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### **TOPIC:**

**English Translation of “Ihya’ Ulum Ad-Din” by Imam Ghazali  
Analytical Study of ‘Book: Knowledge’ in the light of Vinay and  
Darbelnet Translation Strategies**

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## English Translation of “Ihya’ Ulum Ad-Din” by Imam Ghazali Analytical Study of ‘Book: Knowledge’ in the light of Vinay and Darbelnet Translation Strategies

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### Abstract:

Translation is a complex and intellectually demanding process that extends beyond to mere transferring of words of one language to another. It acts as a bridge between different languages and cultures. It enables the exchange of knowledge, ideas, values and traditions. Among various kind of translation, religious translation holds a significant position due to the profound spiritual and cultural meaning embedded with sacred text. The religious texts play a crucial role in shaping individual beliefs and social structures and norms. Therefore, the accurate translation of such text is highly essential and necessary. Ihya' Ulum Ad-Din is one of the most influential works by Imam Ghazali. Its English translation titled as ‘Revival of Religion’s Sciences’ by Mohammad Mahdi al-Sharif. This research focuses on ‘Book: Knowledge’ and its analytical study in the light of the Vinay and Darbelnet’s Translation Strategies. The study demonstrates that Vinay and Darbelnet’s strategies offers a suitable and effective framework for translating religious terminologies and concepts. The translation successfully preserves and conveys the meanings of Source Text in the Target text and it is Target audience oriented

**Keywords:** Religious Translation, Imam Ghazali, Vinay and Darbelnet, Translation Strategies, Analytical Study

### Introduction:

The translation of classical religious literature has remained a central and much discussed area of translation studies particularly due to the linguistic and cultural complexities involved. Among the most significant work in this regard is Ihya' Ulum Ad-Din by Imam Ghazali, which offers a comprehensive treatment of knowledge, spirituality, and human conduct within Islamic framework. Originally written in Arabic, its translation into English is essential for global accessibility. However, translating such books is not just a simple task as it presents considerable challenges due to semantic depth and cultural specificity embedded in the source text. Thus, requires careful attention to the meaning, context and communicative intent. This is especially for religious translation where every choice can influence the meaning. In this regard, the theoretical framework proposed by Jean Paul Vinay and Jean Darbelnet offer a systematic approach to understand how translators navigate between faithfulness and clarity.

The study aims to analyze the translation of Ihya' Ulum Ad-Din in the light of Vinay and Darbelnet model of translation. Ihya' can be considered as one of the most

significant books of Imam Ghazali as it shed light on various topics and cover significant topics related to Islam. Its impact is not limited to a particular period rather, Imam Ghazali intellectual and spiritual influence continues to resonate even today. This book remains a vital source of religious understanding and interpretation and played an important role in shaping Islamic believes and practices. *Ihya' Ulum Ad-Din*, is an example of timeless work whose themes remain relevant to contemporary life. Moreover, *Ihya'* has been translated into numerous languages, further extending its influence across cultures and generations. Among its sections, the Book of Knowledge (*Kitab ul Ilm*), the opening chapter of *Ihya'* holds a particular significance as it lays and defines the role, purpose and value of knowledge in Islam. It discusses the virtue of knowledge, the role of scholars and the types of knowledge etc., thus translating this section into English requires careful consideration linguistic structures and conceptual meaning to preserve and transfer the intent of the source text.

Vinay and Darbelnet model of translation outlines a set of strategies that translator uses to transfer meaning between languages. The French scholars Jean Paul Vinay and Jean Darbelnet, conducted a comparative stylistic analysis of the French and English languages in 1958 and developed a contrasting approach to translation between French and English and identified two general translation strategies: Direct Translation and Oblique Translation. These two strategies consist of seven other procedures: Borrowing, Calque, Literal translation, and Transposition, modulation, Equivalence, Adaptation respectively. By applying these strategies to the translation of selected examples from the book of Knowledge, this study seeks to examine how meaning, message, style are conveyed or altered in the process of translation. This study also highlights and evaluates the effectiveness and limitations of these strategies for translating religious text into English. Through the translation analysis of selected examples, the study intends to contribute to a deeper understanding of translation practices in religious texts and to assess the extent to which the original message of Imam Ghazali is preserved in the English version of *Ihya'*.

#### **Translation Model of Vinay and Darbelnet:**

Vinay and Darbelnet proposed model of translation strategies based on a comparative stylistic analysis between English and French, which was later carried out on many languages by different scholars. Their model consists of two general strategies that break down to seven strategies. The model is concerned with the "translation unit" which dismisses the translation on the word level and is defined as "the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually" <sup>(1)</sup> Vinay and Darbelnet model came to wider prominence in 1995 when it was published in revised form in English translation, thirty-seven years after the original. <sup>(2)</sup>

#### **Direct and Oblique Translation:**

The two general translation strategies introduce by Vinay and Darbelnet are direct and oblique translation. According to Vinay and Darbelnet, the translators can choose

from these two methods of translating, in some translation tasks, it may be possible to translate the source language message element by element into the target language, because it is based on either

- Parallel categories, in which case we can speak of structural parallelism,
- Or on parallel concepts, which are the result of metalinguistic parallelisms.

But translators may also notice gaps, or 'lacunae', in the TL which must be filled by corresponding elements so that the overall impression is the same for the two messages. <sup>(3)</sup> The two strategies comprise seven procedures, of which direct translation covers three: borrowing, calque and literal translation while oblique translation strategy covers four procedures i.e. transposition, modulation, equivalence and adaptation.

### **Borrowing (الاقتراض اللغوي)**

The first procedure in the direct translation strategy is borrowing, the simplest technique in translation. In this procedure, transferring the form of SL words to be merged in the TL lexical items takes place. Such as proper names, technical terms, cultural terms, technical, scientific terms and inventions etc. This method is also used to introduce the flavor of the source language's culture into a translation, allowing for the use of foreign terms. <sup>(4)</sup> The decision to borrow a SL word or expression for introducing an element of local color is a matter of style and consequently, of the message. This procedure is essentially used to fill the semantic gap in the target language. <sup>(5)</sup> Sometimes transcription is also required in borrowing the term as in the borrowings of mathematical, scientific and religious terms from Arabic into Latin and, later, other languages (e.g. [الجبر] to algebra). <sup>(6)</sup>

### **Calque (الاستعارة المترجمة)**

Vinay and Darbelnet defined it as: "A calque is a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements. <sup>(7)</sup> In simple words, in this procedure, the expression of the source language is literally translated (not transferred) word by word and morpheme by morpheme. It is regarded as an alternative solution of borrowing. It can be used for translating common collocations, organizations' names and so forth. The word 'internet', the borrowed as انترنت and its calque الشبكة الدولية which is more suitable than the borrowed word.

### **Literal Translation (الترجمة الحرفية)**

Vinay and Darbelnet describe it as word for word translation which involves the direct transfer of a SL text into grammatically and idiomatically appropriate TL text and being most common between languages of the same family and culture. In their own words "Literal or word for word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is

limited to observing the adherence to the linguistic servitudes of the TL.” They further described it as a unique and complete solution. According to them “It is most common when translating between two languages of the same family (e.g. between French and Italian), and even more so when they also share the same culture.”<sup>(8)</sup> Thus, literal translation is almost unattainable between languages belonging to different families such as English and Arabic. But still, it may be applied in some certain cases that contain simple structures, clear style, and obvious meaning, e.g.: He gets up early every day. يستقيظ مبكراً كل يوم. وصل إلى المطار. He arrived at the airport at night.

أحمد تشرب الشاي كل صباح. Ahmad drinks tea every morning. في الليل

Vinay and Darbelnet point out that the translator might assess literal translation as “unacceptable”; when it gives “another meaning, has no meaning, or structurally impossible or it does not have a corresponding expression within the metalinguistic experience of the TL, or has a corresponding expression, but not within the same register.”<sup>(9)</sup> In such cases or results the translators they must turn to the methods of Oblique Translation i.e. indirect strategy in translation. It has four procedures which are Transposition, Modulation, Equivalence and Adaptation.

### **Transposition (الاببدال)**

In this procedure, an exchange of a certain class of the SL with a different one in the TL takes place without making any difference in meaning. In the words of Vinay and Darbelnet “Transposition involves replacing one word class with another without changing the meaning of the message. Besides being a special translation procedure, transposition can also be applied within a language.”<sup>(10)</sup> In translation there are two types of transposition: (i) Obligatory Transposition, and (ii) Optional Transposition. In Optional Transposition the translator is free to choose one of the options, for example, He called us before he came back. اتصل بنا قبل أن يعود. or اتصل بنا قبل عودته. She is a creative painter. إنها رسامة مبدعة or ترسم بإبداع. But in Obligatory Transposition, the translator is obliged to make such a change in for structural limits or meaning purposes. For example, He had breakfast into تناول فطوره. She made her bed into رتب سريرها.

In the transposition the first expression is called ‘the base expression and the second one is ‘transposed expression’. Vinay and Darbelnet suggest that, the base and the transposed expression do not necessarily have the same value. Translator choose to carry out a transposition if the obtained translation fits better into the utterance, or it allows a particular nuance of style to be retained.”<sup>(11)</sup>

### **Modulation (التعديل)**

Modulation’ is employed on the semantic level referring to ‘meaning’ change which is characterized by the difference of semantic perspective and translator’s point of view/perspective. Vinay and Darbelnet defined it as Modulation is a variation of the

form of the message, obtained by a change in the point of view. This change can be justified when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL. <sup>(12)</sup>

Modulation occurs when the message is semi-reproduced in the TL in harmony with the present criteria of the TL, since the SL and TL may seem dissimilar in terms of perspective. Consider the examples, He passed away into توفي instead of مات (He died.)

عنده قلب كبير into He is kind hearted (He has a big heart.) It doesn't seem impossible. إنه ممكن (It is possible.) Modulation might be a shift of point of view (abstract vs. concrete, means vs. results) or to translate in compliance with the current norms of the target language. <sup>(13)</sup>

### Equivalence (التكافؤ)

Equivalence is used to point out languages that have different cultural or stylistic means to describe the same situation. Vinay and Darbelnet described it by saying that one situation can be rendered by two texts using completely different stylistic and structural methods. In their words: "In such cases we are dealing with the method which produces equivalent texts. The classical example of equivalence is given by the reaction of an amateur who accidentally hits his finger with a hammer: if he were French his cry of pain would be transcribed as "Aïe!", but if he were English this would be interpreted as "Ouch!" <sup>(14)</sup> In the examples mentioned by them, they are simply referring to familiar alternatives, phrases and idioms.

The procedure of equivalence plays a crucial role in the translation of idioms, proverbs, clichés, nominal phrases, and adjectival expressions. This not only enhances the clarity of the message but also allows the audience to connect with the content on a deeper level, maintaining the richness and nuance that characterize these linguistic forms. For examples beauty lies in the lover's eyes. القرد بعين أمه غزال. Haste makes waste. في

العجلة الندامة and اليد العليا خير من اليد السفلى <sup>(15)</sup> "The giving hand is better than the taking one." <sup>(16)</sup>

### Adaptation (الأقلمة)

The seventh method, Adaptation, the extreme limit of translation used in cases where the type of situation being referred to by the SL message is unknown in the TL culture. In such cases, translators have to create a new situation that can be considered as being equivalent. Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence. <sup>(17)</sup> Adaptations are particularly frequent in the translation of book and film titles. Adaptation might be a cultural equivalent or the freest form of translation. <sup>(18)</sup> For examples the animated movie Frozen is adapted as

ملكة الثلج. Vinay and Darbelnet state that this procedure can be properly used when the ST is related to a specific culture that has no equivalence in the TT (when a situation

in the SL doesn't exist in the target culture. It's a piece of cake. الأمر سهل مثل شرب الماء and translation of بخور into incense are the examples of adaptation

The method of adaptation is well known amongst simultaneous interpreters: there is the story of an interpreter who, having adapted "cricket" into "Tour de France" in a context referring to a particularly popular sport, was put on the spot when the French delegate then thanked the speaker for having referred to such a typically French sport. The interpreter then had to reverse the adaptation and speak of cricket to his English client.<sup>(19)</sup>

### Analytical Study of the 'Book: Knowledge'

#### Example 1:

Source Text	Target Text
وقال تعالى ﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾ رد حكمه في الوقائع إلى استنباطهم وألحق رتبتهم برتبة الأنبياء في كشف حكم الله.	He also says: "Had they referred the matter to the Messenger and to those endowed with authority from amongst them, surely, those of good understanding among them would have known it." (An-Nisa 83) وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُ بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ In this Holy statement, he refers His Decision of the events to <b>their faculty of understanding</b> , and joins their rank to that of the Prophets to anticipate Allah's Decision.

#### Analysis:

The word استنباط is a religious term its meaning استدلال can be defined as

(دب) استخراج المعاني من النصوص بفرط الذهن وقوة القريحة.

(سف) عملية استنتاج تنشأ فيها النتيجة حتماً من المقدمة المنطقية.

(فق) استخراج المجتهد المعاني والأحكام الشرعية من النصوص ومصادر الأدلة الأخرى.<sup>(20)</sup>

And can be translated as deduction, education, conclusion and inference.<sup>(21)</sup> As the word "استنباط" is a loaded Islamic legal term referring to ijihad (deductive reasoning in law). The translator translated this word as the faculty of understanding. Pickthall has translated it as "who are able to think out of the matter."<sup>(22)</sup> The Sahih international has translated it as "the ones who [can] draw correct conclusions"<sup>(23)</sup> which are more suitable and accurate than "faculty of understanding".

The word استنباطهم a loaded Islamic legal term referring to ijihad (deductive reasoning in law) refers to the deductive reasoning/ juristic inference in Fiqh. So, it's not just "understanding" thus without realizing its meaning and scope the translator used the

translation of faculty of understanding” instead of “deduction”, changing the perspective from the process of legal derivation to a more general intellectual ability. The translator used the strategy of oblique translation i.e. **modulation**. In short, the rich Islamic legal meaning of استنباط is weakened here the term is neutralized, likely to make it more accessible for English-speaking audience. The structure is also grammatically shifted from Arabic noun phrase to an English verbal clause (“He refers...”) so procedure of **transposition** also has been used.

The word كشف dictionary meanings are كرفع الغطاء عن الشيء. كرفعه ويغطيه. (24) Its English meanings are uncovering, unearthing, exposure, exposing, disclosure, revelation. (25) the translator did not use any of its dictionary meaning. Instead, he used to anticipate which means feel or realize beforehand, look forward to something, expect. (26)

The phrase وألحق رتبتهم برتبة الأنبياء في كشف حكم الله has been translated as and joins their rank to that of the Prophets to anticipate Allah's Decision. This could be translated as and joins their rank to that of the Prophets to uncover Allah's Decision. The word كشف means to uncover, to reveal, to discover something that was hidden. Thus, it gives the sense of finding out or lifting the cover from something, translated as “anticipate” which means to expect something before it happens or to try to know or prepare for something in advance which slightly alters the perspective. The translator didn't use a direct equivalent like reveal or uncover. Instead, they changed the meaning slightly to match what the phrase really means in context i.e. trying to understand or expect Allah's decision before it becomes clear. Instead of portraying them as uncovering something hidden, it portrays them as foreseeing or discerning it beforehand. This shifts the manner in which they relate to divine judgment. So here the procedure of **modulation** has been used. A literal translation like “in uncovering Allah's decision” sounds strange or unnatural in English. Also, it might suggest that someone has the power to uncover Allah's decisions which might not be the intended meaning. “Anticipate” sounds more like someone is humbly trying to understand what Allah might decide which is more accurate in context.

The source text starts directly as رد حكمه and can be translated as “He referred His judgment” but instead of translating it literally, the translator added opening phrase “In this Holy statement”. This addition of initial sentence in the target text is added for the textual continuity as it comes right after the Quranic verse. Thus, it gives contextual information to English reader and make the sentence more readable. This starting phrase makes the sentence clearer and more natural to target readers as it adapts cultural and textual norms by indicating that the text is sacred. While translating this, the translator opts the procedure of **adaptation** of oblique translation of Vinay and Darbelnet as the translation adapts the textual norms of target language for indicating the Quranic verse.

**Strategies used:**

According to Vinay and Darbelnet, mainly the strategy of oblique translation has been used, as the translator used the procedure of **modulation**, **transposition** and **adaptation**, He avoids using procedure of borrowing and calque for terms like استنباط thus naturalizing them and increasing readability.

**Example 2:**

Source Text	Target Text
وقال تعالى ﴿خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ﴾ وَإِنَّمَا ذَكَرَ ذَلِكَ فِي مَعْرُضِ الْإِمْتِنَانِ	He says: "He has created man, and taught him speech (and Intelligence)." (Ar-Rahman 3:4)  ﴿خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ﴾ He Almighty makes a mention of that on the occasion of <b>reminding him of such of blessings as He has bestowed upon him.</b>

**Analysis:**

The word امتنان dictionary meanings are عكسه جوداً. اعترافاً بالجميل. (27) Its English meanings are gratitude, gratefulness, thankfulness, obligedness, indebtedness. (28) The word امتنان means gratitude, or more precisely in this context, reminding someone of favors/blessings as a form of favor or to evoke appreciation. It carries connotations of graciously recalling blessings to highlight kindness or generosity. Instead of translating it as a single word like "gratitude" or "favor", the translator rephrased it as: "reminding him of such of blessings as He has bestowed upon him."

امتنان in Islamic literature is not just "reminder of blessings"; it suggests a gracious divine act, calling for gratitude. By translating it as "reminding... of blessings," the focus shifts from a divine act of favor to a more human-oriented reminder, which slightly diminishes the original's spiritual and emotional depth. This is a semantic shift: instead of naming the concept directly, the translator explains it, adapting it to the target audience's frame of reference. The translator reconstructs the concept in a more explanatory way, possibly to aid understanding for readers unfamiliar with this Islamic nuance. This fits with Vinay and Darbelnet's concept of **modulation** which is a change in the point of view, semantic category, or perspective without altering the meaning. Here the translator used the type modulation from cause to its effect, Cause → effect (explaining why the mention is made "to remind of blessings". In this case, we observe modulation in the shift from امتنان a noun meaning "gratitude" into "reminding him of such of blessings as He has bestowed upon him".

The structure of the sentence also changes significantly. Arabic syntax tends to be verbal, while English here is nominal + verbal, using "makes a mention" instead of a more direct form like "mentions" while preserving meaning. From: "في معرض الامتنان"

(literally: “in the context of gratitude”) To: “on the occasion of reminding him of such of blessings as He has bestowed upon him” This expansion makes the religious nuance clearer for readers whom are unfamiliar with the implied meaning of الامتنان in Qur’anic or classical Arabic. This syntactical shift is an example of **transposition** i.e. a change in grammatical category without losing meaning.

### Strategies used:

In short, translator primarily uses **modulation** and **transposition** of Vinay and Darbelnet to reframe the rhetorical purpose of the verse. There is a semantic softening of the Arabic term امتنان, possibly for stylistic or theological neutrality. The core meaning is retained, but the emotive and spiritual intensity is somewhat reduced. This modulation helps English readers understand the religious and rhetorical implication behind the original word as it maintains the meaning and depth, rather than opting for a literal or overly technical term.

### Example 3:

Source Text	Target Text
وقال الحسن في قوله تعالى ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً إِنَّ الحسنة في الدنيا هي العلم والعبادة وفي الآخرة هي الجنة	In comment on Allah's statement: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire" (Al- Baqarah 201) ﴿وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ “The good in this world stands for religious knowledge and service, and the good in the hereafter stands for the Garden.”

### Analysis:

The dictionary meaning of عبادة are (29) ما يؤديه المكلف تقرباً لله تعالى كالصلاة وغيرها. Its English meanings are condition, occupation, (30) ritual, worship, (31) adoration, cult, devotion. (32) The translator translated it as service which shifts the perspective from the direct acts of ritual worship to a broader spiritual contribution or duty. This translation is accurate but interpretive. If the goal was to communicate Islamic concepts precisely, *worship* would be clearer which is closer to the original meaning. Modulation is usually used to adapt to cultural or religious semantics, but there’s some loss of precision as it dilutes the specificity of عبادة as understood in Islamic theology, which is primarily *worship of Allah*. This is a semantic shift in viewpoint, which aligns with Vinay and Darbelnet's **modulation** i.e. a change in point of view to express the same idea as translator use “service” to broaden understanding.

The next word الجنة has been translated as the Garden. The word الجنة means paradise, heaven, garden. <sup>(33)</sup> In Islamic context it refers to the eternal reward in the Hereafter. The translator chose “the Garden”, maintaining the literal image of the word. This is primarily literal translation, but with awareness of cultural connotation. Since “Garden” in religious English contexts e.g., “Garden of Eden”, “Garden of Paradise” can imply a heavenly place. However, for general audiences unfamiliar with this imagery, “Paradise” might be clearer and more direct. As per the model of Vinay and Darbelnet the procedure of literal translation has been used infused with **equivalence** in tone due to shared imagery in Abrahamic traditions. However, “Paradise” conveys the exact theological meaning.

#### Strategies used:

For translating these terms, translator use the oblique translation strategies. He used the procedure of **modulation** and **equivalence**. The use of modulation loses the impact and specification.

#### Example 4:

Source Text	Target Text
وقال أبو الدرداء رضي الله عنه من رأى أن الغدو إلى طلب العلم ليس بجهاد فقد نقص في رأيه وعقله	Abu Ad-Darda' said: “He, who thinks that <b>going early in the morning</b> with the intention to acquire knowledge is not (an item of) <b>Jihad</b> , is indeed lacking in both his thought and mind.”

#### Analysis:

“الغدو” literally means “going or leaving early in the morning, morning errand” <sup>(34)</sup> translated as “going early in the morning,” which is a **literal translation**. The phrase in the target text “with intention” is not mentioned in Arabic but added to highlight the Islamic jurisprudential importance of intention (niyyah), which is a **modulation**. The term “جهاد” (jihad) is **borrowed** and transliterated as “Jihad”, maintaining its religious connotation. The phrase “an item of” is added in parentheses as a **modulation** to smooth the phrase in English and signal its category. “نقص في رأيه وعقله” has been translated **literally** as “thought” and “mind”. The word رأيه means opinion, view, consideration, thought, concept <sup>(35)</sup> and عقل means mind, intellect, reason, intelligence, sense and understanding. <sup>(36)</sup> The Arabic nominal sentence structure is converted into a fully verbal sentence in English, enhancing clarity i.e. **transposition**.

#### Strategies used:

The translation successfully conveys the theological depth and cultural nuance. Faithful lexical choice with **borrowing** and **literal translation** of key terms. Use of **modulation** to put emphasis and make it a natural English expression/ naturalness. Employing **transposition** for syntactic clarity and natural English flow.

**Example 5:**

Source Text	Target Text
وقال بعض العلماء العالم يدخل فيما بين الله وبين خلقه فلينظر كيف يدخل	A learned man said: "The man of knowledge <b>interferes</b> (with his knowledge with which he is endued) between Allah and His Creatures: let him then consider how he should <b>interfere!</b> "

**Analysis:**

This narration is actually about the role and responsibility of a scholar particularly about a religious scholar whose responsibility is to drive the law and apply it. This statement also shows the superior rank of scholar because of his knowledge. It can be said that the warning tone of the statement is to highlight the cautious nature of the position of scholar. Because whatever he says, practices and beliefs have impact on people. Thus "العالم يدخل فيما بين الله وبين خلقه فلينظر كيف يدخل" literally means that the scholars enter between Allah and His Creation as a responsible one.

The verb "يدخل" means to join, enter<sup>(37)</sup> but here translated as "interferes" which literally means intermeddle and its Arabic equivalent is "تدخل"<sup>(38)</sup> which was not intended in the source text. The bracket information ("with his knowledge with which he is endued") is not in the original Arabic and creates unnecessary repetition of word "knowledge and makes it complex. For translating the verb "يدخل" the translator uses the procedure of **modulation** as he translated it as "interferes". This the change in point of view from role to interference. The source text suggest that the scholar role is to teach and clarify knowledge. As the next phrase "فلينظر كيف يدخل" is a remainder of their role and responsibility. A suggested translation of this sentence without the negative connotation of interfere could be possible as "The scholar stands between Allah and His Creation. So, let him consider how he assumes that role."

**Strategies used:**

According to the model of Vinay and Darbelnet, the translator used the procedure of **modulation**. This might lose the intended message of the source text. He also uses the procedure of **literal translation** as the style of source text is preserved.

**Example 6:**

Source Text	Target Text
نسأل الله تعالى حسن التوفيق	We ask Allah <b>to help us achieve success.</b>

**Analysis:**

At the end of the discussion on the excellence of teaching, Imam Ghazali concluded this discussion with this prayer in which he asks Allah Almighty for success. The tone

of the source text as it is a supplication is formal and respectful. the phrase “حسن التوفيق” has been translated as “help us to achieve success”. The source text is a compact noun phrase, but the translated version expands it into a verbal clause. The word “التوفيق” means success granted by Allah, successfulness, prosperity, good fortune. <sup>(39)</sup> Its root word is “وفق” which means to be suitable, fit or appropriate. <sup>(40)</sup> As mentioned by “An Nadwi” that there is no English word suitable for translating the idea and concept of “التوفيق” and the Quranic translators have opted the following expression to stay faithful to its original meaning. Pickthall translated it as my welfare <sup>(41)</sup> and Abdullah Yusuf Ali translated it as success (in my task). <sup>(42)</sup>

(43) ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ (٨٨)

The translator used the procedure of **modulation** as he shifts the form and perspective from good success to help us achieve success which is more accurate and closer to intended meaning. Modulation also makes this more natural and meaningful in English. A literal translation of this have been: “We ask Allah, the Exalted, for good success.” While this is closer to the Arabic structure, it may sound too formal in English.

#### Strategies used:

The procedure of **modulation** of Vinay and Darbelnet has been used for translating “حسن التوفيق” shifting the perspective and form of the source text while preserving the meaning and tone of prayer.

#### Example 7:

Source Text	Target Text
<p>وأما الصلاة فالفقيه يفتي بالصحة إذا أتى بصورة الأعمال مع ظاهر الشروط وإن كان غافلاً في جميع صلاته من أولها إلى آخرها مشغولاً بالتفكير في حساب معاملاته في السوق إلا عند التكبير وهذه الصلاة لا تنفع في الآخرة كما أن القول باللسان في الإسلام لا ينفع ولكن الفقيه يفتي بالصحة أي أن ما فعله حصل به امتثال صيغة الأمر وانقطع به عنه القتل والتعزير</p>	<p>As for the prayer, a jurist gives his verdict that it is right, as long as all of its acts, even only in form, and die apparent circumstances are realized, although might be heedless, from the beginning to the ending of his prayer, except at the time of reciting <b>Takbir</b>, and engaged in thinking in the affairs of his treatments in the market. As well as the <b>testimony of Islam only by tongue will not avail</b>, this kind of prayer (in which one's heart does not entertain the submission and fear of Allah Almighty) will be of no advantage in the hereafter. But a jurist gives the religious verdict of validity, since what is done comes in response to Allah's Command, and thus cancels out the punishment of killing or scolding.</p>

**Analysis:**

The word “التكبير” means exclaiming Allah is the greatest “الله أكبر”<sup>(44)</sup> it is an Arabic ritual term and has **borrowed** as there is no English equivalent for this. The Arabic phrase “القول باللسان في الإسلام لا ينفع” literally means that the verbal utterance alone does not avail in Islam and has been translated as testimony of Islam only by tongue will not avail.” The source text emphasis on intention and submission over verbally saying generally. The addition of testimony here is intertextual reference of “القول” as mentioned in Quran ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكَوَأَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾<sup>(45)</sup>

This verse is a direct Quranic foundation for the statement “القول باللسان في الإسلام لا ينفع” saying only is not sufficient. This is an example of **modulation** as it changed from a general saying to testimony. For translating this, the translator appears to rely on the Quranic verse and for translating it, he used the procedure of **modulation** as he did not literally translate it as “saying” but rather as “testimony,” preserving the intended message of the source text.

The word “التعزير” means censure, rebuke, reprehension, scolding<sup>(46)</sup> or discretionary punishment, whose nature is not specified in Islamic law and it is left to the discretion of the judge or ruler.<sup>(47)</sup> It has been literally translated as “scolding” which is **literal translation**. The translation also involves modulation as it shifts the perspective from legal or institutional authority to a verbal behavior.

**Strategies used:**

According to the model of Vinay and Darbelnet, for translating religious terminologies and ideas which have no English equivalent, the translator used two different procedures. One is **borrowing** of the term and the other is **modulation**. The procedure of borrowing preserves the idea and message of the source text while the modulation loses the impact of the intended message. For translating the Arabic phrase, the translator used the procedure of **modulation** which successfully conveyed the intended message.

**Example 8:**

Source Text	Target Text
<p>وكان سفيان الثوري وهو إمام في علم الظاهر يقول إن طلب هذا ليس من زاد الآخرة كيف وقد اتفقوا على أن الشرف في العلم العمل به فكيف يظن أنه علم الظاهر واللعان والسلم والإجارة والصراف ومن تعلم هذه الأمور ليتقرب بها إلى الله تعالى فهو مجنون</p>	<p>Sufyan, who was a master in the exoteric science used to say that seeking after that is not beneficial for the provision of the hereafter. But how should it be since they unanimously agree on the fact that it is a great honor for any science that it is necessary to act upon it? How then should one think that this applies to the</p>

	knowledge of Zihar (one's forbidding his wife to him in the same way as is the back of his mother), Li'an (being engaged in invoking Allah's Curse upon the liar of the couple if the husband launches a charge against his wife of committing adultery), the payment in advance, hiring, exchange of currency, (and the like of them)? The one who learns them in order only to come much closer to (the Presence of) Allah Almighty is mad.
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### Analysis:

The religious and cultural terminologies such as “الظهار واللعان والسلم والإجارة والصراف” has been translated as using different strategies depending. The words “الظهار” and “اللعان” has been borrowed as there is no equivalent concept in target language. The translator also explains these terms in bracket information. These are the examples of **borrowing**. The word “السلم” refers to a kind of contract involving an immediate payment of price, with delayed delivery of the purchased articles. <sup>(48)</sup> It has been translated as “payment in advance” which is functional description of the term. As the “السلم” is a noun and its translation is describing the function of it. So, the change of perspective from a contract name to practical action is an example of **modulation**. The second type of contract is “الإجارة” which is rent, lease, renting out or hiring. <sup>(49)</sup> It refers to the use of property for a time includes hire rental and lease. <sup>(50)</sup> For translating this, the translator used the procedure of **literal translation**. The third is “الصراف” means money changing, exchange <sup>(51)</sup> to exchange obligations for obligations. Usually, objects of this kind of contract are dirhams and dinars. <sup>(52)</sup> It has been translated as “exchange of currency”. This is **equivalent** as it conveys the functional meaning of the source text by completely different expressions.

### Strategies used:

As per the model of Vinay and Darbelnet, the translator used the procedure of **borrowing** for the terminologies that have no equivalent in target language. **Modulation** is used for culturally specific terminologies and to make it understandable for target audience. The procedure of **literal translation** has been used for translation of universal concept. **Equivalence** also has been used for expressing the source term into a more familiar word of target language.

### Example 9:

Source Text	Target text
حتى ربما يرى الحزم لنفسه في المبادرة فعند ذلك إذا عزم	When he thinks he should hasten to perform

عليه لزمه تعلم كيفية الحج ولم يلزمه إلا تعلم أركانه وواجباته	Hajj, then, if he decides to perform it, he is required to learn the way of performing Hajj, and it is sufficient for him to learn only its <b>ceremonies</b> and duties.
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**Analysis:**

The word “أركانه” is the plural of “ركن” which means support, pillar or basic elements. <sup>(53)</sup> It has been translated as “ceremonies” which means sacred rite, the outward form, religious <sup>(54)</sup> and behavior. <sup>(55)</sup> In the context of Hajj, the “أركان” are the mandatory acts that must be performed for Hajj to be valid. So, it refers to the essential elements of Hajj that act as a pillar or foundation. While the ceremonies are the piece of ritual or formality. <sup>(56)</sup> This translation is an example of **adaptation**, as the source language situation does not find in target culture and the target readers has no idea about it, so the translator replaces it with an equivalent cultural element. This adaptation conveys the idea of formal religious action that are more familiar for target readers. This makes the translation more readable and understandable but loses the source text meaning. A better translation for this could be fundamental action or essential actions, which might preserve the message of the original.

**Strategies used:**

According to the model of Vinay and Darbelnet, the translator used the procedure of **adaptation** for translating the “أركان الحج” to a more familiar cultural term of target language. This procedure is used to change the cultural reference of the source text to make it more readable and understandable for the target readers.

**Example 10:**

Source Text	Target Text
وقال آخر من كان فيه خصلتان لم يفتح له بشيء من هذا العلم بدعة أو كبير	Another one said: “He, who has the characteristics of arrogance and <b>innovation of heresies</b> , nothing of this knowledge would be shown to him.”

**Analysis:**

The Arabic dual noun “خصلتان” has been translated as “characteristics” instead of “two characteristics.” As the English has no dual form, so the dual noun translated as plural noun of target language. This grammatical shift in numbers is an example of **transposition** which is change in grammatical category or structure while preserving the meaning of the source text.

The lexical meaning of “بدعة” innovation, new creation and in religious context it means heresy, heterodoxy, unorthodoxy. <sup>(57)</sup> A worship type act not sanctioned by the religion. <sup>(58)</sup> It has been translated as “innovation of heresies” The single noun of Arabic has been broken down in two concepts i.e. innovation and heresies. The word heresy could carry the meaning of the source text as it is an opinion adopted in

opposition to the actual belief. <sup>(59)</sup> This is **literal translation** but misapplied results in unnecessary addition of words and sounds unnatural and awkward.

### **Strategies used:**

As per the model of Vinay and Darbelnet, translator mainly used strategy of direct translation. The procedure of **transposition** has been used for changing the dual noun in the plural one of target language. The **literal translation** has been used when possible but when misapplied and results in unnatural wording.

### **Conclusion and Findings**

For conducting this research, numerous works have been cited and following are the conclusion and findings:

1. Imam Ghazali in his *Ihya Ulum Ad-Din* mentioned the complete names or titles, Quranic Verses, Ahadith, Traditions of Holy Companions (May Allah be pleased with them) and scholars from the early age of Islam (salf). Muhammad Mahdi al Sharif, the translator follows the same style but renders some of the titles briefly and omits some honorifics. This reduction usually involves the reduction of the names of Sahaba (May Allah be pleased with them) and religious scholars. But when it comes to the names of rulers or governors or king which are less famous and unfamiliar, he gives their complete name to enhance clarity.
2. The translator tried to mirror the style and format of the source text to remain faithful to the source language. But avoids large paragraphs like source text and divides them into smaller paragraphs to enhance readability and match the target language style. For this, he also added subheadings in the translation.
3. Imam Ghazali quoted Quranic verses without mentioning the Surah name, number, or verse number, and mentioned only that part of the verse that is related to the context. On the other hand, Muhammad Mahdi al Sharif adds complete verse or more than that of the source text and give complete reference of the verse. This helps readers to verify the verses and strengthens their engagement with the Quranic text.
4. For translating Quranic verses, the translator used the translation of the Holy Quran by Abdullah Yousef Ali. He also used the translation of Abdullah Yousef Ali as a reference for translating religious terminologies.
5. For citing Hadith, Imam Ghazali mentioned the narrator's name (Ravi) without giving the name of the source book. This creates difficulty in searching the original references of the Hadith. Muhamad Mahdi identified the reference books for these Prophetic narrations, which improve the authenticity of the text and pave the way for an intensive study by engaging readers with the authentic sources.
6. The additional information in brackets has been given by the translator to clarify the religious or culturally loaded term. He also explains the intended meaning in brackets to ensure information flow and enhance understanding of the text.
7. This study also concludes that the translator did not rely on the surface-level meaning, and he was well aware of intertextual meaning and references.

8. The translation analysis of this study shows the balanced use of Direct and Oblique translation strategies of Vinay and Darbelnet. The use of these methods results in a balanced approach to handling complex religious translation.
9. Borrowing has been used for transferring proper nouns, religious terms, concepts, and culturally loaded terms.
10. From Direct translation strategies, the translator frequently used the procedure of literal translation as compared to others. As for the oblique translation strategy, most of the time he used modulation, then transposition, and equivalence as these procedures filled the structural and conceptual gaps between two different languages and ensures clarity and fluency.
11. The study suggests that English translation successfully conveys the basic meaning, but in some cases, excessive use of modulation for the religious terms loses the impact and essential meaning. For example, the simple verb “يفهم” and a Fiqh term “استنباط” have been translated as “faculty of understanding”.
12. The translator prefers simplification and understanding of the concept over terminology and reduces the semantic scope. For this, he even ignores the standard equivalents that are in practice for religious translation and chooses wordy or simplified translation.
13. This might have done unintentionally, as simplifying these terms made this translation target audience-oriented. But this point should not be neglected, that changing terms, tradition paraphrasing, or generalizing the religious terms in a source book like Ihya, either by influence or negligence.

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