs from *Mishkat-ul-Masabih* into English. However, the only complete translations of the whole book have been made by the Indian scholar and Judge Maulana Mohammad Fazlul Karim and the British Orientalist and clergyman James Robson.

The current study is geared towards scrutinizing the translation of Islamic-legal terms and metaphors used for women in selected PHs translated by Fazlul Karim (1938) and Robson (1963), which are analysed with regard to their consistency of strategies, consistency of the source text interpretation and consistency of skopos. In addition, it sheds light on the importance of gaining knowledge about the culture that surrounds the terms related to women and its effects on translation. It also draws attention to the role of translation in reflecting the appropriate status and societal role of women at a particular time with special emphasis on terms that consist of a combination of physical, social, and legal aspects. It is very important to note here that patriarchal language and inclusive language are not the focus of the present study, which is neither an investigation of translation from a feminist point of view nor a feminist study of gender in translation. It is a study of how women's roles and status in society are reflected in translation.

## **2. The translation of societal roles and terms related to women in religious texts**

As indicated so far, the portrayal of women can be influenced by certain practices in translation. Roald (2003) argues that Islam has been accused of androcentric interpretations of religious texts. She adds that the PH texts, in particular, "contain patriarchal attitudes as they came into being in patriarchal and male dominated societies" (Roald 2003, p. 144). She also points to the dichotomy between the perception of a PH by a Muslim who will presumably interpret it contextually and a non-Muslim who is more likely to read it literally. She further claims that in some places of PH-literature "the relationship between men and women is portrayed as one of love and intimacy, whereas in other places, women are described in terms which for westerners born and raised in times with a strong notion of gender equality might appear as degrading and disparaging of women as a whole" (Roald 2003, p. 146). She describes the problem of translating PHs related to women by indicating the view of one of her interviewees who claims that when she reads the PH as an Arab Muslim, she finds no problem in accepting its concepts. In translation, however, the concepts are transformed and therefore are understood differently. She adds that when reading the PH in Arabic she understands it positively "whereas rendered into the English language the meaning seems to become something else, a text which depicts women in a bad way" (Roald 2003, p. 128). In sum, the translation of terms related to women has been considered a sensitive and controversial issue. It is related deeply to the respective culture and pertinent norms of society. The terms, therefore, should be investigated by referring to their meaning in the language and culture and the way these terms were used at the time the text was originally written. That is, translators should be aware of the shift of meaning through time because, as indicated by Castelli (2006) and Roald (2003), the portrayal of women and their role and perception in society can profoundly be affected by the translator's choice of language.

## **3. The translation of societal roles and terms related to women in religious texts**

Badawi and Abdel-Haleem argue that for a translator or a commentator to know the complete meaning of a word, they should understand all the contexts in which the term occurs in a specific text. They explain that "[t]he complete meaning of a word, as semanticists insist, is nothing less than all the contexts in which it appears within a certain corpus such as the Qur'anic text" (Badawi and Abdel-Haleem 2013, p. xxiii). Besides, they demonstrate their view through the case of the Arabic root *m-t-*, which occurs several times in the Qur'an. In the case of the Qur'an, Muslim commentators have had different opinions because of "the various modes of interpretation to which a word can lend itself in various Qur'anic contexts" (Badawi 2002, p. 115) in addition to the fact that its language belongs to a classical period which ended thirteen hundred years ago. Therefore, they add, the problem in a number of current translations of the Qur'an lies in the inadequate differentiation between differently contextualised vocabulary, often with dire consequences to the meaning of the whole text. Besides, they attribute what they call 'unsatisfactory situation in the field of Qur'anic translations' to the changes of 'the semantic scatter of many Arabic roots' from the classical period to the later periods, as in the case of the root *m-t-*. They claim that the central meanings of this root in the classical period were 'might' and 'longevity' with the meanings of 'pleasure' and 'enjoyment' occupying marginal positions whereas in later periods the meanings of 'might' and 'longevity' almost disappeared with 'pleasure' and 'enjoyment' occupying central positions despite the fact that dictionaries include all the senses of the verb *matta'a*. They argue, as indicated

in 7.2 where the translation of the term *matā'* is discussed, that many translators use only the sense of 'enjoyment' even in contexts that suits the sense of 'longevity'. Accordingly, they urge translators to exclude the senses of the Arabic term, which are not part of the doctrine the Qur'an advocates and select the sense that conforms to the teachings of the religion of Islam. In the light of this, when translating an Arabic term, a translator should investigate the different senses of meaning a term may hold. The context of the term can determine whether to opt for the general meaning of the term, the Islamic-legal meaning or the regional meaning.

#### 4. Study questions

This study endeavours to address four research questions: (1) what are the strategies applied by the two translators in order to achieve the stated skopos?, (2) to what extent is each translator consistent in his translation strategies?, (3) does the translation convey the meaning of the PH in accordance with the interpretation in the commentary book used by both translators?, and (4) is the translation consistent with its stated skopos?

#### 5. Theoretical Framework

To generate accurate findings, this study, which uses the transliteration system of the library of Congress<sup>1</sup>, analyses the translation of six Islamic-legal terms and six metaphors related to women in Fazlul Karim's (1938) and Robson's (1963) versions of *Mishkat-ul-Masabih* in relation to their consistency of strategies, source text interpretation and translation skopos, which constitute the four research questions. In this analysis, the six strategies for the translation allusions proposed by Leppihalme (1997) are used because they are found to be applicable for the case of the translation of Islamic-legal terms and metaphors that are all considered as culture-bound terms. Strategies 1, 2, 3 and 4, which are used according to Leppihalme (1997), include: (1) retention of the culture-bound term as it is, with adding some guidance or with adding detailed explanation (e.g., footnotes), (2) replacement of the culture-bound term by another target language term, (3) omission of the culture-bound term but transfer the sense by other means or omit the term altogether, and (4) overtly given information where explicit explanations can be provided to the culture-bound term by adding footnotes, endnotes and translator's prefaces among other overt clarifications. In order to increase their adaptability to the translation of the Islamic-legal terms and metaphors related to women, Leppihalme's (1997) strategies 5, reduction to sense by rephrasal, and 6, literal translation, have been modified. Leppihalme (1997, p. 89) maintains that in strategy 5, the translator rephrases the culture-specific item and "prioritises its informative function" in order to make the meaning clear. In the present study, reduction to sense by rephrasal is determined in accordance with the two cases: (1) when the translator selects one sense out of multiple senses of a certain word, and (2) when the translator provides an explanatory phrase for a term that does not have a corresponding term in the target language. As for strategy 6, Leppihalme (1997, p. 89) argues that literal translation refers to the case when "the translator simply translates the linguistic component without regard to connotative and contextual meaning." In the current study, the strategy of literal translation is used to refer to the situation when the culture-bound term has a corresponding term in the target language and the translator uses that specific term, as in the translation of *mūmisah* as prostitute.

In addition to using Leppihalme's (1997) strategies, the consistency of the source text interpretation is analysed according to *Mirqat al-Mafatih*, the commentary book of Al-Qari (2002), and the concept of function-plus-loyalty, which was introduced by Nord (1997) into Skopos theory to serve as a moral principle that controls the unlimited range of purposes for a translation endorsed by Skopos theory. The functionalist school, pioneered by Katharina Reiss and Hans Vermeer in the 1980s in Germany and later developed in the writings of Nord (1997), especially in the field of religious translation, stresses the function each translation intends to achieve for its audience. Skopos theory, where skopos means aim or purpose, emerges from the functionalist school and views translation as cultural transfer. According to this theory, the adequacy of translation cannot be determined without reference to the purpose of the translation. Therefore, if a translator chooses to reveal the aim of his/her translation in a preface, it can safely be assumed that the translation is skopos-oriented, which consequently paves the way to investigate whether the translation has fulfilled its intended purpose or skopos. With its culturally-oriented approach, it has gained wide acceptance in the last few decades particularly in the field of technical translation, (e.g., computer manuals, operating instructions and advertising), where the main purpose is "to make the communication work" (Nord, 2003, p. 89). Nord (1997, p. 1) argues that the functionalist approach "evaluates translation according to its functionality in a certain situation-in-culture." This approach is described by Snell-Hornby (2006, p. 52) as "a culturally-oriented approach as opposed to linguistically-oriented approaches." The functionalist approach, therefore, revolves around the aim of the target text as

<sup>1</sup><https://www.loc.gov/catdir/cpsa/romanization/arabic.pdf>

Vermeer (1989, p. 234) confirms that “what the skopos states is that one must translate, consciously and consistently, in accordance with some principle respecting the target text.” Accordingly, as indicated by Schäffner (1998), the target text’s purpose is the most significant criterion in the process of translation. Nord (2003) takes Skopos theory to a new dimension by introducing the concept of ‘loyalty’ and applies it to Bible translation.

Nord (1997, p. 125) argues the guidelines offered by the concept of function-plus-loyalty allow religious texts to be translated not in a philological way but in a way that enable the translation “to attain new functions for the target audience (=functionality) without betraying the communicative intentions and expectations of both the source-text authors and the target-text readers (=loyalty).” She adds that while fidelity concepts are usually associated with the relationship between the source text and the target text, loyalty, which refers to the interpersonal relationship between the translator, the initiator, and the addressees, “raises the need for a negotiation of the translation assignment between translators and their clients” (Nord, 1997, p. 126). Loyalty, for her, implies that translators reveal their translation skopos to the readers. In addition, she emphasized that in translating religious texts, the translator can adhere to the principle of ‘loyalty’ by referring to the philological, theological interpretation and exegesis of the source text together with explaining his/her translation strategies in the preface. In addition, she argues that considering the expectations of the target text reader is an important factor for preserving the ‘loyalty’ concept. She also maintains that in some cultures, the target-text readers may expect a literal translation of the source text, while in other cultures; readers may prefer the translation to provide a comprehensible text that uses natural language even if it does not reflect all the features found in the source text. She adds that some cultures may even accept the use of archaic language in translation and this this should be taken into account. However, “Translators are not always obliged to satisfy the readers’ expectations, yet there is a moral responsibility not to deceive them.” (Nord, 1997, p. 125). In other words, if the translator is expected within a particular culture to produce a literal translation of the original, he/she cannot opt for a non-literal translation without informing the target reader what he/she has done and why.

It is worth noting here that while Fazlul Karim (1938) declares his intention to use a literal translation, Robson (1963) states that he aims at using natural English, thus avoiding strict adherence to the Arabic language structure. In their respective introductions to the translation, both translators provide details concerning the aim [skopos] of their translation. They clearly stated their respective translation skopos and the strategies they intended to use for their translations. They both named the commentary book each one of them depended on for the interpretation of the source text. This, in fact, paved the way in the present study for a Skopos-oriented approach depending on Nord’s (1997) Skopos-plus-loyalty in analysing the (a) the consistency of the strategies used in each translation, (b) the consistency of the source text interpretation in relation to the exegesis of the PH, which is achieved by consulting the commentary book used by the translators as it contains all aspects relating to philology, history and context related to the interpretation of the PH text, and, (c) the consistency of the translation skopos [purpose] as stated by both translators.

## 6. Analysis of Fazlul Karim’s (1938) and Robson’s (1963) translation of Islamic-legal terms for women

This section analyses the translation of twelve Islamic-legal terms used in a number of PHs in relation to their consistency of strategies, source text interpretation and translation skopos. Like the Qur’an, the PH is a binding source of Islamic legislation. It has a legislative force in the lives of Muslims. Many PHs supply rulings for various occasions. The Qur’an provides general principles and rulings while the PH identifies those rulings and explains specific issues to both scholars and lay Muslim readers. It is worth noting here that the *Shari’ah* laws are important aspect of Islam because they are the practical part of the message of Islam, where legal PHs are used as a basis for legal matters. There are various laws of *Shari’ah* that are related to the conditions of women where many Arabic terms are used for women in certain contexts to denote a certain Islamic-legal function. For example, a term such as *jāriyah* has two senses: either a ‘small girl’, which denotes age or a ‘slave girl/woman’, which refers to a legal status.

The first part of this analysis is devoted to the study of six terms with Islamic-legal aspects related to women in the domains of marriage or the sexual aspect of the union between women and men. These terms are: (1) *ayyim*, (2) *thayyib*, (3) *mūmisah*, (4) *walīdah*, (5) *hā’id*, and (6) *jāriyah*.

### 6.1. *ayyim*

Abu Hurairah reported that the Messenger of Allah said: **A woman without husband** shall not be married till she gives consent. Nor a virgin be married till her consent is sought. They asked: How shall be her permission? He said: if she remains silent.\*

\*Ayyim signifies a woman who was previously married but now she has got no husband owing to death or divorce. It appears from this that consent in either case is essentially necessary in a valid marriage; without it, marriage is absolutely void. Ayyim may be a virgin or not a virgin. In the latter case, she is called *Thayyib* in Arabic. In other words, she had sexual intercourse with her former husband. Here by the word *Thayyib*, the latter has been meant. (Fazlul Karim 1938, vol. 2, 611- 612)

Abu Huraira reported God's messenger as saying, "**A woman without a husband**\* must not be married till she is consulted, and a virgin must not be married till her permission is asked." When asked how her permission was indicated he replied that it was by her saying nothing.

\*Ayyim: This means a woman who has no husband. It may mean a woman who has not been married, whether a virgin or not, or a woman previously married who has no husband. (Robson 1963, vol. 1, p. 665)

This PH instructs the guardians of women not to give them in marriage against their will. The consent of the female, whether she is a virgin, widow or divorced, must be asked. The Prophet uses the Islamic-legal term *ayyim* to refer to a woman without a husband. The PH also points out the difference between the accepted means by which the female can convey her consent. The female who had previously married but now has no husband owing to death or divorce should reply in clear words that she accepts the new marriage, while the virgin's silence could be taken as an indication for her approval (Al-Qari 2002, vol. 6). In the lexicographic work *Lisān al-'Arab*, Ibn Manẓūr (1993) differentiates between the verb *tusta'mar* which the Prophet uses for the condition of *ayyim* and the verb *tusta'dhan* which is used in the case of the virgin. He further clarifies that permission *idhn* is known by the silence while the command *'amr* needs to be articulated. Al-Qari (2002, vol. 6, p. 291) points out that *ayyim* denotes a woman without a husband "whether she is a virgin *bikr* or previously married *thayyib*." Therefore, he confirms that unmarried women, being young or old, must not be married until she is clearly consulted. However, *ayyim*, in this context, does not make reference to the larger sense of the term which includes a woman without a husband whether being a virgin or not. The PH specifically refers to a special case of *ayyim*, which is *thayyib*, i.e., a woman who had sexual intercourse with her previous husband and not a previously married woman who may still be a virgin. Ibn Manẓūr (1993: *bāb al-hamza*) describes *ayyim* as a woman who is not married, whether a virgin or not, including divorced women. On the other hand, Wehr and Cowan (2016, p. 48) defines *ayyim* as "widow", limiting the wide senses of the term. It should be emphasized here that the Islamic law studies the legal status of women, among many other legal matters, in specific detail. Whether the woman who is about to marry is virgin, widowed, divorced, previously married but still a virgin or previously married and had sexual intercourse with her husband must be clearly verified before commencing the marriage. Even the procedure of asking the woman's consent of marriage differs according to her status being a virgin or not. Therefore, one can conclude from the interpretation of Al-Qari (2002, vol. 6) that the Prophet referred to the narrower sense which is *thayyib* and not the wider sense of *ayyim*.

In translating the term *ayyim*, Fazlul Karim (1938) paraphrases its meaning as a woman without husband. He uses the strategy of reduction to sense by rephrasing in addition to the strategy of overtly given information by a footnote. The meaning he conveys conforms to the interpretation of Al-Qari (2002, vol. 6). He points to the difference between *ayyim* and *thayyib* and reinforces the intended meaning in this context, which is the narrower sense *thayyib*. He appears keen on making the legal aspect in the PH clear, in the footnote. In like manner, Robson (1963) also opts for the same strategies used above by Fazlul Karim (1938). However, the legal aspect of limiting the status of the female to *thayyib* as indicated in the commentary of Al-Qari (2002, vol. 6), is not evident in either the translation, or the footnote which focuses on defining the meaning of *ayyim*.

## 6.2. *thayyib*

In the PH below, which directly follows the above PH in the book of *Mishkat-ul-Masabih* and in the two translations as well, the Prophet uses the term *thayyib* in the same way as *ayyim*.

Ibn Abbas reported that the Messenger of Allah said: A woman without husband has got more right to her person than her guardian, and a virgin's permission should be asked about herself; and her permission is her silence. In a narration: He said: **a previously married woman having consummation** has got greater right to her person than her guardian, and

a virgin shall be asked of her consent by her father; and her permission is her silence. (Fazlul Karim 1938, vol. 2, p. 612).

Ibn Abbas reported the Prophet as saying, "A woman without a husband has more right to her person than her guardian, and a virgin's permission must be asked about herself, her permission being her silence." In a version he said, "**A woman who has been previously married\*** has more right to her person than her guardian, and a virgin must be consulted, her permission consisting in her saying nothing." In another version he said, "A woman who has been previously married has more right to her person than her guardian" and a virgin's father must ask her permission about herself, her permission being silence."

\*Thayyib: This means a woman previously married who has no husband. In view of the context it is argued that *ayyim* is used above in the same sense. (Robson 1963, vol., p. 665)

Al-Qari (2002, vol. 6) describes *thayyib* as a woman previously married who had sexual intercourse with her husband and so is not a virgin. Ibn Manẓūr (1993) also defines *thayyib* as a widow or a divorced woman who had sexual intercourse with her previous husband. Al-Qari (2002, vol. 6) argues that the term *thayyib* in this context is used in its narrow sense of previously married women whose marriage is consummated by having sex. This condition represents a special legal status different from *ayyim* who could have been married and divorced or widowed without having sexual intercourse with her husband where she remains a virgin, and therefore has a different legal position in the Islamic law. In his translation of *thayyib*, Fazlul Karim (1938) appears keen on making the legal status of the woman clear by adding 'having consummation' to 'a previously married woman', using the strategy "reduction to sense" where he explains the sensitive Islamic-legal status of being 'previously married' in addition to confirming her status of being 'non-virgin'. Moreover, he uses the strategy of "overtly given information" thus providing an introductory paragraph before the PH in which he describes some legal issues on "consent in marriage". Similarly, Robson (1963) uses "reduction to sense" strategy and translates *thayyib* as a woman who has been previously married. Nevertheless, the sense is not complete where the legal status of consummation of marriage by having sexual intercourse is not made clear. Moreover, he uses the strategy of "overtly given information" and provides a footnote in which he shows his awareness that *thayyib* and *ayyim* are used in the same sense. However, the sensitive Islamic-legal difference in *thayyib* is missing. In other words, his translation does not provide the Muslim reader with this specific instruction.

### 6.3. *mūmisah*

Abu Hurairah reported that the Messenger of Allah said: **A prostitute woman** was forgiven. She was passing by a dog which was near a well panting, and hunger almost killed it. Then she put off her socks and tied them with her head-cloth and then took water for it (from the well). For that, she was forgiven (of her sins). It was said: Regarding everything having fresh liver, there is reward.

\*It appears from this that there is a great reward and spiritual benefit in doing good to animals or supplying their needs. There is this difference that we have wisdom, while the beasts have not, but their bodies want what our bodies require. The injurious animals are an exception to this rule. (Fazlul Karim 1938, vol. 1, p. 330)

Abu Huraira reported God's messenger as saying, "Forgiveness was granted to **an unchaste woman** who coming upon a dog panting and almost dead with thirst at the mouth of a well, took off her shoe, tied it with her head-covering, and drew some water for it. On that account she was forgiven." He was asked whether people received a reward for what they did to animals, and replied, "A reward is given in connection with every living creature."\*

\*Literally, everything possessed of a moist liver. (Robson 1963, vol. 1, p. 404)

This PH states that a very grave sin like prostitution can be forgiven by performing an act of charity even to an animal. Al-Qari (2002, vol. 4) explains that Allah has forgiven a prostitute woman because she gave water to a thirsty dog. Ibn Manẓūr (1993: bāb almīm) defines *mūmisah* as a woman who works as a prostitute. In addition, Al-Ba'albakī (1990, p. 1143) indicates that

*mūmisah* refers to “prostitute, whore, harlot, strumpet, cocotte.” Fazlul Karim (1938) uses the strategy of “literal translation” and renders *mūmisah* as ‘prostitute’ in line with the commentary of Al-Qari (2002, vol. 4). His choice of the term ‘prostitute’ confirms that the woman was sinning on purpose and repeatedly because she worked as a prostitute and despite the grave sin, Allah forgave her because of her kind gesture to an animal. On the contrary, Robson (1963) opts for the strategy of “reduction to sense” and minimises the grave sin of the act of ‘prostitution’ to the status of being ‘unchaste’. An ‘unchaste’ woman could be a woman who had committed a sin only once and not regularly, as in the case of a ‘prostitute’. From the Islamic-legal viewpoint, this translation does not agree with the interpretation of Al-Qari (2002, vol. 4) regarding the paradoxical situation of a severe sin being forgiven by a simple gesture of kindness to a dog.

#### 6.4. *al-walīdah*

Omme Hani reported that when there came the day of the Conquest of Mecca. Fatema came and sat down on the left side of the Apostle of Allah and Umme Hani was on his right side. Then **walīdah** came with a cup of water. He took it and drank some of it. Then Omme Hani took it and drank therefrom. She said: O Messenger of Allah! I was fasting and I have broken my fast. He asked her: Do you make up for anything? ‘No’ said she. He said: It will not injure you if it is a voluntary fast.

\*It is *wajeb* on a fasting guest to break fast to partake of the fast of host if there is fear that the host would be greatly dissatisfied with the refusal of the guest to accept food. Otherwise to break optional fast is only *Mustahab*. If however there is no other circumstances as above described, it is better for the guest to say ‘I am fasting’. (Fazlul Karim 1938, vol. 3, p. 542)

Umm Hani’ said that on the day of the conquest of Mecca Fatima came and sat on God’s messenger’s left and Umm Hani’ on his right, and when the **maidservant** brought a vessel containing drinking water and handed it to him, he drank some of it and handed it to Umm Hani’ who drank some of it. She then said, “Messenger of God, I was fasting and I have broken my fast.” He asked if she was making up for anything, and when she replied that she was not, he said, “It will not harm you if it was a voluntary fast.” (Robson 1963, vol. 1, p. 439)

Al-Qari (2002, vol. 4) defines *walīdah* as *amah* or *jāriyah*, meaning a maidservant. In this PH, the servant brings a vessel of water to the Prophet, who drinks some and offers the rest to his cousin Umm Hani who was fasting at the time. When she tells the Prophet that she has broken her fast by drinking that water, he asks whether her fasting was a voluntary act of worship and not that she was making up for any previously missed fasting. When she replies that it was a voluntary fast, he informs her that she is not committing a sin if she decides to break her voluntary fast. Al-Qari (2002, vol. 6) indicated that *walīdah* is the slave woman whose master has sexual intercourse with her. He adds that this term can also mean a young slave girl or a slave woman. Ibn Manẓūr (1993: *bāb altā*) points out that when a female slave begets a child for her master then she is called *walīdah*. However, the context of this PH does not indicate that *walīdah* is used in the Islamic-legal sense. Therefore, it used in its ‘general meaning’, as indicated by Al-‘Uthaymīn, which can either mean a ‘slave girl’ or a ‘slave woman’. In translating this term, Fazlul Karim (1938) opts for the strategy of “retention of the culture-bound term” and uses the Arabic term *walīdah* without further indication of what the term means. It is essential to note that he spells the term *walīdah* with a capital letter, assumedly, treating the term as a proper noun. Therefore, his choice of using *walīdah* as such has obscured the meaning of the term to the target text reader. In a different manner, Robson (1963) chooses the strategy of “reduction to sense” and uses the relevant sense of the meaning that is ‘maidservant’. This, in fact, agrees with the interpretation of Al-Qari (2002) which does not indicate that *walīdah* is used in the ‘Islamic-legal’ sense.

#### 6.5. *ḥiyyad* (plural of *ḥā'id*)

Omme Atiyyah reported: We have been enjoined to bring out **the grown up girls** and *pardaniashin* ladies on the two l’d days so that they may see the congregation of the Muslims and their supplications. **The grown up girls** were separate in their praying place. A woman asked: O Apostle of Allah, someone of us has got no sheet. He said: Let her companion give one out of her sheets that they may put it on.\*

\*This shows that women also took prying the I'd festivals on I'd days, but there were place reserved for them. (Fazlul Karim 1938, vol. 3, p. 467)

Umm Atiya said: We were commanded to bring out **menstruous women** and those who were secluded on the day of the two festivals so that they might be present at the congregational prayer of the Muslims and their supplication, but the **menstruous women** had to keep at a distance from their place of prayer. A woman said, "Messenger of God, one of our number does not possess an outer garment." He replied, "Let her friend lend her hers." (Robson 1963, vol. 1, p. 299)

This PH indicates that the Prophet ordered women to attend the prayer for the Eid festival, which is performed in an open area. All the Muslim community is encouraged to go out for the prayer even those who are most likely to stay at home, such as unmarried girls and those women who are not able to perform the prayer because they are having their monthly menstrual cycle at that time. Those females can sit at a distance from the place of prayer and listen to the sermon; others who do not have a suitable dress can borrow one from their friends. Al-Qari (2002, vol. 3, p. 533) indicates that *ḥiyyaḍ*, which is the plural of *ḥā'id*, can either refer to age, which is 'grown up girls' or a condition such as 'menstruating'. He further states that *dhawāt al-khudūr* refer to those who rarely go out of their houses. In the case of menstruating women, he maintains that they should be allocated a separate place away from the place of prayer. This PH calls for the menstruating women to sit separately. Its context makes it clear that age alone is not meant, as there is no reason to separate grown-up girls from other women, if we assume that women are not included in the category of grown-up girls, unless they are not able to perform the ritual prayer because they are having their menstrual cycle. Fazlul Karim (1938) opts for the expression "grown up girls" which denotes age. By using the strategy "reduction to sense by rephrasal", he chooses a translation that focuses on a specific sense of the term, which is age. However, the context of the PH does not mention the reason for keeping the grown-up girls separated from the others. His choice of the sense of age does not agree with the interpretation of Al-Qari (2002). Moreover, Fazlul Karim (1938) provides a footnote that explains that women are encouraged to perform the prayer on the Muslim festival day in special places allocated for them. He uses strategy of "overtly given information" in order to clarify the Islamic-legal issues related to the PH. In like manner, Robson (1963) uses the strategy of "reduction to sense". However, he selects another sense of the term *ḥā'id* and that is the adjective 'menstruous' which agrees with the context of the PH and the commentary of Al-Qari (2002). This, of course, can help the target reader to understand the reason behind keeping the menstruous women, who are unable to perform the ritual prayer, at a distance from the praying area. In the following PH, the term *ḥā'id* is analysed in another context.

Ayesha reported that the Messenger of Allah said: "The prayer of **a grown-up** woman is not accepted without veil."\*

\*By menstruation women, grown-up women have been meant. They are those on whom prayer has become obligatory. This also proves that hairs of the head of a woman should always remain covered. (Fazlul Karim 1938, vol. 3, p. 226)

Aisha reported God's messenger as saying, "The prayer of **a woman who has reached puberty** is not accepted unless she is wearing a veil\*" (Robson 1963, vol. 1, p. 154)

\*A veil (*khimar*) covering the head and the breasts. Cf. Qur'an, xxiv, 31.

A woman who has reached puberty, according to this PH, should cover her head while performing the Islamic ritual prayer and without this, the ritual prayer is not accepted (Al-Qari, 2002, vol. 2). Ibn Manẓūr (1993: *bāb al-ḥā'id*) defines the term *ḥā'id* as a woman who has reached puberty or a menstruating woman. The term, therefore, has two senses: either 'a menstruating woman, a general meaning indicated by Al-'Uthaymīn (2018), who points out that the speech 'al-kalām' can be either literal 'ḥāqīqī' or figurative 'majāzī'. He adds that 'literal meanings' are of three types; (a) 'general meaning' and that is the meaning defined by language, (b) 'Islamic-legal meaning', which refers to meaning defined by Shari'ah, and (c) 'regional meaning', which is meaning defined by customary usage, or a woman who has reached the age of puberty, the Islamic-legal meaning. It is apparent that the context of the PH aims at the Islamic-legal meaning since menstruating women are exempted from performing ritual prayers until they complete their monthly menstruating cycle. Fazlul Karim's (1938) translation of the term *ḥā'id* agrees with the commentary of Al-Qari (2002). He uses "grown-up women" to point out that age is intended. He uses the

strategy of “reduction to sense by rephrasal”. Moreover, he adds a footnote explaining the Islamic-legal view on wearing the veil for women who have reached the age of puberty thus using the strategy of “overtly given information”. In the same vein, Robson (1963) conveys the meaning of *ḥā'id* according to the commentary of Al-Qari (2002). However, his rendering serves to highlight, clearly, the precise age of wearing the veil for any Muslim woman, i.e., the time when she reaches puberty. Therefore, conveying the right sense of the meaning without additional information in a footnote comes in line with his skopos of keeping the footnotes down to a minimum. It is worth noting here that in translating this PH, Robson (1963) uses the “reduction to sense by rephrasal” strategy because the footnote he adds is concerned with the meaning of veil and not the term *ḥā'id*.

## 6.6. *jāriyah*

Ibn Abbas reported that a virgin **grown-up girl** came to the Messenger of Allah and narrated that her father had given her in marriage against her will. The Messenger of Allah gave her option. (Fazlul Karim 1938, vol. 2, p. 613)

Ibn Abbas told that a **virgin** came to God’s messenger and mentioned that her father had married her against her will, so the Prophet allowed her to exercise her choice. (Robson 1963, vol. 1, p. 666)

This PH explains that male guardians of a girl have no right to force her to marry against her will, even if she is a virgin. According to Al-Qari (2002, vol. 6, p. 299), *jāriyah* in this context denotes “a girl who has reached the age of puberty.” The general meaning of *jāriyah* is described by Al-Qari (2002) as a small girl under the age of puberty or a slave girl. Al-Zubaydī (2013, vol. 37, p. 345) defines *jāriyah* as “a young woman”. Lane (2003, p. 11) also indicates that the Arabic term *jāriyah* means “a girl, or a young woman, or a female slave.” Fazlul Karim (1938) translates *jāriyah* as “grown-up girl”, using a strategy of “reduction to sense by rephrasal” which is in line with the commentary of Al-Qari (2002, vol. 6). However, it would be closer to Al-Qari’s (2002) interpretation if the term were translated as ‘a girl who has reached the age of puberty.’ Although the general meaning of *jāriyah* is either ‘a girl under the age of puberty’ or a ‘slave girl’, the context of the PH emphasises the sense of age and not status, which is slavery. However, the commentary goes beyond the general meaning and states that what is meant here is a girl who has ‘reached puberty’ and not ‘under the age of puberty’, which the general meaning of *jāriyah* denotes. The PH states that a “virgin *jāriyah*” came to the Prophet. However, Robson (1963) uses the strategy of “omission of the term” by which he omits the term *jāriyah* and keeps the adjective ‘virgin’ to refer to both virgin and *jāriyah*. Despite the fact that the Islamic-legal aspect in this PH stipulates that the virgin girl has reached puberty, this ruling is not clarified by the use of ‘virgin’ alone.

## 7. Analysis of Muhammed Fazlul Karim’s (1938) and Robeson’s (1963) translation of metaphors for women

This section investigates the translation of six terms, which are used as metaphors for women. These are *ḥā'id*, *matā'*, *dhawāt al-khudūr*, *'awrah*, *shaqā'iq al-rijāl*, and *al-qawā'ir*. A metaphor is “a figure of speech in which a word or a phrase is used in a non-basic sense, this non-basic sense suggesting a likeness or analogy (whether real or not) with another more basic sense of the same word or phrase” Dickins (2005, p. 228). It is worth noting that term ‘metaphor’ is used in a very limited sense within the scope of this study. Besides, some similes involving elements such as ‘like’ or ‘as’ are treated as ‘metaphor’, according to Dickins (2005).

### 7.1. *ḥā'id*

Laqit-b-Saberah reported, I asked: O Messenger of Allah! I have got a wife in whose tongue there is something meaning foul speech. He said: Divorce her. I enquired: I have got a son by her and had intercourse with her. He said: Enjoin on her (he says-admonish her) and if there by any good in her, she will receive it; and never beat your **consort** your beating of your slave girl.\*

\*Here the Prophet advised us to gain the hearts of our wives and to correct their defects by admonition and good treatment and not by beating, because in the latter case, there will be no gain but estrangement of feelings suicidal to conjugal happiness. He advocated divorce when the husband was impatient. (Fazlul Karim 1938, vol. 1, p. 212)

Laqit b. Sabira told that he said, “Messenger of God, I have a wife who has something in her tongue,” meaning foul speech. He told him to divorce her, but when he replied that he had a son from her and she was a companion, he said, “Give her a command (meaning give her

exhortation), and if there is any good in her she will accept it; but do not beat your **wife** as you would beat your young slave-girl." (Robson 1963, vol. 1, p. 692)

This PH presents a conversation between the Prophet and a man who complains to him about his wife's foul speech and insolence. At first, the Prophet told him that if he is not able to tolerate her conduct, he could divorce her. However, when the man told him that she has been his wife over a long period of time and they have children, the Prophet advises him to ask her to obey him and try to persuade her in a kind manner. He also urged him to avoid beating her as if she were his slave-girl. Al-Qari (2002, vol. 6) argues that the Prophet uses the term *ḥawḍāh*, meaning the woman in the howdah which connotes a high degree of respect, as a metaphor for a respectable woman to refer to the man's wife. Ibn Manẓūr (1993: *bāb al-thā'*) explains that *ḥawḍāh* is the woman in the howdah on the camel who accompanies her husband when he travels or settles. Moreover, Lane (2003, p. 1911) defines *ḥawḍāh* as "a man's wife; because she journeys with her husband, or a woman as long as she is in the camel-vehicle." According to this PH, the respectable wife *ḥawḍāh* should not be treated like a slave girl. It is worth mentioning here that beating slaves is also forbidden in Islam.

In his translation of this PH, Fazlul Karim (1938) renders *ḥawḍāh* as "consort", which is defined by Fowler, Fowler, and Crystal (2011, p. 285) as "a wife or husband, especially of royalty (prince consort)." He uses the strategy of "replacement by another target language term." He attempts to convey the sense of respect in the original in addition to the legal status of marriage. However, the use of 'consort' may be understood that the Prophet was addressing a man of royalty. He also opts for the strategy of 'overtly given information' via a footnote in which he further elaborates the Islamic teachings regarding good treatment for women. On the contrary, Robson (1963) uses the strategy "reduction to sense by rephrasal" and translates *ḥawḍāh* as 'wife'. That is, he renders only one sense of the term, which is 'wife' without indicating the elevating, sense in the term *ḥawḍāh*. This strategy thus flattens the more complex meaning of 'a respectable wife who is on the howdah of a camel'.

## 7.2. *matā'*

Abdullah-b-Amr reported that the Messenger of Allah said: The world, the whole of it, is a **commodity**, and the best of the **commodities** of the world is a virtuous wife.

\*Commodities of this world are but short-lived and the most precious of the commodities is a virtuous wife. So this best treasure should be taken care of by the husband like the best diamond in the world. (Fazlul Karim 1938, vol. 1, p. 202)

Abdallah b. Amr reported God's messenger as saying, "The whole world is **to be enjoyed**, but the best **thing** in the world is a good woman." (Robson 1963, vol. 2, p. 658)

This PH states that the whole world is considered a *matā'* and its best *matā'* is a good woman. Al-Qari (2002, vol. 2) defines *matā'* as provision or a necessary supply especially for a journey. He adds that the Prophet explains that a good woman is a great support in this world to attain Paradise in the Hereafter. Ibn Manẓūr (1993, *bāb al-mīm*) maintains that *matā'* refers to all kind of provisions that enable the traveler to survive and safely reach the intended destination. He also lists a few senses for *matā'* such as 'longevity', 'commodity', 'provisions', and 'anything a human benefit from'. Wehr and Cowan (2016) argues that *matā'* refers to objects, utensils, commodities, luggage, furniture, usufruct and enjoyment. According to the interpretation of Al-Qari (2002) and Ibn Manẓūr (1993), *matā'* is used in a positive sense to admire good women, and thus is more likely to be rendered as 'convenience', 'provision' or 'means for meeting a need', more than any other senses of the term. The term *matā'* also has several Islamic-legal senses, which are not related to the context of the PH. Using the "reduction to sense" strategy in his translation of *matā'*, Fazlul Karim's (1938) selects "commodity", considering women as commodities. However, he does not reveal the positive image of women reinforced in the commentary of Al-Qari (2002, vol. 6). Besides, in a footnote, using the strategy of "overtly given information", he tries to tone down his choice of 'commodity' by adding that women are "the best treasure" and "the best diamond".

Using the strategy of "reduction to sense", Robson (1963) translates the first *matā'*, which refers to the world, as "to be enjoyed". He preferred the sense of enjoyment for *matā'* among other meanings. For the second *matā'*, he opts for the strategy of "omission of the term and transferring the sense by other means" and renders *matā'* as "thing". He avoids literal adhesion to the Arabic form by avoiding the repetition of *matā'* in the same sentence. As Islam does not view the world as enjoyment, Robson's (1963) translation of *matā'* appears not in line with the Islamic teachings regarding this matter. Badawi (2002) stresses

the importance of choosing the sense of the term that agrees with the Islamic perspective, and in this case, the ‘world’ or ‘life in this world’ is considered as a ‘trial’ or ‘test’ and not ‘enjoyment’. Humans are tested with both good and bad events; therefore, it is more likely to view the world as a means of achieving a goal (i.e., ‘entering Paradise’). The Islamic perspective, therefore, considers this world as a short passage for the immortal life of the Hereafter. The Qur’an (13: 26) states:

Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world, as compared with the Hereafter, is but a brief passing enjoyment [*matā*]. (Al-Hilālī and Khān, 2020, p. 417)

Al-Qari (2002) argues that women are not ‘commodities’ nor are they ‘enjoyment’. Accordingly, the translation of *matā*’ by Fazlul Karim (1938) and James Robson (1963) do not comply with the meaning indicated in the commentary book of Al-Qari (2002).

### 7.3. *dhawāt al-khudūr*

Omme Atiyyah reported: We have been enjoined to bring out the grown up girls and **pardaniashin ladies** on the two I’d days so that they may see the congregation of the Muslims and their supplications. The grown up girls were separate in their praying place. A woman asked: O Apostle of Allah, someone of us has got no sheet. He said: Let her companion give one out of her sheets that they may put it on\*.

\*This shows that women also took prying the I’d festivals on I’d days, but there were place reserved for them. (Fazlul Karim 1938, vol. 3, p. 467)

Umm Atiya said: We were commanded to bring out menstruous women and **those who were secluded** on the day of the two festivals so that they might be present at the congregational prayer of the Muslims and their supplication, but the menstruous women had to keep at a distance from their place of prayer. A woman said, “Messenger of God, one of our number does not possess an outer garment.” He replied, “Let her friend lend her hers.” (Robson 1963, vol. 1, p. 299)

As previously indicated in 6.5, the Prophet encourages Muslim women to attend the prayer for the Eid festival. No one should be left behind even those who are most likely to stay at home such as unmarried girls. *dhawāt al-khudūr* is a special phrase used for women where *dhawāt* means ‘those females of’ and *khudūr* can either mean ‘houses’ or ‘a special area in a house separated by a curtain’. Literally, the term means ‘the girls behind the curtains.’ Ibn-Manzūr (1993: bāb al-khā’) explains that *khidr*, the plural of *khudūr*, is a curtain hung for the virgin girl in a corner of the house, but the meaning soon expanded to denote all kind of places that provide cover and protection. This term, therefore, means the unmarried daughters or the sheltered virgin females who have a special corner in the house with a curtain where they sit secluded from the sight of men or strangers. This existed at the time when the houses consisted of only one room where the parents had to allocate a side of the room separated by a curtain for their daughters to keep them out of view of strangers. Accordingly, the term can mark a ‘status’ or ‘age’ of women. From the context of the PH, it is more likely that the term refers to women of specific age. Fazlul Karim (1938) uses the strategy of “replacement of the culture-bound term by another target language term”. He translates *dhawāt al-khudūr* as “pardaniashin ladies”. The term ‘pardaniashin’ does not exist in the English dictionary. However, ‘purda’ or pardah do exist with the following meanings: (a) a state of social isolation; (b) the traditional Hindu or Muslim system of keeping women secluded or (c) a screen used in India to separate women from men or strangers.<sup>1</sup> The reader who does not come from the Indian subcontinent would therefore be left without any indication of what the term means. On the contrary, Robson (1963) selects the strategy of “reduction to sense by rephrasal” and renders *dhawāt al-khudūr* as “those who were secluded”. However, Al-Qari (2002) does not mention any seclusion of women; rather he uses “those who infrequently go out of their houses”. In addition, the teaching extracted from the PH does not favor any seclusion of women. Although Robson’s (1963) choice does not render the exact meaning of the expression, some shades of the meaning are conveyed to the target reader.

<sup>1</sup> <http://wordnetweb.princeton.edu/perl/webwn?s=purdah>

#### 7.4. 'awrah

Ibn Mas'ud reported from the Prophet who said: A woman is (like) **a private part**. When she goes out, the devil casts a glance at her.\*

\* This means that just as a private part remains covered, so woman should cover herself from top to bottom. When she comes out, she usually receives glances from the public. Therefore, she should be more covered with Pardah when coming out. Sight of a private part sends thrill into the body. Therefore, as the sight of a woman generally sends a thrill in body, she is regarded as a private part. (Fazlul Karim 1938, vol. 1, p. 654)

Ibn Mas'ud reported the Prophet as saying. "A woman **should be concealed**, for when she goes out the devil looks at her." \*

\*The basic idea is to lift up the eyes to look at something. Here it is explained as meaning either that the devil makes her attractive to men, or that he looks at her to seduce her and to seduce people by her. (Robson 1963, vol. 1, p. 662)

Al-Qari (2002) states that when a woman goes out without a head covering and a long enough garment that covers her body from top to bottom, the devil makes her attractive to men. This PH warns that women are more capable of being physically or emotionally harmed if they appear in clothing that attracts men. It urges women to cover their body. The Prophet confirms that uncovered women are more vulnerable and susceptible to being hurt from the devil or bad humans (Al-Qari, 2002). The PHs have not prevented women from going out. Women were encouraged to attend the Islamic Eid festivals, they gathered to meet the Prophet on certain days in order to learn about Islam, they travelled with the army to aid the wounded, and they were allowed to attend the five prayers in the mosque in addition to many other examples that show the female Muslims participation in society. However, the Prophet did warn women to protect themselves and take extra precautions. In Arabic, 'awrah can have several senses. It is said in the Qur'an (33: 13) 'our houses are 'awrah' meaning bare, exposed or defenseless.

And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission from the Prophet saying: "Truly, our homes lie open [**'awrah**] (to the enemy)." And they lay not open. They but wished to flee. (Al-Hilālī and Khān 2020, p. 721)

In addition, 'awrah can also mean "bare, defenseless, vulnerable" (Al-Suyūṭī, 2004, p. 554), a *thaghr* (Ibn Manẓūr, 1993: *bāb al-thā*"), a land that is bare and exposed to the enemy, a frontier, a private part (Ibn Manẓūr, 1993: *bāb al-ayn*), a vulnerable and defenseless place, and a frontier or a private part. (Al-'Ainī and Barudi, 2010). Some of the meanings Lane (2003, p. 2194) provides for 'awrah are weakness, the pudendum of a human being, any place of concealment for veiling or covering, open and exposed, defenseless, any gap, opening, or breach, in the frontier of a hostile country, or in a war or battle from which one fears slaughter.

Fazlul Karim (1938) renders 'awrah as "a private part" thus choosing the most concrete sense from several senses of the term. His translation provides a picture that degrades all women and disagrees with many PHs that elevate their position. His choice, in fact, contradicts many of his own statements in which he declares that the woman in pre-Islamic era was regarded as "a mere cattle like other household property" (Fazlul Karim 1938, vol. 1, p. 197), thus confirming that Islam created a thorough revolution in the status and position of women. Despite the fact that he recognizes the context of the PH that advocates proper dress for women, he has not been successful in providing an acceptable justification of his selection of 'private part'. Furthermore, the footnote he provides using the strategy of "overtly given information" does not seem to restore the huge damage done to the image of women through his translation of 'awrah. In a different manner, Robson (1963) chooses the strategy of "reduction to sense" and decides on another sense of 'awrah. He chooses "a woman should be concealed". He understands that the PH calls for women to observe the Islamic dress code while going out. Therefore, he emphasizes the result which is 'to cover her body' instead of the cause which is 'being vulnerable and attractive to men'. Besides, he uses the strategy of "overtly given information" and adds a footnote to clarify the meaning of the expression 'the devil looks at her'. The explanation he provides in the footnote conforms to the interpretation of Al-Qari (2002).

### 7.5. *shaqā'iq al-rijāl*

Ayesha reported that the messenger of Allah was asked about a man who noticed moisture but did not remember emission of semen (in dream). He said: He should take a bath: And (he was asked) about a man who saw (in dream) that he emitted semen but did not find moisture. He said: There's no bath for him. Omme Solaim asked: is there bath for a woman who sees that (moisture)? 'Yes, replied he,' **women are of the same nature as men.**\*

\*women are halves of men means that women have got natural tendencies and propensities just like men. This important pronouncement made "women are partners of men." (Fazlul Karim 1938, vol. 1, p. 705)

Aisha reported that when God's messenger was asked about a man who noticed moisture but did not remember having had a dream, he said that he must wash; but when asked about a man who thought he had had a dream but noticed no moisture, he said that he did not require to wash. Umm Sulaim asked whether a woman must wash when she experienced that, and he replied. "Yes, **women are of the same nature as men.**" (Robson 1963, vol. 1, p. 89)

According to Al-Qari (2002), the Prophet, in this PH, was addressing both Muslim men and women, teaching them to take the full ritual bath if they have a wet dream. A woman wanted to verify that this Islamic teaching includes women as well, and so, he confirms that females are counterparts and of the same nature as males, therefore they must perform the ritual washing in the same case. The expression *shaqā'iq al-rijāl* means peers to men or 'halves of men' in the sense that they are the 'second equal half of men' as *shaqq*, the singular of *shaqā'iq*, denotes "one side or one part (of two)" (Wehr and Cowan 2016, p. 560). Ibn Manzūr (1993: *bāb al-shīn*) also defines *shaqā'iq al-rijāl* as "women are equivalent, parallel, similar to men." Using the strategy of "reduction to sense", Fazlul Karim (1938) renders *shaqā'iq* as "of the same nature." In addition, he uses the strategy of "overtly given information" in a footnote, where he provides the literal translation of *shaqā'iq* which is 'halves', enforcing the notion of partnership. In like manner, Robson (1963) opts for the strategy of "reduction to sense" and translates *shaqā'iq* as "of the same nature." However, he referred to the need to 'wash' without highlighting the Islamic-legal aspect that necessitates an obligatory full body bath.

### 7.6. *al-qawārīr*

Anas reported that the Holy Prophet had a camel-driver called Anjashah. He had sweet voice. The Prophet said to him: O Anjashah! drive on slowly. Don't break **the glasses**. Qatadah said: He meant the weak women\*.

\*The camel driver's song in rhythmic foot-steps of camels as they go on in journey are quite lawful according to the unanimous opinion of the jurists. This shows that in order to enliven spirit and mind at the time of fatigue, some sort of pure innocent songs are allowed. The Holy Prophet himself practiced it as this tradition shows. When camels hear sweet songs, they walk fast. The Prophet therefore instructed his driver Anjashah to drive the camels slowly as there were women riders on the back who were not accustomed to great jerking caused by the onward march of speedy camels. Some interpret it by saying that sweet songs might captivate the minds of the women-riders who were prone to easy love and passion. (Fazlul Karim 1938, vol. 1, p. 201)

Anas told that the Prophet had a singer of camel-songs called Anjasha who had a beautiful voice, and the Prophet said to him, "Gently, Anjasha, do not break the **qawarir**."\* Qatada said he meant by that the weak women.

\*The word means glass vessels, or bottles. Here it is used figuratively to indicate weakness. The effect of Anjasha's singing was to make the camels go quickly, and the Prophet tells him not to make the camels go so quickly and so disturb the women who were riding on them. (Robson 1963, vol. 3, p. 1004)

In this PH, the Prophet advises the camel driver not to make the camels go quickly for the safety of the women who were riding them. He uses the expression *al-qawārīr* that means 'glass vessels' to denote women. Therefore, he instructs the driver to drive the camels gently as though they were carrying glass vessels. Al-Qari (2002) maintains that Qatada, the narrator of the PH clarifies the meaning of the term *al-qawārīr* as "the weak women". He further indicates that *al-qawārīr* is the plural of *al-qārūrah*, which means a glass bottle. The word *qārūrah* is derived from the Arabic root (*q-r*), which means 'to stabilise' because the liquid stabilises in the bottle. Therefore, it is used to describe women who are delicate and sensitive to the high speed and shaking while riding the camels. (Al-Qari, 2002). In like manner, Ibn Manẓūr (1993: *bāb al-qāf*) explains that *qawārīr* is the plural of *qārūrah* and the Arabs used to call women *qawārīr*. He adds that *qārūrah* must be made of glass and is called *qārūrah* because the drink stabilises *qarra* in the bottle. It is worth mentioning that *qawārīr* is used in a positive sense in the Qur'an (76: 15-16) to refer to beauty of Paradise:

And amongst them will be passed round vessels of silver and cups of crystal [*qawārīr*] (15)  
Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes) (16). (Al-Hilālī and Khān 2020, p. 1041)

Moreover, in the Qur'an (27: 44) *qawārīr* is used to point out the beauty of King Solomon's hall:

It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islām, together with Sulaimān (Solomon) to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)." (Al-Hilālī and Khān 2020, p. 653)

Al-Ḥamawī (1986, *bāb al-dāl wa al-yā' wa mā yalīhumā*, p. 1986) argues that the Arab Poet Ibn 'Āṣim expressed his admiration of the beautiful monastery of Sinai by saying "It shines as if it was made of *qawārīr*", meaning a delicate glass. As indicated above, the term *qawārīr* contains positive connotation about women. They are described as a source of stability and tranquillity *sakan*, therefore, they should be treated with extreme gentleness.

Fazlul Karim (1938) translates *al-qawārīr* as "glasses" without any reference to the connotative meaning of the term. His choice of "glasses" does not convey the positive sense of beauty, high quality and pureness found in the Arabic term *al-qawārīr*. Therefore, his strategy of "literal translation" falls short of producing the positive image implicit in this term. Moreover, he opts for "overtly given information" and provides a footnote that clarifies some Islamic-legal issues included in the PH. However, his final comment in the footnote about women being "prone to easy love and passion" may be understood that the Prophet was saying a negative remark about women. Robson (1963) opts for the strategy of "retention of the source language term adding an explanation in a footnote". He retains the Arabic term *al-qawārīr* and offers additional information in a footnote in accordance with his stated skopos which is "to reproduce the Arabic word which is about to be explained in the same text." (Robson, 1963, p. xvii). Nevertheless, only one shade of the meaning, i.e., 'weakness of women', is conveyed while the sense of beauty remains missing in the translation.

## 8. Conclusion

Utilizing the translation allusions strategies proposed by Leppihalme (1997), and the Skopos-plus-loyalty approach developed by Nord (1997), this study scrutinizes the English translation of six Islamic-legal terms and six metaphors used for women in selected PHs from two English versions of Al-Tabrīzī's (d. 1348 A.D.) *Mishkat-ul-Masabih* that have been translated by Fazlul Karim (1938) and Robson (1963). This study aims to investigate the translation of the PH within the context of translation studies. The results indicate that Fazlul Karim's (1938) translation of the of Islamic-legal terms shows his commitment to provide the Muslim reader with the necessary Islamic rulings and opinions taken from the PH. Being a judge and a scholar in Islamic law and jurisprudence, his translation clarifies the Islamic-legal status concerning women in accordance with the commentary book of Al-Qari (2002). This is in line with his skopos together with the principle of loyalty to the commentary as specified earlier. However, in his translation of *walīdah*, the reader is left clueless about the meaning of the term. This could be attributed to the fact that the term does not seem to refer to any legal issue in the context of the PH. In addition, the precise meaning of *ḥā'id* is not made clear. Therefore, loyalty to Al-Qari (2002) is not maintained with regard to the appropriate sense of meaning

of the term *ḥā'id*. Nevertheless, in the footnote listed in the translation of the PH (9)2-(762), he demonstrates his awareness of the meaning of *ḥā'id* by stating that it means “menstruating woman.” Therefore, his translation appears consistent with his goal of providing an annotated translation as all the translated PHs are supported with either an introduction or a footnote. This is apparent in the PH (6)2-(1431), where a footnote is provided, and the PH (1)2-(3136), which is introduced with a paragraph explaining the Islamic-legal ruling extracted from the PH with regard to the age and status of the female who is about to get married. Therefore, Fazlul Karim’s (1938) translation is consistent regarding using the strategy of “overtly given information” in order to clarify the ‘Islamic-legal meaning’ of the related term in the PH. However, the language in Fazlul Karim’s (1938) translation is found to be incomprehensible in many cases because it strictly adheres to the Arabic structure. This contradicts his skopos of providing a text that would target the English-speaking world and thirsty European and Indian minds. A clear example is the translation of the PH (4)2-(2079), where he uses “when there came the day of the Conquest of Mecca” instead of “on the day of the conquest of Mecca.”

By comparison, Robson’s (1963)’s language appears natural and the terms are translated more accurately regarding the ‘general meaning’ of the word. This is obvious in the translation of the term *ḥā'id*, where he chooses in each case the appropriate sense of meaning according to the context of the PH. Besides, in translating the PH (4)2-(2079), he selects an appropriate sense of the term *al-walīdah* which is ‘maidservant’. He avoids using the ‘Islamic-legal’ sense which is ‘a slave who has sexual intercourse with her master’ because it is not related to the context of the PH. However, in the case of ‘prostitute’ in the PH (15)2-(1902), he chooses an inaccurate sense of the term, which is ‘unchaste’, thus minimising the Islamic-legal aspect embedded in the literal translation of the term as ‘prostitute’. In his skopos, Robson (1963) states that he will avoid omission of essential items. However, in translating the PH (1)2-(3136), he omits *jāriyah*, which refers to the age of the girl and keeps ‘virgin’. This obscures an essential Islamic-legal ruling taken from the PH. This indicates that the legislative force of the translated terms with Islamic-legal functions (e.g., (*ayyim*, *thayyib*, *mūmisah*, *al-walīdah*, *ḥiyyad*, *ḥā'id*, *jāriyah*) is not revealed in Robson’s (1963) translation. That is, the specific details related to the *Sharī'ah* law are not made clear to the Muslim reader who expects to receive the exact ruling from the PH. This, in fact, infringes upon the ‘loyalty’ to the commentary book of Al-Qari (2002) which clearly specifies these legislative issues. However, Robson (1963) uses an accurate translation in the case of *ḥā'id* in the PHs (6)2-(1431) and (9)2-(762). In addition, his translation is comprehensible and coherent in line with his skopos of providing a text with natural English. Besides, he proves to be consistent with his strategies of depending less on footnotes and providing accurate translation for the culture-bound term. He also focuses on explaining the meaning of the Arabic terms more than the Islamic-legal aspect found in the PH in accordance with his stated skopos.

Fazlul Karim’s (1938) translation of metaphors of women shows that, despite all the efforts he extends to point out the high status of woman in Islam, he does not communicate his stated skopos. Regarding consistency of strategies, he includes an explanatory footnote with each example of the six. This is in line with his skopos of providing an annotated translation that clarifies the Islamic-legal aspects related to the PH. However, in most of his footnotes, he unsuccessfully tries to tone down most of his translations that might be misunderstood by the target text reader. He fulfils his stated skopos of conveying the PH as literal as possible even if the language produced is unidiomatic, as in the use of ‘consort’ to refer to a wife of one of the common people. Although he asserts that he will “frame [his] mind on the broadest basis” (Fazlul Karim 1938, p. xiv) in 7.2, 7.4 and 7.6, he selects the narrowest and concrete sense of the term, when he renders *matā'* as ‘commodity’, *'awrah* as ‘private part’ and *al-qawārīr* as ‘glasses’. In addition, he does not observe his skopos of providing a text which can be read by the Europeans and “English educated youth” (Fazlul Karim 1938, p. xi) as in 7.3 when he uses a non-English term ‘paradaniashin’ to render the metaphor *dhawāt al-khudūr*. Moreover, he admits that he paid less attention to the grammatical and philological issues (Fazlul Karim 1938, p. xiv) which might explain the unnatural language and awkward word combination in his translation. In all his translation, except 7.5, he is found to use an inaccurate translation for the respective metaphor. Concerning ‘loyalty’ to the commentary of Al-Qari (2002), his translation does not appear to be in line with the commentary in the case of the three metaphors *matā'*, *'awrah*, and *al-qawārīr*. He does not comply with his stated skopos to provide “the guidance of the Prophet Muhammad [...] who was sent as a mercy for the universe.” (Fazlul Karim 1938, p. xi). On the contrary, his translation served to deform some of the Prophet’s comments on women and misrepresent the image of women in the PH, as some of the above mentioned translations of metaphors for women are quoted in anti-Islamic websites and used to attack Islam.

Robson (1963) is found to be consistent with his skopos of using natural English. He prefers terms that conforms to the English idiom such as ‘wife’ instead of ‘consort’ to render *ẓa'īmah*. In 7.2, the translation of *matā'*, he uses two different strategies where he renders the first term as “to be enjoyed” and the second as “thing” in order to provide a natural and coherent text. He applies the same procedure in translating *dhawāt al-khudūr*, *'awrah* and *shaqāiq al-rijāl*. In 7.6, he retains the Arabic term *qawārīr* and explains the meaning in a footnote, which also conforms to his stated skopos for this special case which is “to

reproduce the Arabic word which is about to be explained in the text.” (Robson 1963, p. xvii). However, the positive senses mentioned in the commentary of Al-Qari (2002) of metaphors such as *ẓaʿīnah*, *dhawāt al-khudūr* and *al-qawārīr* are not highlighted in his translation. Therefore, loyalty to the commentary of Al-Qari (2002) is not fully maintained with regard to these three terms. Besides, non-observance of the principle of ‘loyalty to the commentary’ is also obvious in the case of the translation of the metaphor *matāʿ*. Although the meaning of ‘enjoyment’ is considered to be one of the senses of the term *matāʿ*, this particular sense does not comply with the Islamic view regarding life. As indicated earlier, his translation focuses on the meaning in language and not in the Islamic *Sharīʿah*. This also applies to 7.5 where the metaphor *shaqāiq al-rijāl* is not explained from a clear Islamic-legal view regarding the Islamic ruling. Whereas the PH teaches that a full bath is obligatory for women in this situation, he selects the vague translation to ‘wash’. In addition, his translation adheres to the skopos of providing a readable translation depending less on footnotes which when needed they are kept as brief as possible. Moreover, it appears much closer and therefore ‘loyal’ to the commentary of Al-Qari (2002), although the positive connotations of some of the terms are not made explicit as in the case of *ẓaʿīnah*. Despite the fact that he conveys only one of the multiple senses of the meaning in most cases, he does not produce a distorted image of women in the PH. This is clear in the complicated term ‘*awrah*’. His footnote in 7.4 explains why women should be concealed. However, his language does not regard women as an active agent of temptation but, on the contrary, reveals passivity on the part of women rather than signifying that women play an active role in attracting men. This shows his loyalty to the interpretation of Al-Qari (2002) regarding the translation of metaphors for women.

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