

An Assessment of the Translation of Coherence in Some Prophetic Traditions

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1. Introduction

While much work has been done to assess the translation of the Glorious Qur'an, there is a paucity of research on evaluating the translation of the Prophetic traditions. No study has been conducted, to the best of our knowledge, to assess the translation of coherence in the Prophetic traditions. This is the task for the present study.

The paper sets to examine the problems and difficulties involved in translating aspects of coherence in the Prophetic traditions. It investigates the misrenderings of micro and macrostructures which pose textual problems.

This paper aims at applying van Dijk's (1977, 1980) model of coherence to Muhammad Amin Abu Usamah Al-Arabi bin Razuq's (1999) translation of Riyad-us-Saliheen (رياض الصالحين) and Muhammad Muhsin Khan's (1995) translation of Al-Lu lu Wal-Marjan (اللؤلؤ والمرجان) of some Prophetic traditions to find out how effectively the two aspects of coherence, i.e. microstructure and macrostructure, in the source texts are dealt with and to determine how distant or close to the ST the two translators are.

It is assumed that improper and/or insufficient use of features of coherence by the translator can raise problems in translation if the translator does not take these features into consideration.

The data to be analysed consist of five Prophetic traditions taken randomly from Sahīh Al-Bukhāri (1987) and Sahīh Muslim (n.d.). The analysis of the data is based on Dijk's (1977, 1980) model of coherence

2. Coherence

Coherence is usually contrasted with cohesion. van Dijk (1977: 93) views coherence as a semantic property of discourse. For his part, Landquist (1989 as reported in Niska, 1999:7) regards coherence as a

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general principle for the interpretation of all human activity, verbal or non-verbal.

According to de Beaugrande and Dressler (1981: 20), the deep structure of a text has some conceptual and propositional dependencies. Coherence is the result of these relations. It is like the spirit of a text. Thus, a text without coherence can be cohesive but not alive. In other words, coherence is the way meanings are understood.

Yule (1996: 141) states that coherence is the factor which makes us distinguish connected texts which make sense from those which do not. He adds that coherence is not something which exists in the language, but something which exists in the minds of people. It is people who 'make sense' of what they read or hear. They try to arrive at an interpretation which is in line with their experience of the way the world is (ibid) (See also Hadley, 1995: 3).

Candlin and Widdowson (1999: 4) are of the opinion that coherence is the quality of being meaningful and unified. It is a quality which is necessary for communication and thus for foreign language learning, but which cannot be explained by focusing on the internal grammar of sentences.

Carstens (1997 as reported in Carstens, 2003: 32) contends that coherence is the main component of any form of textual study because if a text is not fully understood one can say that a good text was not produced.

Graesser et al. (2005: 3) point out that coherence refers to the alinguistic conceptual knowledge that interrelates constituents in the discourse such as time, span, causality, goal and agency (See also Finch, 2000:210 and Crystal, 2003: 68).

From the above mentioned views, the following definition can be constructed: coherence is a semantic property of discourse or text referring to covert, deep, implicit and subjective quality whose function is to organize and connect the underlying semantic content of the text.

3. van Dijk's (1977, 1980) Model of Coherence

In this research, van Dijk's (1977, 1980) model of coherence is adopted. This model is mainly semantic. van Dijk (1977: 93) argues that coherence is "a semantic property of discourse based on the interpretation of each individual sentence related to the interpretation of other sentences". Consequently, a proposition will be taken as the basic unit of analysis in order to arrive at the coherence of the text. According to van Dijk (ibid:

21), a proposition is taken in linguistics as the meaning of a declarative sentence and it is viewed in semantics as an object which is assigned a truth-value.

Semantic coherence is obtained by analyzing clauses (propositions) of a text (microstructure) into micropropositions. These micropropositions are mapped onto higher level macropropositions (higher-level macrostructures) by applying semantic macro-rules which include deletion (del.), generalization (gen.) and construction (cons.). These higher-levels or local macrostructures (LM) are mapped onto the highest-level macrostructures (HM) by applying the same recursive rules. The resultant highest-level macrostructures represent the global coherence of the text which defines the topic or theme of the whole discourse, i.e. its global meaning.

According to this model, the surface structure of a discourse is interpreted as a set of propositions. These propositions are ordered by various semantic relations. Some of these relations are explicitly expressed in the surface structure of the text, whereas others are inferred during the process of interpretation via context clues or background knowledge by the reader. The semantic structure of a text can be described at two levels: microstructure and macrostructure. The micro-structure is the local level of discourse. It is the structure of the individual propositions and their relations. That is, the microstructure represents the relations between sequences of clauses (propositions) in actual texts.

The macrostructure, on the other hand, is the global level of a discourse. It describes the discourse as a whole. In other words, the macrostructure represents relations between sets of clauses (propositions) and the global organization of texts (va Dijk, 1980: 52). The two levels are connected in terms of semantic mapping rules called macrorules. According to Kintsch and van Dijk (1978: 65), a text is coherent if its respective clauses and propositions are organized globally at the macrostructural level. Deriving the macrostructural level is the result of different processes since the macrostructure must be implied by the explicit microstructure from which it is derived, first, then propositions in the text base have to be identified. They form proposition sequences, from which the semantic macrostructure of the discourse can be derived. The resultant macrostructure represents the global coherence of the text which defines the topic, theme, or gist of the whole discourse.

4. Propositional Analysis of the Texts

In this section, five Prophetic traditions will be analysed propositionally according to the model adopted in this study. Such a propositional analysis is required in order to arrive at the macrostructure of each text. First of all, each text will be mentioned and then followed by its propositional analysis.

Text 1:

((إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه)).

Al-Bukhari, 1987(vol.1): 1 and Muslim, n.d. (vol.3):1515)(

This tradition consists of one sequence of atomic propositions:

S1:

1. إنما الأعمال بالنيات
2. وإنما لكل امرئ ما نوى
3. فمن كانت هجرته إلى الله
4. و(كانت هجرته إلى) رسوله
5. فهجرته إلى الله
6. و (هجرته إلى) رسوله
7. ومن كانت هجرته إلى دنيا
8. (إلى دنيا) يصيبها
9. أو (كانت هجرته) إلى امرأة
10. (امرأة) ينكحها
11. فهجرته إلى ما هاجر إليه

Text 2:

((إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً)).

Al-Bukhari, 1987(vol.5):2261 and Muslim, n.d. (vol.4): 2012)(

This tradition comprises two sequences of atomic propositions:

S1:

١. إن الصدق يهدي إلى البر
٢. وإن البر يهدي إلى الجنة
٣. وأن الرجل ليصدق
٤. (وإن الرجل ليصدق) حتى يكتب صديقاً
٥. (وإن الرجل ليصدق حتى يكتب) عند الله (صديقاً)

S2:

١. وإن الكذب يهدي إلى الفجور
٢. وإن الفجور يهدي إلى النار
٣. وإن الرجل ليكذب
٤. (وإن الرجل ليكذب) حتى يكتب كذابا
٥. (وإن الرجل ليكذب حتى يكتب) عند الله كذابا

Text 3:

((دعوني ما تركتكم: إنما أهلك من كان قبلكم كثرة سؤالهم واختلافهم على أنبيائهم، فإذا نهيتكم عن شئ فاجتنبوه، وإذا أمرتكم بشيء فأتوا به ما استطعتم)).

(Al-Bukhari, 1987(vol.6):2658 and Muslim, n.d.(vol.2):975)

This tradition consists of one sequence of atomic propositions:

S1:

١. دعوني
٢. (دعوني) ما تركتكم
٣. إنما أهلك من كان قبلكم كثرة سؤالهم
٤. (وأهلكهم) اختلافهم على أنبيائهم
٥. فإذا نهيتكم عن شئ
٦. (إذا نهيتكم عن شئ) فاجتنبوه
٧. وإذا أمرتكم بشيء
٨. (إذا أمرتكم بشيء) فأتوا به
٩. (فأتوا به) ما استطعتم

Text 4:

((المسلم أخو المسلم، لا يظلمه، ولا يسلمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله بها كربة من كرب يوم القيامة، ومن ستر مسلما ستره الله يوم القيامة)).

(Al-Bukhari, 1987 (vol.2): 862 and Muslim, n.d.(vol.4): 1996)

This Tradition comprises one sequence of atomic propositions:

S1:

١. المسلم أخو المسلم
٢. لا يظلمه
٣. ولا يسلمه
٤. من كان في حاجة أخيه
٥. (ومن كان في حاجة أخيه) كان الله في حاجته
٦. ومن فرج عن مسلم كربة
٧. (من فرج عن مسلم كربة) فرج الله عنه بها كربة

.٨	(فرج الله عنه بها كربة) من كرب يوم القيامة
.٩	ومن ستر مسلما
.١٠	(من ستر مسلما) ستره الله
.١١	(ستره الله) يوم القيامة

Text 5:

((استوصوا بالنساء خيراً، فإن المرأة خلقت من ضلع، وإن أعوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج، فاستوصوا بالنساء خيراً)).

Al-Bukhari, 1987(vol.3):1212 and Muslim, n.d.(vol.2): 1090)(

This tradition contains one sequence of atomic propositions:

S1:

.١	استوصوا بالنساء
.٢	(استوصوا بالنساء) خيراً
.٣	فإن المرأة خلقت من ضلع
.٤	وإن أعوج ما في الضلع أعلاه
.٥	فإن ذهبت تقيمه
.٦	(وإن ذهبت تقيمه) كسرته
.٧	وإن تركته
.٨	(إن تركته) لم يزل أعوج
.٩	فاستوصوا بالنساء
.١٠	(استوصوا بالنساء) خيراً

6. Macrostructures in the Data

It has been mentioned that macrostructures represent the main idea, i.e. the global meaning, of texts. Put differently, macrostructures account for the global coherence of texts, which is also known as the theme, idea, topic, upshot or gist of a text or part of it. The macrostructure of a text is derived from generalization of the microstructural propositions (clauses) and deletion of irrelevant or redundant propositions (Kintsch and van Dijk, 1978 and van Dijk, 1980). This means that macrostructures are derived from sequences of the text by macro-rules. That is, microstructures are processed into macrostructures by the application of macro-rules.

In this study, the following procedure will be adopted. In order to arrive at the macrostructures of the Prophetic traditions under analysis, the prophetic texts will be segmented into sequences of propositions each of which defines a certain topic. Then, hypotheses about the relevant

macrostructures of the sequence will be made by applying semantic macro-rules to the sequence. After that the same rules will again be applied to a sequence of macrostructures to produce more global macrostructures till the highest macrostructure of the text is arrived at.

Text 1:

S = 1-11 = LM (del., gen., cons.)

LM = تجازى أعمال الإنسان حسب نيته

LM = HM (Zero).

Text 2:

S1 = 1-5 = LM (del. cons.)

LM1 = الصدق يهدي إلى الجنة

S2 = 1-5 = LM2 (del. cons.)

LM2 = الكذب يهدي إلى النار

(LM1, LM2) = HM (del. cons.)

HM = الصدق طريق النجاة والكذب طريق الهلاك

Text 3:

S = 1-12 = LM (del. gen. cons.)

LM = ما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

LM = HM (Zero)

Text 4:

S = 1-3 = MP1 (del. cons.)

4-11 + MP2 (del. cons.)

MP1 = المسلم يحب أخاه المسلم

MP2 = من قضى حاجة أخيه المسلم جازاه الله يوم القيامة خير الجزاء

MP1, MP2 = LM (del. gen. cons.)

LM = ينبغي على المسلمين أن يكونوا كأفراد العائلة الواحدة

LM = HM (Zero)

Text 5:

S = 1-10 = LM (del. cons.)

LM = ينبغي معاملة الزوجة برفق لأنها كائن ضعيف

LM = HM (Zero)

7. The Translation of Microstructure

One of the basic assumptions is that there is a distinction between the surface (grammatical, lexical, phonological) structure and the deep (semantic) structure of a text. An analysis of the surface structure of a language does not tell us all we need to know about the language in order to

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translate. Put differently, in addition to the surface structure, the deep structure is to be realized or recognized in translation, i.e. the meaning is required in translation. It is this meaning that is the basis for translation into another language.

Indeed translation is not merely finding equivalent lexical items. The SL structures must be given up for the sake of the TL structures without there being great loss or considerable change of meaning. Consequently, the emphasis will be placed on identifying the semantic structures, i.e. the meaning of the grammatical structures, and comparing how that meaning is expressed in the TL (see Larson, 1984: 189).

As pointed out earlier, the semantic structure of a text at both the microstructural and macrostructural levels is given in terms of propositions since propositions are representations of the semantic content of the text (see 4.)

The microstructural analysis helps us to arrive at better understanding of the text for it represents its semantic structure. Such a microstructural analysis is conducted through invoking the unit of proposition. This involves analyzing the text and recasting it in such a way that the underlying semantic structure is made clear. The whole text is written in atomic propositions with all the events, participants (things), attributes and relations made explicit. This means that the microstructural analysis ensures arriving at the full lexical and syntactic meanings of the text by making the implicit explicit and resolving any semantic or syntactic ambiguities that may arise.

Though the translator may not find it necessary to rewrite any text he is translating, there will be many times when it will be necessary to do such an analysis before an adequate translation is obtained. Hence, even when the translator thinks he knows the meaning, making it explicit in terms of propositions may help him to find a more accurate way to translate the text (see Larson, 1984: 192-193). In a nutshell, it will be very helpful to a translator if he is able to rewrite the text as propositions.

In this research the ST and TT have been compared to identify the degree to which the propositional meanings of the ST match those of the TT. When the analysis of the TT shows that the number of atomic propositions in the TT is equivalent to that in the ST this means that there is a propositional matching between the ST and TT the result of which is

satisfied. On the other hand, when there is no propositional matching between the ST and TT this designates a problematic rendering.

However, it has been found that the number of propositions in the TT frequently exceeds that in the ST the reason for which mainly is that the Prophetic traditions investigated involve heavy use of ellipsis. This is due to the fact that one of the distinctive and most eloquent features of Arabic language is Terseness (الإيجاز) which includes both brevity (القصر) and ellipsis (الحذف) in which the Prophetic traditions are rich (see As-Sabbagh, 1983: 20 and 25). Brevity means decreasing the number of words and increasing the number of meanings, whereas ellipsis means that part of the sentence is omitted and the resultant ellipted sentence conveys more meanings than the words of the sentence (see Al-Askari, 395. A. H., 1971: 181 and 184).

As far as translation is concerned, in certain cases translating the SL lexical items may be sufficient in rendering all the meanings, whereas in many cases, particularly when the TT is not intelligible or acceptable for the TT receivers, it is not possible to render SL ellipsis into TL ellipsis without restoring the omitted lexical items. Hence, addition is required in such cases.

Indeed in such cases the ST ellipted elements are not retrievable in the TT if an equivalent structure is used. This forces the translator to bring up to the surface what he regards the best semantically suitable item to make the propositions comprehensible to the TT receivers. Sometimes, the translator resorts to changing the SL syntactic structure which will eventually lead, as the above mentioned strategy does, to an increase in the number of micropropositions. As an illustration of this discrepancy, the five Prophetic traditions are analysed in detail in the translations of Muhammad Amin Abu Usamah Al-Arabi bin Razuq (1999) and Muhammad Muhsin Khan (1995). These versions are referred to as M. A. R. and M. M. Kh. respectively. The following is the propositional analysis of these traditions:

Text 1(M. A. R.):

1. The deeds are considered by the intentions
2. and a person will get the reward
3. (a person will get the reward) according to his intention
4. so whoever emigrated
5. (whoever emigrated) for Allah
6. and (whoever emigrated for) His Messenger

7. His emigration will be for Allah
8. and(his emigration will be for) His Messenger
9. and whoever emigrated
10. (whoever emigrated)for worldly benefits
11. or (whoever emigrated) for a woman
12. (whoever emigrated for a woman) to marry
13. His emigration would be for what he emigrated for

Text 1(M. M. Kh.):

1. The rewards of deeds depends upon the intentions
2. and every person will get the reward
3. (every person will get the reward) according to what he has intended
4. so whoever emigrates
5. (whoever emigrates) for the sake of Allah
6. or (whoever emigrates for the sake of) His Messenger
7. then his emigration will be considered to be for Allah
8. and (it will be considered to be for) His Messenger
9. and whoever emigrates
10. (whoever emigrates) for the sake of worldly gain
11. or (whoever emigrates for the sake of) a woman
12. (whoever emigrates for the sake of a woman) to marry
13. then his emigration will be considered to be for what he emigrated for

Text 2 (M. A. R.):

1. Truth leads to piety
2. and piety leads to Jannah
3. A man persists in speaking the truth
4. till he is enrolled as a truthful
5. (till he is enrolled) with Allah(as a truthful)
6. Falsehood leads to vice
7. and vice leads to the Fire
8. and a person persists on telling lies
9. until he is enrolled as a liar
10. (until he is enrolled) with Allah (as a liar)

Text 2 (M. M. Kh.):

1. Truthfulness leads to Al-Birr (righteousness)
2. and Al-Birr leads to Paradise
3. And a man keeps on telling the truth
4. until he becomes a siddiq (truthful person)

- 5- (until he becomes a siddiq (truthful person)) before Allah
6. Falsehood leads to Al-Fujur (wickedness, evil doing, etc.)
7. Al-Fujur leads to the (Hell) Fire
8. and a man keeps on telling lies
9. till he is written a liar
10. (till he is written) before Allah (a liar)

Text 3 (M. A. R.):

1. Do not ask me
2. (Do not ask me) unnecessarily
3. (Do not ask me unnecessarily) about the details of the things
4. (Do not ask me unnecessarily about the details of the things) which I do not mention to you
5. Verily, the people before you were doomed
6. (the people before you were doomed) because they were used to putting many questions
7. (the people before you were doomed because they were used to putting many questions) to their prophets
8. and (because) they had differences
9. (they had differences) about their prophets
10. Refrain from what I forbid you
11. and do what I command you
12. (Do what I command you) to the best of your ability
13. and (do what I command you to the best of) your capacity

Text 3 (M. M. Kh.):

1. Leave me
2. do not ask me
3. do not ask me about things
4. (do not ask me about things) which I do not mention to you
5. or (do not ask me about things which I do not) explain to you
6. Leave me as I leave you
7. (Leave me as I leave you) for the people who were before you were ruined
8. (they were ruined) because of their questions
9. and (they were ruined because of) their differences
10. (they were ruined because of their differences) about their prophets
11. So, if I forbid you to do something
12. then keep away from it
13. And if I order you to do something

14. Then do of it
15. (then do of it) as much as you can

Text 4 (M. A. R.):

1. A Muslim is a brother of another Muslim
2. so he should not oppress him
3. nor should he hand him over
4. (nor should he hand him over) to his Satan
5. or (he should not hand him over) to his self
6. (or he should not hand him over to his self) which is inclined to evil
7. whoever fulfills the needs of his brother
8. Allah will fulfill his needs
9. whoever removes the troubles of his brother
10. All will remove his troubles
11. (Allah will remove his troubles) on the Day of Resurrection
12. and whoever covers up the faults of a Muslim
13. Allah will cover up his fault
14. (Allah will cover up his fault) on the Day of Resurrection

Text 4 (M. M. Kh.):

1. A Muslim is a brother of another Muslim
2. so he should not oppress him
3. Nor should he hand him over
4. (nor should he hand him over) to an oppressor
5. whoever fulfilled the needs of his brother
6. Allah will fulfill his needs
7. whoever brought his brother out of a discomfort
8. Allah will bring him out of the discomforts
9. (Allah will bring him out of the discomforts) of the Day of Resurrection
10. and whoever screened a Muslim
11. Allah will screen him
12. (Allah will screen him) on the Day of Resurrection

Text 5 (M. A. R.):

1. Take my advice
2. Take my advice with regard to women
3. Act kindly
4. (Act kindly) towards women
5. for they were created from a rib
6. and the most crooked part of a rib is its uppermost

7. if you attempt
8. (if you attempt) to straighten it
9. you will break it
10. and if you leave it
11. (if you leave it) alone
12. it will remain crooked
13. so act kindly
14. (act kindly) toward women

Text 5 (M. M. Kh.):

1. I command you
2. I command (you) to take care of the women
3. for they were created from a rib
4. and the most crooked portion of the rib is its upper part
5. if you try
6. (if you try) to straighten it
7. you will break it
8. and if you leave it
9. it will remain crooked
10. so I command you
11. (I command you) to take care of the women

The propositional analysis of the translated traditions above has revealed that the number of propositions in each tradition exceeds that in the source texts except in tradition No.2 where the number of propositions is equal in the ST and TT. This indicates that there is no full correspondence between the ST and TT in terms of the propositional meaning, i.e., there is no propositional matching between the ST and TT.

The investigation of the microstructure of the TT has revealed certain cases of ambiguous renderings of some of the SL microstructural elements. Some of these ambiguous renderings are attributed to the fact that certain microstructural components are left without any specification or clarification. For instance, in the translation of text 3 the following underlined pronouns are left without any further specification or clarification by both translators:

1. Do not ask me unnecessarily about the details of the things which do not mention to you. Text 3 (M. A. R.)
2. The people before you were doomed because they were used to putting many questions to their prophets and had differences about

their prophets

Text 3 (M. A. R.)

3. Refrain from what I forbid you and do what I command you to the best of your ability and capacity. Text 3 (M. A. R.)
4. Leave me (do not ask me about things which I do not mention or explain to you) as I leave you. Text 3 (M. M. Kh)
5. The people who were before you were ruined because of their questions and their differences over their prophets. Text 3 (M. M. Kh).
6. If I forbid you to do something then keep away from it. And if I order you to do something, then do of it as much as you can. Text 3 (M. M. Kh.)

Other similar examples are the following:

7. If you attempt to straighten it you will break it, and if you leave it alone it will remain crooked. Text 5 (M. A. R.)
8. I command you to take care of women. Text 5 (M. M. Kh.)
9. If you try to straighten it, you will break it, and if you leave it, it will remain crooked. Text 5 (M. M. Kh.)

Such a type of rendering would make the translation inadequate and contextually ambiguous. In this study, it is held that sometimes the translator has the right, particularly in religious translation, to add further information to his translation depending on the requirements of the TL receivers. Consequently, it is seen that these pronouns should be parenthetically indicated as follows: You (all), You (everyone).

Sometimes ambiguity may occur due to the fact that certain lexical items that are necessary to the understanding of the microstructure of the text are rendered inappropriately. As such, the translation does not reflect what is actually meant by the original lexical items.

Examining the whole TT has shown cases of ambiguous translations of other microstructural components.

10. An example of such ambiguous translations which affect the microstructural analysis is observed in text 2. The lexical items 'البر' and 'الفجور' have been rendered by M. A. R. inaccurately into 'piety' and 'vice'. These two terms can possibly be rendered into 'righteousness' and 'wickedness' as M. M. Kh. has translated them. Moreover, M. A. R. has transliterated the lexical item 'الجنة' into 'Janah' without providing any further information about it or using a footnote to explain it. A possible

translation of this item can be ‘Jannah’ (Paradise) by transliterating it first and then providing its equivalent in the TT.

The investigation of the TT has also indicated some examples of addition or substitution which affect the microstructural analysis. In this study it is believed that any addition or substitution which changes the microstructural analysis is defective or inappropriate. Instances of such additions and substitutions are identified in the following texts.

11. ‘a person persists on telling lies until he is enrolled as a liar.
Text 2 (M. A. R.)
instead of
‘a person persists in telling lies until he is enrolled as a liar’.
12. Then He explained it clearly how to write. Text 2 (M. A. R)

instead of
‘He then showed how’.
13. Then He showed the way how to write. Text 2 (M. M. Kh)

Instead of

‘He then showed that’

However, when it is found that the added elements provide some necessary information, they are considered to be permissible as in the following examples:

14. The deeds are considered by the intention’. Text 1 (M. A. R.)
15. The (reward of) deeds depend upon the intentions’. Text 1 (M. M. Kh.)

Undoubtedly, contextual information is necessary to the understanding of the ST. As such, if the translator wants to be faithful he should reproduce the contextual meaning of the ST in the TT to make his translation more acceptable and understandable. One way of reproducing contextual information is using footnotes which can be very useful and helpful in explicating the microstructure of the ST. Footnotes play an important role in literary translation and in translating religious texts in particular.

7. The Translation of Macrostructure

As stated previously, macrostructures are higher-level semantic constructs representing the theme, topic, gist or upshot of (part of) a text. In other words, macrostructures are concerned with what the text is about.

The investigation of the TT has indicated that both translators have done their best to arrive at the macrostructural level of the ST. Since the macrostructure of each Prophetic tradition is actually the theme of the tradition, a full correspondence of macrostructures in both languages is expected. This means that the themes offered by both translators are expected to coincide with the derived highest-level or global macrostructures of the study.

To test this hypothesis, let us consider how the macrostructures of the five translated traditions, which have been analysed propositionally in detail in 5., are derived.

Text 1 (M. A. R.):

This text consists of one sequence with thirteen atomic propositions. The whole text can be reduced through deletion, generalization and construction rules into the following lower-level macrostructure which represents at the same time the highest-level macrostructure: Man's deeds are judged by his intentions.

Text 1 (M. M. Kh.):

This text contains one sequence with thirteen atomic propositions. The whole text can be reduced through deletion, generalization and construction rules into the following lower-level macrostructure which is also regarded as the highest-level macrostructure: Man is rewarded according to his intentions.

Text 2 (M. A. R.):

This text is made up of two sequences with ten atomic propositions. The first sequence (propositions 1-5) can be reduced through deletion, and construction rules into the following lower-level macrostructure: Truth leads to Paradise.

The second sequence (propositions 1-5) can be reduced through deletion, and construction rules into the following lower-level macrostructure: Falsehood leads to Hell.

These two lower-level macrostructures can be further reduced through deletion, generalization and construction rules into the following highest-level macrostructure : Truth is the way of salvation, whereas falsehood is the way of destruction.

Text 2 (M. M. Kh.):

This text comprises two sequences with ten atomic propositions. The first sequence (propositions 1-5) can be reduced through deletion and construction rules into the following lower-level macrostructure:

Truth leads to Paradise.

The second sequence (propositions 1-5) can be reduced through deletion and construction rules into the following lower-level macrostructure: Falsehood leads to Hell.

These two lower-level macrostructures can be further reduced through deletion, generalization and construction rules into the following highest-level macrostructure: Truth is the way of salvation, whereas falsehood is the way of destruction.

Text 3 (M. A. R.):

This text consists of one sequence with thirteen atomic propositions. The whole text can be reduced through deletion, generalization and construction rules into the following lower-level macrostructure which also represents the highest-level macrostructure: Muslims should obey what the Prophet orders them to do or prohibits them from doing.

Text 3 (M. M. Kh.):

This text consists of one sequence with fifteen atomic propositions. The whole text can be reduced through deletion, generalization and construction rules into the following lower-level macrostructure which is, in turn, the highest-level macrostructure: Do what the Prophet orders you and keep away from what he forbids you.

Text 4 (M. A. R.):

This text consists of one sequence with fourteen atomic propositions. Propositions (1- 6) can be reduced through deletion and construction rules into the following: A Muslim likes his brother Muslim. This represents the first macroproposition.

Propositions (7-13) can be reduced through deletion and construction rules into the following: If a Muslim fulfills the needs of his brother Muslim, Allah will give him the best reward on the Day of Judgment. This constitutes the second macroproposition.

These two macropropositions may be further reduced through deletion, generalization and construction rules into the following macrostructure: Muslims should be like members of one family.

Text 4 (M. M. Kh.):

This text is made up of one sequence with twelve atomic propositions. Propositions (1-4) can be reduced through deletion and construction rules into the following : A Muslim likes his brother Muslim. This constitutes the first macroproposition.

Propositions (5-12) can be reduced through deletion and construction rules into the following : If you fulfill the needs of your brother Muslim, Allah will give you the best reward on the Day of Judgment. This represents the second macroproposition.

By applying further deletion, generalization and construction rules to these two macropropositions the following macrostructure can be obtained: Muslims should be like members of one family.

Text 5 (M. A. R.):

This text comprises one sequence with fourteen atomic propositions. The whole text can be reduced through deletion and construction rules into the following lower-level macrostructure which is, in turn, the highest-level macrostructure: You must treat women kindly because they are weak creatures.

Text 5 (M. M. Kh.):

This text consists of one sequence with eleven atomic propositions. The whole text can be reduced through deletion and construction rules into the following lower-level macrostructure which represents also the highest-level macrostructure: Treat women kindly because they are weak creatures.

The derivation of the macrostructures of the translated traditions above show that there is a full correspondence between the ST and TT in terms of macrostructures. This means that both translators have succeeded in rendering the macrostructures of the ST into the TT.

8. Conclusions

The study has come up with the following conclusions:

1. There is no full correspondence between the ST and TT in terms of microstructures. In other words, there is no propositional matching between the ST and TT.
2. There are some examples of ambiguous renderings of some microstructural elements which affect the microstructural analysis. Such ambiguous renderings are due to the fact that both translators have either

rendered these elements inappropriately or have left them without specification or clarification.

3. There are also some cases of addition and substitution which change and consequently affect the microstructural analysis. Such additions and substitutions could have been avoided by using footnotes.

4. Both translators have successfully rendered the macrostructures of the ST into the TT. This indicates that both translators are aware of the significance of the macrostructures in observing the unity of the text.

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تقييم ترجمة ترابط المعنى في بعض الأحاديث النبوية الشريفة

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المستخلص

تسلط هذه الدراسة الضوء على ترجمة ترابط المعنى بوصفه أهم سمات النص. وتهدف إلى بحث جانبي ترابط المعنى: البنية الصغرى (microstructure) والبنية الكبرى (macrostructure) في النصوص الهدف ومقارنتها بالنصوص الأصل. ولذلك تم بحث ترابط المعنى في النصوص الأصل أولاً ومن ثم في النصوص الهدف. ويعتمد التحليل على أنموذج فان ديك (1977، 1980) لترابط المعنى لاستكشاف ووصف جانبي ترابط المعنى في بعض الأحاديث النبوية. والترجمة المختارة للتقييم هي ترجمة محمد أمين أبو أسامة العربي بن رزوق (1999) لرياض الصالحين وترجمة محمد محسن خان (1995) للؤلؤ والمرجان. ولقد تم تطبيق الأنموذج على ترجمة خمسة أحاديث نبوية لتقييم نوعية ترجمة جانبي ترابط المعنى في النصوص الأصل. وأظهر التحليل انه ليس ثمة تطابق كامل بين النصوص الأصل والنصوص الهدف من حيث البنية الصغرى. كما كشف التحليل إن كلي المترجمين نجحا في ترجمة البنية الكبرى من النصوص الأصل إلى النصوص الهدف.