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NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ARA 055

COURSE TITLE: ARABIC TRANSLATION



COURSE GUIDE

ARA 055

ARABIC TRANSLATION

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ARA 055: Translation is a one-semester eighteen credit unit course. It will be available to all students as a course in Diploma. The course is also suitable for any one who is interested in the study of the Art of translation.

The Course consists of 18 units discussed under 4 modules. The topics respectively discussed under the units include: The concept of translation, various types of translation, techniques and strategies of translation (from Arabic to English), steps of translation, Importance of translation, passages on politics, passages on An Arab Physician, The Young Boy, etc., English-Arabic translated passages, Aspects of the Prophet's Character, The story of Two cats, More short stories and Texts for translation, Story of Three Fishes from Kalilah wa Dimnah, etc., A Father's Advice for his Son and Two other Texts, Extracts for Translation continued, Arabic Grammatical terminologies translated into English, Abbreviations, Passages on Jarir, Al-Farazdaq and Al- Akhtal, The Mu'allaqat.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of ARA 055: Translation; is to introduce you to the art of translation from one language to another. In this course, our attention is focused on English-Arabic/Arabic-English translations. The course is designed in order to improve your ability in the art of translation and vocabulary acquisition.

COURSE AIMS

The aim of this course is to put you through all necessary information you may need to facilitate your understanding in the art of translating one language to another. This will be achieved by:

- Discussing with you, some hints on the concept, types and techniques of translation.
- Taking you through some extracts on translation.
- Giving you some stories translated from English to Arabic.

translation of some grammatical terms and
that you improve on your vocabulary and ability in

translation.

COURSE OBJECTIVES

To achieve the aims set out above there are overall set objectives. In addition, each unit also has specific objectives. The unit objectives are always included at its beginning. You read them before you start working through the unit. You may want to refer to them during your study of the unit to check your progress. You should always look at the unit objectives after completing a unit. This way you can confirm whether you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Explain the concept of translation
- Enumerate the different types and techniques that can be adopted while translating.
- Translate a short English passage into Arabic language.
- Translate a short Arabic passage into English language.
- List out some English grammatical terminologies and their Arabic equivalence.
- Write out some abbreviations and their meanings.

WORKING THROUGH THIS COURSE

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (**NOUN**). Each unit contains self- assessment exercises, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course, there is a final examination. You will find below list of all the components of the course and what you have to do.

COURSE MATERIALS

Major components of the course are:

- 1 Course Guide
- 2 Study Units

4 Assignment File

5 Presentation Schedule

In addition you must obtain the materials. They are provided by the **NOUN**. Obtain your copy. You may contact tutor if you have problems in obtaining the materials.

Each unit contains a number of self-tests. In general these self- tests examine you on the material just covered or require you to apply them in some ways and thereby, help you to evaluate your progress and performance in your assignments. The exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

SET TEXTBOOKS

1. Basil Hatim (2001) *English-Arabic / Arabic – English Translation:*

A practical Guide (NP) Saqi Books.

2. Jane Wightwick and Mahmoud Gaafar (2008) *Mastering Arabic* (NP)

Hippocrene Books.

3. Nicholas Awde and K. Smith (2004) *Arabic Practical Dictionary:*

Arabic-English, English – Arabic (Hippocrene Practical

Dictionaries)(NP) Hippocrene Books.

4. Nicholas Awde and Putros Samano (2000) *The Arabic Alphabet: How to*

Read and Write it (NP) Lyle Stuart

5. Douglas H. Brown (2006) *Principles of Language Learning and Teaching*

(8th Edition) (NP) Pearson ESL

6. Jack C. Richards and Theodore S. Rodgers (2001) *Approaches and Methods*

in Language Teaching (NP) Cambridge University Press

and Ian Higgins (2002) *Thinking Arabic*

Translation: A Course in Translation (NP) Routledge

8. Kristen Brustad, Mahmoud Al-Batal and Abbas Al-Tonsi (2007) *Al-Kitab fi Ta'allum al-Arabiyya: A Textbook for Arabic (Part Three)*
(NP) Georgetown University Press

ASSIGNMENT FILE

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this course guide in the section on assessment.

PRESENTATION SCHEDULE

The presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments in good time. You should guard against being late in submitting your work.

ASSESSMENT

There are two types of assessments in the course. First are the Tutor-Marked Assignments; second are the written examinations. In tackling the assignment, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark.

At the end of the course, you will need to sit for a final two-hour examination. This will also count for 70 % of your course mark.

TUTOR-MARKED ASSIGNMENT

There are seventeen tutor-marked assignments in this course. You need to submit all the assignments. The best five (i.e the highest five of the fifteen marks) will be counted. The total marks for the four (4) assignments 30 %, will be of your total course

Assignment questions for the units in this course are contained in the Assignment file. You should be able to complete your assignments from the information and materials containing in your set textbooks, reading and study units. However, you are advised to use other references to broaden your view point and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with Tutor-Marked Assignment (TMA) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the assignment file. If, however, you cannot complete your work in time, contact your tutor before the assignment is done to discuss the possibility of an examination.

FINAL EXAMINATION AND GRADING

The final examination of ARA 055 will be of two hours' duration and 70% value of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercise and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor- marked assignments and the comments of your tutor on them before the final examination.

COURSE MARKING SCHEME

This table shows how the actual course marking is broken down.

| Assessment | Marks |
|-------------------|--|
| Assignment 1-18 | Best five marks out of eighteen count @ 10% each = 50% of course marks |
| Final Examination | 50% of overall course marks |
| Total | 100% of course marks |

Table 1: course marking scheme

COURSE OVERVIEW

| Units | Title of work | Weeks activity | Assessment (end of unit) |
|-------|--|-------------------|-----------------------------|
| 1 | The concept of Translation | 1 | Assignment 1 |
| 2 | Various types of Translation | 2 | Assignment 2 |
| 3 | Techniques and strategies of Translation | 3 | Assignment 3 |
| 4 | Steps of Translation | 4 | Assignment 4 |
| 5 | Importance of Translation | 5 | Assignment 5 |
| 6 | Passages on Politics | 6 | Assignment 6 |
| 7 | Passages on an Arab Physician, The young Boy, etc. | 7 | Assignment 7 |
| 8 | English-Arabic Translated passages | 8 | Assignment 8 |
| 9 | Aspects of the Prophet's Character | 9 | Assignment 9 |
| 10 | The story of Two Cats | 10 | Assignment 10 |
| 11 | More short stories and Texts for Translation | 11 | Assignment 11 |
| 12 | Story of Three Fishes from Kalilah wa Dimnah, etc. | 12 | Assignment 12 |
| 13 | A Father's Advice for his son and Two other Texts | 13 | Assignment 13 |
| 14 | Extracts for Translation continued | 14 | Assignment 14 |
| 15 | Arabic Grammatical Terminologies translated into English | 15 | Assignment 15 |
| 16 | Abbreviations | 16 | Assignment 16 |

| | | | |
|----|----------------|----|---------------|
| | Al- Akhtal | 17 | Assignment 17 |
| 18 | The Mu'allaqat | 18 | Assignment 18 |

HOW TO GET MOST FROM THIS COURSE

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some reading to do, your study units provide exercises for you to do at appropriate points. Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will scientifically improve your chances of passing the course.

The main body of the units guides you through the required reading from other sources.

READING SECTION

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

- 1 Read this course guide thoroughly
- 2 Organize a study schedule. Refer to the 'course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates for working on each unit.
- 3 Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
- 4 Turn on unit 1 and read the introduction and the objectives for the unit.
- 5 Assemble the study materials. Information about what you need for unit is given in the "Overview" at the beginning of each unit. You will almost always need both

ing on and one of your set books on your desk at the

- 6 Work through the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
- 7 Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
- 8 When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to face your study so that you keep yourself on schedule.
- 9 When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
- 10 After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this course guide).

TUTORS AND TUTORIALS

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail your tutor – marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutors and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discuss with him if you need help. The following might be circumstances in which you would find help necessary.



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- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the assessment exercises.
- You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

SUMMARY

ARA 055 introduces you to the basic requirements for the art of translation of one language to the other. Upon completing this course, you will be able to read, write and translate short and long passages of a particular language to another. Moreover, you will improve in your reading ability and vocabulary acquisition.

We wish you success with the course and hope that you will find it both interesting and useful.



on (Arabic / English)

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- Unit 3: English – Arabic Translated Passages
- Unit 4: Aspects of the Prophet's Character

MODULE 3: MORE PASSAGES FOR TRANSLATION

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AND TECHNIQUES OF TRANSLATION

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- Unit 2: Various Types of Translation
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Unit 1 : The Concept of Translation

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- 2.0 Objectives
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- 4.0 Conclusion
- 5.0 Summary
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1.0 – Introduction

Translation is as old as the art of writing or as old as history of education in general. It is occasioned by the social needs of people. Whenever, for instance, two linguistic groups interact as neighbours to each other, translation from and to each other's languages becomes inevitable if they must meaningfully communicate with each other in matters of commerce, intermarriage, education, legal issues, etc. Religious books like the Bible and the *Qur'ān*, have been essentially translated to numerous languages in different parts of the world as a facilitator of missionary activities.

In this unit, therefore, we shall study the concept of translation and various types of translation.

2.0 – Objectives

At the end of this unit, you should be able to:

- discuss the concept of translation
- appreciate the need for translation
- list types of translation; and
- show the difference between translation and transliteration.

3.1: The Concept of Translation

Translation consists of changing from one form – of language in this regard - to another. Talking about form, reference is made to the actual words, phrases, sentences, clauses, paragraphs etc which are spoken or written. They (i.e. the forms) are the surface structure of a language.

Technically, the form from which the translation is made will be called the source language and the form into which it is to be changed will be called the receptor language.

Translation, then, consists of studying the lexis, grammatical structure, communication situation, and cultural context of the source language text; all these are analyzed in order to determine its meaning. This same meaning is then reconstructed using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. For example, if we use Arabic as a source language and English as the receptor, *Ana Muslim* becomes the text whose lexicon, grammatical structure, communication situation and cultural context are analyzed in order to determine its meaning. The meaning is then reconstructed using the lexicon and grammatical structure which are appropriate in the receptor language. To that extent, *Ana Muslim* is restructured thus: 'I am a Muslim'.

Ray (1973) defines translation as the rendering of a source language text into a target language with a view to preserving as much as possible the message and style of the source language. You will observe that receptor language has been given another name by Ray which is target language.

In Ghamrawi's (1966) point of view, translation is the closest natural equivalent message to the message of the source language. What that means is that, in translation you may not be able to do more than getting close to the meaning of the source language. It is also the means of communication borne out of contacts and interactions between the speakers of different languages.

Translation according to Catford, J.C. (1985) is the replacement of textual material in one language by equivalent textual material in another language.

By now, you would have observed that there are various definitions of Translation. Interestingly, all the definitions have one thing in common; emphasizing the position of the source language and target language both of which are called differently by various authorities.

3.2 Appreciating the need for Translation

The need for translation is borne out of the fact that nations and ethnic groups make diplomatic, cultural, trade and educational exchanges from time to time. In the process, agreements and deals are signed. Each party in the agreement shall keep the document which must be in the languages of the contracting parties. Foreign missions and embassies are recognized all over the world as the representatives of one country in another country. The diplomats in such embassies will require the services of a translator in order to keep abreast of the current affairs in the country of their mission. This happens when an English speaking diplomat is sent to a Francophone country like diplomatic exchange between Nigeria and Togo or when a diplomat is sent from Egypt to Ghana. Students are also in need of translation, especially when they travel out of their country to study in a place like Russia or China. The academics that conduct researches and need documents that are written in a language rather than their own will certainly need translation. A business tycoon traveling around the world or a tourist shuttling between state capitals will rely, for information, on translation. The list of those who need translation is inexhaustible, because, almost every human being will, at one time or the other, have a cause to use translation.

4.0 Conclusion

As discussed above, translation of one language to another is highly necessary for social and economic development among people of different linguistic backgrounds throughout the world. It promotes harmonious interaction and mutual understanding which linguistic differences could have prevented.

5.0 Summary

The discussion in this unit has been on the concept and the relevance of translation. Various definitions are given to explain what the concept is all about. Explanations are also given on different forms of translations and the view of some scholars on necessity for translating from the source language to the receptor language. In the next unit, students will be taken through the various types of translations.

6.0 Tutor Marked Assignment

Explain the concept of translation and in what ways do you think translation can help promote socio-economic development.



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Basil Hatim (2001) *English – Arabic/Arabic – English Translation: A practical Guide* (NP) Saqi Books

Jane Wightwick and Mahmoud Gaafar (2008) *Mastering Arabic* (NP)
Hippocrene Books

Nicholas Awde and K. Smith (2004) *Arabic Practical Dictionary:
Arabic –English, English – Arabic* (Hippocrene Practical Dictionaries)
(NP) Hippocrene Books

Nicholas Awde and Putros Samano (2000) *The Arabic Alphabet: How to Read
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3.1. Literal Translation/ Word for Word Translation

3.2 Idiomatic translation

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References and Further Readings

1.0 Introduction

In the last unit, the concept of translation was the major focus of our lesson. Various definitions were given to explain the concept. Also discussed during the last lesson was the need for translating one language to another. In this unit, students will be taken through the different types of translation.

2.0 Objectives

At the end of the lesson in this unit, you should be able to:

- Mention and explain four different types of translation
- Differentiate between literal and idiomatic translations

3.0 MAIN CONTENT

3.1 Literal Translation/ Word for Word Translation

There are four types of translation:

Literal translation or word for word
Idiomatic translation
Unduly free translation
Inter linear translation

We shall begin this unit with a discussion of literal translation while the other types of translation shall be discussed in subsequent sub-sections.

Literal translation is a kind of translation that has to do with form based translation of the source language, and it is also known as word for word translation. This kind of

...es related to the study of the source language and it is the receptor language who are very interested in the meaning of the source language text.

A literal translation of words, idioms, figures of speech etc. results in unclear, unnatural and sometimes nonsensical translations and has little communication value. For example, in translating Arabic word to English;

(Mā 'smuka) مَا اسْمُكَ means: What name yours?

(Min 'ayna ji'ta) مِنْ أَيْنَ جِئْتَ means: from where you come.

This literal translation makes little sense in English. Therefore, the appropriate translation would be.

(Ma 'smuka) مَا اسْمُكَ What is your name?

(Min 'ana ji'ta) مِنْ أَيْنَ جِئْتَ Where did you come from?

2. Idiomatic Translation

Idiomatic translation is the kind of translation that is meaning - based and which communicates the meaning of the source language in a natural form of the receptor language. In translating an idiom, the translator's goal should be to reproduce in the receptor language a text, which communicates the same message as the source language but using the natural grammatical and lexical choices of the receptor language.

Mimma qalla samāhu z- zamān bimuthlihī, a literal translation of this Arabic idiom into a receptor language e.g. English will destroy the message. So, we have to look for an English equivalent of the idiom which is; He is a rare gem.

However, the main essence is that an idiomatic translation reproduces the meaning of the source language (that is, the meaning intended by the original communicator) in the natural form of the receptor language using the natural form of the receptor language in the grammatical constructions and in the choice of lexical items. A truly idiomatic translation sounds like it was written originally in the receptor language. Therefore, a good translator must endeavor to translate idiomatically.

For example:

While rendering "He kicked the bucket" into idiomatic Arabic language, it would be مات فلان

Unduly free translation is the kind of translation that has additional extraneous information which is not included in the source text, whether the meaning of the source language has been changed or the fact of the historical and cultural setting of the source language text has been distorted. However, this kind of translation is not totally considered acceptable and normal. It is, however, usually used to bring a kind of humor and special response from the receptor language speakers. And it also emphasizes on the reaction of those reading or hearing it and the meaning is not necessarily the same as that of the source language.

For example, in one translation, the source said: *it was a glooming day, when Nigerian got an independence from white men. And since then, the Nigerian has been liberated and lived in harmonious and luxurious life.* It was translated as follows; *that day was a fantastic and laconic day for white men when Nigerian sought for reliefment (sic) in order to free himself from the bondage of white men*

4. Interlinear Translation

It is a completely literal translation for some special purpose. It is preferable to reproduce the linguistic features of the source text as, for example, in a linguistic study of that language. Although these literal translations may be very useful for purposes related to the study of the source language, they are of little help to speakers of the receptor language who are very interested in the meaning of the source language text.

Self Assessment Exercise:

Discuss three types of translation

4.0 Conclusion

When someone is well acquainted with the different types of translation as discussed in the lesson in this unit, his understanding of translating from one language to another will be guaranteed. Such a person will also become a good orator to whom people will always want to listen.

5.0 Summary

In the lesson discussed above, you were informed that four different types of translation were available. They were the literal translation, idiomatic translation, unduly free translation and interlinear translation. Each of these translations is used in one way or the other to explain what a text in one language means in the other. Our focus in the next unit will be on techniques and strategies of translation. Let's move forward.

Explain each of the following types of translation:

- 1 Literal translation
- 2 Idiomatic translation
- 3 Unduly free translation
- 4 Interlinear translation

7.0 References / Further Readings

Douglas H. Brown (2006), *Principles of Language Learning and Teaching*
(8th edition) (NP) Pearson ESL

Jack C. Richards and Theodore S. Rodgers (2001) *Approaches and Methods
in Language Teaching* (NP) Cambridge University Press

James Dickins, Sandor Hervey and Ian Higgins (2002) , (NP) Routledge

Kristen Brustad, Mahmoud Al-Batal and Abbas Al-Tonsi (2007) *Al-Kitab fi
Ta 'allum al-Arabiyya: A Textbook for Arabic (Part Three)* (NP)
Georgetown University Press

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1.0 Introduction

Translation, as already defined and discussed with illustrations above, revolves around meaning or message which is transferred from one language (the source) to another (target or receptor). Regarding transliteration, it is a rendition of one language in form and pronunciation by means of using the alphabet of another language. For example, *alhamdu lillah* is a transliteration of an Arabic expression using the English alphabet. This is mainly used in teaching a foreign language through the use of the alphabet of the mother tongue of the learner. It is to give a temporary aid to the learner in pronouncing the target language pending his mastery of the alphabet of that language. The main difference between translation and transliteration, therefore, is in meaning and form. While translation deals with meaning or message, transliteration deals with the form i.e. pronunciation.

2.0 Objectives

At the end of this lesson, students should be able to:

- Identify the various techniques by which translation from one language to the other can be done.
- Explain the terms: Equivalence, Adaptation, Transposition and Modulation.

3.0: Main Content

3.1 Techniques and strategies of translation (from Arabic to English)

A technique is seen to be the strategic and systematic ways and methods of doing something for effective result. In the context of this course material, technique means any method by which meanings are transferred from a source language to a target language. The main motive behind perfecting the teaching strategies is to facilitate effective

be formulated for the purpose of introducing the practice. Then, the following specific objectives are derived from the general objectives.

1. Mastery of the language arts;
2. Recognizing of semantic, syntactic and stylistic interferences between Arabic and English
3. Acquisition of a working method; and
4. Ability to translate about 125 words per hour.

These fundamental steps are necessary if the problem of a hasty code-switching has to be eliminated.

Cornier (1991) explains further that in a classroom situation, students should engage in the following learning activities:

1. Reading exercise of the source text;
2. Detection of problem passages followed by discussions;
3. Discovery of passages which will require multiple choice rephrasing in the target language; and
4. Detection which will require multiple choice rephrasing in the target language

The above steps will go a long way in facilitating the teaching of translation techniques in classroom situation.

Techniques of translation are grouped into two: direct translation and oblique or indirect translation which include transposition, modulation, equivalence and adoption. In this Unit, attention will be focused on the latter where the expertise of the translator is called into play. Translation from Arabic to English is the point of reference in this Unit. The following are techniques and strategies of translation:

A. Equivalence

This implies searching the target language for the most appropriate and equivalent expression corresponding to the one in the source language. It is the technique most frequently applied in the translation of proverbs, idiomatic expressions and figures of speech. Simpson (1985) explains that the translator has no choice than to search for similar situation in the target language. It is therefore a cultural transplant.

For example الولدُ سرٌّ أبيه “al- waladu sirru abihi”

If we translate this literally, we may write: “the boy is the secret of his father” this translation does not give the exact meaning of the source language, the real meaning is “like father like son” another example of equivalence is: لَنَا عَادَةٌ وَلِغَيْرِنَا عَادَةٌ “*lana adatun waligairina adatun*”

...y, we may say: we have a character and other people ...; the equivalent English proverb which is “one man’s meat is another man’s poison.” Another example is: لا يَبْقَى الدَّهْرُ عَلَى حَالِهِ and اللَّبِشِيبُ تَكْفِيهِه the literal translations of these proverbs are: “the period will not remain on its condition” and “the wise is enough, the sign”; whereas, the equivalent meanings are: “a word is enough for the wise” and no condition is permanent”.

From the examples given, it appears that equivalence plays a significant role in the translation of idioms, proverbs and figures of speech. It is the safest way of ensuring that the right message is transmitted from the source language to the target language.

B. Adaptation

Adaptation means the modification of the idea in the source language so as to find an acceptable one in the target language. Adaptation can be used where the translator does not find an appropriate equivalence.

C. Transposition

Simpson (1985) defined transposition as “the replacement of source language predicator (p) by target language subjects with the attendant grammatical and rank shift; e.g. compliment ©. Vinay and Darbelnet (1977) gave the definition of transposition as a replacement of a part of speech by another, without altering the meaning. Therefore transposition as a technique of translation means changing the syntactical structure of an expression so as to clarify the meaning.

Example:

أَنْتَ الَّذِي وَلَدَتْكَ أُمُّكَ بَاكِيًا * وَالنَّاسُ حَوْلَكَ يَضْحَكُونَ سُرُورًا
وَأَعْمَلْ لِنَفْسِكَ أَنْ تَكُونَ إِذَا بَكَوْا * يَوْمَ مَوْتِكَ ضَاحِكًا مَسْرُورًا

If this line of poem is translated word for word i.e. literally, it loses its meaning, and it presents grammatical blunder:

“You are the one your mother gave birth to you crying and
people in your area are laughing in happiness.
And work for yourself to become when they cried the day of your
death laughing happily.”

The translation becomes clearer only by the application of transposition.

D. Modulation

Modulation is a variation of the message obtained in the process of changing point of view (Vinsy and Darbelnet, 1997). Simpson (1985) explains further that “emphasis is on lexical solution, attitudinal consideration and what the pioneers of French/English

“change of point of view” it is applied when literal meaning of the source language.

Example:

طَارَ الطَّيْرُ إِلَى عُشِّهِ فَوْرًا عِنْدَ مَا رَأَى الصَّيَّادَ وَلَمْ يُبَالِ عَنْ أَوْلَادِهِ وَهُوَ يُغَنِّي

Rendering it word for word in English, it becomes

“it flew the bird to its nest one time, at the moment it saw the hunter, it did not mind about its sons. It is singing”.

The meaning of the source language is lost. Through the application of modulation, we now have:

“as soon as it sighted the hunter, the bird flew to its nest and started singing. It did not even care about its children.”

Self Assessment Exercise

Discuss the techniques and strategies of translation as outlined above.

4.0. Conclusion

Under the different techniques used in translation, some fundamental steps are to be taken and these had been explained in our discussion above. As earlier discussed, the techniques are of two groups i.e. direct and indirect. Each group has some other items under it which students are expected to observe.

5.0. Summary

In this unit, we have studied the different techniques that can be used in translating one language to another. We discussed the direct and the indirect techniques and a number of examples were given to explain the lesson. The next lesson will teach us the different steps to be followed while translating from one language to the other.

6.0. Tutor marked Assignment

- Explain the following terms as they relate to translation of languages:
 Equivalence, Adaptation, Transposition, Modulation.



Bash Hattim (2001) *English – Arabic/Arabic – English Translation: A practical Guide* (NP) Saqi Books

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1 Steps of Translation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 – Introduction

In our earlier discussions, we have treated the meaning of translation, types of translation and the techniques we can adopt in translation. In this unit, we shall study the steps involved in translation.

2.0 – Objectives

At the end of this unit, you should be able to:

- Discuss the steps involved in translation.
- Establish a project, transfer initial draft, evaluate the project, and revise it.
- Consult and write the final draft.

3.0 - Main Contents

3.1. Steps of Translation

For a proper and suitable translation, which would be accepted by co-translators as a translation text, there must be a total translation object and instruments, which must be involved in producing a good translation. And these steps in translation will be a guideline that would pave the way for a successful translation.

There are seven steps in translation

- A. Establishing the project
- B. Exegesis
- C. Transfer and initial draft
- D. Evaluation
- E. Revised draft
- F. Consultation
- G. Final draft

In establishing the project which is the first stage for any translator there are some things which must be clearly understood by any translator that wants to be involved and these can be summarized under four T's i.e. the text, the target, the team and the tools.

i. The text: this has to do with the source language document which is to be translated to another receptor language. The motives of choosing a particular text must be expressed and determined by the translator. Many people translate some texts for various reasons, most often, it is to communicate certain information to people speaking another language, or it may be to share the enjoyment of the source text.

ii. The target: it has to do with audience for whom the translation is being prepared. Based on this, there are a lot of things needed to be considered about the status of the audience and the level of the people for which the translation is being prepared. More so, a series of questions will be raised on the form of the translation, on their dialect, age level, bilingualism, educational level, cultural contexts and people's attitudes towards their language as used in religious, business, and educational sectors.

iii The team: this refers to the people who are involved in the project. Most translation projects require a team, a number of people who are going to contribute and partake in the translation at some stages in the project. The team may include the translator(s), a consultant, testers and reviewers, and technical people to do typing and proof reading. Publisher and distributor are also part of the team; the working together of these people needs to be established before the project gets underway. At times, a single person can be a competent speaker of both the source language and the receptor language, which means the project can be done completely by one person, but, there is still need for evaluation, consultation of outer places.

iv The tools: this refers to the written equipments which will be used by the translators. Among the equipments or materials for any successful translation, which the translator must have before dealing with it are: dictionaries, lexicons, grammars, and cultural descriptions etc of both the source language and receptor language, which are available. All of these tools should be brought to the translation site in preparation for the project.

B. The Exegesis

This is preparation, analyzing and discovering stage, the purpose of exegesis is determining the meaning of the source language, which is to be communicated in to receptor language text. The text must be understood completely before working on it. This is a process of reading the source text extensively and digesting it with other assisting materials that may help in understanding the culture of language of the source text. The translator(s) will analyze the source text by resolving ambiguity, studying key words, identifying implicit information, and interpreting figurative sense when

used in a secondary function. There are four things to consider:

1. Author's purpose
2. Theme of the text
3. Larger groupings or sections
4. Outline the text.

C. Transfer and Initial Draft

After a proper analysis of the source text, the translator brings his translation by drafting it piece-by-piece, section-by-section, chapter-by-chapter and paragraph-by-paragraph. In line with this, the translator is transferring from the source language into the receptor language by keep his target to his mind.

There are two ways of approaching the transfer and initial draft.

1. Quick Rough Translation
2. Prepare for a Proposition

Quick Rough Translation: This is a process of going back and tightening up the detail information and correct translation and to ensure that there is no wrong information, omissions or any additions before an extensive drafting. This will make receptor language text be more apt to be in the natural style of the receptor language.

Preparation for a proposition: This has to do with semantic draft. In this, the translators must ensure that all the information is accounted for, and then reword it for naturalness, that is, reword it in the idiomatic form of the receptor language.

However, the rewording for initial draft can be done several times before total satisfaction, and the team must ensure that all adjustments have been made and no information is wrong or omitted and the text communicates clearly in the receptor language.

D. Evaluation

Evaluation is to assess the work, and a proper and standard evaluation circumvents three folds (1) accuracy (2) clearness (3) naturalness; and the questions to be considered are:

1. Does the translation communicate the same meaning as the source language?
2. Does the audience for whom the translation is intended understand it clearly?
3. Is the form of the translation easy to read and natural to the receptor language, grammar and style?

examine and compare the translation with the source translation process to be sure that no additions, deletions or change of information have crept in. And he needs to make the speaker of the receptor language read the text and then inform them back what the text communicated to them and anytime there is an indication of a problem in reading, it should be noted for further checking and a series of questions need to be carefully formed so that they bring out the theme, the author's purpose and relevant facts of the text. And any wrong information or understanding should be noted and then checked with others as well.

E. Revised Draft

After a proper evaluation has been carefully done, there will need to be a revised draft made on the basis of the feedback received. Those with whom the translator has checked may have suggested many rewording or may have expressed some misunderstandings.

The translation team now works through this material, honestly accepting the evaluation and rewording accordingly. If any key words are changed, the text will need to be checked carefully for consistency in the change made.

F. Consultation

In any translation project, there is need for advisors or consultants who are willing to help the translator. The translator(s) will expect that the consultant is interested in three matters.

- I. Accuracy of content
- II. Naturalness of style
- III. Effect on the receptor language audience

In this kind of translation, consultant will work with translator to check the translation work so as to ease their final drafting; this will help the translator(s) to have an insight which will not only help his drafting on the materials being worked on but will help him to transfer. And the consultant will want to know how the exegesis and initial draft were done and what tools were used. The purpose of the consultant in translation is to evaluate the quality of the translation as to meaning, naturalness and its potential acceptance by the receptor language audience.

G. Final Draft

In this, the translators will incorporate into the translated text the suggestions made by the consultant, check them again with mother tongue speakers to be sure they are warranted, and make any other minor changes which have come to his attention. However, before he prepares the final draft, decisions about format need to be discussed with the whole translation team, the consultant, the potential publisher and those who will promote distribution.

translation to be successfully carried out.

4.0 Conclusion

This unit evaluates the steps involved in translation. This consists of seven steps namely:

- A. Establishing the project
- B. Exegesis
- C. Transfer and initial draft
- D. Evaluation
- E. Revised draft
- F. Consultation
- G. Final draft

5.0 Summary

This unit dealt with the steps involved in translation such as establishing the project, doing the exegesis, transfer the initial draft and evaluate the project.

The translator is expected to revise the draft and hold consultation before writing the final draft. Next to be considered is the importance of translation.

6.0 Tutor marked Assignment

Explain some of the steps to be taken for any good translation to take place.

7.0 References / Further Readings

James Dickins, Sandor Hervey and Ian Higgins (2002) *Thinking Arabic*
Translation: A Course in Translation (NP) Routledge

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and Write it (NP) Lyle Stuart

PROBLEMS OF TRANSLATION

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1 Importance of translation
- 4.0 Conclusion
- 5.0 Summary
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1.0 – Introduction

Different steps that are needed to be followed when translation is to take place were discussed in the last unit. You were informed that seven steps are necessary to be followed. In the following unit, the importance of translation will be considered.

2.0 – Objectives

At the end of the lesson students should be able to:

- List the importance of translation
- Mention some ways translation can promote unity
- Enumerate some of the demerits of translation

3.0 - Main Contents

3.1 The Importance of Translation

لَا يَخْفَ مَا لَتَرْجَمَةَ مِنْ فَضْلِ عَلَى الْأَدَبِ وَالثَّقَافَةِ فَإِنَّهَا تَفْتَحُ لِلْكِتَابِ وَالشُّعْرَاءِ آفَاقًا جَدِيدَةً وَتَنْقُلُهُمْ إِلَى
أَجَوَاءٍ غَيْرِ مَالُوفَةٍ عِنْدَهُمْ وَتُطَلِّهِمْ عَلَى رَوَائِعٍ تَزِيدُ فِي غِنَاهُمْ وَتُرْشِدُهُمْ إِلَى طُرُقٍ وَأَنْمَاطٍ قَدْ يَكُونُ
لَهُمْ فِي تَبَيَّانِهَا نَفْعٌ وَحَافِزٌ إِلَى الْإِبْتِكَارِ وَالْإِبْدَاعِ فَإِنَّ الْأَدَبَ الْمَحَلِّيَّ أَوْ الْمَكْتَفَى بُلْعَتِهِ لَا يَلْبِثُ مَهْمًا كَانَتْ
غَزِيرَ الْمَادَّةِ أَنْ يَسْتَنْفِدَ مَا عِنْدَهُ وَأَنْ يُضْطَرَّ إِلَى الْإِجْتِرَارِ . وَقَدْ نَبَّهَ الْعَرَبُ لِذَلِكَ مُنْذُ الْقَدِيمِ . فَإِنْ يَكُ
عَصْرُ الرَّشِيدِ وَالْمَأْمُونِ عَصْرًا ذَهَبِيًّا فَلْيَأْتَهُمْ قَدْرُوَا التَّرْجَمَةَ حَقَّ قَدْرُهَا . وَنَقُلُوا إِلَى الْعَرَبِيَّةِ عُلُومَ
الْيُونَانِ وَالْفَرَسِ وَالْهِنْدِ وَفَلَسْطَفَاتِهِمْ وَكَانَ لَهُمُ الْفَضْلُ الْأَكْبَرُ فِي حِفْظِهَا وَتَبَحُّرِهَا وَالتَّعْلِيقِ عَلَيْهَا
وَالِاسْتِمْدَادِ مِنْهَا لِفَلَسَفَةٍ خَاصَّةٍ بِهِمْ . ثُمَّ زَادَ فَضْلُهُمْ فِي نَقْلِهَا إِلَى أَرْوَبا عَنْ طَرِيقِ الْأَنْدَلُسِ . غَيْرَ أَنَّهُمْ
فِي ذَلِكَ الْحِينِ مَا كَانُوا يُؤْمِنُونَ بِشِعْرِ أَوْ آدَبٍ غَيْرِ الشُّعْرِ وَآدَبِ الْعَضْرَبِيِّينَ . فَأَهْمَلُوا رَوَائِعَهَا
الْعَرَبِيَّةَ عَنْهُمْ . وَلَوْلَا ابْنُ الْمُفَقِّى لَمَا كَانَ كَلِيلَةً وَدِمْنَةً مِنَ الرِّوَائِعِ الْأَدَبِيَّةِ الْعَرَبِيَّةِ

The importance of translation over literature and culture is apparent, for it opens new horizon for the writers and poets and takes them to new areas hitherto unknown to them, and exposes them to masterpieces which increase their wealth of knowledge. It guides them to ways and styles which, if adopted and followed, will benefit them and serve as opening to invention. For the local literature or that which is contended with its own language would in no time exhaust what it has and be forced to a state of stagnations (no matter how rich it is). The Arabs had taken note of this long ago. If the period of Rashid and Ma'mum was the golden age, it was because they gave translation the consideration it deserved, and brought into Arabic language the science of the Greek, the Persians and the Indians as well as their philosophies, and they had the great honor in preserving them. They expanded it, commented on it and extracted their own special philosophy from it. They also had additional honor of transferring it to Europe through Spain, except that at that time, they did not believe in any poetry and literature other than the Arabic poetry and literature. They neglected the masterpieces that were strange to them. If not Ibn Muqafa, the *Kalila wa Dimna* could not have been among the masterpieces of Arabic literature.

The importance of translation is very numerous due to its functions and applications. Few of its merits are the following:

1. Translation helps to understand the message of the translator.
2. It assists the reader to have the quick assimilation of the message.
3. It provides an ample opportunity for the people who speak the translating language to read and understand the message.
4. It may even make the translated message more popular and more meaningful.
5. It brings about an increase in the number of its readers.
6. It widens the knowledge of the readers.
7. It helps in winning the heart of customers.
8. It assists learners in getting more socialized with other people and serves as opportunity to make new friends.
9. It helps in securing job opportunities whereby one can work as casual interpreter from one language.
10. It also helps in dangerous situation i.e. little knowledge of translation could help in putting out serious disputes.
11. It is an instrument for the dissemination of scientific and technological information.

One might suggest that there are controversies among the languages of the world because of the differences in socio-cultural background that impact on each language; that is why some words, phrases and expressions in one language do not have exact equivalent in another language. What happens in one culture may be alien to another culture; the term “culture” in this context embraces whole way of life of a given society including language, arts, thought, custom and beliefs.

Other problems that may affect translation are semantic differentiation, lexico-semantic duplication and redundancy; all these make translation difficult.

Dearth of vocabulary and inadequacy of expressions are other factors contributing to the problems of translation. Also, it is pertinent to mention that grammar is the life wire of every meaningful language, but grammatical structure of every language often poses problems for translators. Therefore, he must acquaint himself with the grammatical functions of the language he wishes to translate, the culture and literature aspect of languages, their socio-political organizations which allow for smooth flow of languages.

In translation, a comparative analysis of Arabic and English culture, registers, syntax etc. need to be studied. This will enable the learners to choose the equivalent expressions from the two languages, and he will understand that he does not translate word for word but he translates message. This will convey the exact thought, intention and meaning of the message in the source language.

Self-Assessment Exercise:

Discuss the importance of translation over literature and culture.

4.0 Conclusion

You have been able to learn about the importance of translation in the lesson above. Also discussed were some of the problems or demerits one may find in translation and factors that may constitute problems in a translation effort.

5.0 Summary

In the above lesson, it was informed that the importance of translation were innumerable out of which about eleven were listed to guide the students. Students are however required to think more of other ways by which they can be benefited by translation. Moreover some of the problems associated with translation were also discussed.

According to the passage above, mention some of the problems that can make translation difficult.

7.0 References / Further Readings

Douglas H. Brown (2006), *Principles of Language Learning and Teaching* (8th edition) (NP) Pearson ESL

Jack C. Richards and Theodore S. Rodgers (2001) *Approaches and Methods in Language Teaching* (NP) Cambridge University Press

Kristen Brustad, Mahmoud Al-Batal and Abbas Al-Tonsi (2007) *Al-Kitāb fī Ta 'allum al-Arabiyya: A Textbook for Arabic* (Part Three) (NP) Georgetown University Press

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- Unit 1: Passages On Politics etc etc
- Unit 2: Passage On An Arab Physician, The Young Boy etc etc
- Unit 3: English – Arabic Translated Passages
- Unit 4: Aspects of the Prophet's Character

Unit 1: Passages: On Politics السِّيَاسَة etc, etc

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1.0 Introduction

As mentioned in the last lesson, this unit will present to you another story written in Arabic language and translated into English language. Apart from those lessons to be learnt about translation, the story will also teach students valuable moral lessons that will be useful for social development.

2.0 Objectives

At the end of the lesson, students should be able to:

- Read and translate Arabic texts into English language
- Tell some lessons derivable from the story

3.0 Main Content

3.1 Passage 1 : On Politics السِّيَاسَة

يَعْلَمُ اللَّهُ أَنِّي أَبْغَضُ السِّيَاسَةَ وَأَهْلَهَا، بَعْضٌ لِلْكَذَّابِ وَالْغِشِّ وَالْخِيَانَةِ وَالْعُدْرِ. أَنَا لَأَحِبُّ أَنْ أَكُونَ جَلَادًا، لِأَنَّهُ لَا فَرْقَ عِنْدِي بَيْنَ السِّيَاسِيِّنَ وَالْجَلَادِينَ، إِلَّا أَنَّ هَؤُلَاءِ يَقْتُلُونَ الْأَفْرَادَ وَأَوْلِيكَ يَقْتُلُونَ الْأَوْطَانَ

وَالشُّعُوبَ. وَلَا يَسْتَطِيعُ الرَّجُلُ أَنْ يَكُونَ سِيَاسِيًّا إِلَّا إِذَا كَانَ كَا
وَيُظْهِرُ مَا لَا يَبْطِنُ وَيَبْتَسِمُ فِي مَوْطِنِ الْبُكَاءِ وَيَبْكِي فِي مَوْطِنِ

هَوْلَاءِ هُمْ السِّيَاسُونَ، وَهَذِهِ هِيَ أَخْلَاقُهُمْ وَقِرَائِرُهُمْ فَهَلْ تَظُنُّ يَا سَيِّدِي أَنَّ رَجُلًا تَصُبُّ نَفْسَهُ لِحَدِّمَةِ
الْحَقِيقَةِ وَمُنَاصَرَتِهَا عَلَى الْبَاطِلِ وَاسْتِنْقَادِ الْقُضِيلَةِ مِنْ مَخَالِبِ

الرَّذِيلَةِ وَوَقَفَ قَلَمَهُ عَلَى تَهْدِيبِ لِنَفُوسٍ وَتَرْقِيَةِ الْأَخْلَاقِ. وَمَلَأَ فِي رَسَائِلِهِ فِضَاءَ الْأَرْضِ وَالسَّمَاءِ
بُكَاءَ عَلَى الضُّعْفَاءِ وَالْمَسَاكِينِ وَالْمَظْلُومِينَ وَالْمُضْطَّهَدِينَ يَسْتَطِيعُ أَنْ يَكُونَ سِيَاسِيًّا أَوْ مُحَاسِبًا
لِلسِّيَاسِيِّينَ.

Translation:

Politics

Allah knows that I hate politics and politicians as much as I detest dishonesty, corruption and treachery. I don't like to be a politician because I don't want to be murderer. I see no difference between the politicians and the murderers except that the latter kill individuals while the former exploit nations and peoples. Can a man be a politician unless he is a liar in his sayings and deeds concealing that which he wouldn't show and showing what he ought to conceal, smiling where he is supposed to weep and weeping where he is supposed to smile. These are the politicians and those are their characters and instincts. So my friend, do you think that a man who devotes himself to the service of truth and its triumph over falsehood and the salvation or good conduct from the jaws of indiscipline would relent in educating the people and championing the progress of morality? Can such a person who pays much attention in his articles to the yearnings of the weak, the have-nots, the oppressed and the aggrieved, be a politician or can align himself with the politicians?

3.2: Trust

الْأَمَانَةُ

شَرَحَ لَنَا الْمُدْرَسُ يَوْمًا فَضْلَ الْأَمَانَةِ فَقَالَ:
يَا بُنَيَّ: كُنْ أَمِينًا، فَإِنَّ الْأَمَانَةَ مِنَ الْأَخْلَاقِ الْكَرِيمَةِ الَّتِي دَعَا إِلَيْهَا الْفُرْعَانُ، قَالَ اللَّهُ تَعَالَى: (إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا).
فَإِذَا انْتَمَنَّا شَخْصًا عَلَى مَالٍ أَوْ دَعَا عِنْدَكَ، ثُمَّ رَدَدْتُهُ إِلَيْهِ كَامِلًا غَيْرَ مَنْقُوصٍ، كُنْتَ أَمِينًا.
وَإِذَا أَقْضَى إِلَيْكَ شَخْصٌ بِسِرٍّ فَكَأَنَّهُ أَوْدَعَ عِنْدَكَ وَدِيعَةً، فَإِذَا حَافِظْتَ عَلَى سِرِّهِ وَلَمْ تُبَيِّحْ بِهِ لِأَحَدٍ، كُنْتَ
أَمِينًا.
وَمِنَ الْأَمَانَةِ أَنْ لَا تَعْبَثَ بِمَتَاعِ غَيْرِكَ أَوْ أَدَوَاتِهِ الْمَدْرَسِيَّةِ، وَأَلَّا تَرِيدَ أَوْ تَنْقُصَ فِي حَدِيثٍ تَنْقُلُهُ.
وَمِنَ الْأَمَانَةِ أَنْ تُؤَدِّيَ وَاجِبَاتِكَ الْمَدْرَسِيَّةَ بِعَنَائَةٍ، وَإِتْقَانٍ، فَإِذَا فَعَلْتَ ذَلِكَ أَحَبَّكَ النَّاسُ وَقَضَوْا حَاجَتَكَ.
أَمَّا إِذَا كُنْتَ خَائِنًا، فَإِنَّ النَّاسَ يَكْرَهُونَكَ، وَلَا تَجِدُ وَلِيًّا وَلَا نَصِيرًا.



One day the teacher explained to us the glory of trust and he said:

Oh my child: be a trustworthy one, because trust is part of the honorable character to which the Qur'an is calling to; Almighty Allah said: (Verily Allah commands that you return the trusts in your care to their owners).

And if someone entrusts you with money kept with you, and you return it completely to him, then you are a trustworthy one.

And if someone confines in you with a secrete (matter), it is as if he has kept with you a property, and if you have kept the secret without revealing it to anyone else, you are a trustworthy one.

Part of trust is for you not to toy with your fellow's property or his school materials, and that you should not add to or take away from any information you are transmitting.

3.3: Knowledge of Allah

مَعْرِفَةُ اللَّهِ

فَإِذَا قِيلَ لَكَ مَنْ رَبُّكَ؟

فَقُلْ رَبِّيَ اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمَتِهِ، وَهُوَ مَعْبُودِي، لَيْسَ لِي مَعْبُودٌ سِوَاهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ١: ١

وَكُلُّ مَنْ سِوَى اللَّهِ عَالِمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ بِآيَاتِهِ وَمَخْلُوقَاتِهِ ، وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ، وَالشَّمْسُ وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

(وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنَّكُمْ لَعِندَهُ يُدْعُونَ) ١: ٣٧

وَقَوْلُهُ تَعَالَى:

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ، ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ) ٧

: ٥٤



Knowledge of Allah

If you are asked: Who is your Lord? Then say, My Lord is Allah: He has nourished me as well as other creatures with His blessings. He is my Deity, and I know of no other deity but Him.

Evidence from the Qur'an:-

Praise is to Allah Lord of all Creation. 1:1.

Everything other than Allah is of His Creation, and I am part of that Creation.

If you are asked: How have you arrived at this knowledge of your Lord? Then say through His signs and His creatures. Among His signs and creatures are the night and the day, sun and the moon, heavens and the earth, and whatsoever live in them all and beyond.

Evidence from the Qur'an:

“And among His signs are the night and the day and the sun and the moon; adore not the sun and the moon, but adore Allah who has created them, if it is indeed Him you worship” Q41:37.

“Verily your Lord is Allah, who has created the heavens and the earth in six days; then He established himself on the Throne. He covers the night with the day which is in haste to follow. The sun and the moon and the stars are all under His sway: It is for Him indeed to create and command. Blessed be Allah, the Lord of all creation.” Q7:54.

3.4: The works of Allah, the Great. مِنْ أَعْمَالِ اللَّهِ الْعَظِيمِ

| | |
|-----------------------------------|-------------------------------|
| أَنْظُرْ إِلَى اللَّيْلِ فَمَنْ | أَوْجَدَ فِيهِ قَمَرَهُ ؟ |
| وَرَأَاهُ | كَالدُّرَرِ الْمُنْتَثِرَةِ ؟ |
| وَأَنْظُرْ إِلَى الْغَيْمِ | أَنْزَلَ فِيهِ مَطَرَهُ ؟ |
| فَصَيَّرَ الْأَرْضَ بِهِ | بَعْدَ اعْبْرَا خَضِرَهُ ؟ |
| وَأَنْظُرْ إِلَى الْمَرْءِ وَقُلْ | مَنْ شَقَّ فِيهِ بَصَرَهُ ؟ |
| مَنْ ذَا الَّذِي جَهَّزَهُ | بِقُوَّةٍ مُفَكَّرَةٍ |
| ذَٰكَ هُوَ اللَّهُ الَّذِي | أَنْعَمَهُ مُنْهَمِرَهُ |
| ذُو حِكْمَةٍ بَالِغَةٍ | وَقُدْرَةٍ مُفْتَدِرَةٍ |

| | |
|-----------------------------------|--|
| Look at the night; who is it | Deeds of Allah, the Marvelous |
| And adorns it with stars | that brings out its moon? |
| And look at the cloud | just like the scattered teat? |
| And with it turned the ground | who brings forth its rain? |
| And look at the man and tell | (vegetables) green after its resentment? |
| Who is it that provided him | who is it that gives him his sight? |
| That is Allah, whose | with the intelligence for thinking? |
| The bearer of far-reaching wisdom | favours (on man) are many, |
| | and absolute power. |

Self Assessment Exercise:

Attempt a translation of two of the above Arabic passages into English.

And attempt a translation of the English rendition of the other two into Arabic language:

4.0 Conclusion

The four texts translated above are examples of translation from source language (Arabic) to receptor language (English). The lesson in this unit is a continuation of what was discussed in the last unit. Students are believed to have learnt much from this unit. It is expected that they should practice some translation exercises on their own. More of such examples will still be presented in the next unit.

5.0 Summary

Four passages were presented in the lesson above. The passage on politics extols some of the bad behaviours which characterize the life of our politicians especially here in Africa. These attitudes need to be changed by the politicians while others should also help them with prayer and not be completely pessimistic about politics. The other three passages discussed some of the benefits derivable from being trustworthy, knowledge about our Creator – Allah, as well as His marvelous deeds respectively. It is believed that students would have learnt a lot from the passages.

6.0 Tutor marked Assignment

Translate *Qur'ān* 7 verse 54 into English language and thereafter give a brief explanation of the passage.



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1.0 Introduction

You will recollect that four Arabic passages were translated into English during the last lesson. In this lesson however, in addition to some other stories, the life and contributions of a notable personality of repute, in person of Abu l-Qāzim az-Zahrāwi (Abulcasis), to the development of knowledge will be considered. Students will have much to learn in his achievement and contribution to human development. Aside the lessons to be learnt in the life of this personality, students are expected to practice translation of his life history into Arabic language.

2.0 Objective

At the end of the lesson, students should be able to:
Translate the brief life history of Abu l-Qāzim az-Zahrāwi (Abulcasis)
Enumerate some of his achievements

3.0 Main content

3.1 The life of Abu l-Qāzim az-Zahrāwi (Abulcasis)

Abu l-Qāzim az-Zahrāwi (Abulcasis) was a well-known Arab physician. He lived in Cordova, the capital and most civilized city of Andalusia. He was extremely skilful in medical treatment and surgery. The (Spanish Umayyad) caliph ‘Abd ar-Rahmān an-Nāsir (912-961 A. D) chose him to be his personal physician. Abu l-Qāsim used to make delicate surgical operations requiring a skilful and experienced surgeon.

ations. He was considered the greatest surgeon in his

He attained a high rank in the Christian world. Europeans used to travel to Cordova to undergo operations by him.

Abu l-Qasim compiled a valuable encyclopedia of medicine and surgery in 30 books called At-Tasrif. He described in it more than 200 instruments he used in his surgery.

This encyclopedia was translated into Latin. It remained the first reference-book in surgery for many centuries.

Abu l-Qāsim is an outstanding character in the history of Arab medicine. His contribution towards the progress of surgery in Europe until the renaissance is well recognized.

Translation: أَبُو الْقَاسِمِ الزَّهْرَاوِي

مِنْ أَطْبَاءِ الْعَرَبِ الْمَشْهُورِينَ أَبُو الْقَاسِمِ الزَّهْرَاوِي .
عَاشَ هَذَا الطَّبِيبُ فِي قُرْطُبَةَ , عَاصِمَةِ بِلَادِ الْأَنْدَلُسِ وَأَعْظَمَ مَدِينَتِهَا حَضَارَةً .
وَكَانَ ذَا مَهَارَةٍ فَائِقَةٍ فِي الطَّبِّ وَالْجِرَاحَةِ , فَاخْتَارَهُ الْخَلِيفَةُ عَبْدُ الرَّحْمَنِ النَّاصِرُ طَبِيبًا خَاصًّا لَهُ .
وَكَانَ أَبُو الْقَاسِمِ يَقُومُ بِعَمَلِيَّاتِ جِرَاحِيَّةٍ دَقِيقَةٍ تَحْتَاجُ إِلَى جَرَّاحٍ ذِي خُبْرَةٍ وَبِرَاعَةٍ .
وَكَانَ يَسْتَعِذُّ فِي جِرَاحَتِهِ النَّاسَ مُسْتَعِدَّةً . وَكَانَ يَعِزُّ أَكْبَرَ الْجَرَاحِيِّينَ فِي عَصْرِهِ .
وَنَالَ مَنَزَلَةً رَفِيعَةً فِي الْعَالَمِ الْمَسِيحِيِّ . وَكَانَ الْأُورَبِيُّونَ يَأْتُونَ إِلَى قُرْطُبَةَ كَيْ يَجْرِيَ لَهُمُ الْجَرَاحَاتُ .
وَلَأَبَى الْقَاسِمِ مَوْسُوعَةُ قِيَمَةٌ فِي الطَّبِّ وَالْجِرَاحَةِ فِي ثَلَاثِينَ كِتَابًا تُسَمَّى (التَّصْرِيفُ) . وَقَدْ وَصَفَ فِيهَا أَكْثَرَ مِنْ
مِائَتَيْ آلَةٍ كَانَ يَسْتَعِذُّ بِهَا فِي جِرَاحَتِهِ .
وَقَدْ تُرْجِمَتْ هَذِهِ الْمَوْسُوعَةُ إِلَى اللُّغَةِ اللَّاتِينِيَّةِ , وَطَلَّتِ الْمَرْجِعُ الْأَوَّلُ فِي الْجِرَاحَةِ قُرُونًا طَوِيلَةً .
إِنَّ أَبَا الْقَاسِمِ مِنَ الشَّخْصِيَّاتِ الْبَارِزَةِ فِي تَارِيخِ الطَّبِّ الْعَرَبِيِّ وَهُوَ ذُو فَضْلٍ مُعْتَرَفٍ بِهِ فِي تَقْدِيمِ الْجِرَاحَةِ بِأُورَبَا حَتَّى
عَصَرَ النَّهْضَةَ .

3.2 The Young Muslim

I am a young Muslim. I love God because He created me and He created everything. He is God in the heaven and on the earth. And I also love our Prophet Muhammad, peace be upon him, who was raised from God as guidance, blessing, bearer of glad-tidings and a Warner to all mankind.

I have faith in God as (I have faith) in His names and His attributes. I also testify that He is one, He has no associate and I testify that Muhammad is His servant and Messenger.

Translation: الْمُسْلِمُ الصَّغِيرُ

أَنَا مُسْلِمٌ صَغِيرٌ, أَحِبُّ اللَّهَ لِأَنَّهُ خَلَقَنِي وَخَلَقَ كُلَّ شَيْءٍ. وَهُوَ اللَّهُ فِي السَّمَاءِ وَالْأَرْضِ. وَأَحِبُّ
نَبِيَّنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, الْمُبْعُوثُ مِنْ عِنْدِ اللَّهِ هُدًى وَرَحْمَةً وَمُبَشِّرًا وَنَذِيرًا لِلْعَالَمِينَ.
آمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ. أَشْهَدُ أَنَّهُ وَاحِدٌ, لَا شَرِيكَ لَهُ, وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.



When your fellow will be an assistant to you. Wish him good and he will also wish you good. It is rare to have someone not wishing good for you or delaying rejoicing with you (on your success) when he knows that you wish him well and good condition. And (when he knows) you never feel reluctant in assisting him whenever he makes any call.

Arabic Translation

التَّعَاوُنُ

كُنْ عَوْنًا لِعَیْرِكَ یَكُنْ غَیْرَكَ عَوْنًا لَكَ
وَأَحْبَبُ الْخَیْرِ لَهُ یَحِبُّ الْخَیْرَ لَكَ
وَقَلَّ أَنْ تَجِدَ مَنْ یَكْرَهُ لَكَ السَّعَادَةَ أَوْ یَتَأَخَّرَ عَنْ إِرْضَائِكَ
إِذَا عَرَفَ مِنْكَ أَنَّكَ تَوَدُّ لَهُ الْخَیْرَ وَرَفَاهَةَ الْحَالِ.
وَتَسْرَعُ لِمَعُونَتِهِ إِنْ دَعَا دَاعٍ.

3.4 My Father and My Mother (Abī wa Ummī)

My father you are my lover
My glory and my power come from you

You work for my happiness
All you are yearning for

And to my mother belong all glory
She carried me and breast-fed me
Both of you are the light in my sky
My love Is to you both as long as I live

You are among the nobles
From you also come my essence
and my attributes.

And you suffer for my success
is to see me (successful) in the
future.

She is the best of all mothers
She is my soul and my life
like shining stars (in the sky).
So also is my supplication in my
Prayers.

Arabic Translation

أَبِي وَأُمِّي

أَنْتَ أَهْلُ الْمَكْرَمَاتِ
مِنْكَ ذَاتِي وَصِفَاتِي
أَنْتَ تَشْقِي لِنَجَاتِي
أَنْ تَرَانِي فَالْغَدَاةِ
فَهِیَ خَیْرُ النَّامَهَاتِ
هِيَ رَوْحِي وَحَيَاتِي
كَالنَّجْمِ السَّاطِعَاتِ
وَدُعَائِي فِي صَلَاتِي

يَا أَبِي أَنْتَ حَبِيبِي
مِنْكَ مَجْدِي مِنْكَ عِزِّي
أَنْتَ تَسْعِي لِسُرُورِي
كُلُّ شَيْءٍ تَبْتَغِيهِ
وَلِيَّامِي كُلُّ فَضْلٍ
حَمَلْتَنِي أَرْضَعْتَنِي
أَنْثُمَا ضَوْءُ سَمَائِي
لَكُمْ مَا عِشْتُ حُبِّي

Self Assessment Exercise:

Translate the lessons derivable from the passages in Arabic to English and those in English to Arabic.

in the series of English passages translated to Arabic. This is to enhance the students' understanding of what they have earlier learnt about translation. More examples will still come in subsequent lessons.

5.0 Summary

The first passage extolled the bravery, wisdom and innovative acumen of one of the most celebrated Arab physicians of the past, Abu l-Qāzim az-Zahrāwi (Abulcasis). His breakthrough in the field of medicine and surgery became reference points for generations of European medical practitioners. The second and the third passages discussed exhortation on assistance and tributes to parents respectively.

6.0 Tutor marked Assignment

1. Write a note on the achievements of Abu l-Qāzim az-Zahrāwi (Abulcasis) in the field of medicine.
2. Write in Arabic, the tribute of the child to his father.

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1.0 Introduction

In our last lecture, we discussed the life of Abu l-Qāzim Zahrāwī (Abulcasis), who as a physician, attained a very great and enviable feat in medicine. We equally discussed some other short translated passages. In this unit however, our discussion shall center on formation of a certain gas known as acetylene in the scientific parlance. The goal in this unit is to introduce students to translation of some scientific terms from English language to Arabic language.

2.0 Objective

At the end of the lesson, students should be able to:
Translate the English passage into Arabic
Bring out some lessons derivable from the story

3.0 Main content

3.1 The Formation and Use of Acetylene

In 1836, Edmund Davy, a professor of chemistry in Dublin, announced that when potassium carbide is brought into contact with water, violent chemical action occurs and a colourless gas is formed. This gas is called acetylene. it burns in a limited supply of air with a smoky flame, but in an excess of air or in pure oxygen it gives forth a dazzling white flame which may reach a heat of 6000 degrees Fahrenheit.

Carbide is a chemical compound of carbon and another element.
Though the pure gas has an odour similar to that of ether, the impurities found in most commercial acetylene make it smell like garlic.

me other carbon compounds, when acted upon by calcium carbide could be made commercially. it can be manufactured so easily and cheaply, by heating limestone and coke in an electric furnace, that it is now the chief commercial source of acetylene. Since only water and carbide are needed to produce the gas, many simple types of generator have been invented to bring the two substances gradually into contact.

For many kinds of work, it has been found more convenient to use acetylene which has been produced commercially and stored in steel cylinders.

Because of its bright flame and the ease with which it can be manufactured, acetylene was formerly much used for home lighting and cooking and in bicycle and automobile lamps.

Electricity has largely replaced it in these fields, but acetylene generators are still found in many farmhouses and outlying villages; the gas is also used in yachts.

Because the light from its flame penetrates fog and darkness remarkably well, and because the whole apparatus can operate without attention for months at a time, acetylene is invaluable for use in lighthouses and buoys.

In modern aviation, too, acetylene lights are used to mark the route of the transcontinental aircraft and to direct pilots to emergency landing fields.

The most important use of acetylene is in organic synthesis, by which it is converted into a host of useful products, such on acetic acid which is used in the manufacture of rayon, cellulose acetate for photographic films, and several important solvents. Acetylene combines readily with hydrogen to give ethylene, which is used as an anesthetic.

Arabic Translation:

فِي عَام ١٨٣٦ أَعْلَنَ أَدْمُونْد دَافِي ، أَسْتَاذُ الْكِيمِيَاءِ فِي دَبْلِينْ بِاير لَنْدَا ، أَنَّ كَرَبِيدَ الْبُوتَا سَيُؤَمِّدُ إِذَا خُلِطَ بِالْمَاءِ ، حَدَثَ فَاعِلٌ كِيمِيَائِي شَدِيدٌ ، وَتَنَجَّ عَازٌّ عَدِيمُ اللَّوْنِ . هَذَا الْغَازُ اسْمُهُ الْإِسْتِيلِينُ وَهُوَ يَشْتَعِلُ فِي الْكَمِيَّةِ الْمَحْدُودَةِ مِنَ الْهَوَاءِ فَيَكُونُ لَهَيْبَةً مَصْحُوبَةً بِدُخَانٍ . وَلَكِنَّهُ ، مَعَ كَمِيَّةٍ وَفِيرَةٍ مِنَ الْهَوَاءِ أَوْ مَعَ الْأَكْسِيجِينِ النَّقِيِّ ، يَنْفُثُ لَهَيْبًا أَبْيَضَ يُبْهِرُ النَّظَرَ ، قَدْ تَبْلُغُ دَرَجَةُ حَرَارَتِهِ نَحْوَ .. دَرَجَةِ مَنَوِيَّةٍ .

وَالْكَرَبِيدُ مُرَكَّبٌ كِيمَاوِيٌّ مِنَ الْكَرْبُونِ وَعَنْصَرٌ آخَرٌ .

وَأَنَّ كَانَتْ لِلْغَازِ النَّقِيِّ رَائِحَةٌ تُشَبِّهُ رَائِحَةَ الْإَيْتَرِ ، فَالشَّوَانِبُ الَّتِي تُوجَدُ فِي مُعْظَمِ أَنْوَاعِ الْإِسْتِيلِينِ التِّجَارِيِّ تَجْعَلُ لَهُ رَائِحَةً كَرَائِحَةِ الثُّومِ .

واكتشف العلماء فيما بعد أن بعض مركبات تنشج عنه الأستيلين الأخ
 أمكن صنع كربيد الكلسيوم بتكاليف تجارية . ويمكن صنعها بسهولة
 الكوك في فرن كهربائي , وهذا هو الآن أهم مصدر تجاري للأستيلين . ولما كان إنتاج الغاز لا يحتاج إلا إلى
 الماء والكربيد , فقد اخترع كثير من أنواع المولدات البسيطة تلتقي فيها المادتان التقاء تدريجياً .
 وقد وجد أنه مما يسر كثيراً من أنواع العمل , أن يستعمل الأستيلين المحضر بالطريقة التجارية والمخزن في
 أسطوانات من الصلب .
 وطالما استعمل الأستيلين فيما مضى في إضاءة المنازل وفي الطهي , وفي إضاءة مصابيح الدراجات والسيارات,
 وذلك لما له من ضوء باهر , ولكونه سهل التحضير .
 وقد حلت الكهرباء محله في كثير من هذه الميادين , غير أن مولدات الأستيلين لا تزال موجودة في المزارع وفي
 القرى النائية . ويستعمل غاز الأستيلين أيضاً في الزوارق ذات المحركات (اليخوت) .
 ولا يعدل الأستيلين شئاً في إضاءة المنارات والأعلام الطافية لإرشاد السفن الشمندورات . وذلك لأن الضوء
 المنبعث من لهيبه يخترق الضباب والظلام اختراقاً بيئاً ملحوظاً , ولأن الجهاز بأسره يمكن أن يعمل شهراً متوالية
 بغير متابعة أو رعاية .
 وفي الطيران الحديث تستعمل أضواء الأستيلين أيضاً لتبيين معالم الطريق للطائرات عابرة القارات , ولترشد
 الطيارين إلى مطارات هبوط الطوارىء .
 وأهم منافع الأستيلين هي استعماله في المركبات الكيميائية العضوية , التي يتحول بها إلى عديد من المنتجات
 النافعة . مثل حمض الخليك الذي يستعمل في صنع الحرير الصناعي , وال حامض الخلي الذي يستعمل في شرائط
 التصوير وفي عديد من الدييات المهمة . ويختلط الأستيلين مع الأيدروجين بسرعة فيتكون الأستيلين الذي يتخذ
 مادة للتخدير (بنج) .

3.2 : Befriending the Righteous

Mahmud approached his mother and she perceived from him a very attractive odour. His mother asked him: Where did you get the perfume? He told her: I am not with any perfume only that I sat with a perfume seller.

His mother then told him: Look my son as your dressed picked the odor of the perfume as a result of your sitting with the seller, the same is for a man when he accompanies the righteous ones he picks from them good behavior and honorable qualities.

مُصَاحَبَةُ الْأَخْيَارِ

دَخَلَ مَحْمُودٌ عَلَى وَالِدَتِهِ فَفَاحَتْ مِنْ ثِيَابِهِ رَائِحَةُ زَكَاةٍ فَقَالَتْ لَهُ أُمُّهُ: مَنْ أَيْنَ لَكَ هَذَا الْعِطْرُ؟ فَقَالَ لَهَا: لَيْسَ لَدَيَّ عِطْرٌ غَيْرَ أَنِّي كُنْتُ جَالِسًا عِنْدَ بَائِعِ الْعِطْرِ. فَقَالَتْ لَهُ أُمُّهُ: أَنْظُرْ يَا بُنَيَّ كَيْفَ اكْتَسَبْتَ مَلَاسِيكَ رَائِحَةُ الْعِطْرِ مِنْ جُلُوسِكَ عِنْدَ بَائِعِ الْعِطْرِ وَكَذَلِكَ الْإِنْسَانُ إِذَا خَالَطَ الطَّيِّبِينَ فَاتَهُ يَكْتَسِبُ مِنْهُمْ الْأَخْلَاقَ الْحَسَنَةَ وَالصِّفَاتِ الْحَمِيدَةَ.

3.3: Eaves-dropping

Salim was fond of standing behind the door of his neighbors to eavesdrop their words. And his mother saw him and told him: Do not steal people's words my son because stealing of words is like stealing of the property. Salim did not listen to the admonition of his mother.

At one particular night he saw the door of the neighbor closed and he stood behind it and the landlord saw him and thought him to be a thief. He beat him severely with a stick that caused blood to gush out of his head, he (Salim) screamed from the pain. His mother heard him and hastened to him. She said to him: you have got your reward, do not go back to this kind of act again.

Arabic Translation

سَرَقَةُ الْحَدِيثِ

إِعْتَادَ سَلِيمٌ أَنْ يَقِفَ وَرَاءَ بَابِ جِيرَانِهِ يَتَسَمَّعُ حَدِيثَهُمْ. فَرَأَتْهُ أُمُّهُ وَقَالَتْ لَهُ: لَا تَتَسَمَّعَ حَدِيثَ النَّاسِ يَا بُنَيَّ فَإِنَّ سَرَقَةَ الْحَدِيثِ عَادَةٌ قَبِيحَةٌ كَسَرَقَةِ الْمَتَاعِ. فَلَمْ يُصْنَعْ سَلِيمٌ إِلَى نَصِيحَةِ أُمِّهِ. وَفِي ذَاتَ لَيْلَةٍ رَأَى بَابَ الْجِيرَانِ مُغْلَقًا فَوَقَفَ وَرَاءَهُ. فَشَاهَدَهُ صَاحِبُ الْبَيْتِ وَظَنَّهُ سَارِقًا فَضْرَبَهُ بِالْعَصَا ضَرْبَةً أَسَالَتْ الدَّمَ مِنْ رَأْسِهِ فَصَرَخَ مِنَ الْأَلَمِ. وَسَمِعَتْهُ أُمُّهُ فَاسْرَعَتْ إِلَيْهِ وَقَالَتْ لَهُ: لَقَدْ نِلْتَ جَزَاءَكَ فَلَا تُعْذِرْ إِلَى مِثْلِ هَذَا الْعَمَلِ مَرَّةً أُخْرَى.

Self-Assessment Exercise:

In your own words, translate the passages on befriending righteous men and eaves-dropping.

4.0 Conclusion

You can see that some other English passages with their Arabic translations were presented in this unit. This is in continuation of our previous lessons on translation of one language to the other. You are expected to study the passages very seriously and discuss

your tutor. You are also to practice the translation of

5.0 Summary

The three passages above discussed the formation of a gas called acetylene, the importance of giving assistance to one another, and the evil in the act of eavesdropping respectively. It is believed that students, apart from learning about translation, will also derive some moral lessons from the topics.

6.0 Tutor marked Assignment

Summarize the lessons derivable from the story of Salim as presented in the lesson above and translate it.

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1.0 Introduction

The life of Prophet Muhammad is enough an example for any human being. Allah said in the *Qur'ān* that whoever wants to meet Allah's pleasure should take him (the Prophet) as a role model. In this lesson our attention is focused on this great leader and we believe that the students' understanding of his lifestyle will go a long way in shaping their lives in a better way.

2.0 Objective

At the end of the lesson, you should be able to:

- Narrate the lessons derivable from the passage on life of the Prophet
- Translate the passage into Arabic language

3.0 Main content

3.1 Knowledge of Muhammad, the Prophet

He is Muhammad, son of Abdullah, son of Abdulmuttalib, son of Hashim, of the clan of Quraysh, one of the Arab clans, the descendants of Ismail, the son of Ibrahim al-Khalil.

He was born in Mecca.

He lived for sixty-three years, forty before his mission, and twenty three years as a prophet and a messenger.

He was initiated into the prophet hood with the revelation of these Ayas which are the first portion of the *Qur'ān* to be revealed:

created: He created man out of a clot. Read and your
taught with the pen: He taught man what he has not

known) Q96:1-5

Later, Allah sent him as a messenger to warn the polytheists and to preach the unity of Allah:

Evidence from the Qur'an:

(O you wrapped up (in his mantle) arise and warn! Your Lord exalt and your garments purify, and abomination shun. Nor expecting giving any increase for yourself. And in the cause of your Lord be steadfast.) Q74:1-7

Arise and warn means to preach monotheism and to warn against polytheism. Exalt your Lord means testifying to His unity.

Your garments purify means keep your deeds clean from the stain of polytheism.

Abomination shun means keep away from idols and from idolaters and deny them.

He continued to preach the unity of Allah for ten years, and then he ascended to Heaven where the five daily prayers (Salah) and their times were ordained. Thus, he performed the Salah in Mecca for three years.

Then he was enjoined to emigrate to al-Madinah (hijra). This hijra means departing from among the polytheists to settle with the community of Islam.

مَعْرِفَةُ نَبِيِّنَا مُحَمَّدٍ
وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَهَاشِمٌ مِنْ قُرَيْشٍ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ
إِبْرَاهِيمَ الْخَلِيلِ، عَلَيْهِ وَعَلَيْهِ نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ. وَلِدَ بِمَكَّةَ الْمُكَرَّمَةِ. وَتَوَفَّاهُ اللَّهُ وَلَهُ مِنَ الْعُمُرِ ثَلَاثُ وَسِتُّونَ
سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوَّةِ وَثَلَاثُ وَعِشْرِينَ نَبِيًّا وَرَسُولًا.
نُبِّئَ بِهِذِهِ الْآيَاتِ مِنْ سُورَةِ الْعَلَقِ:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

وَأَرْسَلَ بِهِاذِهِ الْآيَاتِ مِنْ سُورَةِ الْمُدَّثِّرِ:

يَا أَيُّهَا الْمُدَّثِّرُ، كُمْ فَأَنْذِرْ وَرَبِّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ.
٧٤ : ٧-١

(فَمُ فَأَنْذِرْ) يَنْذِرُ عَنِ الشَّرِّكَ وَيَدْعُو إِلَى التَّوْحِيدِ
(وَرَبُّكَ فَكَبِّرْ) عَظَمَةُ بِالتَّوْحِيدِ

(وَتِيَابَكَ فَطَهِّرْ) أَي طَهَّرَ أَعْمَالَكَ مِنَ الشَّرِّكَ
(وَالرُّجْزَ فَاهْجُرْ) الرُّجْزُ : الْأَصْنَامُ، وَهَجَرُهَا تَرَكُهَا وَأَهْلُهَا وَالْبِرَاءَةُ مِنْهَا وَأَهْلُهَا.

أَخَذَ عَلَيَّ هَذَا عَشَرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عَرَجَ بِهِ إِلَيَّ وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ. وَبَعْدَهَا أَمَرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ. وَالْهَجْرَةُ: الْإِنْتِقَالُ مِنْ بَلَدٍ الشَّرْكَ إِلَى بَلَدِ الْإِسْلَامِ

3.2 Muhammad- The role model

Muhammad ibn Abdullah was a man like other men, but he was an ideal in good manners.

He was keen to propagate good manners among the Moslems. He said, “Verily, I have been sent to complete good manners.”

Muhammad was sensitive, lenient and a lover of people; he and they lived harmoniously together.

He was modest; he used to sit with people as if he were one of them. He taught them that Moslems are all equal.

Therefore, he did not like them to kiss his hand, or to stand up when he came along.

Abu hurayrah related saying:

I went into the market with the prophet. He bought (a pair of) trousers. The man in charge of the balance jumped to kiss the prophet’s hand, but the prophet pulled it back saying, “Non-Arabs do this with their kings, but I am not a king; I am one of you, indeed.”

Then, he took the trousers. I (Abu Hurayrah) went to carry them (for him), but he said, “Every one should carry his own things.”

A’ishah, the prophet’s wife, was asked, “How was the prophet at home?”

She said, “He was a man like other men. He used to repair his shoes, patch his garment and help himself.”

Describing the prophet’s character, God says: “and, verily, thou art of a grand nature! (The chapter of the pen, verse 4)

Oh would that people follow the example of the prophet’s good manners.

مِنْ أَخْلَاقِ الرَّسُولِ
 إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بَشَرٌ كَسَائِرِ النَّاسِ، وَلَكِنَّهُ مِثْلُ أَعْلَى فِي كَمَالِ الْأَخْلَاقِ.
 وَكَانَ حَرِيصًا عَلَى تَنْشِيرِ الْأَخْلَاقِ الْكَرِيمَةِ بَيْنَ الْمُسْلِمِينَ. وَقَدْ قَالَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ".
 كَانَ مُحَمَّدٌ رَقِيقَ الشَّعْوَرِ، لَيِّنَ الْجَانِبِ، مُحِبًّا لِلنَّاسِ، يَأْلِفُهُمْ وَيَأْلِفُونَهُ.
 وَكَانَ مُتَوَاضِعًا يَجْلِسُ مَعَ النَّاسِ كَأَنَّمَا هُوَ وَاحِدٌ مِنْهُمْ. وَكَانَ يُعَلِّمُهُمْ أَنَّمَا الْمُسْلِمِينَ جَمِيعًا سَوَاءٌ.
 لِهَذَا كَانَ يَكْرَهُ أَنْ يَقْبَلُوا يَدَهُ، وَأَنْ يَقُومُوا لَهُ إِذَا أَقْبَلَ عَلَيْهِمْ.
 حَدَّثَ أَبُو هُرَيْرَةَ قَالَ:
 دَخَلْتُ السُّوقَ مَعَ النَّبِيِّ، فَاسْتَنْزَى سَرَاوِيلَ، فَوَتَبَ الْوُزَانَ إِلَى يَدِهِ لِيَقْبَلَهَا، فَجَذَبَ يَدَهُ قَالَ:
 "هَذَا تَفْعَلُهُ الْأَعَاجِمُ بِمُلُوكِهَا، وَلَسْتُ بِمَلِكٍ، إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ".
 ثُمَّ أَخَذَ السَّرَاوِيلَ، فَذَهَبَتْ لِأَحْمِلَهَا، فَقَالَ: صَاحِبُ الشَّيْءِ أَحَقُّ بِشَيْئِهِ أَنْ يَحْمِلَهُ.
 وَسُئِلَتْ زَوْجَتُهُ عَائِشَةُ: كَيْفَ كَانَ الرَّسُولُ اللَّهُ فِي بَيْتِهِ؟
 فَقَالَتْ: كَانَ بَشَرًا كَالْبَشَرِ، يُصَلِّحُ نَعْلَهُ، وَيَرْقَعُ ثَوْبَهُ، وَيَخْدُمُ نَفْسَهُ.
 وَقَدْ وَصَفَهُ اللَّهُ بِقَوْلِهِ: وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (سُورَةُ الْقَلَمِ)
 فَإِنَّمَا النَّاسُ يَقْتَدُونَ بِمَا كَانَ عَلَيْهِ رَسُولُ اللَّهِ مِنْ مَكَارِمِ الْأَخْلَاقِ.

In the name of Allah, the Beneficent, the Merciful.

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for God loves those who do good.

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins. And are never obstinate in persisting knowingly in (the wrong) they have done.

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive). Qur'an 3 : 133 - 136

Arabic Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ وَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُمْ وَلَمْ يَصِرُوا عَلَى
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ. أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ
الْعَامِلِينَ.

Self-Assessment Exercise:

Join the first three lines of Arabic passage 3.1 and the first three lines of Arabic passage 3.2 and thereafter translate the whole into English language.

4.0 Conclusion

Prophet Muhammad is an embodiment of virtues. This could be seen in the way he was described in the passage above. He was good to the outsiders as much as he was to his immediate family. He was a role model to the core. Students especially the Muslims will take from these good virtues to measure their own moral values so that they could get good name like that of the Prophet Muhammad.

The good virtues of Prophet Muhammad were extolled in the above passages for students to emulate. The passages also represented more examples of translation of English passages to Arabic.

6.0 Tutor marked Assignment

Explain how the lessons derivable in the passages above can impact the life of any man.

7.0 References / Further Readings

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FOR TRANSLATION

- Unit 1: Passage 1: The Story of Two Cats
- Unit 2: More Short Stories and Texts for Translation
- Unit 3: Story of Three Fishes from Kalīlah wa Dimnah, etc etc.
- Unit 4: A Father's Advice for His Son and Two Other Texts
- Unit 5: Extracts For Translation Continued

Unit 1: Passage 1: The Story of Two Cats

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1: The story of the two Cats and the monkey (1st version)
 - 3.2: The two cats and the monkey (2nd version)
 - 3.3: My School
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 Introduction

You have been acquainted with theoretical information concerning the art of translation. The meaning of translation, the types, techniques, steps and problems associated with translation have all been dealt with. In the coming lessons, some more practical works will be done. This means that some more Arabic texts will be translated into English language. Students are advised to observe the choice of equivalent words used during translation.

2.0 Objectives

At the end of this lesson you should be able to:

- Mention the technique used in the translation
- Identify various words and expressions used in place of some other words in the source language.

3.1 The story of the Two Cats and the Monkey (1st version)

قِطَّتَانِ وَالْقِرْدُ

قِطَّتَانِ اخْتَطَفَتَا جُبْنَ
وَدَهَبَتَا بِهَا إِلَى الْقِرْدِ لِكَيْ يَفْسِمَهَا بَيْنَهُمَا
قَسَمَهَا إِلَى قِسْمَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الثَّانِي
وَوَضَعَ كُلَّ جُزْءٍ فِي مِيزَانِهِ فَرَجَحَ الْأَكْبَرَ
أَخَذَ مِنْهُ شَيْئًا بِأَسْنَانِهِ
وَهُوَ يَظْهَرُ أَنَّهُ يُرِيدُ مُسَاوَاتَهُ بِالْأَصْغَرِ
وَلَكِنْ مَا أَخَذَ مِنْهُ أَكْثَرَ مِنَ الْأَكْزَمِ
وَالآنَ قَدْ رَجَحَ الْجُزْءُ الْأَصْغَرَ
فَفَعَلَ بِهَذَا مَا فَعَلَ بِذَاكَ
ثُمَّ فَعَلَ بِذَاكَ مَا فَعَلَ بِهَذَا
وَاسْتَمَرَ عَلَى هَذِهِ الْعَمَلِيَّةِ حَتَّى كَادَ يَذْهَبُ بِالْجُبْنَةِ
فَقَالَتْ لَهُ الْقِطَّتَانِ ، نَحْنُ رَضِينَا بِهَذَا الْقِسْمَةِ فَأَعْطِنَا الْجُبْنَةَ
فَقَالَ إِذَا كُنْتُمَا رَضِيئَتُمَا فَإِنَّ الْعَدْلَ لَا يَرْضَى
مَا زَالَ يَفْضُلُ الْقِسْمَ الرَّاجِحَ كَذَلِكَ حَتَّى أَتَى عَلَيْهَا جَمِيعًا
فَرَجَعَتِ الْقِطَّتَانِ بِحُزْنٍ وَخَيْبَةٍ وَهُمَا يَقُولَانِ
مَا مِنْ يَدٍ إِلَّا يَدُ اللَّهِ فَوْقَهَا * وَلَا ظَالِمٍ إِلَّا سَيَبْلَى بِأَظْلَمِ

English Translation

Two Cats and the Ape

1. Two cats snatched a piece of cheese.
2. They took it to the ape to divide it between them.
3. He divided it into two.
4. He put each piece on his scales, but the bigger one outweighed the other.
5. Therefore he took a piece of it with his teeth.
6. He was showing that he wanted to make it equal to the smaller.
7. But what he cut from it was larger than what was necessary.
8. The smaller piece has now become heavier.



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hat.

ad done to this.

11. He continued with this process until the cheese was almost finished.
12. The two cats said to him, “We are satisfied with this division, so give us the cheese.
13. He replied, if the two of you are satisfied justice will certainly not allow that.
14. He kept on gnawing the heavier piece until he had finished all.
15. The two cats returned in grief and disappointment saying.
16. There is no such power to which the power of God is not above.

3.2: The two cats and the monkey (2nd version)

الْقِطَّانِ وَالْقِرْدُ

اِخْتَلَفَتْ قِطَّانِ قِطْعَةَ جُبْنٍ، وَاخْتَلَفَتْ فِي قِسْمَتِهَا، فَذَهَبَتْ إِلَى قِرْدٍ لِيَقْسِمَهَا بَيْنَهُمَا. فَقَسَمَ الْقِطْعَةَ قِسْمَيْنِ: أَحَدُهُمَا كَبِيرٌ وَالْآخَرُ صَغِيرٌ. وَوَضَعَ كُلًّا مِنْهُمَا فِي كِفَّةٍ مِيزَانٍ. فَرَجَحَتْ إِحْدَاهُمَا عَلَى الْآخَرِي. فَأَكَلَ مِنَ الْقِطْعَةِ الْكَبِيرَةِ حَتَّى صَارَتْ أَصْغَرَ مِنَ الْآخَرِي. ثُمَّ وَضَعَهُمَا مَرَّةً ثَانِيَةً فِي الْمِيزَانِ، فَزَادَتْ إِحْدَاهُمَا عَلَى الْآخَرِي، وَاسْتَمَرَ يَأْكُلُ مِنْ كُلِّ قِطْعَةٍ حَتَّى كَادَ أَنْ يَأْكُلَ الْقِطْعَتَيْنِ. فَقَالَ لَهُ الْقِطَّانِ: نَحْنُ رَضِيئَا بِهَذِهِ الْقِسْمَةِ، فَأَعْطِ كُلَّ وَاحِدَةٍ مِّنَّا قِطْعَةً. فَقَالَ لَهُمَا الْقِرْدُ، الْبَاقِي أَجْرٌ لِلْقِسْمَةِ. فَتَدَمَّتِ الْقِطَّانِ عَلَى تَنَازُعِهِمَا: وَرَجَعَا بِالْخَيْبَةِ وَالْحُرْمَانِ

English Translation

The Two Cats and The Monkey

There were two cats that seized a portion of cheese, and they disagreed in sharing it. They both went to a monkey to share it for them. He (the Monkey) then shared the portion (of cheese) into two: one part was big and the other was small. He then put each of the parts on an arm of a scale. One part outweighed the other. He (the monkey) ate a part from the bigger portion until it became smaller than the other. Then he put it once again on the scale, and one was heavier than the other. So he continued to eat a part of each portion until he nearly ate all the two portions.

The two cats then told him: We are happy for this sharing, give a portion of it to each of us. Then the monkey told them: the remainder is the reward for the sharing.

The two cats regretted over their dispute and they both went back defeated and dispossessed.

3.3: My School مَدْرَسَتِي

عِندَمَا أَحْمِلُ حَقِيْبَةَ كُتُبِي كُلَّ صَبَاحٍ لِأَذْهَبَ إِلَى مَدْرَسَتِي أَشْعُرُ بِكَثِيرٍ مِنَ السَّرُورِ. فَإِنَّ مَدْرَسَتِي جَمِيلَةٌ مُسَمَّاةٌ نَظِيفَةٌ. وَأَنَا وَزُمَلَايَ مِنَ الطَّلَابِ نَحْرُصُ عَلَى نِظَافَتِهَا وَنِظَافَةِ أَدَوَاتِهَا كَمَا أَنِّي أَحِبُّ أَسَاتِدَتِي لِمَا يَبْدُلُونَهُ فِي سَبِيلِ تَعْلِيمِي مِنْ جُهْدٍ وَعِنَايَةٍ فَأَعْرَضُ عَلَيْهِمْ وَاجِبَاتِي، وَأَنْتَبَهُ لِمَا يُلْفُونَهُ مِنْ دُرُوسٍ وَأَوَاطِبُ عَلَيَّ خُضُورُهَا وَالْبِصْغَاءِ إِلَيْهَا.

وَلِي بَيْنَ زُمَلَائِي أَصْدِقَاءَ كَثِيرُونَ أَصْحَبُهُمْ وَقْتَ الْفُسْحَاتِ، فَنَتَذَكَّرُ دُرَّ
الْمُفِيدَةِ.

English Translation

My School

Whenever I carry my book bag every morning in order to go to my school I feel very much joyful. My school is very beautiful, neat and tidy. I and my colleagues among the students observe its cleanliness and take care of its facilities. As I also love my teachers for their efforts and interest they show towards my learning. I owe them my responsibilities. I am always attentive to what they ditch out of lecture and I make sure I attend it and listen to it. I have many friends among my mates. I accompany them during free periods and we also discuss our lessons and I engage them in some advantageous exercises.

Self-Assessment Exercise:

Translate the story of the two cats and the monkey in two different versions.

4.0 Conclusion

In the first story above, each line is numbered to make it easy for students to identify while going through its translation in the English version. Students would observe that indirect translation system was adopted to make it meaningful. The second version of the story was presented in wordings different from what was used in the first version to show another technique that can be adopted in translation.

5.0 Summary

The first and the second passages above tell the story of two cats that are greedy and not contented with what they cheaply got. As a result of their greediness, they lost their cheese to a wiser monkey. The third passage focused on the dedication of a student to his school. The following unit will present to us another story which is also translated into English for our understanding.

6.0 Tutor-Marked Assignment

Translate the following Arabic words into English language:

الْقُطَّانُ , قِطْعَةُ جُبْنٍ , مِيزَانٌ , الْبَاقِي , مَدْرَسَتِي , جَمِيلَةٌ , نَظِيفَةٌ , دُرُوسٌ , اللَّعَابُ الرَّيَاضِيَّةُ.



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1.0 Introduction

As mentioned in the last lesson, this unit will present to you another stories written in Arabic language and translated into English language. Apart from those lessons to be learnt about translation, the stories will also teach students valuable moral lessons that will be useful for social development.

2.0 Objectives

At the end of the lesson, students should be able to:

- Read and translate Arabic texts into English language
- Narrate some lessons derivable from the stories

3.0 Main Content

3.1 Text 1: The Crow and The Fox الغراب والتعلب

خَطَفَ غَرَابٌ قِطْعَةً جُبْنٍ وَطَارَ بِهَا وَوَقَفَ عَلَى غُصْنٍ شَجَرَةٍ لِيَأْكُلَهَا.

مَرَّ تَعْلَبٌ تَحْتَ الشَّجَرَةِ وَشَاهَدَ الْغَرَابَ حَامِلًا قِطْعَةَ الْجُبْنِ.

قَالَ لَهُ : مَا أَبْدَعَ رِيشَكَ. هَلَا أَسْمَعْتَنِي صَوْتَكَ الْحُلُوَ.

صَدَّقَ الْغَرَابُ كَلَامَ التَّعْلَبِ وَأَصَابَهُ الْغُرُورُ مِنْ مَدِيحِهِ الْكَاذِبِ

فَفَتَحَ مِثْقَارَهُ لِيُعْطِيَ وَوَقَعَتِ قِطْعَةُ الْجُبْنِ فَأَخَذَهَا التَّعْلَبُ وَذَهَبَ بِهَا.

حَزَنَ الْغَرَابُ لِأَنَّهُ صَدَّقَ الثَّعْلَبَ الَّذِي خَدَعَهُ فَاتَّخَذَ.

Translation

1. A crow snatched a piece of cheese and flew with it.
2. He then stopped on a branch of a tree to eat it.
3. A fox passed under the tree and saw the crow with the piece of cheese.
4. The fox said to the crow: "How beautiful you are, oh crow how marvelous your feather is. Why not make me hear your melodious voice"?
5. The crow, believing the fox's word, was deceived by his false praise.
6. He then opened his peak to sing and the piece of cheese fell down and the fox picked it and went away.
7. The crow became sad because he believed the fox that deceived him while he (the crow) allowed himself to be deceived.

Text 2: The Little Child and the Elephant

الصَّبِيُّ وَالْفِيلُ

كَانَ وَلَدٌ يَنْظُرُ الْفِيلَ فِي حَدِيقَةِ الْحَيَوَانَ . فَمَدَّ يَدَهُ إِلَيْهِ بِتُفَاحَةٍ . وَلَمَّا هَمَّ الْفِيلُ أَنْ يَأْخُذَهَا , قَبَضَ الصَّبِيُّ يَدَهُ حَتَّى لَا يَصِلَ الْفِيلُ إِلَى التُّفَاحَةِ . ثُمَّ عَادَ وَمَدَّ يَدَهُ بِالتُّفَاحَةِ مَرَّةً ثَانِيَةً . وَعَمِلَ كَمَا عَمِلَ أَوَّلَ مَرَّةٍ . فَعُذِبَ الْفِيلُ . وَلَكِنَّهُ صَبَرَ عَلَى الصَّبِيِّ حَتَّى سَهَا عَنْهُ . وَمَدَّ خُرْطُومَهُ وَخَطَفَ طَرَبُوشَهُ . فَرَعَقَ الْوَلَدُ وَبَكَى . فَمَدَّ الْفِيلُ خُرْطُومَهُ بِالطَّرَبُوشِ . وَلَمَّا هَمَّ الْوَلَدُ أَنْ يَأْخُذَهُ . قَبَضَ خُرْطُومَهُ . وَعَمِلَ مَعَهُ كَمَا عَمِلَ هُوَ مَعَ الْفِيلِ . فَضَحِكَ النَّاسُ كَثِيرًا مِنْهُ . وَبَكَى الْوَلَدُ عَلَى ضَيَاعِ طَرَبُوشِهِ .

Translation

A boy was looking at an elephant in the garden of animals (Zoo). He stretched his hand in order to give it an apple. As the elephant attempted to take it, the little child withdrew his hand so that the elephant could not get to the apple. He stretched his hand with the apple for the second time and withdrew it as he did the first time until the elephant got annoyed. The elephant now watched the little child carefully and seized his cap with its tusk. The elephant stretched its tusk with the cap and as the child tried to take it the elephant withdrew and did the exact thing he himself did to it. As he could not retrieve his cap, the child became dejected and started weeping. People laughed at him and he wept much for the loss of his cap.

الْفُرُودُ الْعَنْكَبُوتِيَّةُ

سُمِّيَتِ الْفُرُودُ الْعَنْكَبُوتِيَّةُ بِهَذَا الْإِسْمِ بِسَبَبِ أَطْرَافِهَا النَّحْلَةِ، وَطَرِيقَتِهَا فِي التَّحَرُّكِ بَيْنَ الْأَغْصَانِ. إِنَّ ذَيْلَهَا يُمَكِّنُ أَنْ يَسْتَخْدِمَ كَيْدَ خَمْسَةٍ، وَهُوَ كَالْيَدِ تَمَامًا. وَفِي الْحَقِيقَةِ، فَإِنَّ الْفُرُودَ الْعَنْكَبُوتِيَّةَ تَسْتَخْدِمُ هَذَا الْعَضْوَ لِلإِمْسَاكِ بِأَشْيَاءٍ لَا تَسْتَطِيعُ الْيَدُ الْوُصُولَ إِلَيْهَا. فَهِيَ تَسْتَطِيعُ سَرَقَةَ أَعْشَاشِ الطُّيُورِ الَّتِي تَظُنُّ أَنَّ بَيْضَهَا فِي مَأْمِنٍ مِنْ كُلِّ الْخَطَرِ. كَمَا أَنَّ لِلذَّيْلِ اسْتِعْمَالًا هَامًّا فِي تَسْلُقِ أَغْصَانِ الْأَشْجَارِ، فَهِيَ تَلْفَهُ حَوْلَ الْإِقْرَعِ بَعْرَضِ الْإِرْتِفَاعِ أَوْ الْإِنْخِفَاضِ فَوْقَ الشَّجَرَةِ، كَمَا تَسْتَخْدِمُهُ فِي الْإِنْتِقَالِ بِحَرَكَةِ التَّفَافِيَةِ إِلَى غُصْنٍ بَعِيدٍ. إِنَّ الطُّوْلَ الْكَبِيرَ لِذَيْلِ بَعْضِ الْفُرُودِ يُمَكِّنُهَا مِنَ الْمَشْيِ بِإِعْتِدَالٍ أَكْثَرَ مِنْ غَالِبِ أَنْوَاعِ الْفُرُودِ. فَفِي أَثْنَاءِ الْمَشْيِ، يَرْفَعُ الْقِرْدُ ذَيْلَهُ لِيُوزِيَ الْكَثْفَيْنِ ثُمَّ يَنْثِيهِ بَعْدَ ذَلِكَ لِيُوزِنَ ثَقْلَ الْجَسَدِ.

Translation

Spider Monkeys are so called from their long slender limbs, and their method of movement among the branches. The tail seems to answer the purpose of a fifth hand, as it is capable of being used for every purpose for which the hand could be applied; indeed the spider monkeys use this organ for hooking out objects where a hand could not be inserted. In this manner, they rob the nests of birds that thought their eggs were laid away safe from all danger. The tail is also of a considerable use in climbing among the branches of trees; they coil it round the boughs to lower or raise themselves, and often will suspend themselves entirely by it, and then by a powerful swing off to some distant branch. The great length of their tails enables them to walk in the erect attitude better than most monkeys. In walking, they cast their tail upwards as high as the shoulders, and then bend it over so as to form a counterbalance against the weight of the body.

3.4 Text 4: Coffee Seed البُنُّ

البُنُّ ثَمَرَةٌ شَجِيرَةٍ تَنْبُتُ فِي الْبِلَادِ الْحَارَّةِ، وَمِنْهُ تُصْنَعُ الْقَهْوَةُ. وَأَقْدَمُ مَنْ عَرَفَ البُنَّ أَهْلُ الْيَمَنِ وَالْحَبَشَةِ، وَمِنْهُمْ ائْتَشَرَ إِلَى جَزِيرَةِ الْعَرَبِ، ثُمَّ إِلَى أَوْرَبَا. وَدَخَلَتْ زُرَاعَتُهُ إِلَى أَمْرِيكَ الْجَنُوبِيَّةِ، بَعْدَ أَنْ اسْتَوْطَنَهَا الْأَوْرَبِيُّونَ حَتَّى أَصْبَحَتِ الْبِرَازِيلُ أَكْثَرَ دَوْلَةٍ مُنْتِجَةِ لِلْبُنِّ. وَالْقَهْوَةُ الَّتِي تُصْنَعُ مِنَ البُنِّ بَعْدَ تَحْمِيشِهِ وَدَقِّهِ لَهَا مَنَافِعٌ كَثِيرَةٌ، فَهِيَ تَطْرُدُ النَّعَاسَ، وَإِذَا خُلِطَتْ لِلْبُنِّ صَارَتْ مِنْ أَحْسَنِ الْأَعْدِيَةِ، إِذْ تُقَوِّي الْمَعِدَةَ عَلَى الْهَضْمِ، وَتَنْقَعُ فِي الْمَعْصِ الْمُسَبَّبِ عَنِ الْإِرْيَاحِ وَالإِمْسَاكِ، غَيْرَ أَنَّ الْبَاكْتَرَا مِنْهَا ضَارٌّ بِالصَّحَّةِ. وَهِيَ تُفِيدُ الَّذِينَ يَعِيشُونَ فِي الْمَاكِنِ الَّتِي تَكْثُرُ فِيهَا الْمُسْتَنْقَعَاتُ، حَيْثُ تَقِيهِمْ خَطَرَ الْحُمَيَّاتِ الْمُؤْدِيَةِ، وَتُنَاسِبُ سُكَّانَ الْبِلَادِ الْحَارَّةِ لِأَنَّهَا تُنْعِشُ قُوَاهُمْ، وَتُزِيلُ الْخُمُولَ عَنْهُمْ، وَتُفِيدُ الْمُسَافِرِينَ نَهَارًا أَوْ لَيْلًا. وَسُكَّانُ الْيَمَنِ يَصْنَعُونَ الْقَهْوَةَ مِنْ قَشْرِ البُنِّ وَجُزْءًا مِنَ الْقَرْفَةِ، فَتُخَفَّفُ عَنْهُمْ وَطَاءُ لِلْحَرِّ.

Translation

Coffee is a shrub that grows in a template region. It is out of it that coffee tea is made. Coffee was first grown by the people of Yeman and the people of Abyssinia, and from

insula, and then to Europe. Its cultivation got into the
indigenised by the Europeans, until Brazil became a
country well known with coffee.

The tea that is produced out of coffee after it is broiled and crushed has a lot of benefits. It prevents dozing, and when it is mixed with milk it becomes one the good diets; it strengthens the stomach for digestion, and is also useful for the prevention of gripes caused by gas and congestion except that too much of it is harmful to health.

It benefits those who live in swamps as it empowers them against strong fevers and painful attacks.

It is good for people in the template cities because increases their strength and remove weaknesses in them. It also benefits the travellers in the day time and at night.

The inhabitants of Yemen produce tea from the bark of coffee tree and which lessens for them the pressure of the heat.

Self-Assessment Exercise:

Translate the following passage into Arabic language:

A boy was looking at an elephant in the garden of animal (Zoo). He stretched his hand in order to give it an apple. As the elephant attempted to take it, the little child withdrew his hand so that the elephant could not get to the apple. He stretched his hand with the apple for second time and withdrew it as he did the first time until the elephant got annoyed. The elephant now watched the little child carefully and seized his cap with its tusk. The elephant stretched its tusk with the cap and as the child tried to take it the elephant withdrew and did the exact thing he himself did to it. As he could not retrieve his cap, the child became dejected and started weeping. People laughed at him and he wept much for the loss of his cap.

4.0 Conclusion

The three texts translated above are examples of translation from source language (Arabic) to receptor language (English). The lesson in this unit is a continuation of what was discussed in the last unit. Students are believed to have learnt much from this unit. It is expected that they should practice some translation exercises on their own. More of such examples will still be presented in the next unit.

5.0 Summary

Each of the stories translated in this unit contains some moral lessons that are good for moral upkeep of man. For example the story about the crow and the fox teaches us to beware of the shrewdness and antics of our enemies while the story of the child and the elephant teaches us that whatever we sow we shall reap. More lessons will also be learnt from the story of the spider monkeys and the passage on coffee plant.

- Highlight the lessons derivable from the story of crows and the fox.
- Trace the history of the origin of coffee plant and its usefulness to man.

7.0 References / Further Readings

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1.0 Introduction

Our last passage for translation was based on the stories of the crow and the fox and the little child and the elephant. The whole lecture was however the continuation of our effort to teach you the learner the importance of translation. In the following lesson, we shall be reading about three fishes whose safety or otherwise was depended on their wisdom or foolishness.

2.0 Objective

At the end of the lesson, you should be able to:

- Translate the English passage into Arabic
- Bring out some lessons derivable from the story

3.0 Main content

3.1: The Story of Three Fishes From Kalilah wa Dimnah

This is a story from Kalīla wa-Dimna (as edited by khalil al-Yaziji, Beirut 1908, p. 144):

It is related that a pond had three fishes in it: a wise fish, a wiser fish and a helpless fish.

piece of land; a few people only came near to it (in one came near to it"). There was a flowing river nearby.

It happened that two fishermen went through that river. They saw the pond and agreed to come back to it with their nets to catch whatever fish might be there.

The (three) fishes heard their talk.

When the wisest fish heard their talk, it suspected and feared them. Soon afterwards, it went out through the place where the river flew into the pond and thus it saved itself.

The other (less) wise fish lingered where it was. It did not take the matter seriously until the two fishermen came (back).

When it saw them and knew what they wanted, it moved away to go out through the place where the water flew in, but the two fishermen had already blocked that place.

It said then, "I have been negligent, and this is the consequence of negligence. What am I to do in this case? A plan made in haste and under pressure hardly succeeds. However, the wise do not lose hope in the advantages of thought, do not fall into despair under any circumstances, and do not stop thinking and endeavoring.

Then, it pretended to be dead. It floated on the surface of the water, turning now on its back and then on its belly.

The two fishermen took it. Thinking that it was dead, they put it on the ground between the river and the pond. It jumped into the river saving itself.

The helpless fish kept on moving to and fro until it was caught.

Arabic Translation

قِصَّةُ مَنْ كَلِيلَةُ وَدِمْنَةُ

هَذِهِ قِصَّةُ مَنْ كَلِيلَةُ وَدِمْنَةُ (كَمَا نَشَرَهَا خَلِيلُ الْيَازْجِيُّ , بَيْرُوتُ

رَعَمُوا أَنَّ عَدِيرًا كَانَ فِيهِ ثَلَاثُ مِنَ السَّمَكِ: كَيْسَةُ وَأَكْبَسُ مِنْهَا وَعَاجِزَةٌ.

وَكَانَ ذَلِكَ الْغَدِيرُ بَنُجُوةً مِنَ الْأَرْضِ "لَا يَقْرَبُهُ النَّاسُ عَدَا قَلِيلٍ مِنْهُمْ" فِي الْأَصْلِ : لَا يَكَادُ يَقْرَبُهُ أَحَدٌ (وَيَقْرَبُهُ نَهْرٌ جَارٍ.

فَاتَّفَقَ أَنَّهُ اجْتَنَزَ بِذَلِكَ النَّهْرِ صَيَادَانِ , فَأَبْصَرَ الْغَدِيرَ , فَتَوَاعَدَا أَنْ يَرْجِعَا إِلَيْهِ بِشِبَاكِهِمَا , فَيَصِيدَا مَا فِيهِ مِنَ السَّمَكِ.

فَسَمِعَ السَّمَكَاتُ قَوْلَهُمَا:

فَأَمَّا أَكْبَسُهُنَّ فَلَمَّا سَمِعَتْ قَوْلَهُمَا ارْتَابَتْ بِهِمَا , وَتَحَوَّفَتْ مِنْهُمَا فَلَمْ تُعَرِّنْ سِيَّيْنِهَا إِلَى رَجُلٍ مِنْ رَجُلَيْهَا , فَجَنَّتْ بِنَفْسِهَا .
وَأَمَّا الْكَيْسَةُ الْأُخْرَى فَإِنَّهَا مَكَتَتْ مَكَانَهَا , وَتَهَاوَنْتْ فِي الْأَمْرِ حَتَّى جَاءَ الصَّيَّادَانِ .
فَلَمَّا رَأَتْهُمَا وَعَرَفَتْ مَا يُرِيدَانِ , ذَهَبَتْ لِتَخْرُجَ مِنْ حَيْثُ يَدْخُلُ الْمَاءُ , فَإِذَا بِهِمَا قَدْ سَدَّ ذَلِكَ الْمَكَانَ .
فَحِينَئِذٍ قَالَتْ: فَرَطْتُ , وَهَذِهِ عَاقِبَةُ التَّقْرِيطِ , فَكَيْفَ الْحِيلَةُ عَلَى هَذِهِ الْحَالِ , وَقَلَمَّا تَنْجَحُ حِيلَةُ الْعَجَلَةِ وَالْإِرْهَاقِ , غَيْرَ أَنَّ الْعَاقِلَ لَا يَقْنَطُ مِنْ مَنَافِعِ الرَّأْيِ , وَلَا يَبْنِسُ عَلَى حَالٍ , وَلَا يَدْعُ الرَّأْيَ وَالْجُهْدَ .
ثُمَّ إِنَّهَا تَمَاوَنْتْ , فَطَفَتْ عَلَى وَجْهِ الْمَاءِ مُنْقَلِبَةً عَلَى ظَهْرِهَا تَارَةً , وَتَارَةً عَلَى بَطْنِهَا .
فَأَخَذَهَا الصَّيَّادَانِ , وَظَنَّاها مَيِّتَةً , فَوَضَعَاهَا عَلَى الْأَرْضِ بَيْنَ النَّهْرِ وَالْغَدِيرِ , فَوَثَبَتْ إِلَى النَّهْرِ فَجَنَّتْ .
وَأَمَّا الْعَاجِزَةُ فَلَمْ تَزَلْ فِي إِقْبَالٍ وَإِدْبَارٍ حَتَّى صِيدَتْ .

3.2 Who is the thief? مَنْ اللَّصُّ؟

وَجَدَ الْقِطُّ قِطْعَةً كَبِيرَةً مِنَ اللَّحْمِ فِي الْمَطْبَخِ . فَسَرَقَهَا , وَذَهَبَ بِهَا بَعِيدًا إِلَى حَدِيقَةِ الْمَنْزِلِ , وَأَكَلَ مِنْهَا حَتَّى شَبِعَ . ثُمَّ وَضَعَ الْبَاقِي تَحْتَ الشَّجَرَةِ وَدَسَّهُ تَحْتَ الْأَوْرَاقِ .
مَرَّ الْكَلْبُ بِالْقُرْبِ مِنَ الشَّجَرَةِ , فَشَمَّ رَائِحَةَ قِطْعَةِ اللَّحْمِ . فَأَخَذَ يَبْحَثُ عَنْهَا هُنَا وَهُنَا حَتَّى وَجَدَهَا . فَأَبْعَدَ الْأَوْرَاقَ , وَأَخَذَ يَأْكُلُهَا .
حَضَرَ الْقِطُّ وَرَأَى الْكَلْبَ يَأْكُلُ اللَّحْمَ الَّذِي حَفِظَهُ لِنَفْسِهِ . فَتَأَلَّمَ مِنْهُ , وَقَالَ لَهُ : إِنَّ هَذَا اللَّحْمَ لِي . وَيَجِبُ أَنْ تَتْرُكَهُ وَلَا تَأْكُلَهُ , وَإِلَّا كَلَمْتُ سَيِّدِي لِيَضْرِبَكَ , لِأَنَّكَ لِصٌّ وَقَدْ سَرَقْتَ اللَّحْمَ .
فَقَالَ الْكَلْبُ : كَلَّمْتُ سَيِّدَكَ إِذَا أَرَدْتُ , إِنِّي كُنْتُ فِي الْحَقْلِ طَوْلَ الْيَوْمِ . وَلَمْ أَدْخُلِ الْمَنْزِلَ . وَسَيَعْرِفُ مِنَ اللَّصِّ مَنَّا فَيَضْرِبُهُ بِالْعَصَا .

Translation

Who is the thief?

The cat saw a very big meat in the kitchen. It stole it (the meat) and went far away with it to the compound of the house, and ate of it to its satisfaction. It then kept the rest under the tree and hid it under the leaves.

The dog passed by the tree and felt the smell of the meat. It began to search for it here and there until it found it. It then removed the leaves and started to eat it.

The cat arrived and saw the dog eating the meat which it had kept for itself. It felt hurt about this and told it (the dog): This meat is mine. You must leave it and do not eat it or else I will talk to my master to beat you, because you are a thief and you have stolen the meat.

Then said the dog: Talk to your master if you like, I have remained in the garden throughout the day. And I have not entered into the house. Then he (your master) will know who the thief really is between us and he will beat it with the Cain.

Self-Assessment Exercise:

Summarize the lessons derivable from passage 3.2 above in English language:

The lesson in this unit has been the continuation of our earlier lessons on translation from Arabic to English. The stories told in the lesson were interesting ones carefully translated into English to enhance students' understanding of the subject matter. More of such stories will still be told and translated in subsequent lessons.

5.0 Summary

Above is a story of three fishes which found themselves in a distress situation. They would have to employ their wisdom to secure safety. The wisest of them all escaped being caught early enough while the other which was a bit careless got saved by a whisker. The third one which could not use its intelligence was caught. The other story in the unit was about a thief which was also rubbed of its stolen item. I believe you must have found the story interesting.

6.0 Tutor marked Assignment

Highlight the lessons derivable from the above two stories in Arabic.

7.0 References / Further Readings

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AND HIS SON AND TWO OTHER TEXTS

Contents

- 1.0 Introduction
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1.0 Introduction

As mentioned in the last lesson, this unit will present to you another story written in Arabic language and translated into English language. Apart from those lessons to be learnt about translation, the story will also teach students valuable moral lessons that will be useful for social development.

2.0 Objectives

At the end of this lesson, you should be able to:

- Read and translate Arabic texts into English language
- Narrate some lessons derivable from the story

3.0 Main Content

3.1 Passage 1 A Fathers Advice to His Son نصيحة والد لولده

قال حامد لولده خالد إن سعيداً تلميذاً مهذباً يحبُّه أستاذته لأنه إذا سمعَ الجرسَ دخلَ حجرةَ الدِّراسةِ بهدوءٍ وجلسَ على مقعده بأدبٍ. وإذا دخلَ المُعلِّمُ قامَ احتراماً له. وإذا بدأ المُعلِّمُ في الدِّرسِ استمعَ إليه لكي يفهمَ ما يقولُه. وإذا كتبَ على السَّبُّورةِ نظرَ إليها وطالعَ ما كتبه ولم يغضبْ مُعلِّمه برفعِ صوته. وإذا أرادَ أن يسأله رفعَ يده ولا يتكلمَ إلا إذا أذن له. فكان جزاؤه أن ينجحَ في مدرستِهِ وكانَ الأوَّلَ مِن بَيْنِ طُلابِ فِرْقَتِهِ.

1. Hāmid told his son, Khālīd
2. Verily Sa'īd is a polite student. His teachers like him because when he hears the bell he enters the classroom calmly and sits on his seat with discipline.
3. And whenever the teacher enters (the classroom) he stands up as a mark of respect for him.
4. When the teacher starts the lesson he listens to him attentively so as to understand what he says.
5. Whenever he writes on the chalkboard he (Sa'īd) looks at it and reads what he writes. And he does not annoy his teacher by making a noise.
6. When he wants to ask him (the teacher) a question, he raises up his hand and does not talk unless he is given permission.
7. His reward is that he is successful and he is in the first (position) among his peers in his school.

3.2 Passage 2: The courageous Prince

الأمير الشجاع

كَانَ الْمَلِكُ صَلَاحُ الدِّينِ مَلِكًا عَادِلًا يَهْتَمُّ بِأَحْوَالِ رَعِيَّتِهِ فَأَحَبَّهُ النَّاسُ، وَعَاشَ الْمَلِكُ فِي قَصْرِ فَسِيحٍ مَعَ زَوْجَتِهِ وَابْنِهِ
 الْأَمِيرِ عِمَادِ الدِّينِ.
 وَكَانَ لِهَذَا الْمَلِكِ الْمَحْبُوبِ أَعْدَاءٌ اتَّفَقُوا مَعَ وَزِيرِهِ الْخَائِنِ لِيَطْرُدُوهُ مِنَ الْمَلِكِ. وَلَمَّا عَلِمَ صَلَاحُ الدِّينِ بِذَلِكَ هَرَبَ
 وَمَعَهُ ابْنُهُ. وَصَارَ وَزِيرُهُ حَاكِمًا بَدَلًا مِنْهُ وَأَعْلَنَ عَنْ جَائِزَةٍ ثَمِينَةٍ لِمَنْ يَقْبِضُ عَلَي الْمَلِكِ.
 سَكَنَ صَلَاحُ الدِّينِ وَابْنُهُ مَعَ صَدِيقٍ مُخْلِصٍ لِلْمَلِكِ. وَكَانَ الْأَمِيرُ الصَّغِيرُ يَخْرُجُ وَحْدَهُ يَنْجُولُ فِي غَابَةِ قَرِيبَةٍ وَيَأْكُلُ
 مِنْ ثَمَارِ أَشْجَارِهَا. وَفِي يَوْمٍ مِنَ الْأَيَّامِ وَبَيْنَمَا كَانَ الْأَمِيرُ يَحُومُ بَيْنَ الْأَشْجَارِ قَبْضَهُ بَعْضُ جُنُودِ الْوَزِيرِ وَأَخَذُوهُ مَعَهُمْ
 . دَخَلَ عِمَادُ الدِّينِ الْقَصْرَ يَصْحَبُهُ النَّوْدُ فَوَجَدَ الْوَزِيرَ الْخَائِنَ جَالِسًا وَحَوْلَهُ أَعْوَانُهُ. سَأَلَ الْوَزِيرُ عِمَادَ الدِّينِ أَيْنَ أَبُوكَ؟
 أَخْبَرْنَا بِمَكَانِ أَبِيكَ وَسَنُعْطِيكَ مَكَاظِفًا قِيَمَةً. وَسَكَتَ الْأَمِيرُ. كَرَّرَ الْوَزِيرُ سُؤَالَهُ وَلَكِنْ عِمَادُ الدِّينِ لَمْ يَتَكَلَّمْ. صَفَقَ
 الْوَزِيرُ فَدَخَلَ رَجُلٌ يَحْمِلُ سَوْطًا وَبَدَأَ يَضْرِبُ الْأَمِيرَ ضَرْبًا شَدِيدًا. كَانُوا يَضْرِبُونَهُ كُلَّ يَوْمٍ حَتَّى تَمَزَّقَتْ مَلَابِسُهُ
 وَأَصْبَحَ ضَعِيفًا هَزِيلًا.
 أَمَّا صَلَاحُ الدِّينِ فَقَدْ جَمَعَ عَدَدًا مِنْ رَعِيَّتِهِ وَكَوْنَ جَيْشًا وَهَزَمَ أَعْدَاءَهُ. دَخَلَ الْمَلِكُ قَصْرَهُ مُنْتَصِرًا. وَلَمَّا رَأَى ابْنُهُ
 وَعَلِمَ بِمَا حَدَثَ لَهُ، بَكَى وَقَبَّلَهُ وَقَالَ: بَارَكَ اللَّهُ فِيكَ يَا وَلَدِي الشَّجَاعُ، سَتَكُونُ مَلِكًا عَظِيمًا.
 وَشَفِيَ الْأَمِيرُ الشَّجَاعُ وَعَاشَ الْجَمِيعُ فِي سَعَادَةٍ وَهَنَاءٍ.

Angry Prince

King Salahu Dīn was a just ruler who was seriously concerned about the welfare of his subjects and people loved him. The king lived in a very spacious palace with his wife and his son – Prince ‘Imādu Dīn .

But there were enemies for this beloved king who collaborated with his disloyal Ministers to dethrone him.

When Salahu Dīn knew about the plan, he ran away with his son. Then his Minister became the judge in his place and announced a handsome reward for whoever can arrest the king.

Salahu Dīn and his son lived with a friend who was loyal to the king. The little Prince used to roam about alone in the nearby forest and he would eat fruits from the trees. On a particular day as the Prince was moving round the trees and he was arrested by some of Minister’s soldiers and took him away with them.

Imādu Dīn entered the palace accompanied by the soldiers and he saw the disloyal Minister sitting and surrounded by his lieutenants. The Minister asked from Imādu Dīn : Where is your father? Tell me where your father is and we shall give you valuable reward. The Prince kept silence. The Minister repeated his question but Imādu Dīn did not talk. The Minister clapped and a man entered with a whip and he started beating the Prince with severe beating.

They used to beat him everyday until his cloth got tore and he himself became weak and emaciated. But for Salahu Dīn, he had gathered a number of his subjects and raised an army and thereby defeated his enemies. The king entered his palace triumphant. When he saw his son and knew about what had happened to him, he wept and kissed him. He said: May Allah bless you my courageous son, you shall be a great ruler. The courageous Prince regained his health and all of them lived together successfully and peacefully.

3.3 A man and his servant

الرَّجُلُ وَخَادِمُهُ

قَالَ رَجُلٌ لِّخَادِمِهِ : إِذْهَبْ فَاشْتَرِ لِي كَبْرِيئًا , وَأَرْجُو أَنْ يَكُونَ مِنْ نَوْعٍ جَيِّدٍ فَإِنَّ الْكَبْرِيئَ الَّذِي اشْتَرَيْتَهُ لِي أَمْسَ , كَانَ مِنْ نَوْعٍ رَدِيءٍ , لَا يَشْتَعِلُ بِسُهُولَةٍ , وَأَخْشَى أَنْ تَقَعَ الْيَوْمَ فِي مِثْلِ ذَلِكَ الْخَطَا .
أَطَاعَ الْخَادِمُ وَخَرَجَ , ثُمَّ رَجَعَ بَعْدَ مَدَّةٍ وَهُوَ يَحْمِلُ غَلْبَةً كَبْرِيئًا , فَدَفَعَهَا إِلَى الرَّجُلِ وَهُوَ يَقُولُ : هَذِهِ الْغَلْبَةُ كُلُّ عِيدَانِهَا جَيِّدَةٌ !
نَظَرَ الرَّجُلُ إِلَى الْعِيدَانِ فِي الْغَلْبَةِ , ثُمَّ رَفَعَ رَأْسَهُ يَقُولُ لِلْخَادِمِ : أَيُّهَا الْبَاطِلُ , إِنَّ هَذِهِ الْعِيدَانِ كُلُّهُمَا مُنْطَفِئَةٌ , فَمَاذَا فَعَلْتَ بِهَا؟
قَالَ الْخَادِمُ : لَقَدْ أَرَدْتُ أَنْ أَجْزِبَهَا جَمِيعًا قَبْلَ أَنْ أَجِئَكَ بِهَا , فَاشْتَغَلْتُهَا عَوْدًا عَوْدًا , فَإِذَا هِيَ جَمِيعًا جَيِّدَةٌ فَحَضَرْتُ بِهَا إِلَيْكَ !

A Man and his servant

A man said to his servant: Go and buy a match for me, and I want you to buy a good brand because the match you bought for me yesterday was a bad type and I fear you should not fall into similar error today.

The servant obeyed and went out, then he came back after sometime carrying a match tin and he presented it to the man saying: This is the tin; all the match sticks contained in it are good!

The man looked at the match sticks in the tin. Then he lifted up his head and said to the servant: O you stupid, verily all these match sticks have been struck, what did you do to them?

The servant said: I had wanted to test them all before bringing them to you, then I struck them stick by stick and as all of them were certified good, then I brought them to you.

Self-Assessment Exercise:

Narrate the story of the courageous prince to your friend both in English and Arabic languages.

4.0 Conclusion

The style employed in translating the above Arabic texts is of two types. You will see that each sentence in the first translation is numbered while in the other translations that followed there was no numbering. This is to test the intelligence of the students in the identification of correspondent sentence in the source language. They are expected to practice different styles of translation on their own.

5.0 Summary

The lesson taught in this unit was basically on translating an Arabic passage to English language. Aside this, the lesson also presented how a disciplined student should present himself in the school. It could be seen that Sa'īd became successful as a result of his good manner and his seriousness to his lessons. The other two passages differentiated between two personalities of two different characters. The first was the courage and wisdom exhibited by the Prince who did not reveal the secret of his father to his enemies and as a result, was praised and celebrated for his wisdom while the other personality as revealed in the last passage, was a stupid servant who was blamed and scolded for his stupidity.

6.0 Tutor marked Assignment

Summarize the story told by Hāmid to his son, Khālīd, about Sa'īd

Compare the Prince and the servant as they appeared in passages 3.2 and 3.3 above.



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1.0 Introduction

As mentioned in the last lesson, this unit will present to you another story written in Arabic language and translated into English language. Apart from those lessons to be learnt about translation, the story will also teach students valuable moral lessons that will be useful for social development.

2.0 Objectives

At the end of this unit you should be able to:

- Read and translate Arabic texts into English language
- Narrate the lessons derivable from stories told in the course of the lesson.

3.0 Main Content

3.1: Women Dignity احترام المرأة

نَعَمْ إِنَّ الرِّجَالَ قَوَامُونَ عَلَى النِّسَاءِ كَمَا يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ وَلَكِنَّ الْمَرْأَةَ عِمَادُ الرِّجَالِ وَمَلَاكُ امْرِءٍ وَسِرُّ حَيَاتِهِ.....

لَا يَسْتَطِيعُ الرَّجُلُ أَنْ يَكُونَ رَجُلًا حَتَّى يَجِدَ إِلَى جَانِبِهِ زَوْجَةً تَبْعَتْ فِي نَفْسِهِ رُوحَ الشُّجَاعَةِ وَالْهَمَّةِ وَتَغْرَسُ فِي قَلْبِهِ كِبْرِيَاءَ

إِنَّهَا تُرِيدُ أَنْ تَكُونَ سُرِيَّةَ الرَّجُلِ وَلَا خُطْبَتَهُ وَلَا أَدَاةَ لَهُوَ وَلَعِبَةٍ بَلْ صَدِيقَةٍ وَشَرِيكَةٍ حَيَاتِهِ إِنَّهَا تَفْهَمُ مَعْنَى الْحَيَاةِ كَمَا يَفْهَمُهَا الرَّجُلُ فَيَجِبُ أَنْ يَحْتَرِمَهَا الرَّجُلُ لِذَاتِهَا لَا لِنَفْسِهِ. يَجِبُ أَنْ تَعِيشَ فِي جَوْاءِ الْحُرِّيَةِ.....

Yes! Men are certainly the protectors of women, as the almighty Allah says in His glorious Book. But the woman is the pillar of man; the guardian of his affairs and the happiness of his life. and man unless he finds a wife beside him, illuminating his mind with confidence and bravery and instilling sense of defiance in him.... she wants to be the happiness of the man not his concubine, likewise she doesn't want to be his playing material or his toy rather she wishes to be his companion and life partner. She understands life as does the man, hence he must respect her for her personality not because of his own selfish need, and likewise she must live in a free atmosphere.

3.2: Mercy

الرَّحْمَةُ

أَيُّهَا الرَّجُلُ الْعَنِيدُ كُنْ رَحِيمًا. أَشْعُرْ فِي قَلْبِكَ الرَّحْمَةَ لِيَكُنَ الرَّحْمَةُ بَعَيْنِهَا. إِطْعِمِ الْجَائِعَ، وَاكْسِ الْعَارِي وَاعْزِ الْمَحْزُونِ.

لَوْ تَرَاحَمَ النَّاسُ لَمَا كَانَ بَيْنَهُمْ جَائِعٌ وَلَا عَارٌ وَلَا مَغْبُونٌ وَلَا مَهْضُومٌ....

أَيُّهَا الْإِنْسَانُ أَرْحَمِ الْأَرْمَلَةَ الَّتِي مَاتَ عَنْهَا زَوْجُهَا وَلَمْ يَتْرِكْ لَهَا غَيْرَ صَبِيَةٍ صِغَارٍ وَدُمُوعٍ غَزِيرَةٍ. إِرْحَمَهَا قَبْلَ أَنْ يَنَالَ الْيَأْسَ مِنْهَا وَيَتَّبِعَتْ لَهَا فِتْنَةُ الْمَوْتِ عَلَى الْحَيَاةِ.

إِرْحَمِ الْحَيَوَانَ لِأَنَّهُ يَحْسُ وَيَتَأَلَمُ كَمَا تَتَأَلَمُ وَيَبْكِي بِغَيْرِ دُمُوعٍ وَيَتَوَجَّعُ وَلَا يَكَادُ يَبِينُ .

Translation

Oh successful man, be merciful. Have the feeling of mercy so that your mind may turn to mercy. Feed the hungry, cloth the naked and comfort the bereaved. If people were to be kind, there would not be any hungry, naked, cheated and wretched person among them. Oh man, be kind to a widow whose husband did not leave behind for her save kids and tears. Bless her before she becomes hopeless and grievous, preferring death to life. Be kind to the animal because it is having a feeling and (it is) suffering like you; weeping without tears and feeling the pain but cannot complain.

3.3: Envy الحسد

قَدْ جَعَلَ اللَّهُ لِكُلِّ ذَنْبٍ عُقُوبَةً مُسْتَنْقَلَةً يَتَأَلَمُ لَهَا الْمُذْنِبُ عِنْدَ حُلُولِ أَجْلِهَا فَالشَّارِبُ يَتَأَلَمُ يَوْمَ نَزُولِ الْفَقْرِ وَالسَّارِقُ يَتَأَلَمُ يَوْمَ دُخُولِ السِّجْنِ . أَمَّا الْحَاسِدُ فَعُقُوبَتُهُ حَاضِرَةٌ دَائِمَةٌ. لَا تُفَارِقُهُ سَاعَةٌ وَاحِدَةً. الْحَسَدُ مَرَضٌ مِنَ الْأَمْرَاضِ الْقَلْبِيَّةِ وَلِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الْحَسَدِ أَنْ يَسْلُكَ الْحَاسِدُ السَّبِيلَ الْمَحْمُودَ. لِيَبْلُغَ مَبْلَغَهُ مِنْ تِلْكَ النِّعْمَةِ الَّتِي يَحْسَدُهَا .

Allah has set aside a specific punishment for every sin from which the sinner suffers when the time comes. The drunkard suffers from sickness, the gambler from poverty and the thief from imprisonment. But the punishment of the envious is forever, not leaving him even for one hour! Envy is one of the most fatal heart diseases. Each disease has its own cure. The cure for envy is for the envious to follow the path of the one whom he envies so that he gets his own share of the bounty for which he exhibits envy.

3.4 The wise rat

الْفَأْرُ الذَّكِيُّ
أَرَادَ الْفَيْرَانُ أَنْ تَتَخَلَّصَ مِنَ الْهَرِّ , وَأَنْ تَعْلَقَ فِي عُنُقِهِ جَرَسًا , حَتَّى إِذَا مَشِيَ تَسْمَعُ الْجَرَسَ مِنْ بَعِيدٍ وَتَهْرُبُ . وَكَانَ بَيْنَهُمَا فَارٌّ ذَكِيٌّ إِمُهُ فَرَفَرٌ , فَقَالَ : مَا رَأَيْتُمْ لَوْ فَرَشْنَا الْأَرْضَ بِالصَّمْغِ , وَوَضَعْنَا فَوْقَهَا قِطْعَةَ لَحْمٍ ؟ فَإِذَا حَضَرَ الْهَرُّ لِيَأْخُذَ اللَّحْمَ , يَلْزَقُ بِالصَّمْغِ , فَنَعْلَقُ الْجَرَسَ فِي رَقَبَتِهِ .
فَرَحَتِ الْفَيْرَانُ بِالْحِيلَةِ الْمُدْهِشَةِ , فَدَهْنَتِ الْأَرْضَ بِالصَّمْغِ وَوَضَعَتْ عَلَيْهَا قِطْعَةَ اللَّحْمِ وَوَقَفَتْ مِنْ بَعِيدٍ تَنْتَظِرُ وَصُولَ الْهَرِّ , وَهِيَ مَسْرُورَةٌ لِأَنَّهُ سَيَقَعُ فِي الْفَخِّ .
حَضَرَ الْهَرُّ , وَرَأَى قِطْعَةَ اللَّحْمِ , فَهَجَمَ عَلَيْهَا لِيَأْكُلَهَا , فَلَزَقَتْ أَرْجُلُهُ بِالصَّمْغِ . فَاحْضَرَتِ الْفَيْرَانُ الْجَرَسَ , وَاقْتَرَبَتْ مِنَ الْهَرِّ , وَقَفَرَفَرَفَرَفَرٌ فَوْقَ ظَهْرِهِ لِيَعْلَقَهُ فِي رَقَبَتِهِ .
عَلِقَ فَرَفَرٌ الْجَرَسَ فِي رَقَبَةِ الْهَرِّ , وَوَقَفَتْ الْفَيْرَانُ تَضْحَكُ مِنْ عَدُوِّهَا وَهُوَ يُحَاوِلُ التَّخَلُّصَ مِنَ الصَّمْغِ .
فَكَانَ كُلَّمَا تَحَرَّكَ حَرَكَةً دَقَّ الْجَرَسُ دَقَاتٍ كَثِيرَةً , وَصَاحَتِ الْفَيْرَانُ مَسْرُورَةً , وَهَكَذَا نَجَحَتْ مِنْ شَرِّ الْهَرِّ .

Translation

The wise rat

The rats wanted to free themselves from the (threat of the) rat, and so they planned to tie a bell to its neck so that whenever it walked they could hear the bell from distance and run away.

Among them (the rats) was a wise rat whose name was farfar. It said: What do you think if we could spread gum on the ground and we put a pound of flesh on it? And when the cat arrived to take the flesh it would stick to the gum, and then we would hang the bell on its neck.

The rats were happy for the marvelous trick and they painted the ground with the gum and placed the pound of flesh on it. It (farfar) then stood far away expecting the fall of the cat into it. And it was very happy because it (the cat) would fall into the trap.

The cat arrived, and it saw the flesh. It jumped into it to eat it, and its legs got glued into the gum. Then the rats brought the bell and moved close to the cat. Then farfar climbed to its back to hang the bell on its (cat's) neck.

Farfar hanged the bell on the neck of the cat, and the rats were laughing at their enemy as it was making efforts to free itself from the gum. Every time it made any move then the bell rang heavily and the rats got happy. In that way they got freedom from the threat of the cat.

You have been able to go through some other Arabic texts translated into English language. In this unit, four passages were presented to complement the ones earlier presented. It is believed that students must have been well informed about what translation means and what benefits it can bring to man's development. In our subsequent lessons attention will be shifted to other items that are related to Arabic grammar.

5.0 Summary

In the lesson above, four different Arabic passages and their English translations were presented for students to read through. The passages were on women dignity, envy, mercy and freedom, which are all topics important to human development. We believe students would have learnt a lot from the passages.

6.0 Tutor marked Assignment

Copy the Arabic texts on envy and mercy and then translate them into English language using your own wordings.

7.0 References / Further Readings

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SELECT TERMINOLOGIES, POETS

Unit 1: Arabic Grammatical Terminologies translated into English

Unit 2: Abbreviations

Unit 3: Passage on Jarīr, Al-Farazdaq and Al-Akhṭal

Unit 4: The *Mu‘allaqāt*

Unit 1: ARABIC GRAMMATICAL TERMINOLOGIES TRANSLATED INTO ENGLISH

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1 Grammatical terms and their Arabic equivalents.

4.0 Conclusion

5.0 Summary

6.0 Tutor marked Assignment

7.0 References / Further Readings

1.0 Introduction

In our earlier lessons, attention had been on translation of some Arabic passages into English language. In doing this, some stories and useful topics were selected which, apart from the knowledge of translation we intend to pass onto students, also contain moral lessons that can improve the lives of man. In the following lesson however, attention is being shifted into looking at some Arabic grammatical terms and their English equivalents.

2.0 Objectives

At the end of this unit you should be able to

- Render the Arabic grammatical terms into their equivalents in English language.

3.1 Grammatical Terms

المُصْطَلَحَاتُ النَّحْوِيَّةُ

| | |
|--|-----------------------|
| Specification / <i>particularization</i> | إِخْتِصَاصٌ |
| Sisters of “Except” | أُخْوَاتُ إِلَّا..... |
| Sisters of “Indeed” | أُخْوَاتُ إِنَّ |
| Sisters of “To be about to” | أُخْوَاتُ كَادَ |
| Sisters of “To be” | أُخْوَاتُ كَانَ |
| Sisters of “Not” | أُخْوَاتُ مَا |
| Incorporation/ <i>Assimilation</i> / | إِدْغَامٌ |
| Article/ <i>Particle</i> / | أَدَاةٌ |
| Article of exclusion / <i>of exception</i> | أَدَاةٌ اسْتِثْنَاءٌ |
| Article of interrogation / <i>Idem</i> / | أَدَاةٌ اسْتِفْهَامٌ |
| Article of elision / <i>Apocopate, jussive</i> / | أَدَاةٌ جَزْمٌ |
| Article of condition / <i>Idem</i> / | أَدَاةٌ شَرْطٌ |
| Article of annulment | أَدَاةٌ نَسْخٌ |
| Article of negation / <i>Idem</i> / | أَدَاةٌ نَفْيٌ |
| Connection | إِرْتِبَاطٌ |
| Renewal/ <i>Inception</i> / | إِسْتِثْنَاءٌ |
| Exclusion/ <i>Exception</i> / | إِسْتِثْنَاءٌ |
| Complete exclusion | إِسْتِثْنَاءٌ تَامٌ |
| Noun of instrument / <i>Idem</i> / | إِسْمُ آلَةٍ |



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| | |
|--|----------------------------|
| Stationary, rigid / | إِسْمٌ جَنْسٌ |
| Annexation/ <i>Prothesis</i> / | إِسْمٌ جَامِدٌ |
| Declension/ <i>inflection, parsing, syntax</i> / | إِصَافَةٌ |
| Defection | إِعْرَابٌ |
| Exhortation/ <i>instigation, incitation</i> / | إِعْلَالٌ |
| Five verbs | إِعْرَاءٌ |
| Meeting of two quiescent | أَفْعَالُ خَمْسَةٍ |
| Imperative/ <i>Idem</i> / | إِلْتِقَاءُ السَّاكِنَيْنِ |
| Inclination/ <i>Deflection</i> / | أَمْرٌ |
| Structure/ <i>Un-inflectedness, indeclinability</i> / | إِمَالَةٌ |
| Structure of the noun / <i>Constructed state of</i> | بِنَاءٌ |
| Structure of the verb / <i>Invariability</i> | بِنَاءُ الْأِسْمِ |
| Feminization/ <i>Idem</i> / | بِنَاءُ الْفِعْلِ |
| Quiescence/ <i>Rest, pause</i> / | تَأْنِيثٌ |
| Complete conjugation | تَسْكِينٌ |
| Incomplete conjugation | تَصْرِيفٌ تَامٌ |
| Variability/ <i>Conjugation, declension, etymology</i> / | تَصْرِيفٌ نَاقِصٌ |
| Variability of the noun | تَصْرِيفٌ |
| Conjugation of the verb / <i>idem</i> / | تَصْرِيفُ الْأِسْمِ |
| Diminution/ <i>Idem</i> / | تَصْرِيفُ الْفِعْلِ |
| Astonishment/ <i>Surprise, wonder</i> / | تَصْغِيرٌ |
| | تَعْجَبٌ |



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| | |
|--|---------------------|
|ance / | توكيد |
| Follower/Appositive, sequence / | تابع |
| Firmness of noun / Fixedness / | ثبوتُ التَّوْن |
| Reduction of the noun / Genitive of | جَرُّ الْأِسْم |
| Elision/Apocopate, jussive / | جَزْم |
| Genus/ <i>Generic</i> / | جُنْس |
| Answer to the condition / Apodosis of the protasis / | جَوَابُ الشَّرْطِ |
| Permissibly | جَوَازًا |
| Eliding or active element of elision | جَازِم |
| Insert/ <i>Stationary, aplitic, primitive, rigid</i> / | جَامِد |
| Elimination/Suppression / | حَذَف |
| Predicate/ Enunciative, attribute / | خَبَر |
| Quadrilateral/Idem / | رُبَاعِي |
| Regularity of the noun / Subject case of the noun | رَفْعُ الْأِسْم |
| Regularity of the verb / Indicative of the verb/ | رَفْعُ الْفِعْل |
| In replacement | سَدَّ مَسَدَّ |
| Quasi-sentence [quasi-proposition] | شِبْهُ جُمْلَةٍ |
| Sound [<i>Regular, normal. Perfect</i>] | صَحِيح. |
| Morphology [<i>Idem</i>] | صَرَف |
| Similar quality [Assimilate epithet] | صِفَةٌ مُشَبَّهَةٌ |
| Bond of conjunction [<i>Relative antecedent</i>] | صِلَّةُ الْمَوْصُول |
| Concerned by the status [<i>Subject of state</i>] | صَاحِبُ الْحَال |



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| | |
|---|-------------------------|
| | ضَمِيرٌ |
| Connected personal [<i>Affixed pronoun</i>] | ضَمِيرٌ مُتَّصِلٌ |
| Separated personal [<i>Isolated, detached pronoun</i>] | ضَمِيرٌ مُنْفَصِلٌ |
| Circumstantial noun [<i>Adverb, preposition</i>] | ظَرْفٌ |
| Circumstantial of time [<i>Adverb of time</i>] | ظَرْفُ زَمَانٍ |
| Numeral [<i>Number</i>] | عَدَدٌ |
| Cardinal numeral | عَدَدٌ أَصْلِيٌّ |
| Ordinal numeral [<i>Number of gradation</i>] | عَدَدٌ تَرْتِيبِيٌّ |
| Knotted numeral [<i>Decimal number</i>] | عَدَدٌ عُقُودٌ |
| Composite numeral [<i>Idem</i>] | عَدَدٌ مُرَكَّبٌ |
| Attraction [<i>Apposition, coupling, syndesis</i>] | عَطْفٌ |
| Explicative attraction [<i>syndetic apposition</i>] | عَطْفٌ بَيَانٌ |
| Coordinating attraction [<i>Connection of sequence</i>] | عَطْفٌ نَسْقٍ |
| Knotted numeral [<i>Decimal</i>] | عُقُودٌ |
| Defect | عِلَّةٌ |
| Question mark [<i>Idem</i>] | عَلَامَةٌ اسْتِفْهَامٍ؟ |
| Sign of declension | عَلَامَةٌ إِعْرَابٍ |
| Quotation marks [<i>Idem</i>] | عَلَامَةُ اقْتِبَاسٍ |
| Dash [<i>Idem</i>] | عَارِضَةٌ |
| Complete verb [<i>Absolute verb</i>] | فِعْلٌ تَامٌ |
| Trilateral verb [<i>Idem</i>] | فِعْلٌ ثَلَاثِيٌّ |
| Inert verb [<i>Aplastic, primitive, unipersonal</i>] | فِعْلٌ جَامِدٌ |



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| | |
|--|-------------------------|
| Structured verb [<i>Invariable verb</i>] | فِعْلٌ لَّازِمٌ |
| Defective verb [<i>Weak, infirm, unsound, glide</i>] | فِعْلٌ مَبْنِيٌّ |
| Declined verb [<i>Inflected verb</i>] | فِعْلٌ مُعْتَلٍ |
| Known verb [<i>Active verb</i>] | فِعْلٌ مَعْلُومٌ |
| Comma [<i>Idem</i>] | فَاصِلَةٌ |
| Agent [<i>Verbal subject</i>] | فَاعِلٌ |
| In place of | فِي مَحَلِّ |
| Filiations [<i>Surname</i>] | كُنْيَةٌ |
| Mixed defective | لَفِيفٌ |
| Mixed separated | لَفِيفٌ مَفْرُوقٌ |
| Mixed joint | لَفِيفٌ مَقْرُونٌ |
| By impossibility | لِلتَّعَذُّرِ |
| Because of heaviness | لِلثَّقَلِ |
| It has its place | لَهُ مَحَلُّهُ |
| Remained behind | مُؤَخَّرٌ |
| Confirmed [<i>Corroborative</i>] | مُؤَكَّدٌ |
| Feminine [<i>Idem</i>] | مُؤَنَّثٌ |
| Vocalized [<i>Mobile</i>] | مُحَرَّكٌ |
| Complete variable | مُنْصَرَفٌ تَامٌ |
| Incomplete variable | مُنْصَرَفٌ غَيْرُ تَامٍ |
| Connected [<i>Attached, conjunctive, affixed</i>] | مُنْصَلٍ |



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| | |
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| Nouns with reduced ending | مَتَعَجَّب |
| With elide ending [<i>Apocopate, jussive</i>] | مَجْرُورَات |
| Ignored [<i>Passive</i>] | مَجْزُومٌ |
| Extension [<i>Prolongation, crasis, elongation</i>] | مَجْهُول |
| Masculine [<i>Idem</i>] | مَدٌّ |
| With regular ending [<i>Subject case indicative</i>] | مُدَكَّر |
| Derived nouns | مَرْفُوعٌ |
| Original noun [<i>Noun of action, infinitive</i>] | مُسْتَفَاعَات |
| Doubled [<i>Geminate, deaf</i>] | مَصْدَر |
| Defective [<i>Weak, infirm, glide, abnormal</i>] | مُضَاعَفٌ |
| Declined [<i>Inflected</i>] | مُعْتَل |
| Definite [<i>Determinate</i>] | مُعْرَب |
| Absolute patient [<i>Cognate accusative</i>] | مَعْرِفَة |
| Concomitant patient [<i>Object of accompaniment</i>] | مَفْعُولٌ مُطْلَق |
| With shortened ending [<i>Abbreviated, brief</i>] | مَفْعُولٌ مَعَهُ |
| Attached | مَقْصُور |
| Attached to the radical | مُلْحَق |
| Attached to the five verbs | مُلْحَقٌ بِالْأَصِيلِ |
| Attached to the intact plural | مُلْحَقٌ بِالْأَفْعَالِ الْخَمْسَةِ |
| Nouns with open ending | مُلْحَقٌ بِالْجَمْعِ السَّالِمِ |
| Negative [<i>Idem</i>] | مَنْصُوبَات |
| | مُنْفَى |

| | |
|---|----------------------------|
|breviated] | مَنْقُوصٌ |
| Modulated [<i>With nunation, with tanwin</i>] | مَنْوُنٌ |
| Called [<i>Vocative</i>] | مُنَادَى |
| Qualified [<i>Idem</i>] | مَوْصُوفٌ |
| Conjunctive noun [<i>Idem</i>] | مَوْصُولٌ |
| Lamentation | نُدْبَةٌ |
| Call [<i>Vocative, apostrophe</i>] | نِدَاءٌ |
| Relation [<i>Idem</i>] | نِسْبَةٌ |
| Descriptive [<i>Epithet, qualificative, adjective</i>] | نَعْتٌ |
| Real descriptive [<i>Proper adjective</i>] | نَعْتٌ حَقِيقِي |
| Occasional descriptive [<i>Connected qualificative</i>] | نَعْتٌ سَيِّئِي |
| Pro-agent [<i>Subject of the passive, apparent</i>] | نَائِبِ فَاعِلٍ |
| Absolute Pro-patient | نَائِبِ مَفْعُولٍ مُطْلَقٍ |
| Annuler [<i>Auxiliary</i>] | نَاسِخٌ |
| Alphabetical [<i>Idem</i>] | هَجَائِي |
| <i>Hamzah of rupture</i> [<i>Stable, disjunctive</i>] | هَمْزَةٌ قَطْعٌ |
| <i>Hamzah of liaison</i> [<i>of union, conjunctive</i>] | هَمْزَةٌ وَصْلٌ |

4.0 Conclusion

To know the terminologies available in one particular language and their equivalents in many other languages will go a long way to assist in translating one language to another. In the lesson above, many grammatical terms in Arabic and their English equivalents were discussed.

In this unit, grammatical terms that are very necessary for translation between Arabic and English languages were listed for students to learn. Translation from Arabic to English has been the style in the past; the next lesson shall focus translations from English to Arabic.

6.0 Tutor marked Assignment

Write the Arabic equivalents of the following grammatical terms:

Specification Sisters of “Except” Sisters of “Indeed” Sisters of “To be about to” Sisters of “To be” Sisters of “Not”

7.0 References / Further Readings

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1 Definition and importance of Abbreviation
 - 3.2 Abbreviated words and their meanings
 - 3.2 Some words and their translations
- 4.0 Conclusion
- 5.0 Summary
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1.0 Introduction

Many passages have been presented in the previous units to explain how translation from one language to another especially English to Arabic and vice versa, is done. Our attention in this unit will be focused on abbreviation and how necessary they are in the art of translation.

2.0 Objective

At the end of the lesson, students should be able to:

- Define abbreviation
- Explain the importance of abbreviation
- Give the full meanings of some abbreviated words
- Translate some Arabic words to English

3.0 Main Content

Abbreviation is a shortened form of a word or a group of words. An abbreviation is used in writing to save time and space. Some abbreviations are also used in speaking.

Abbreviations often are made by taking the first letter of a word, or the first letters of each important word in a group and writing it as a capital followed by a period. For example **P.B.** stands for **post Box** and **A.R.E.** for **Arab Republic of Egypt**.

Sometimes, the first letter is printed as a small letter followed by a period as in the case of **b.** for **born** and **d.** for **died**.

rd are also added. Thus **kg.** means **kilogram** and **km.**

Sometimes an abbreviation made from the initial letters or syllables of a group of words spells out a word, such as **NATO** for **North Atlantic treaty organization**, and **ARAC** for **ARAB Research & Administration Centre**. Such abbreviations are not followed by a period.

In the case of many Latin phrases still in common use, only the first letter of each word in the phrase is used. For example, **n.b.** stands for **nota bene (notice well)** and **i.e.** for **id est (that is)**. An exception to this rule is **etc.**, used for **etcetera (and others)**.

Almost any book that uses a great many abbreviations will give a list of those used and their meanings.

Here you find a list of abbreviations often used in English.

اختصار

الْاِخْتِصَارُ هُوَ صُورَةٌ مُخْتَزَلَةٌ لِكَلِمَةٍ أَوْ لِمَجْمُوعَةٍ مِنَ الْكَلِمَاتِ . وَيُسْتَعْمَلُ الْاِخْتِصَارُ فِي الْكِتَابَةِ اقْتِصَادًا فِي الْوَقْتِ أَوْ الْمِسَاحَةِ . وَبَعْضُ الْاِخْتِصَارَاتِ تُسْتَعْمَلُ أَيْضًا فِي الْكَلَامِ .

وَيَتِمُّ الْاِخْتِصَارُ عَالِبًا بِأَخْذِ الْحَرْفِ الْأَوَّلِ مِنَ الْكَلِمَةِ , أَوْ الْحُرُوفِ الْأُولَى مِنْ كُلِّ كَلِمَةٍ مُهِمَّةٍ مِنْ مَجْمُوعَةِ الْكَلِمَاتِ , وَتُكْتَبُ (بِالْحُرُوفِ الْكَبِيرَةِ فِي الْاِنْجِلِيزِيَّةِ) , وَيَتَّبَعُ كُلَّ حَرْفٍ مِنْهَا نُقْطَةٌ . مِثْلُ ص.ب. اِخْتِصَارًا لِعِبَارَةِ ((صُنْدُوقُ بَرِيدٍ)) , وَ ج.م. ع. اِخْتِصَارًا لِاسْمِ (جُمْهُورِيَّةِ مِصْرَ الْعَرَبِيَّةِ)

وَيُكْتَبُ الْحَرْفُ الْأَوَّلُ أحيانًا (بِحَرْفٍ صَغِيرٍ فِي الْاِنْجِلِيزِيَّةِ), تَتَّبَعُهُ نُقْطَةٌ , مِثْلُ و. اِخْتِصَارًا لِكَلِمَةِ (وَلَدٌ) , وَ ت . اِخْتِصَارًا لِكَلِمَةِ (تُوفَى) .

وَفِي بَعْضِ الْأَحْيَانِ تُضَافُ أَيْضًا حُرُوفٌ أُخْرَى مِنَ الْكَلِمَةِ .فَتَعْنِي (كَجَم) كِيلُو جَرَامًا , وَتَعْنِي (كَم) كِيلُومِثْرًا .

وَيَتَكُونُ الْاِخْتِصَارُ فِي بَعْضِ الْأَحْيَانِ مِنَ الْحُرُوفِ الْأُولَى مِنْ مَجْمُوعَةِ الْكَلِمَاتِ أَوْ مَقَاطِعِهَا , بِحَيْثُ تَكُونُ كَلِمَةً , مِثْلُ (ناتو) لِمُنْظَمَةِ حِلْفِ شِمَالِ الْأَطْلَسِي , (أراك) عَنْ الْاِسْمِ الْاِنْجِلِيزِي لِلْمَرْكَزِ الْعَرَبِيِّ لِلْبَحْثِ وَالْإِدَارَةِ . وَحُرُوفٌ مِثْلُ هَذِهِ الْاِخْتِصَارَاتِ لَا تَتَّبَعُ عَادَةً بِنُقْطَةٍ .

وَفِي حَالَةٍ كَثِيرٍ مِنَ الْعِبَارَاتِ اللَّاتِينِيَّةِ الَّتِي لَا تَزَالُ تُسْتَعْمَلُ , يُؤْخَذُ الْحَرْفُ الْأَوَّلُ وَحْدَهُ مِنْ كُلِّ كَلِمَةٍ . (وَالْأَمْثَلَةُ أَذْنَاهُ مُبَيَّنَّةٌ فِي الْأَصْلِ الْاِنْجِلِيزِي .

وَالْكِتَابُ الَّذِي يُسْتَعْمَلُ فِيهِ كَثِيرٌ مِنَ الْإِخْتِصَارَاتِ يُقَدَّمُ عَادَةً بَيَانًا بِهَا مَا
وَتَجِدُ فِيمَا يَلِي بَيَانًا بِالْإِخْتِصَارَاتِ الَّتِي تُسْتَعْمَلُ كَثِيرًا فِي الْإِنْجِلِيزِيَّةِ .

First class; excellent

مِنَ الطَّرَازِ الْأَوَّلِ. فَائِقُ الْجَوْدَةِ

Abbreviated; abbreviation

إِخْتِصَار

Alternating current

تَيَّارٌ مُتَرَدِّدٌ، مُتَقَطِّعٌ

Acre

فَدَانُ (الْجِلْزَى = . مِثْرًا مُرَبَّعًا)

Before food (Lat. ante cibum)

قَبْلَ الْأَكْلِ (لِلدَّوَاءِ)

Account

حِسَابُ

Academy

أَكَادِمِيَّةٌ

In the year of our lord (Latin, Anno Domini)

بَعْدَ مِيلَادِ الْمَسِيحِ

Advertisement

إِعْلَانٌ

Adjective

صِفَةٌ (فِي النَّحْوِ)

At one's pleasure (Latin, and libitum)

كَمَا يُرِيدُ

Administration

إِدَارَةٌ

Adverb

ظَرْفُ الزَّمَانِ أَوْ الْمَكَانِ؛ الْحَالُ (فِي النَّحْوِ)

Agriculture

زِرَاعَةٌ

Agent

وَكِيلٌ ؛ مَنْدُوبٌ

Algebra

عِلْمُ الْجَبْرِ

Altitude

إِرْتِفَاعٌ (عَنْ مُسْتَوَى سَطْحِ الْبَحْرِ)

Before midday, antemeridian (Latin ante meridiem)

قَبْلَ الظُّهْرِ

Ampere

أَمْبِير

Amount

مَبْلَغ

Anatomical

تَشْرِيحِي

Anatomist

طَبِيبُ تَشْرِيح

Anatomy

التَّشْرِيح

Anonymous

دُونِ اسْمٍ ؛ عَقْلَ مِنَ التَّوَقِّيع

Answer

إِجَابَة

Associated press

أَسُو شِيَا تَد بَرَس

Approximately

تَقْرِيْبًا

April

إِبْرَيْل , نَيْسَان

Archaic

قَدِيم ؛ مَهْجُورٌ لِقَدَمِهِ

Architecture

هَنْدَسَة مِعْمَارِيَّة

Arab republic of Egypt

جُمْهُورِيَّة مِصْرَ الْعَرَبِيَّة

Arithmetic

عِلْمُ الْحِسَاب

Article

مَادَّة ؛ فُقْرَة ؛ مَقَال

Anglo-Saxon

أَنْجَلُو سَكْسُونِي

Association

إِتْحَادٌ ؛ رَابِطَة

Assistant

مُسَاعِدٌ

Attorney

General attorney

August

Avenue

Average

Avoirdupois

Atomic weight

Absent without leave

عِلْمُ الْفَلَكِ

وَكَيْلُ مَقْضٍ - وَكَيْلُ دَعْوَى

الْمُدَّعَى الْعَامِ

أَغْسُطُسْ , آب

شَارِعُ رَئِيسِي

مُتَوَسِّطٌ

أَفُودَرِبُو (نِظَامُ أَوْزَانِ إِنْجِلِيزِي وَأَمْرِيكِي)

الْوِزْنُ الذَّرِي

تَغِيْبٌ مِنْ غَيْرِ إِذْنٍ

B

Born

Bachelor of Arts

Latin, baccalaureus arium

Balance

British broadcasting corporation

Before Christ

Belgium. the Netherlands

and Luxembourg

مِنْ مَوَالِيدِ

بَكَالُورِيُوسُ فِي الْفُنُونِ وَالْأَدَبِ

وِزْنٌ ؛ مِيزَانٌ

دَارُ الْإِذَاعَةِ الْبَرِيطَانِيَّةِ

قَبْلَ الْمَسِيحِ ؛ قَبْلَ الْمِيلَادِ

دَوْلُ الْبِيْلُوِكِسِ (إِتْحَادُ مَكُونُ مِنْ بَلْجِيكَا وَهَوْلَانْدَه

وَلُو كَسِمْبُرْج

حَرْفُ سَمِيكَ؛ سُود

Bible biblical

الْكِتَابُ الْمُقَدَّسُ الْإِنْجِيلُ

Bibliographer

عَارِفِ بِلْعَمِ الْمَكْتَبَاتِ

Bibliography

عِلْمُ الْمَكْتَبَاتِ

Biographical

خَاصٌ بِالسَّيْرِ وَالتَّرَاجِمِ

Biography

سِيرَةُ ؛ تَرْجَمَةُ شَخْصِيَّةٍ

Bank

مَصْرَفٌ (بَنْك)

Book

كِتَابٌ

Bill of lading

بُولِيصَةُ شَحْنُ بَحْرِي

Building

مَبْنَى ؛ عِمَارَةٌ

Boulevard

شَارِعُ تَحْقُفِ الْأَشْجَارِ

Botanical

خَاصٌ بِعِلْمِ النَّبَاتِ

Botany

عِلْمُ النَّبَاتِ

Boiling point

دَرَجَةُ الْغَلْيَانِ

Brigadier-general

لَوَاءَ (رُتْبَةُ عَسْكَرِيَّةٍ)

Bachelor of Science

إِخْوَان

بَكَالُورِيُوس فِي الْعُلُوم

Boy scouts

جَوَالَة ؛ كَشَافَة

British thermal unit

الْوَحْدَة الْحَرَارِيَّة الْبُرِيطَانِيَّة

Bushel

بُوشَلْ (مِكْيَال انْجِلِيزِي = مِنْ الثَّرَات)

Blessed Virgin Mary

مَرِيَم الْعَذْرَاء الْمُبَارَكَة

C

Centigrade

سَنْتِجْرَاد

Cent

سَنْتْ (جُزْءٌ مِنْ مَائَة - جُزْءُ الدُولَار)

Century

قَرْنٌ ؛ مَائَة عَام

Chapter

بَابُ (فِي كِتَاب) ؛ فَصْلٌ

About (Latin circa)

نَحْو ؛ حَوَالِي

Calorie

كَالُورِي ؛ وَحْدَة الْحَرَارَة

Captain

نَقِيبُ (يُوزَبَاشِي) ؛ رَئِيسُ فِرْقَة رِيَاضِيَّة ... الخ .

Cardinal

كَارْدِينَال

Catalogue

كَتَالُوج

Catholic

كَاثُولِيكِي

Cavalry

فُرْسَانُ ؛ سِلَاحُ الْفُرْسَانِ

Cubic centimeter

سَنْتِيْمِيْتَر مُكْعَبُ ؛ سَم

Celtic

سَلْتِي ؛ كَاتِي (شَعْبٌ هِنْدُو أَوْرُبِي)

Celsius

دَرَجَةُ الْحَرَارَةِ الْمَنَوِيَّةِ (بِاسْمِ صَاحِبِهَا)

Centigrade

سَنْتِيْجْرَاد ؛ دَرَجَةُ الْحَرَارَةِ الْمَنَوِيَّةِ

Compare (Latin confer)

قَارَنُ - وَأَزَنُ

Chaplain

قُسُ ؛ رَاعِي كَنِيسَةٍ خَاصَّةٍ

Central intelligence agency

مَرْكَزُ الْمُخَبَّرَاتِ الْأَمْرِيكِيَّةِ

Centimeter

سَنْتِيْمِيْتَر

Commercial

تُجَارِي

Company

شَرَكَة

County

وَلَايَة , مُقَاطَعَة ؛ إِقْلِيم

Care of

لَدَى , أَوْعِيَاة , أَوْعَايَة , أَوْطَرَفُ فُلَان

Cash on delivery

الدَّفْعُ عِنْدَ الْإِسْتِلَامِ

Colonel

عَقِيدُ (أَمِيرَ الْإِي)

Colony

مُسْتَعْمَرَة

Column

عَمُودُ

Collection

مَجْمُوعَة

College

كُلِّيَّة

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Co-operative

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Creditor

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مُقَارَن ؛ نِسْبِي

قَارَن ؛ وَازَن

مُرَكَّب

ضِدُّ . نَقِيضُ

حَرْفُ عَطْف

مُحْتَوَيَاتُ الْكِتَاب

يُتْبَعُ ؛ الْبَقِيَّةُ فِي صَفْحَةٍ ...

تَعَاوُنِي

دَيْن ؛ قَيْدٌ لِحِسَاب

دَائِن

الْوَقْتُ الْمَرْكَزِي الْمُوَحَّد

مَرْكَز

مُكْعَب

سَنْتِمِيتَرُ مُكْعَبُ ؛ سَم

قَدَمُ مُكْعَبَةٍ

بُوصَةُ مُكْعَبَةٍ

هُنْدِ رَدْوِيْتْ (قِنْطَارُ اِنْجِلِيزِي = رَطْلًا اِنْجِلِيزِيَا = كَجَم)

D

| | |
|----------------------------------|---|
| Penny Latin denarius | بَنَس |
| Died | تُوفِي |
| Repeat from the beginning | أَعِدْ ؛ أَرْجُو الْأَعَادَةَ |
| Talieu ad capo | مِنْ الْبَدْءِ (مُصْطَلَحٌ مُوسِيقِي) |
| Direct current | تَيَّارٌ مُسْتَمِر |
| Doctor of dental surgery | دَكْتُورُ جِرَاحَةِ أَسْنَان |
| Dichlorodiphenyltrichloroethane | د. د. ت. ؛ مُبِيدُ حَشَرِي |
| December | دَيْسَمْبَر، كَانُونُ أَوَّل |
| Democratic | دِيمُو قَرَاطِي |
| Department | إِدَارَةٌ ؛ مَصْلَحَةُ فَرْع ؛ قِسْم |
| Diameter | قَطْرُ (الدَّائِرَةِ) |
| Dictionary | مُعْجَم ؛ قَامُوس |
| Ditto the same | الشَّيْءُ نَفْسُهُ. شَرَحَهُ |
| Dozen | دُسْتَجَةٌ ؛ دُوزِينَةٌ ؛ مَجْمُوعَةٌ أَوْ وَحْدَةٌ مِنْ إِثْنَى عَشَرَ |
| Doctor | دَكْتُور |
| Doctor of science | دَكْتُور فِي الْعُلُوم |
| Daylight saving time | التَّوَقُّيتُ الصَّيْفِي |
| God willing (Latin), Deo volente | بِمَشِيئَةِ اللَّهِ |

You will see that abbreviation of words is not peculiar to any particular language but cut across all languages. It is used as a shortened form of any word it represents. Abbreviation is good as it saves time and space. When a word is abbreviated, it is believed that the reader of such abbreviation must have been familiar with it or else the message it intends to convey may be misunderstood.

5.0 Summary

The lesson in this unit has been on the definition, importance and the usage of abbreviation. Some abbreviated words and their full meanings were presented and some words were equally translated from Arabic to English language.

6.0 Tutor marked Assignment

Write ten abbreviated English words and ten abbreviated Arabic words and what they represent.

7.0 References / Further Readings

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 - 3.1 Jarīr, al-Farazdaq and al-Akhṭal
- 4.0 Conclusion
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- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 Introduction

We have translated from Arabic to English in our earlier lessons. It is equally necessary to translate from English to Arabic to balance the students' understanding on the two languages. This is exactly what we intend to do in this unit. Students will be taken through some passages in English language which are subsequently translated into Arabic language. Okay let's go.

1.0 Objective

At the end of this unit, students should be able to:

- Translate some English passages to Arabic

3.0 Main content

3.1 Jarīr, al-Farazdaq and al-Akhṭal

They are among the most outstanding poets of the Umayyad period.

They tackled the various subjects of poetry, but their reputation was due to *an-Naqa'id* counter-poems i.e. the poems with which Jarīr and al-Farazdaq, then Jarīr and al-Akhṭal satirized each other.

Al-Akhṭal was a Christian.

Abu 'l-Faraj al-Isfahānī (died 356 A.H. = 966 A. D.) says in his "Book of songs":

There is difference in opinion as to who of them is the best. All contemporaneous poets opposed them but were disgraced and defeated. They (the three poets), however, continued to attack each other. Al-Akhṭal interfered between Jarīr and

of their controversy; he was then an old man who had

Ibn Sallām al-Jumahī (died 231 A. H. = 845 A. D.) says in his book “classes of poets”:

“I asked the fellow of (the tribe of) Asad, the brother of Banū Salāmah, about them (about Jarīr and al-Farazdaq). He answered: the main subjects (literally: the houses) of poetry are four: boasting, eulogy, love and satire. In all these, Jarīr has excelled:

He excelled in boasting with his verse:

If Banū Tamīm (Jarīr’s tribe) were angry with you, you would imagine that all people are angry.

He excelled in eulogy with his verse:

Are not ye the best of those who on camel ride, more open-handed than all in the world beside?

He excelled in satire with his verse:

Cast down eyes (for shame)! For you are of Numayr, no peer of Ka’b not yet Kilāb.

He excelled in erotic poetry with his verse:

The eyes, whose white is so white while its iris is so black, have killed us but have not brought our dead back to life!” (End of quotation)

Of his good poetry is his elegy for his wife, which begins with this verse:

Were it not for shyness, my tears would run down, and I would visit your grave; the beloved ought to be visited.

There is a poem by al-Farazdaq concerning a wolf, of which we cite these two verses:

I called with my fire about midnight a blackish wolf snaking in running, though it was no friend of mine; it came to me.

As it approached, I said: come near, for I and you are partners in my provision!

Eulogizing the Umayyads, al-Akhtal said:

God has given them good fortune with which they triumph. Any other fortune is relatively little and despicable.

tune) has not made them haughty: but if it were
d be arrogant.

They are persistent in hostility until (their enemy) yield to them. But they are the
most clement of people when they have the power.

Arabic Translation

جرير والفرزدق والأخطل

هُمْ مِنْ أْبَرَزَ شُعْرَاءِ الْعَصْرِ الْأَمْوِيِّ.

عَالَجُوا أَعْرَاضَ الشَّعْرِ الْمُخْتَلِفَةِ، وَلَكِنَّهُمْ اسْتَهَرُوا بِالنَّقَائِضِ، وَهِيَ الْقَصَائِدُ الَّتِي تَهَاجَى بِهَا جَرِيرٌ وَالْفَرَزْدَقُ، ثُمَّ
جَرِيرٌ وَالْأَخْطَلُ.

وَكَانَ الْأَخْطَلُ مِنَ النَّصَارَى.

يَقُولُ أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ (الْمُتَوَفَّى سَنَةَ

وَمُخْتَلَفٍ فِي أَيُّهُمْ الْمُتَقَدِّمُ. وَلَمْ يَبْقَ أَحَدٌ مِنْ شُعْرَاءِ عَصْرِهِمْ إِلَّا تَعَرَّضَ لَهُمْ فَافْتَضَحَ وَسَقَطَ وَبَقُوا يَتَصَاوَلُونَ، عَلَى
أَنَّ الْأَخْطَلُ إِنَّمَا دَخَلَ بَيْنَ جَرِيرٍ وَالْفَرَزْدَقِ فِي آخِرِ أَمْرِهِمَا وَقَدْ أَسَنَّ وَنَفَدَ أَكْثَرَ عُمْرِهِ.

وَيَقُولُ ابْنُ سَلَامٍ الْجَمَحِيُّ (الْمُتَوَفَّى سَنَةَ

"وَسَأَلْتُ الْأَسِيدِيَّ أَخَا بَنِي سَلَامَةَ عَنْهُمَا (عَنْ جَرِيرٍ وَالْفَرَزْدَقِ) فَقَالَ: بُيُوتُ الشَّعْرِ أَرْبَعَةٌ: فُخْرٌ وَمَدِيحٌ وَنَسِيبٌ وَجَاءٌ.
وَفِي كُلِّهَا غَلَبَ جَرِيرٌ:

فِي الْفُخْرِ فِي قَوْلِهِ:

إِذَا غَضِبْتُ عَلَيْكَ بَنُو تَمِيمٍ حَسِبْتَ النَّاسَ كُلَّهُمْ غَضَابًا.

وَفِي الْمَدْحِ قَوْلُهُ:

أَلَسْتُمْ خَيْرَ مَنْ رَكِبَ الْمَطَايَا وَأَنْدَى الْعَالَمِينَ بَطُونِ رَاحِ.

وَفِي الْهَجَاءِ قَوْلُهُ:

فَغَضَّ الطَّرْفَ إِنَّكَ مِنْ ثَمِيرٍ فَلَا كَعْبًا بَلَغْتَ وَلَا كِلَابًا.

وَفِي النَّسِيبِ قَوْلُهُ:

إِنَّ الْعُيُونَ الَّتِي فِي طَرْفِهَا حَوَرٌ قَتَلْنَا ثُمَّ لَمْ يُحْيَيْنَا قَتْلَانَا" (أه).

وَمِنْ جَيْدِ شَعْرِهِ مَرِئِيثُهُ لَامْرَأَتِهِ , وَأَوَّلُهَا:

لَوْلَا الْحَيَاءُ لَهَا جَنَى اسْتِعْبَارُ وَلَزُرْتُ قَبْرَكَ وَالْجَبِيبُ يَزَارُ.

وَلِلْفَرَزْدَقِ قَصِيدَةٌ فِي ذَنْبٍ , تَرَوِي مِنْهَا هَذَيْنِ الْبَيْتَيْنِ:

وَأَطْلَسَ عَسَالٍ وَمَا كَانَ صَاحِبًا دَعَوْتُ بَنَارِي مَوْهِنًا فَاتَانِي

فَلَمَّا دَنَا قُلْتُ: اذْنُ دُونِكَ إِنْنِي وَإِيَّاكَ فِي زَادِي لِمُشْتَرَكَا

وَقَالَ الْأَخْطَلُ يَمْدَحُ بَنِي أُمَيَّةَ:

أَعْطَاهُمُ اللَّهُ جَدًّا يُنْصَرُونَ بِهِ لَا جَدًّا إِلَّا صَغِيرٌ بَعْدُ مُحْتَقَرٌ.

لَمْ بَاشَرُوا فِيهِ إِذْ كَانُوا مَوَالِيَهُ وَلَوْ يَكُونُ لِقَوْمٍ غَيْرِهِمْ أَشْرُوا.

شَمَسُ الْعَدَاوَةِ حَتَّى يُسْتَقَادَ لَهُمْ وَأَعْظَمُ النَّاسِ أَحْلَامًا إِذَا قَدَرُوا.

3.2 From the wise sayings of the Prophet

مِنْ أَقْوَالِ الرَّسُولِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ , وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى . فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ , فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ,

وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَبْكُحُهَا , فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ



The Apostle of God (P.B.O.H.) said:

“Works (will be rewarded) only in accordance with the intentions, so each man will receive only according to what he intended. Thus he whose migration (from Mecca to Medina) was for the sake of God and His Apostle (will be rewarded for) a migration for the sake of God and His Apostle, but he whose migration was for the sake of some worldly thing he might gain, or for a wife he might marry, his migration (will be rewarded) according to that for the sake of which he migrated.”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ , وَإِقَامَ الصَّلَاةِ , وَإِيتَاءِ الزَّكَاةِ , وَحَجِّ الْبَيْتِ , وَصَوْمِ رَمَضَانَ .

Translation:

The Apostle of God (P.B.O.H.) said:

“Islam has been built upon five things: testifying that there is only one God and that Muhammad is His Apostle; saying the prayers; giving legal alms; pilgrimage to the House [that is, in Mecca]; and fasting during Ramadan”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ : فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ . فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلُكُمْ : كَثْرَةُ مَسَائِلِهِمْ , وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ .

Translation:

The Apostle of God (P.B.O.H.) said:

“What I have declared forbidden to you, avoid; what I have bidden you do, comply with as far as you are able. What destroyed those [peoples] before you was naught but the number of their questionings and their disagreements with their prophets.”

You have learnt in the above lesson the translation from English to Arabic, of the history of some Pre-Islamic poets and some wise sayings of our noble Prophet. This is to broaden the horizon of students' understanding on translation. It is expected that students should practice on their own, translation into Arabic language of any English text while they should contact their facilitator(s) anytime they encounter any problem.

5.0 Summary

There are a lot to learn from the lives and works of notable poets discussed above. Jarir, Farazdaq and Akhtal as discussed in our lesson above, covered a wide ground in the development of Arabic literature. Prominent among them all is Al-Akhtal who was famous in all aspects of Arabic poetry – boasting, eulogy, love, satire, erotic and elegy. Three *ahādith* of the noble Prophet were equally written in Arabic and translated into English language.

6.0 Tutor marked Assignment

Explain the achievements of Akhtal in the field of poetry

7.0 References / Further Readings

Akram Mu'min (2003) *Al-Istikhdāmu 'ṣ- Ṣahīh lil-Lughati 'l-Injilīziyyah* Cairo, Maktabatu Ibn Sīnā

‘Izzud-Dīn Muhammadun-Najīb (2001) *Qāmusu 's-Siyāhah wa 'l-fanādiq* Cairo, Maktabatu Ibn sīna.

Samīr ‘Awad(1989), *Fannu 't-Tarjamah mina 'l-Injilīziyyah ila 'l – ‘Arabiyyah* Bairut, Lebanon, Dāru 'r-Ratib Al-Jam ‘iyyah.

Shihāṭah Muhammad Shihāṭah (1993) *Al-Qāmūsu 't-Tijārī Al-Hadīth;* Lebanon, Ad-Dāru 'l-Miṣriyyatu 'l- Lubnāniyyah.

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1 The meaning and origin of *Mu‘allaqāt*
 - 3.2 Lives and works of some pre-Islamic poets
 - 3.3 Call of the Cock
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 Introduction

We have translated from Arabic to English in our earlier lessons. It is equally necessary to translate from English to Arabic to balance the students' understanding on the two languages. This is exactly what we intend to do in this unit. Students will be taken through some passages in English language which are subsequently translated into Arabic language. Okay let's go.

2.0 Objective

At the end of the lesson, students should be able to:

- Explain the meaning and origin of *Mu‘allaqāt*
- Discuss the life and work of one of the poets of Al-Mu‘allaqāt

3.0 Main Content

3.1 The meaning and origin of *Mu‘allaqāt*

Al-Mu‘allaqāt, the “Suspended” (poems), is the title of a group of seven long pre-Islamic poems.

The traditional explanation of this title is that pre-Islamic Arabs “hung up” these poems on the Ka‘bah at Mecca, because they considered them their most valuable poetry.

A number of scholars deny the fact that poems were hung up on the Ka‘bah; they believe that they were collected in the Abbasid period by Hammād a `r-Rāwiyah (“the Rhapsodist”) (died 156 A. H. = 773 A. D). (They assume that) when he saw how little men cared for poetry, he collected these seven poems, urged people to study them, and said to them: these are the (poems) of the renown’.

المُعَلَّقاتُ

المُعَلَّقاتُ اسْمُ مَجْمُوعَةٍ مِنْ سَبْعِ قَصَائِدَ جَاهِلِيَّةٍ طَوَّالٍ.

والتفسيرُ التقليديُّ لهذا الاسم أنَّ عَرَبَ الْجَاهِلِيَّةِ "عَلَّفُوا" هَذِهِ الْقَصَائِدَ عَلَى الْكَعْبَةِ فِي مَكَّةَ. لِأَنَّهُمْ كَانُوا يَعْدُونَهَا أَكْظَمَ أَشْعَارِهِمْ قِيَمَةً .

وَمِنْ الْعُلَمَاءِ مَنْ يُكْرِ تَعْلِيْقَ هَذِهِ الْقَصَائِدِ عَلَى الْكَعْبَةِ , وَيَرَى أَنَّهَا جُمِعَتْ فِي الْعَصْرِ الْعَبَّاسِيِّ عَلَى يَدِ حَمَادِ الرَّائِيَةِ (الْمُتَوَفَّى)

وَذَلِكَ أَنَّهُ لَمَّا رَأَى قَلَّةٌ مَنْ يُعْنُونَ بِالشَّعْرِ , جَمَعَ هَذِهِ الْقَصَائِدَ السَّبْعَ , وَحَثَّ النَّاسَ عَلَى دَرْسِهَا , وَقَالَ لَهُمْ: هَذِهِ هِيَ الْمَشْهُورَاتُ.

3.2 Poets of al-Mu'allaqāt

The poets of *al-Mu'allaqāt* are Imru'ū l-Qays, Zuhayr, Tarafah, Labīd, Antarah, Amr ibn Kulthūm and al-Hārith ibn Hillizah.

Imru'ū l-Qays is one of the most proficient of pre-Islamic poets in erotic poetry. Zuhayr is one of their most excellent in wisdom poetry. Zuhayr says in his *Mu'allaqah*;

Whatever nature a man has is revealed, though he may fancy that it is concealed from his fellow men.

I know what is in this day and what was yesterday, but I am blind as to the knowledge of what will tomorrow be.

The Mu'allaqah of Tarafah depicts him as a young man whose soul is full of love for pleasure, though immune with sad wisdom. He says in his *Mu'allaqah*:

O you who blames me for haunting the battle and for attending pleasures! Can you make me immortal?

If you have not the power to ward off my death, let me scatter the wealth in my hand before I die!

He also says:

The injustice of kinsmen is more painful to the man than the blow of an Indian sword.

le was the best of pre-Islamic poets in describing the

Amr ibn Kulthūm was one of the pre-Islamic poets who displayed boastfulness in the strongest terms; he says in his *Mu‘allaqah*.

We have so filled the earth that it is narrow for us, and we also fill sea with our ships!

If a sucking of us is weaned, mighty men prostrate themselves before him!

Arabic Translation

شُعْرَاءُ الْمُعَلَّقَاتِ

وَشُعْرَاءُ الْمُعَلَّقَاتِ هُمْ أَمْرُؤُ الْقَيْسِ , وَزُهَيْرٌ , وَطَرْفَةٌ , وَلَيْدٌ , وَعَنْثَرَةٌ , وَعَمْرُو بْنُ كُلْثُومٍ , وَالْحَارِثُ بْنُ حِلْزَةَ.

وَأَمْرُؤُ الْقَيْسِ مِنْ أَبْرَعَ شُعْرَاءِ الْجَاهِلِيَّةِ غَزَلًا , وَزُهَيْرٌ مِنْ أَبْلَغِهِمْ حِكْمَةً. يَقُولُ زُهَيْرٌ فِي مُعَلَّقَتِهِ:

وَمَهْمَا تَكُنْ عِنْدَ أَمْرٍ مِنْ خَلِيقَةٍ وَإِنْ خَالَهَا تَخْفَى عَلَى النَّاسِ تُعْلَمُ

وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ وَلَكِنِّي عَنْ عِلْمِ مَا فِي غَدٍ عَمِي

وَمُعَلَّقَةُ طَرْفَةٍ تُصَوِّرُهُ شَابًا امْتَلَأَتْ نَفْسُهُ حُبًّا لِلَّهِو , وَإِنْ خَالَطَهَا حِكْمَةٌ حَزِينَةٌ . يَقُولُ فِي مُعَلَّقَتِهِ:

أَلَا أَيُّهَذَا اللَّائِمِيُّ أَشْهَدُ الْوَعَى وَأَنْ أَحْضَرَ اللَّذَاتِ هَلْ أَنْتَ مُخْلِدِي؟

فَإِنْ كُنْتَ لَا تَسْتَطِيعُ دَفْعَ مَنِيَّتِي فَدَعْنِي أَبَادِرْهَا بِمَا مَلَكَتْ يَدِي (تَسْتَطِيعُ = تَسْتَطِيعُ)

وَيَقُولُ أَيْضًا:

وَزَلَمْتُ دَوَى الْقُرْبَى أَشَدَّ مَضَاضَةً عَلَى الْمَرْءِ مِنْ وَقَعِ الْحَسَامِ الْمُهَنْدِ

وَكَانَ عَنْثَرَةٌ مِنْ فُرْسَانَ الْجَاهِلِيَّةِ وَهُوَ أَبْدَعُ شُعْرَاءِ الْجَاهِلِيَّةِ وَصَفَا لِلْمَعَارِكِ الَّتِي يَخُوضُهَا.

وَعَمْرُو بْنُ كُلْثُومٍ مِنْ أَقْوَى شُعْرَاءِ الْجَاهِلِيَّةِ فَخْرًا , يَقُولُ فِي مُعَلَّقَتِهِ :

مَلَأْنَا الْبَرَّ حَتَّى ضَاقَ عَنَّا وَمَاءَ الْبَحْرِ تَمْلُؤُهُ سَفِينَاتَا

إِذَا بَلَغَ الرَّضِيعُ لَنَا فِطَامًا تَخِرُّ لَهُ الْجَبَابِرُ سَاجِدِينَ.

3.3 Call of the Cock

Did you hear the Cock : whenever the dawn appeared and shined
under its auspices it appears : Then the world is filled with clamor
It would say arise oh you the young: And get prepare for the lessons
Verily the noon is bright : and with it the lives are moving fast
O you the little child : When the Cock crows
Then abandon the sleep and rise up : to search for better skill
Everything is contained in the morning time: in it is good fortune and
happiness
The breeze of the early morning exhales : a fragrance that enlivens the
hearts

Arabic Translation

دُعَاءُ الدَّيْكَ

| | |
|-------------------------------|--------------------------------|
| أَسْمِعْتَ الدَّيْكَ إِذْ | طَلَعَ الصُّبْحُ وَلَا حَ |
| فِي حِمَاهُ قَدْ بَدَا | يَمَلَأُ الدُّنْيَا صِيَا حَ |
| قَالَ قَوْمُوا يَا صِبَا رُ | وَاسْتَعْدُّوا لِلدُّرُوسِ |
| إِنَّهُ لَأَحَ النَّهَارُ | وَبِهِ تَسْعَى النَّفُوسُ |
| أَيُّهَا الطِّفْلُ الصَّغِيرُ | عِنْدَمَا الدَّيْكَ يَصِيحُ |
| أَهْجُرِ النَّوْمَ وَقُمْ | وَاسْلُكِ الدَّرَبَ الصَّحِيحَ |
| كُلُّ شَيْءٍ فِي الصَّبَا حَ | فِيهِ خَيْرٌ وَسُرُورُ |
| وَتَسِيمُ الصُّبْحِ فَاحُ | عَابِقًا يُحْيِي الصُّدُورُ |

4.0 Conclusion

As you have seen, some poets like Imru' u l-Qays, Zuhayr, Tarafah, Labīd, Antarah, Amr ibn Kulthūm and al-Hārith ibn Hillizah excelled in the art of poetry in Arabia before Islam. Each of them put down their ideas on various issues of public concern during their

each year were hung on the wall of Ka‘bah and were

5.0 Summary

The focus in the topic just presented is on translation of English passage to Arabic. Three passages were presented here. The first centered on the meaning and origin of al-Mu‘allaqāt, the second one on some of the poets who wrote the Mu‘allaqāt while the third was a short poem that contained an exhortation for little children on the need to make hay while the sun shines. The aim of doing this is for students to take note of the way by which translation from English to Arabic is done.

6.0 Tutor marked Assignment

Write the names of some of the Mu‘allaqāt poets and discuss them.

7.0 References / Further Readings

Hassan Sa‘īd Al-Karamī (1988) *Qāmūsu ‘l-Mugni ‘l- Akbar al-Injlīzī- ‘Arabī*

Bayrūt, Maktabatu Lubnān

‘Izzu d-Dīn Muhammadun-Najīb (2001) *Qāmus Ad-diblumāsiyyah wash-*

shu’ūnu ‘l-khārijīyyah, Cairo, Maktabatu Ibn Sīnā

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