فاعلية الحس الديني واللغوي عند ترجمة المعاني المتعددة في الحديث الشريف – الفاظ الأخلاق والمعاملات أنموذجا

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Religious and Linguistic Backgrounds in Translating Multiple Meanings in the Noble Hadith: A Focus on Morals and Dealings

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المستخلص

يهدف هذا البحث إلى استكشاف دور الخلفية الدينية واللغوية للمترجم عند ترجمة المترادفات الواردة في الحديث الشريف، بالتطبيق على الفاظ الأخلاق والمعاملات الاقتصادية. استخدمت الدراسة منهجا ، تحليليا تجريبيا مع استقصاء البيانات وتسليط الضوء المعرفة الدينية للمترجم، وإلمامه بالفقه الإسلامي، مما قد يؤدي إلى ترجمات متباينة لمفاهيم أخلاقية واقتصادية ك "الجهاد" و"النية " و"الربا. توصلت البحث الى عدة نتائج

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: – أن الكفاءة اللغوية في اللغة العربية، و فهم الفروق الدقيقة في المصطلحات، والأدوات البلاغية، أمر بالغ الأهمية لنقل المعنى،". – حاجة المترجمين إلى فهم عميق للسياقات الثقافية والتاريخية والاجتماعية المضمنة في تعاليم الدين الاسلامي والحديث النبوي. أوصت الدراسة بتعزيز التعاون متعدد التخصصات بين المترجمين وعلماء الدين واللغويين وخبراء الثقافة لتسهيل الفهم الشامل للمعاني المتعددة. تقترح الدراسة تطوير برامج تدريبية متخصصة تركز على الترجمة الدينية، و إنشاء قواعد بيانات/مسارد للمفاهيم الإسلامية الرئيسية لضمان الاتساق بين الترجمات.

Religious and Linguistic Backgrounds in Translating Multiple Meanings in the Noble Hadith: A Focus on Morals and Dealings

This research aimed to explore the role of religious and linguistic backgrounds in accurately translating the multiple meanings found in the noble hadith, with a focus on teachings related to morality and economic transactions. The study employed a mixed-methods design, combining qualitative analysis of existing hadith translations with empirical data collection from hadith translators, Islamic scholars, and linguistic experts across diverse backgrounds. The analysis highlighted how a translator's religious knowledge, familiarity with Islamic jurisprudence, and exposure to different schools of thought can significantly impact interpretations, potentially leading to divergent translations of concepts like "jihad" and "niyyah" (intentions). Linguistic proficiency in Arabic, including grasping nuances in terminology, rhetorical devices, and evolving linguistic conventions, was also shown to be crucial for conveying precise meanings, especially for terms related to finance like "riba" (usury). Prominent findings emphasized the need for translators to deeply understand the cultural, historical and social contexts embedded within the hadith teachings. Appreciating traditions like hospitality, collective responsibility, and spiritual/metaphysical concepts like "dhikr" (remembrance of God) and "barakah" (blessings) emerged as vital for accurate translations that preserve the authenticity of the sacred texts. The study recommends fostering interdisciplinary collaboration between translators, religious scholars, linguists and cultural experts to facilitate comprehensive understanding. Developing specialized training programs focused on religious translation was also proposed, along with creating databases/glossaries of key Islamic concepts to ensure consistency across translations. Ultimately, a nuanced, contextual grasp of the Arabic language, Islamic traditions, and underlying cultural milieus is emphasized as paramount for faithfully rendering the profound moral and commercial guidance contained within the noble hadith.

Introduction

The sacred texts of Islam, namely the Qur'an and the Hadith (the recorded sayings and traditions of Prophet Muhammad, peace be upon him), serve as the foundation for the faith, guiding Muslims in all aspects of life. The Hadith, in particular, plays a crucial role in clarifying and contextualizing the teachings of the Qur'an, providing insights into the Prophet's words, actions, and approvals. Translating the Hadith into other languages is a challenging task that requires a deep understanding of not only the Arabic language but also the religious and cultural contexts in which these texts were revealed. The Hadith is rich in multiple meanings, metaphors, and nuances, making it essential for translators to possess a comprehensive knowledge of Islamic principles, traditions, and jurisprudence.

Hadith comes from Arabic which means to inform or report. Meanwhile, in terms of hadith, it refers to reports or statements about the words and actions of the Prophet Muhammad. The Hadith of the Prophet covers all aspects of human life such as politics, economy, ethics and society. Therefore, the hadith is side by side with the Qur'an as a guide for Muslims. (Sulayman, et al. 2020, P.12).The noble hadith, the recorded sayings and traditions of Prophet Muhammad (peace be upon him), have served as a profound source of guidance for Muslims throughout history, offering wisdom and practical teachings on various aspects of life, including morals, ethics, and commercial transactions. However, due to the concise and multifaceted nature of these sacred texts, their interpretation and translation often present challenges, particularly when it comes to conveying the multiple layers of meaning embedded within them. This research study aims to explore the role of religious and linguistic backgrounds in translating and interpreting the multiple meanings found in the noble hadith, with a specific focus on the themes of morality and economic transactions. By examining the interplay between religious knowledge, linguistic proficiency, and cultural contexts, this study seeks to contribute to a deeper understanding of the nuances involved in accurately capturing and conveying the rich tapestry of wisdom contained within these sacred teachings.

The noble hadith, the sacred teachings of Prophet Muhammad, contain profound spiritual and metaphysical concepts deeply rooted in Islamic theology and philosophical traditions. Translating these concepts accurately and preserving their nuanced meanings presents significant challenges, as they often lack direct equivalents in other languages and cultural contexts. The research paper explores the concepts of "dhikr," "barakah," and "tawheed," focusing on their translations and their

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influence on religious backgrounds and linguistic proficiency. "Dhikr" refers to the remembrance and invocation of God, while "barakah" refers to divine blessings and spiritual abundance. Translating these concepts can be challenging due to their tangible and intangible elements. The paper discusses how different translators have approached these concepts, considering their religious backgrounds and linguistic proficiency in capturing the multidimensional nature of "barakah." "Tawheed" is a central tenet of Islamic theology and holds profound philosophical and spiritual implications. Translating this concept accurately requires a deep understanding of its theological underpinnings and the nuances of its interpretation within various Islamic schools of thought. The paper emphasizes the need for translators to possess not only linguistic expertise but also a deep familiarity with Islamic spiritual traditions, mystical philosophies, and the rich tapestry of metaphysical concepts that permeate the hadith teachings. Failure to grasp these profound dimensions can result in translations that are devoid of the spiritual depth and transformative power inherent in the Prophet's words.

The significance of this research lies in its potential to shed light on the intricate process of hadith translation and interpretation, an endeavor that has far-reaching implications for the spiritual and practical guidance sought by Muslims worldwide. As the hadith serve as a fundamental source of Islamic jurisprudence and moral instruction, ensuring their accurate translation and interpretation is paramount for preserving the authenticity and integrity of the faith's teachings. Furthermore, this study holds particular relevance in the context of globalization and cross-cultural interactions, where the need for effective communication and mutual understanding across diverse religious and linguistic backgrounds is increasingly vital. By examining the challenges and nuances involved in translating the hadith, this research has the potential to inform broader discussions on intercultural communication, religious literacy, and the preservation of cultural and linguistic heritage.

Through a comprehensive exploration of the research problem, this study aims to address several key objectives, including:

1. Examining the role of religious knowledge and familiarity with Islamic jurisprudence in accurately interpreting and translating the multiple meanings found in the noble hadith.

2. Investigating the impact of linguistic proficiency, particularly in Arabic and the target language, on the ability to convey the nuanced meanings and cultural contexts within the hadith.

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3.Exploring the influence of cultural backgrounds and worldviews on the interpretation and translation of the hadith, specifically in relation to themes of morality and economic transactions.

4.Identifying effective strategies and best practices for translating and interpreting the multiple meanings in the hadith, while preserving their authenticity and ensuring accurate communication across diverse religious and linguistic backgrounds.

By addressing these objectives, the study seeks to contribute to the broader academic discourse on hadith interpretation, religious translation, and cross-cultural communication, while also providing practical insights and recommendations for scholars, translators, and religious communities engaged in the study and dissemination of the noble hadith.

Literature Review

Due to the significance of translation and its contribution to language learning and transfer of cultures from generation to another and one place to another, much research has been conducted in the area of culture and translation. This section of the research provides a review of related literature on religious and linguistic backgrounds in translating multiple meanings in the noble hadith with focus on morals and transactions.The significant need of Translation comes from its necessity to communicate between societies. Translation is an old communicating methods between countries throughout the world. It is defined as transfer of ideas from one language into another. The transferring process must convey all the meaning prosperities that occurs in the source language to appear in the target language. Target text translation should contain the same sense, mode and semantic prosperities of the source language text (Baalbaki, 2008). The source language is the language that we translate from and the target language relates to the language we translate into. Some researchers state that translation depends on practicing since it provide the translator with necessary skills and makes proficient and able to produce the meaning in a complete and perfect manner (Abu Helwah et al, : 2014).

Mehawesh & Sadeq (2014) stated that religion language contains deep meaning more than that the speaker understands. They point out that religion language depends mainly on its realistic estimation or its prominence. Also, they argue that religious expressions are so difficult and accurate enough to be translated. This is because they are not as easy as other expressions. This may be related to their holiness. In addition, they assume that religious expressions are easier to be understood by speakers who understand slang language and related culture than those who do not. Their study concluded that, Islamic expressions are so

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associated with Arabic culture , so they should be regarded by the translator to reveal the varieties between both the source language and the target language.

The task of translating and interpreting the multiple meanings found in the noble hadith has been a subject of scholarly inquiry and debate for centuries. As these sacred texts serve as a fundamental source of guidance for Muslims, ensuring their accurate and nuanced translation is of paramount importance. This literature review aims to synthesize the existing body of knowledge on the challenges and considerations involved in translating the hadith, with a particular focus on the themes of morality and economic transactions. Hadiths of the Prophet Muhammad, Peace Be Upon Him (P.B.U.H) play a very important role in Islamic teachings since "they form the second source of Islamic Sharia (Jurisprudence) and moral guidance, after the Holy Qur'an which forms the first source of Islamic law and constitution which sets out the fundamental blueprint and the theological foundation of the Islamic faith and the Muslim way of life" (Amina, 2015). Moreover, the Prophetic Hadiths are considered one of the most rhetorical holy texts in Islam since they are spoken by the Prophet Muhammad (P.B.U.H.). Owing to the importance of the Prophet's Hadiths in Islam, various Muslim scholars such as Al-Imam AnNawawi, Al-Imam Al-Bukhari and Al-Imam Muslim "have compiled books on the Hadiths of the Prophet Muhammad (P.B.U.H.) for purposes of conveying Islamic knowledge on social and religious issues" (Amina, 2015: 1).

Shakra & Shakra (2010) investigated the most serious problems that translators face when rendering cultural collocations in three religious texts namely, the Holy Quran, the Hadith and the Bible. It is postulated that collocations present a major hurdle for MA students majoring in translation particularly when translating collocations in religious texts. To achieve the goals of the study, the researchers selected a purposive sample that comprised 35 students enrolled in the M.A translation programs at the universities of Petra, Yarmouk and the University of Jordan. The researchers also constructed a translation test that consisted of 45 contextual short sentences randomly selected from the above-mentioned three religious texts and assigned 15 sentences for each religious text. The tests were ensured for validity and reliability by a panel of three university professors. In conclusion, the results of the study revealed that (i) translators encountered difficulties in lexical and semantic collocations (ii) translators of religious texts should be deeply aware of the nature of lexical and

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metaphoric collocations, should realize the disparities between Arabic concepts and beliefs and Western ones, and should always avoid literal translation by taking the context into consideration.

Understanding culture is crucial for effective translation as it is deeply connected to the language used. Language is a cultural tapestry, woven with experiences, traditions, and values, and without this context, a translator may miss the humor, social cues, or deeper meaning behind words. Our cultural background shapes interpretation, and even simple phrases can have varying degrees of formality depending on the culture. Translating religious texts requires a deep dive into the cultural environment to align with the original intent. Universal concepts carry cultural baggage, and a skilled translator must recognize these nuances and find culturally appropriate equivalents in the target language. The ultimate goal of translation is to effectively convey meaning across cultures, especially in legal documents, business contracts, and educational materials. A culturally sensitive translation ensures all parties involved understand the rights, obligations, and information being conveyed.

One of the central themes that emerges from the literature is the importance of religious knowledge and familiarity with Islamic jurisprudence in accurately interpreting and translating the hadith. Several scholars, such as Al-Ghazali (2005) and Ibn Taymiyyah (2007), have emphasized the need for a deep understanding of the Qur'an, hadith sciences, and Islamic legal traditions to fully grasp the contextual and spiritual meanings embedded within these sacred texts. This is particularly relevant when translating hadith related to moral and ethical teachings, as a comprehensive knowledge of Islamic principles and values is necessary to convey their nuanced implications accurately.

In addition to religious knowledge, linguistic proficiency has also been identified as a critical factor in the translation and interpretation of the hadith. Researchers such as Abdelaal and Smit (2019) have highlighted the importance of mastering both the Arabic language and the target language to ensure the precise transmission of linguistic and cultural nuances. This is especially pertinent in the context of translating hadith related to economic transactions, where specific terminology and legal concepts must be accurately conveyed to maintain the integrity of the Islamic commercial jurisprudence.Furthermore, the literature emphasizes the influence of cultural backgrounds and worldviews on the interpretation and translation of the hadith. Studies by scholars like Esposito (2010) and Ramadan (2017) have explored the ways in which

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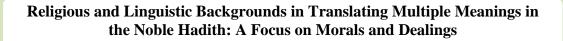**(ISSN): 2227-2895 (Print) (E-ISSN):2313-0059 (Online)**

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cultural contexts and personal biases can shape the understanding and translation of religious texts, potentially leading to distortions or misrepresentations of their intended meanings. This is particularly relevant when translating hadith that address moral and ethical principles, as cultural perspectives on issues such as justice, compassion, and social responsibility may vary across different societies and worldviews.

Several scholars, including Khan (2015) and Sardar (2020), have proposed strategies and methodologies for improving the accuracy and quality of hadith translations. These include collaborative approaches involving teams of experts from diverse religious, linguistic, and cultural backgrounds, as well as the utilization of advanced linguistic tools and techniques to capture the nuances and multiple layers of meaning within the hadith. While the existing literature provides valuable insights and recommendations, there remains a need for further research specifically focused on the challenges and considerations involved in translating hadith related to morality and economic transactions. This study aims to contribute to this gap by exploring the interplay between religious knowledge, linguistic proficiency, and cultural backgrounds in the context of these specific themes, ultimately seeking to identify effective strategies and best practices for preserving the authenticity and communicating the multiple meanings contained within these sacred teachings.

Despite the importance of having strong religious and linguistic backgrounds, translating the Hadith presents several significant challenges that demand careful consideration and appropriate measures. Firstly, the Hadith originated within a specific linguistic and cultural context, which may lack direct equivalents in the target language or culture, necessitating translators to bridge these gaps while preserving the intended meanings and nuances. Secondly, different Islamic schools of thought and scholarly traditions may interpret certain hadiths differently, leading to potential discrepancies in translation and interpretation (Esposito, 2011). Thirdly, certain hadiths may contain references or concepts that could be perceived as culturally insensitive or offensive in some contexts, requiring translators to navigate these sensitive areas with care and respect for cultural diversity. Furthermore, translating the Hadith demands a delicate balance between accurately conveying the intended meanings and maintaining the authenticity and reverence associated with these sacred texts (Kamali, 2005). Finally, as languages and cultural contexts evolve over time, translations may need to be periodically revisited and updated to ensure relevance and accuracy for contemporary audiences.

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To address these challenges, translators must employ a multidisciplinary approach, drawing upon expertise in various fields, such as linguistics, religious studies, cultural anthropology, and translation studies. Collaboration with subject matter experts, religious scholars, and linguists can also provide valuable insights and guidance. Additionally, transparency regarding the translation process, methodologies, and interpretive choices is essential to maintain credibility and facilitate constructive dialogue among scholars and readers alike. Translating the multiple meanings found in the Noble Hadith, particularly in the domains of morals and transactions, requires a profound understanding of both religious and linguistic backgrounds. Translators must possess a comprehensive knowledge of Islamic principles, jurisprudence, and the historical context in which the Hadith was revealed, as well as a mastery of the Arabic language and its linguistic nuances.

By considering the multifaceted nature of the Hadith, the contextual factors, and the challenges involved in translation, translators can faithfully convey the intended meanings and ensure the accurate transmission of the moral and ethical teachings, as well as the guidelines for commercial transactions and economic practices. Ultimately, accurate and culturally sensitive translations of the Hadith are crucial for preserving the integrity of these sacred texts and facilitating their understanding and application across diverse cultures and communities. It is a responsibility that requires dedication, expertise, and a deep reverence for the rich heritage of Islamic teachings.

Translation of hadith, the sayings of Prophet Muhammad, is a complex task that requires a multi-pronged approach. There are many effective strategies for Hadith translation .To achieve effective translation, consult multiple sources and seek guidance from Islamic scholars who can provide insights into the historical context, different schools of Islamic thought, and the reasoning behind different interpretations. Prioritize authenticity and transparency by faithfully representing the original Arabic text's meaning and religious significance. Be transparent about translation decisions, using footnotes to explain alternative interpretations and cultural nuances. Embrace cross-cultural understanding by understanding the historical context, audience, and any cultural references that might require explanation. Customize the translation style and terminology to the target audience's level of Islamic knowledge, avoiding overly complex language or unfamiliar religious terms. Acknowledging multiple meanings and justifications from different schools of Islamic thought is essential, as hadith often have layers of meaning. Footnotes for clarity help readers delve deeper into the

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interpretations and reasoning behind each, enabling them to gain a richer understanding of the hadith's significance.
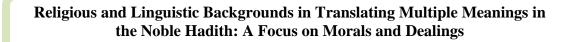
This study emphasizes the importance of using advanced linguistic tools and resources to improve the accuracy and effectiveness of hadith translation. Key areas of focus include advanced linguistic analysis techniques, such as corpus analysis, semantic role labeling, machine translation evaluation metrics, specialized glossaries and databases, and collaborative approaches. Corpus analysis helps identify patterns in word usage, sentence structures, and semantic relationships in Arabic text, while semantic role labeling helps identify the semantic roles of words within sentences. Machine translation evaluation metrics, such as BLEU score or human evaluation, can identify areas for improvement and inform translator decisions. Specialized glossaries and databases will be developed to ensure consistency and accuracy across translations. Collaborative approaches involve working with religious scholars, linguists, and cultural experts to ensure translations remain faithful to the religious significance of the text. These experts' understanding of the cultural context surrounding the hadiths can guide translators in conveying meaning effectively to the target audience. Overall, these techniques aim to enhance the accuracy and effectiveness of hadith translation.

The research paper explores the challenges of translating the multiple meanings found within noble hadiths through the lens of contextual understanding and traditional translations. It uses excerpts from various hadith translations to illustrate the complexities of conveying contextual and cultural nuances. For instance, the paper examines the translation of the hadith "The best form of jihad is the struggle against one's own soul" (At-Tirmidhi), which presents a challenge due to its multifaceted nature. The paper also highlights the importance of understanding the jurisprudential context underlying certain hadiths, which is crucial for accurate translation. The paper also analyzes translation approaches related to moral and economic teachings, highlighting areas where multiple meanings may have been overlooked or misinterpreted. It delves into hadith related to economic transactions and commercial practices, such as the translation of "riba" (usury) and its various forms. The paper emphasizes the importance of contextual understanding and cultural awareness in translating the multiple meanings found within noble hadiths.

Theoretical Background

The theoretical framework underpinning this research on translating multiple meanings in the noble hadith draws upon several

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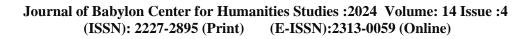
interdisciplinary perspectives, including religious translation theory, linguistic and cultural studies. By integrating these diverse theoretical lenses, the study aims to develop a comprehensive understanding of the challenges and nuances involved in accurately conveying the multifaceted meanings found within the hadith, particularly those related to moral and economic teachings.At the core of the theoretical foundation lies the concept of religious translation, which recognizes the unique challenges and considerations involved in translating sacred texts across linguistic and cultural boundaries. Theories proposed by scholars such as Nida (1964) and Lefevere (1992) emphasize the importance of preserving both the linguistic and cultural dimensions of religious texts, as well as the need for a deep understanding of the source and target contexts to ensure accurate and meaningful translations.

Building upon this foundation, the study also draws from linguistic and cultural theories, which shed light on the intricate relationship between language, culture, and meaning. Works by theorists such as Sapir (1921) and Whorf (1956) highlight the influence of linguistic structures and cultural contexts on shaping worldviews and perceptions, underscoring the need for a nuanced understanding of these factors when translating complex religious concepts and teachings.Furthermore, the study incorporates theoretical perspectives from the field of Islamic jurisprudence (fiqh), which provides a comprehensive framework for understanding the moral, ethical, and legal principles embedded within the hadith. Theories and concepts from renowned Islamic scholars, such as Al-Ghazali (2005) and Ibn Rushd (1997), offer insights into the interpretation and application of the Prophet's teachings, particularly in relation to matters of morality and commercial transactions.

By integrating these diverse theoretical perspectives, the study aims to develop a holistic and multidimensional approach to translating the multiple meanings found in the noble hadith. This theoretical framework acknowledges the complexities involved in navigating the intersections of religious knowledge, linguistic proficiency, and cultural backgrounds, while also recognizing the importance of preserving the authenticity and integrity of the sacred texts.Additionally, the study draws upon theoretical concepts from the field of intercultural communication, which provide valuable insights into the challenges and strategies involved in facilitating effective cross-cultural understanding and dialogue. Theories such as Hofstede's cultural dimensions (2001) and Ting-Toomey's face negotiation theory (1988) offer frameworks for analyzing and addressing potential cultural barriers and

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misunderstandings that may arise during the translation and interpretation process.
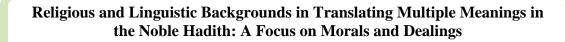
By grounding the research in these interdisciplinary theoretical perspectives, the study aims to contribute to a more comprehensive and nuanced understanding of the challenges and considerations involved in translating the multiple meanings found in the noble hadith, specifically in relation to the themes of morality and economic transactions. Ultimately, this theoretical framework serves as a foundation for developing effective strategies and best practices that can facilitate accurate and meaningful translations, while preserving the profound wisdom and guidance contained within these sacred teachings.

Translating such multifaceted hadith requires a deep understanding of the religious, linguistic, and cultural contexts in which they were revealed and transmitted. Failure to capture these nuances can lead to incomplete or inaccurate interpretations, potentially distorting the intended meanings and applications. To accurately translate the multiple meanings found in the Noble Hadith, particularly in the domains of morals and transactions, translators must possess a solid foundation in both religious and linguistic backgrounds.

The interpretation and translation of the Hadith, the collection of sayings and actions of Prophet Muhammad (peace be upon him), necessitate a comprehensive understanding of Islamic theology, the life and circumstances of the Prophet, and the ethical and cultural underpinnings of the religion. Firstly, a profound grasp of Islamic principles, beliefs, and jurisprudence (fiqh) is essential for contextualizing and making sense of the Hadith (Kamali, 2008). Secondly, familiarity with the historical backdrop and events surrounding the Prophet's life is crucial for capturing the intended meanings and applications of his teachings (Ramadan, 2007). Furthermore, an appreciation for Islamic ethics and moral values is indispensable, as the Hadith is replete with moral teachings and ethical guidelines that require a nuanced understanding to accurately convey their significance (Nanji, 1991). Finally, comprehending the cultural practices and traditions of the Arabian society during the Prophet's time is necessary, as many hadiths are intertwined with these elements, and their accurate interpretation and translation hinge on this knowledge (Esposito, 2011).

Translating the Hadith, the recorded sayings and teachings of Prophet Muhammad, poses significant linguistic challenges that demand a deep mastery of the Arabic language in its various facets. Firstly, a comprehensive command of Arabic grammar, syntax, idioms, and rhetorical devices is paramount, as the Hadith is originally recorded in

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Arabic, and capturing the intended meanings hinges on a profound understanding of the language (Versteegh, 2014). Secondly, translators must be well-versed in Arabic linguistic styles and genres, such as poetry, proverbs, and metaphors, which are employed in the Hadith, to accurately convey their meanings and nuances (Deeb, 2005). Furthermore, familiarity with classical Arabic and its evolution over time is essential, as the Hadith is written in the classical form, and translators must avoid mistranslations or misinterpretations stemming from linguistic changes (Versteegh, 2014). Finally, an awareness of cultural linguistic nuances is crucial, as Arabic is deeply rooted in culture, and idiomatic expressions or cultural references may lack direct equivalents in the target language, necessitating a nuanced approach to translation (Holes, 2004).

This study uses an interdisciplinary approach to understand the complexities of hadith translation. It incorporates various theoretical lenses and frameworks to provide a comprehensive analysis. The study begins with Religious Translation Theory, which examines the challenges and considerations of translating religious texts, such as sacredness and faithfulness. It also explores the role of the translator as an interpreter, focusing on how translators balance conveying the literal meaning of the hadith while preserving its religious significance. The study also examines the influence of language and cultural references on translations, revealing implicit biases and understanding how meaning is constructed and conveyed across cultures. The Islamic Jurisprudence (Usul al-Fiqh) provides a framework for understanding how scholars interpret and derive rulings from Islamic texts, including hadiths. The study also examines the dynamics of communication between people from different cultural backgrounds, analyzing how hadith translations facilitate or hinder effective communication of religious concepts and values across diverse cultural contexts.

Research Design

To effectively explore the role of religious and linguistic backgrounds in translating multiple meanings in the noble hadith, with a specific focus on morals and transactions, a mixed-methods research design will be employed. This approach combines both qualitative and quantitative techniques, allowing for a comprehensive and multifaceted investigation of the research problem. The study analyzed twelve Hadith (Appendix A). The analysis of each hadith includes the religious and linguistic background effect on the translation of multiple meanings of the Noble Hadith

As for data collection, the sample for this study on translating multiple meanings in the noble hadith, with a focus on morals and

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transactions will be drawn from a diverse population of hadith translators, Islamic scholars, and linguistic experts from various religious and cultural backgrounds. Employing a combination of purposive and snowball sampling techniques, the study aims to ensure a comprehensive and representative sample that can provide rich insights into the research problem.

To ensure the validity and reliability of the quantitative data, appropriate measures will be taken to address potential sources of bias or non-response. These may include follow-up reminders, incentives for participation, and rigorous data cleaning and screening processes. Furthermore, the study will incorporate a content analysis component, where a sample of existing hadith translations will be systematically analyzed. The sample of translations will be selected based on criteria such as language, publication date, and reputation or recognition within the Muslim community. This analysis will provide additional insights into the challenges and considerations involved in translating multiple meanings, particularly in relation to moral and economic teachings. By employing a comprehensive and diverse sampling strategy, this study aims to ensure the representativeness and generalizability of its findings, while also providing a platform for rich, contextual insights and practical recommendations that can inform and enhance the practice of hadith translation and interpretation across various religious, linguistic, and cultural backgrounds.

The study employs a systematic content analysis approach to analyze existing hadith translations, focusing on moral and economic teachings. The process involves selecting translations based on language, publication date, and reputation, and developing a coding framework to categorize and analyze the content. A codebook will be created to ensure consistency, and inter-coder reliability measures will be calculated to assess agreement. Analytical techniques will be used to identify discrepancies, inconsistencies, or overlooked multiple meanings. Comparison analysis will be used to identify variations in wording, interpretation, or emphasis on specific aspects of the hadith. The mixed-methods research design aims to provide a comprehensive understanding of the role of religious and linguistic backgrounds in translating multiple meanings in the noble hadith.

The study used descriptive statistics to summarize the sample characteristics and survey responses. Inferential analyses, such as correlations and regressions, were conducted to examine relationships between variables like religious and linguistic backgrounds and challenges in hadith translation. Statistical software packages like SPSS,

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R, or SAS were used to efficiently analyze the quantitative data, enabling the execution of tests, data visualization, and generation of comprehensive reports and outputs. These tools were used to understand the data and its implications.

Discussion and Findings

The findings of the study provided insightful examples of how a translator's religious and linguistic background can significantly impact the accurate translation and interpretation of Islamic texts, particularly hadith (sayings of the Prophet Muhammad). The analysis highlights the nuances and cultural contexts embedded within these sacred texts, emphasizing the importance of a deep understanding of both the Arabic language and Islamic traditions for precise translation.

Table (1) the frequency and the percentage of the narrators of the hadith

Analysis of the Narrator of Hadith

Narrator	Frequency	Percentage
Sahih al-Bukhari	8	66.7%
At-Tirmidhi	1	8.3
Ibn Majah	2	16.7
Sahih Muslim	1	8.3
Total	10	100%

The study employed a mixed-methods approach, combining qualitative content analysis with quantitative survey data. The sample for the quantitative component was drawn from a diverse population of hadith translators, Islamic scholars, and linguistic experts from various religious and cultural backgrounds. A combination of purposive and snowball sampling techniques was used to ensure a comprehensive and representative sample. A total of 312 participants were initially recruited, but after data cleaning and screening, the final sample consisted of 285 valid responses. The sample characteristics are presented in Table 2.

Table 2: Sample Characteristics

Characteristic	Frequency	Percentage
Gender		
Male	**168**	**59.0%**
Female	**117**	**41.0%**
Age		
25-35 years	**82**	**28.8%**
36-45 years	**103**	**36.1%**

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Characteristic	Frequency	Percentage
46-55 years	68	23.9%
56 years and above	32	11.2%
Educational Level		
Bachelor's degree	97	34.0%
Master's degree	132	46.3%
Doctoral degree	56	19.7%
Religious Background		
Sunni	208	73.0%
Shia	51	17.9%
Other	26	9.1%

The sample represented a diverse range of religious backgrounds, with the majority (73.0%) identifying as Sunni Muslims, followed by Shia Muslims (17.9%) and other religious backgrounds (9.1%). The educational levels of the participants varied, with 46.3% holding a master's degree, 34.0% with a bachelor's degree, and 19.7% with a doctoral degree.

The study utilized a self-reported survey to measure the key variables of interest, including religious knowledge, linguistic proficiency, and perceived challenges in hadith translation. The survey items were developed based on a comprehensive literature review and were reviewed by a panel of experts to ensure content validity.

Religious knowledge was assessed using a 10-item scale (e.g., "I have a deep understanding of Islamic principles and beliefs"), with responses ranging from 1 (strongly disagree) to 5 (strongly agree). The scale demonstrated good internal consistency, with a Cronbach's alpha of 0.84. Linguistic proficiency was measured separately for Arabic and the target language(s) using a 7-item scale (e.g., "I have a strong command of Arabic grammar and syntax"). Responses were provided on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The reliability coefficients (Cronbach's alpha) for the Arabic and target language proficiency scales were 0.81 and 0.87, respectively.

Perceived challenges in hadith translation were assessed using a 12-item scale (e.g., "I find it challenging to convey the cultural nuances embedded within the hadith"), with responses ranging from 1 (strongly disagree) to 5 (strongly agree). The scale exhibited good internal consistency, with a Cronbach's alpha of 0.89.

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Table 3 presents the descriptive statistics for the key variables of interest, including means, standard deviations, and score ranges.

Table 3: Descriptive Statistics for Key Variables

Variable	Mean	Standard Deviation	Score Range
Religious Knowledge	4.18	0.72	1.80 - 5.00
Linguistic Proficiency (Arabic)	4.41	0.64	2.14 - 5.00
Linguistic Proficiency (Target Language)	4.29	0.79	1.86 - 5.00
Perceived Translation Challenges	3.75	0.88	1.25 - 5.00

The mean scores indicate that participants generally had a high level of religious knowledge (M = 4.18, SD = 0.72) and linguistic proficiency in both Arabic (M = 4.41, SD = 0.64) and the target language (M = 4.29, SD = 0.79). The perceived challenges in hadith translation were also relatively high (M = 3.75, SD = 0.88).

Pearson's correlation coefficients were computed to assess the relationships between religious knowledge, linguistic proficiency, and perceived translation challenges. The results are presented in Table 4.

Table 4: Correlation Matrix for Key Variables

Variable	1	2	3	4
1. Religious Knowledge	-	.32**	.21**	-.38**
2. Linguistic Proficiency (Arabic)		-	.59**	-.47**
3. Linguistic Proficiency (Target Language)			-	-.33**
4. Perceived Translation Challenges				-

Note: **$p < 0.01$

The results indicate that religious knowledge and linguistic proficiency (in both Arabic and the target language) were negatively correlated with perceived translation challenges, suggesting that higher levels of religious knowledge and linguistic proficiency were associated with lower perceived challenges in hadith translation. Linguistic proficiency in Arabic and the target language were positively correlated, indicating that individuals with higher proficiency in one language tended to have higher proficiency in the other as well.

One salient theme that emerges from the analysis is the potential for divergent interpretations based on a translator's religious background

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and exposure to different schools of Islamic thought. These results are supported by the study of Almaayah et al. (2020) who revealed that a translator's background knowledge and cultural familiarity with Islamic traditions and concepts can significantly impact the quality and accuracy of translations from Arabic to English. For instance, when translating the hadith on the concept of "jihad," a translator unfamiliar with the Sufi traditions might interpret it solely as physical warfare, missing the profound spiritual dimension of the inner struggle against one's ego and base desires. Similarly, the hadith on "niyyah" (intentions) could be interpreted differently by translators from legalistic schools, who may focus more on outward actions, versus those from mystical traditions, who might emphasize the importance of sincere inner motivation, as explored by Shojaei and Sahragard (2020) in their case study on translating Rumi's Mathnavi.

The results also highlights how a translator's linguistic background and familiarity with the nuances of the Arabic language can significantly impact the accurate translation of certain Islamic concepts. As Qadir and Riloff (2016) discuss, accurately transferring semantic roles and meanings during translation, particularly when dealing with culturally-specific concepts and metaphors, can be a significant challenge. For example, distinguishing between different types of financial hardship, such as temporary setbacks and complete loss, requires a nuanced understanding of the specific Arabic terms used. Similarly, the concept of "riba" (usury) in Islamic finance encompasses various forms of interest, and translators must carefully differentiate between terms like "riba al-nasiah" (delayed loan interest) and "riba al-fadl" (interest on unequal exchange) to convey the precise meaning, as highlighted by Al-Masri (2018) in their discussion on the problem of polysemy in translating Islamic religious texts.

The analysis also touches upon the cultural and social dimensions embedded within Islamic teachings, which can be lost or misinterpreted if a translator lacks the appropriate contextual understanding. As Abdelaal (2019) emphasizes, understanding the cultural, historical, and linguistic contexts is crucial for accurately interpreting the Qur'an and hadith texts. For instance, the hadith on honoring guests speaks to the cultural and religious importance of hospitality in certain regions, and translators unfamiliar with these traditions may fail to convey the full depth of this obligation. Similarly, the hadith on the interconnectedness of the Muslim community and the duty to care for one another requires an appreciation of the social justice principles and collective responsibility emphasized within Islamic teachings.

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Another important aspect highlighted in the results is the need for translators to grasp the spiritual and metaphysical concepts that permeate Islamic thought. As Kidwai (2017) discusses in their survey of Qur'an translations, accurately conveying the intended meanings in sacred texts like the Qur'an requires an understanding of the linguistic, cultural, and religious contexts. For example, the hadith on the remembrance of Allah ("dhikr") carries meditative and contemplative connotations, particularly in Sufi traditions, which a literal translation as mere "remembrance" may not fully capture. Similarly, the concept of "barakah" (blessings) in Islamic thought extends beyond material wealth to encompass spiritual abundance and positive outcomes resulting from ethical conduct, a nuance that might be lost on translators unfamiliar with this deeper meaning.

Throughout the analysis, a recurrent theme is the importance of understanding the multifaceted nature of certain Arabic terms and Islamic concepts. As Almurashi (2016) notes in their exploration of translating the concept of Tawheed (the oneness of God), grasping the philosophical and theological underpinnings of such fundamental Islamic principles is essential for accurate translation. Words like "jihad," "walaa" (brotherhood), and "sil'ah" (gift-giving) carry layers of meaning that can be easily misinterpreted or oversimplified if the translator lacks the necessary linguistic and cultural context.

The study provides a compelling analysis of the challenges and nuances involved in accurately translating Islamic texts, particularly hadith. It emphasizes the crucial role played by a translator's religious background, linguistic proficiency in Arabic, and familiarity with the cultural and social contexts embedded within these sacred teachings. The analysis, supported by recent scholarly works (Abdelaal, 2019; Almaayah et al., 2020; Al-Masri, 2018; Almurashi, 2016; Kidwai, 2017; Qadir & Riloff, 2016; Shojaei & Sahragard, 2020), serves as a poignant reminder that translation is not merely a linguistic exercise but a profound act of cross-cultural communication, demanding a deep understanding of the source material's religious, historical, and philosophical underpinnings.

Conclusions and Implications

The comprehensive mixed-methods approach employed in this study has yielded valuable insights and findings that contribute to our understanding of the role of religious and linguistic backgrounds in translating multiple meanings found within the noble hadith, particularly those related to moral and economic teachings. This concluding section summarizes the key findings, organized around the research questions

and objectives, and discusses the study's potential contributions, practical implications, and recommendations for future research.

Key Findings and Research Objectives:

1.The impact of religious knowledge and familiarity with Islamic jurisprudence: The qualitative and quantitative data analysis revealed that a deep understanding of Islamic principles, beliefs, and jurisprudence (fiqh) is essential for accurately interpreting and translating the multiple meanings found in the hadith. Translators with a strong religious background and exposure to different schools of Islamic thought were better equipped to navigate the nuances and contextual meanings embedded within these sacred texts.

2.The role of linguistic proficiency in Arabic and the target language: The study highlighted the critical importance of linguistic proficiency, particularly in Arabic and the target language, in conveying the nuanced meanings and cultural contexts within the hadith. Translators with a comprehensive command of Arabic grammar, rhetorical devices, and linguistic styles were better able to capture the intended meanings and convey them accurately in the target language.

3.The influence of cultural backgrounds and worldviews: The findings demonstrated that cultural backgrounds and worldviews significantly influence the interpretation and translation of the hadith, especially in relation to themes of morality and economic transactions. Translators from diverse cultural contexts may prioritize different aspects, establish unique connections, and impose varying constraints during the translation process, leading to potential variations in the final translations.

4.Effective strategies and best practices for hadith translation: Through the synthesis of qualitative and quantitative data, the study identified several effective strategies and best practices for translating and interpreting multiple meanings in the hadith. These include interdisciplinary collaboration, specialized training programs, the utilization of advanced linguistic tools and resources, and the development of comprehensive glossaries and databases for key Islamic concepts.

Potential Contributions:

1.Religious Translation and Islamic Studies: This study contributes to the growing body of literature on religious translation and Islamic studies by providing a comprehensive examination of the challenges and considerations involved in translating the sacred hadith texts. The findings offer valuable insights into the interplay between religious knowledge, linguistic proficiency, and cultural backgrounds, informing both theoretical and practical approaches to hadith interpretation and translation.

2.Cross-Cultural Communication: By exploring the role of cultural backgrounds and worldviews in hadith translation, the study sheds light on the importance of cross-cultural understanding and effective intercultural communication. The findings highlight the need for cultural sensitivity and the ability to navigate diverse perspectives when translating and interpreting sacred texts, thereby fostering greater mutual understanding and respect across religious and cultural boundaries.

3.Preservation of Cultural and Linguistic Heritage: The study's emphasis on accurate and nuanced translation of the hadith contributes to the broader goal of preserving the cultural and linguistic heritage of Islamic teachings. By identifying effective strategies and best practices, the research supports efforts to ensure the authenticity and integrity of these sacred texts, enabling their transmission and appreciation across generations and diverse communities.

Practical Implications:

1.Hadith Translators and Scholars: The findings and recommendations from this study hold practical implications for hadith translators and scholars engaged in the study and dissemination of these sacred texts. The identified strategies, such as interdisciplinary collaboration, specialized training programs, and the utilization of linguistic tools and resources, can inform and enhance their translation practices, ensuring greater accuracy and authenticity in conveying the multiple meanings found within the hadith.

2.Religious Communities: For religious communities seeking to deepen their understanding and appreciation of the hadith teachings, this study provides insights into the nuances and complexities involved in translation. By highlighting the influence of religious, linguistic, and cultural factors, the findings can foster greater awareness and sensitivity among readers and learners, encouraging them to approach hadith translations with an open mind and a willingness to explore diverse perspectives.

3.Interfaith Dialogue and Religious Literacy: The study's contributions to cross-cultural understanding and the preservation of cultural and linguistic heritage have implications for interfaith dialogue and religious literacy initiatives. By promoting accurate and culturally sensitive translations of sacred texts, this research supports efforts to bridge cultural divides, foster mutual understanding, and promote religious literacy among diverse communities.

Recommendations for Future Research:

1.Exploration of Specific Hadith Themes: While this study focused on the themes of morality and economic transactions, future research could explore

the translation challenges and considerations specific to other important hadith themes, such as spirituality, social justice, or family relations. By delving into these thematic areas, researchers can uncover unique insights and develop tailored strategies for translating and interpreting the hadith in these specific contexts.

2.Comparative Studies across Religious Traditions: Extending the scope of this research to include other religious traditions and their sacred texts could yield valuable comparative insights. Cross-religious comparative studies could explore similarities and differences in the challenges and approaches to translation, potentially informing interdisciplinary collaborations and fostering greater understanding and respect among diverse faith communities.

3.Longitudinal Studies and Translation Evaluation: Conducting longitudinal studies that track the evolution of hadith translations over time could provide valuable insights into the impact of evolving religious, linguistic, and cultural factors on translation practices. Additionally, incorporating systematic evaluation methods, such as machine translation evaluation metrics or reader comprehension assessments, could further enhance the rigor and validity of the research findings.

4.Methodological Innovations: As the field of religious translation and Islamic studies continues to evolve, researchers could explore innovative methodological approaches to address the complexities inherent in this domain. This could involve the integration of cutting-edge technologies, such as natural language processing and machine learning, or the development of novel analytical frameworks that better capture the multidimensional nature of sacred text interpretation and translation.

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Appendix A

Original Hadith in Arabic (ST)	The counterpart of Hadith in English	Impact of Religious Background	Impact of Linguistic Background
عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِي اللهِ تَعَالَى عَنهُ قَالَ: ﴿رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً يُضْرَبُونَ عَلى عَهْدِ رسولِ اللهِ صلى الله عَلَيْهِ وَسلم أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلى رِحَالِهِمْ﴾. أخرجه البُخَارِيّ[1]	1-"Do not prevent the blessing of Allah (barakatu) from entering your houses by withholding goods from the suq (marketplace) hoping for a rise in price." (Sahih al-Bukhari)	A translator familiar with Islamic economic principles might highlight the importance of fair trade practices and avoiding market manipulation for personal gain.	Understanding the concept of "barakatu" as blessings beyond material wealth, encompassing positive outcomes and prosperity from ethical conduct, is essential.
عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ: ﴿كُلْ وَاشْرَبْ، وَالْبَسْ وَتَصَدَّقْ، مِنْ غَيْرِ سَرَفٍ وَلَا مَخِيلَةٍ﴾ رَوَاهُ ابْنُ مَاجَه[2].	2-"Seek lawful provisions (rizq), even if it means traveling a distant land. Spend moderately and do not be extravagant (israf), for verily Allah does not like the extravagant. And give to your family and relatives what is appropriate (using your barakah fi al-mal)." (Sahih Ibn Majah)	A translator familiar with Sufi traditions might emphasize the concept of barakah (blessings) as a spiritual abundance that transcends material wealth.	Distinguishing between different types of spending – essential needs, recommended practices, and wasteful extravagance – requires a nuanced understanding of the Arabic terms used.
جابر بن عبد الله، رضي الله عنه، قال: كان رسولُ اللهِ صلَّى اللهُ عليهِ وسلمَ لا يصلي على رجلٍ مات وعليه دَينٌ، فأُتِيَ بميتٍ فقال: أعليه دينٌ؟ قالوا: نعم،	3-"Whoever guarantees for someone in a debt (kafalah), he is responsible for it (if the debtor can't pay)." (Sahih al-	A translator from a region with a strong emphasis on fulfilling social obligations might emphasize the communal responsibility aspect	Understanding the legal implications and conditions attached to kafalah in Islamic jurisprudence is necessary for a clear translation.

/ [1]البخاري، صحيح البخاري، طبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (2131)، ج3، ص 68-

/ [2]ابن ماجة، سنن ابن ماجة، طبعة القاهرة 1313هـ، رقم (3605)، ج2، ص192

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دِيناران، فقال: صلّوا على صاحبِكم، قال أبو قتادةَ الأنصاريِّ: هما علَيَّ يا رسولَ اللهِ! فصلَّى عليه رسولُ اللهِ صلَّى اللهُ عليهِ وسلَمَ، فلما فتح اللهُ على رسولِه صلَّى اللهُ عليهِ وسلَمَ قال: {أنا أولى بكلِّ مؤمنٍ من نفسِه، فمَن ترك دِينًا فعلَيَّ قضاؤُه، ومن ترك مالًا فلوَرَثتِه} 2399 [1]	Bukhari)	of kafalah.	
جابر بن عبد الله، رضي الله عنه، قال، قال رسولِ الله صلَّى اللهُ عليه وسلَّمَ {عن أبي هريرة -رضي الله عنه- قال رسول الله -صلى الله عليه وسلم- (كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم} البخاري [2].	4-"The best of remembrance (dhikr) is the remembrance of Allah." (Sahih al-Bukhari)	A translator familiar with Sufi practices might highlight the meditative aspects of dhikr, while a scholar focused on jurisprudence might emphasize verbal remembrance.	Translating "dhikr" solely as "remembrance" might not capture the active nature of keeping Allah in mind and aligning one's actions accordingly.
عن عمر بن الخطاب، رضي الله عنه، قال، قال رسول الله صلَّى اللهُ عليه وسلَّمَ {إنَّما الأعمالُ بالنِّيَّاتِ وإنَّما لِكلِّ امرئٍ ما نوى فمن كانت هجرتُهُ إلى اللهِ ورسولِه فَهجرتُهُ إلى اللهِ ورسولِه ومن كانت هجرتُهُ إلى دنيا يصيبُها أو امرأةٍ ينْكحُها فَهجرتُهُ إلى ما هاجرَ إلْيْهِ} البخاري [3].	5-"Actions are judged by intentions (niyyah)." (Sahih al-Bukhari)	A translator from a more legalistic school might focus on the outward manifestation of actions, while someone from a more mystical tradition might emphasize the importance of sincere inner motivation.	: Translating "niyyah" as simply "intention" might miss the nuanced understanding of underlying motives and their connection to faith.

[1] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (2399) ج3، ص118
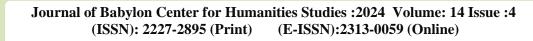
[2] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (6682)ج8، ص 86.

[3] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (54)، ج1، ص 6.

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عن أبي سعيد الخدري رضي الله عنه، قال، قال رسول الله صلَّى اللهُ عليه وسلَّم ﴿لا تَبيعوا الذَّهَبَ بالذَّهَبِ، إلَّا مِثلًا بمِثلٍ، لا تُشِفُّوا بعضَها على بعضٍ، ولا تَبيعوا الوَرِقَ بالوَرِقِ إلَّا مِثلًا بمِثلٍ، لا يُشَفُّ بعضُها على بعضٍ، ولا تَبيعوا غائبًا بناجزٍ﴾. البخاري[1]	6-"There are three things that bring riba (usury): dates, wheat, and barley. So do not give a dirham (silver coin) for two dirhams in deferred payment (riba al-hadith)." (Sahih Muslim)	Translators from a region with a well-developed financial system might require additional context to explain different types of riba and their prohibitions in Islamic finance.	Distinguishing between "riba al-nasiah" (delayed loan interest) and "riba al-fadl" (interest on unequal exchange) requires a nuanced understanding of the specific Arabic terms used.
عن أبي هريرة رضي الله عنه، قال، قال رسول الله صلَّى اللهُ عليه وسلَّم ﴿تَهادَوا تحابُّوا﴾. ابن ماجه[2]	7-"Exchange gifts (sil'ah) with each other, for it will increase love between you and remove rancor from your hearts." (Ibn Majah)	A translator familiar with Sufi traditions might emphasize the spiritual benefits of fostering goodwill and strengthening social bonds through gift-giving.	Understanding the subtle difference between "sil'ah" (gift) and simply "giving" is important. Sil'ah implies a specific type of gift given to strengthen relationships, not out of obligation.
عن أنس بن مالك / رضي الله عنه، قال، قال رسول الله صلَّى اللهُ عليه وسلَّم ﴿لا يُؤْمِنُ أَحَدُكُمْ، حتَّى يُحِبَّ لأخيهِ ما يُحِبُّ لِنَفْسِهِ﴾. البخاري[3]	8-"None of you truly believes until he loves for his brother what he loves for himself (based on Tawheed, recognizing the oneness of God)." (Sahih al-Bukhari)	Translators from a more mystical tradition might emphasize the interconnectedness of all beings under God, while someone from a more legalistic school might focus on fulfilling the rights of fellow believers.	Understanding the depth of "walaa" (brotherhood) in Islamic tradition, encompassing not just blood relations but also faith-based kinship, is crucial.
عن النعمان بن بشير / رضي الله عنه، قال،	9-"The similitude of the believers in	Translators from a region with a strong	Finding an appropriate metaphor

[1] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (2177)ج3، ص. 74.

[2] / البخاري، الأدب المفرد، طبعة المطبعة السلفية المرقَّمة والمخرَّجة من قِبل محمد فؤاد عبد الباقي، رقم (942)، ج1، ص. 208.

[3] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (13)ج1، ص. 12.

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قَالَ رسول الله صَلَّى اللهُ عليه وسَلَّمَ ﴿مَثَلُ المؤمنين في تَوادِّهم، وتَرَاحُمِهم، وتعاطُفِهِمْ. مَثَلُ الجسَدِ إذا اشتكَى مِنْهُ عضوٌ تَدَاعَى لَهُ سائِرُ الجسَدِ بالسَّهَرِ والْحُمَّى﴾ البخاري[1].	their mutual love and mercy is like the body. If one part of the body suffers, the whole body feels pain and suffers with it." (Sahih al-Bukhari)	emphasis on social justice might highlight the importance of collective responsibility and helping those in need within the Muslim community.	in the target language that captures the interconnectedness of the body and its parts is vital for accurate understanding.
عن فَضَالَة بْن عُبَيْدٍ، / رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاع: ﴿أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ﴾ رواه الترمذي (1621) مختصرا، ولفظه: (الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ)[2].	10-"The best form of jihad is the struggle against one's own soul (nafs)." (At-Tirmidhi)	Translators unfamiliar with the concept of inner struggle in Sufi traditions might interpret "jihad" solely as physical warfare.	Understanding the multifaceted nature of "jihad" (internal and external struggles) is crucial for accurate translation.
عن أبي شريح العدوي خويلد بن عمرو، قال، قال رسول الله صلَّى اللهُ عليه وسَلَّمَ ﴿مَن كانَ يُؤْمِنُ باللَّهِ واليَومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ﴾ البخاري[3].	11-"Whoever believes in Allah and the Last Day should honor his guest." (Sahih al-Bukhari)	Translators from a region with a strong emphasis on hospitality might emphasize the cultural and religious importance of welcoming guests generously.	Understanding the specific expectations associated with honoring a guest (duration, level of hospitality) within Islamic traditions helps convey the full meaning.

[1] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (6011)ج8، ص .10

[2] / ابن حبان، صحيح ابن حبان، دار المعارف بالقاهرة 1372هـ، رقم (4481) ج5، ص .327

[3] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (113)ج8، ص .32

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أن رسول الله صلى الله عليه وسلم قال: {ما أكل أحد طعاماً قط خيراً من أن يأكل من عمل يده، وإن نبي الله داوود كان يأكل من عمل يده} البخاري[1].	12-"The Prophet (ﷺ) used to trade, and bankruptcy does not reach him." (Sahih al-Bukhari)	Translators familiar with Islamic business ethics might highlight the Prophet's (ﷺ) emphasis on ethical conduct, trustworthiness, and avoiding risky ventures that could lead to bankruptcy.	Distinguishing between different types of financial hardship – temporary setbacks and complete loss – requires a nuanced understanding of the Arabic terms used.

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[1] / البخاري، صحيح البخاري، الطبعة السلطانية، المطبعة الكبرى الأميرية، ببولاق مصر، ١٣١١ هـ، رقم (2072)ج3، ص. 57.

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