تقييم ترجمي للإحالة في مناجات التائبين

TRANSLATION ASSESSMENT OF REFERENCE IN *THE WHISPERED PRAYER OF THE REPENTERS*

م.محسن عبد السادة محمد
ا.د. احمد قدوري عبيد

Ahmed Qadoury Abed (Ph.D)
Muhsin Abdulsadda Muhammad (M.A)

Mustansiriyah University College of Arts Translation Department

dr.ahmed_qadoury@uomustansiriyah.edu.iq
mamdh76@uomustansiriyah.edu.iq

الملخص:

الدراسة الحالية هي تقييم ترجمي للإحالة في مناجات التائبين في الصحيفة السجادية للإمام السجاد عليه السلام وضف تصنيف هاليداي و حسن (١٩٧٦) قي تصنيف الإحالة و اختير نموذج ريس (٢٠٠٠) الوظيفي للتقييم الذي يعتمد أربع فئات وهي: الأدبية و العملية و اللغوية والشخصية و اختيرت أربع ترجمات للإنجليزية، وهي ترجمة تشيتيك (٢٠٠٨)، و ترجمة المنظمة الإسلامية (٢٠١٢)، و ترجمة شاهين (٢٠١٠)، و ترجمة الرشيد (٢٠٠٩) ويكشف تحليل الإحالة عن حالات التشابه والاختلاف في الترجمات المختارة، على النقيض من النص المصدر،. ويكشف التقييم عن عدم نجاح الترجمات نتيجة لتأثير عدد من الاساليب النحوية العربية الفريدة مثل الضميرالمستتر و الظاهر، والتقديم و التاخيرالوجوبيين و الجوازيين للفاعل والمفعول به، واستخدامات ومعاني الحروف المنفصله والمتصلة المتعددة الوظائف، والفصل و الوصل، وما إلى ذلك.

الكلمات المفتاحية: الصحيفة السجادية، الإحالة، الإمام السجاد عليه السلام، رايس ٢٠٠٠، تقييم ترجمي

Abstract:

The present study is a translation assessment of reference in the Whispered Prayer of the Repenters in Imam As-Sajjad's *As-Sahifah As-Sajjadiyya*. Halliday and Hasan's (1976) classification of reference is adopted. Reiss's (2000) functional model of assessment is selected. It is based on four categories: literary, pragmatic, linguistic and personal. Four English renditions are selected, namely Chittick (2008), Islamic Org. (2012), Shahin (2010), and Al-Rasheed (2009). Reference analysis has revealed relative instances of similarity and difference among the selected renditions, in contrast to the source text. The assessment has also reported unsuccessful instances of rendering due to the influence of a number of unique Arabic grammatical structures like the overt and covert subject, optional and obligatory fronting and postponing of subject and object, the multifunctional uses and meanings of separable and inseparable particles, connection and separation, etc.

Keywords: As-Sahiyfa As-Sajjadiyah, Reference, Imam Ali As-Sajjad, Reiss (2000), Translation Assessment

INTRODUCTION

As-Sahifah as-Sajjadiyya (henceforth SS) is one of the important resources for religious discourse in Islam. All sectors of Islam regard the author of it, Imam Ali Bin Al-Hussein As-Sajjad, as the man of his time due to the unique traits and characteristics inherited from his sacred family (see Chittick,2008:3). Beside SS, the Imam delivered us another important resource for Islamic teaching and behviour, namely *The Letter of Rights.* The Imam's intellectual and scientific wealth represent creation, liberty, and evolution; it is not confined to a particular science, but it, in fact, includes many sciences such as Jurisprudence (Fiqh), explication of the Glorious Quran (tafseer), theology, philosophy, sociology, education, and the like. The Imam devoted much of his attention to ethics because he thought that the nation of Islam turned away from religion, and the Islamic morality had collapsed under the Umyyad regime. Therefore, he started to reform and refine society by tackling the moral and educational issues objectively and inclusively. His efforts in this respect are among the most precious and most precise Islamic efforts (see al-Qarashi,2010:xxxviif).

Books of supplications and whispered prayers often contain priceless spiritual treasures, yet the most precious and widely spread treasures are the ones contained in SS. As Abass (2015:5) points out, it is all inclusive in its affairs and unique in its form. If modern stylistics asserts 'the style is the man', as-Sahifa is, beyond any doubt, as-Sajjad. No saint, scholar, or guardian other than the Imam had handed down a complete book of prayers with magnificent speeches and precious goals that flow like radiant lights to enlighten the darkness of the life of man. It was composed, as mentioned by al-Qarashi (2010), at an age that was "*full of terrible events and political problems which affected the life of the Muslims and turned it into black clouds in which there was no gleam of light, guidance, and vividness of Islam*" (p.378).

SS is simply a manual of duas. But there are 15 ones named *Munajaats* or Whispered prayers. Al-Asadi (2004:13) mentions that technically dua means "*to ask or demand from Allah, the Almighty, to fulfill a need or protect from a hazard in this world and the other world through the recommended duas and azkar or through the ones recited by one's own language*". A whispered prayer (henceforth WP) or a *"Munajaat"* is derived from *Najaw* which means "confidential talk," "intimate discourse" or "secret conversation"(see al-Muajem al-Waseet,2004: 905).

Al-Abtahi (1990:11f) said that SS that is used nowadays consists of 75 duas, but the number of duas that were found in SS that was narrated by Muhammad bin Ahmmad al-Mutahiri includes just 54 duas, which means that 21 duas were missing. He considered SS of 54 duas as the first, and he mentions other five versions of SS. The Second SS was put together by al-Hur al-Amili (died 1104 H), who traced its duas in authoritative sources; and it included 63 duas. The Third SS was gathered by al-Fadhil al-Asfahani, also known as al-Afandi, in which he added what was left out by al-Hur al-Amili. The Fourth SS was collected by al-Mirza Hussein al-Noori, in which he added what was not found by al-Mirza Abdullah who gathered the second Sahifah. The Fifth version was put together by the eminent textual critic, Sayyid Muhsin al-Amili, in which he added all the missing duas in the previous versions. The Sixth version was gathered by Shaykh Mohammed Saleh Al-Hairi. The SS that is gathered by al-Abtahi has 270 duas, which means that it has beside the 75

duas another 195 duas. The present study is a translation assessment of reference in one of these whispered prayers, namely the Whispered of the Repenters.

REFERENCE IN ENGLISH AND ARABIC

Reference (henceforth Ref) is one of Halliday and Hasan's model of cohesion (1976). Halliday and Hasan classify English cohesion into Grammatical Cohesion and Lexical Cohesion. The former is in turn classified into Reference, Substitution, Ellipsis, and Conjunction. Lexical cohesion is achieved by the selection of vocabulary. It is classified into two major subcategories: reiteration and collocation.

Ref is the cohesion created when certain items in which a language has the property of Ref "*make reference to something else for their interpretation. In English these items are personals, demonstratives, and comparatives*" (ibid:31). These items indicate that information is to be retrieved from elsewhere. Halliday and Hasan (ibid:33) mention that Ref "*referring to an item as identified in the context of situation*" is a situational and they call it *exophora* or exophoric Ref, whereas Ref "*referring to an item as identified in the surrounding text*" is a textual and they call it *endophoric*. In both of these types of reference, presupposition is an essential thing that must be satisfied, i.e, the thing referred to must be identified somehow. Halliday and Hasan (ibid:34f) point out that exophoric Ref is one form of context-dependence, since we cannot interpret what is said without context.

Halliday and Hasan (1976:33) classify endophoric Ref according to the position of the referent item, into either anaphoric (the Ref item precedes the item referring to it), or cataphoric (the Ref item follows the item referring to it). They (ibid:37) state that there are three types of Ref, and these are personal, demonstrative, and comparative. Personal Ref is the category that includes three classes of pronouns, namely (1) personal, (2) possessive determiners (known as 'possessive adjectives'), and (3) possessive pronouns. Halliday and Hasan draw a distinction between speech roles to refer to the roles of the speaker and addressee, and the other roles which include all other entities other than speaker and addressee. They indicate that personals referring to the speech roles (speaker and addressee) are exophoric. This contains (*I, you, and we*); however, they become

anaphoric in quoted speech. On the other hand, personals referring to other roles (persons or objects other than speaker or addressee), are anaphoric. This contains *(he, she, it, and they)*; furthermore, they may be used exophoric wherever the context of situation is such as to permit recognition of the referent in question.

Halliday and Hasan (ibid:57f) state that demonstrative Ref, in essence, is a form of verbal pointing, adding that the speaker identifies the referent via locating it on a level of proximity. They state a system of demonstratives into(1) neutral which is represented by *'the'*, and (2) selective which is divided into 'far' and 'near' which are represented by *'this'* and *'that'*, respectively. Selective demonstratives can be also classified into *participant* and *circumstance*. The participant is divided into singular 'this' and 'that' and plural 'these' and 'those', whereas circumstance is divided into place 'here' and 'there' and time 'now' and 'then'. They go further to mention that *here*, *there, now* and *then* refer to the location of a process in space or time, and they call them circumstantial demonstratives. These demonstratives do the referring process "*directly not via the location of some person or object that is participating in the process; hence they typically function as Adjuncts in the clause, not as elements within the nominal group*" (ibid). The demonstratives *this, these, that, those,* and *the* refer to something participating in the process, because, they occur in the nominal group. They function either as Modifier or as Head, except *'the'* which functions only as a Modifier. The definite article (*the*) resembles the demonstratives, from one form of which it is derived. Originally, as Halliday and Hasan (ibid:74) point out, it is a reduced form of the demonstrative '*that*' and it functions only as modifier. In essence '*the*' is "*a specific agent, serving to identify a particular individual or subclass within the class designated by the noun*". The definite article (*the*) is cohesive, whenever the information occurs in the text, as in the following example where the second occurrence of the definite article *the* is cataphoric to *daytime*, and anaphoric to the earlier *moon*:

"*Look at the moon! The daytime moon always seems so sad.*"

Comparative Ref is divided into two types: general and particular comparison. General comparison means the comparison that occurs in terms of likeness or unlikeness. In this type of comparison any particular property is not respected. A certain class of adjectives and adverbs expresses this type of comparison. Halliday and Hasan (1976:75) classify general comparison into *identity*, *similarity*, and *difference*, and they give items of each type. They mention *same, equal, identical,* and *identically* for identity, and for similarity items such as "*such similar, so similarly*, and *likewise*". Furthermore, they state for difference items such as, *other*, *different*, *else, differently*, and *otherwise.* Particular comparison, on the other hand, is classified into numerative and epithet. Items under numerative are *more, fewer, less further, additional, so- as- equally-* +quantifier, *eg: so many*, whereas items under epithet are comparative adjectives and adverbs. *so- -as- more- less-equally-* +comparative adjectives, and adverbs. *eg: equally good*

Halliday and Hasan, further, point out that general comparison deals with likeness between things, where this likeness may take either the form of identity which means two things are the same, the form of similarity which means two things are like each other, or the negative forms of the two forms; the form of non-identity, and the form of non-similarity. These two concepts are conflated in the semantic system into one single meaning, that of non-likeness, or difference.

The concept of *cohesion* is translated into various Arabic concepts. Like (As-Sabk (السبك), Al-Itesaq (الاتساق), and Al-Tamasuk (التماسك)) (see Al-Musawi (2014:22), and Al-Azawi (2014:27)). The present study, after consulting the recent English-Arabic dictionaries, adopts the use of (التماسك) as the correct translation of cohesion (see Al-Ubaidi and Al-Atbi, 2014:280). Etymologically, Al-Tamasuk means full coherence, intensity, and hardness. It is the opposite of disintegration and it means, according to Al-Muajem Al-Wajeez, the coherence of the parts of the thing concretely and meaningfully, as in social cohesion, which means the cohesion between the parts of one society (Al-Mawsawi,2015:18).

Al-Mawsawi (ibid) cites many ancient Arab linguists who dealt with cohesion, and this helps her to conclude that cohesion has its root in Arabic, and some concepts of cohesion are found in the ancient Arab scholars. She defines Al-Tamasuk technically as," *the*

relationships or formal and semantic tools that contribute to the link between the internal elements of the text", (ibid:18).Ref is classified under the grammatical cohesion which has beside reference, substitution, ellipsis, and conjunction.

Etymologically speaking, Ref (الإحالة) as Al-Musawi indicates is derived from the verb (يحيل) "refer" whose general meaning is (التغيير) 'change', and (إنتقال الشيء الى شيء أخر) transforming a thing into another thing, that means (أحال الشيء غيَره من حالة الى أخرى) "he referred a thing" changed it from one status into another…, this means Ref, in its etymological meaning, has the meaning of (changing and transforming) which is near to the semantic use of Ref as a cohesive device (2014:27). Afifi (2001:117) states that Ref, is "*a semantic relation between certain words and what they refer to as things, meanings, and situations that other phrases refer to in the context or situation*". He adds that these referring words give the meaning of the referent words via the speaker intention. He gives examples of referring words as *" pronoun, demonstrative pronoun, and relative pronoun… etc where these words point out to things either preceding or following intended via other words, phrases, or linguistic or non-linguistic situations"*. Aziz identifies four subtypes of Ref in Arabic texts, and they are as follows: (1) the definite article, (2) demonstratives, (3) personal pronouns, and (4) comparison. Afeefi (2001:117f) classifies Ref, as Halliday and Hasan do, into exaphora which is called also *situational Ref*, and endophora which is divided into anaphora and cataphora. He also indicates that the means of Ref are: (1) personal pronouns, (2) demonstratives, (3) comparatives, and (4) relative pronouns. The present study adopts Afifi's classification, since he is adopting the same classification of Ref in Halliday and Hasan with one difference which is the relative pronoun.

Personal pronouns are classified into existential and possessive pronouns. Each of them is classified into the speaker, the addressee, and the absent (third person). Existential pronouns are represented by the first person pronoun in two forms ("أنا" 'I' for singular, and "نحن" 'we' for plural) which refer to the speaker(s), and second person pronoun (you) in all its forms in Arabic (أنتَ، أنتِ، أنتما، أنتنّ، أنتم), which refer to the addressee. The third person pronoun is represented by the pronouns (he,"هو", for masculine, she, "هي", for feminine, the dual pronoun "هما", for both masculine and

feminine, they "هم", for plural masculine, and they "هنّ", for plural feminine). Possessive pronoun is represented by (نا and الياء) which refer to the possession of the speaker, (الكاف) which refers to the possession of the addressee, or (هم، هن and الهاء،) which refer to the possession of the absent (third person). The two kinds of pronouns, either existential or possessive, are classified according to the attachment into three types:

1. separate pronouns as and هم (أنا، نحن، أنتِ، أنتما، انتم، انتنّ، هو، هي، هما، هنّ،)
2. suffixed pronouns as (الكاف, and, التاء، الهاء، الواو،),
3. implied pronouns as (هو، أنت and, نحن), (see Al-Musawi,2014:30f)

Aziz (1998:93) gives the same classification as he says "*The personal pronouns are realized either as separate morphemes when they are stressed or as suffixes when they have weak stress*". He adds "*In the third person singular, the subjective pronoun is implied rather than expressed*". Khalil affirms the same thing about personal pronoun. However, he gives other names and adds another pronoun.(see Khalil, ٢٠١٠:135f).

Demonstratives, in Arabic, are no fewer than twenty forms, some of them are rarely used in modern Arabic. They are arranged, as stated by Aziz (1998:91f), according to gender and grammatical case, as well as on the base of the distance and number as in English. Aziz classifies demonstratives into near and far; then he adds that some Arab grammarians claim that the parameter of distance has three distinctions: near, intermediate, and far, rather than two. The most common forms of demonstratives: for near dimension are (هذا) for singular masculine, (هذه) for singular feminine, (هذان) for the dual masculine in the subjective case, and (هذين)in the objective case, (هاتان) for dual feminine in the subjective case, and (هاتين) in the objective case, and (هؤلاء) for the plural in masculine and feminine. Demonstratives for far dimension are (ذاك، ذلك) for masculine, (تلك) for feminine, (ذلك) for dual masculine in the subjective case and (ذينك) in the objective case, (تانك) for dual feminine in the subjective case and (نيتك) in the objective case, and (أُولائك) for plural in masculine and feminine.

Aziz (1998:92) confirms that Arabic demonstratives are like the English ones in having either anaphoric or cataphoric Ref. Demonstratives for near dimension may point either forward or backward, while demonstratives for far dimension are used only

anaphorically. There are four conditions to demonstrative to function as Ref, the first is the speaker, the second is the addressee, the third is the assigned thing, and the fourth is the particle.

There are two degrees of comparison adjectives in Arabic. The base is (جميل) beautiful and the comparative, which has the form (أفعل) and is termed (صيغة التفضيل) the elative or comparative form (أجمل). The definite article is attached to the comparative form (الأجمل) and has sometimes the form of superlative in English. The comparative form is used cohesively to refer to the noun occurring in the preceding part of the text (Aziz,1998:94f). The comparative words are all the words that lead to equaling, sameness, difference, or adding to the preceding word in quality, quantity, or comparison.

Al- Musawi states that comparison Ref uses words like

(مشابه، غير خلافنا، علاوة على، بالاضافة الى، اكبر من، كبير مثل، مقارنة بهما، أسوة به، فضلا عن...).

Relative pronouns are items that are vague in meaning. They have no dependent meaning because of their need for another item that occurs after them, to form a noun. Therefore, they are as the same as prepositions; they are not used to mean in themselves. Al-Musawi (2014:47) points out that Beaugrand and Dressler (1981) added this means of Ref, but it is not understood unless it is related to another item to define it, to clarify its meaning, and to remove its ambiguity. On the contrary, Aziz, like Halliday and Hasan, does not mention relative pronoun as a kind of Ref. He (1998:91) shows that the definite article (ال) in Arabic is realized as a prefix attached to the noun, and it is often used as a means of anaphoric Ref to point to the referent of an item found in a preceding part of the text.

METHODOLOGY

This section examines these issues related to translation assessment of (reference henceforth ref) in the Whispered Prayer of the Repenters. The significance of SS is not limited to the Arab World; it, indeed, has crossed over to other nations in other cultures on this planet. It is translated into English, Persian, German, Urdu, French, and a multiplicity of

other world languages. The scholars of these nations have studied its contents and found that it contains treasures of intellect, science, as well as the ways of education and self refinement (Zayn al-Abidin,1998:3).

Mahfuz singles out three translations of SS into English done by three prominent translators namely al-Mawlawi, Ahmed bin Ali and al-Mahani. Al-Mahani's translation was published by the Muayedi al-Auloom Group in their series no.30 and 44, in 1929 and 1931(Mahfuz, 1967:62). Unfortunately, these three translations could not be located, however, yet four other translations are available. Two of these translations are for the whole text, while the other two for parts of it. Besides, there are, fortunately, other four English renditions of WPs. The first is Chittick's translation(2008), where he follows the ST(Arabic text) with as much literal truthfulness as he could contrive, while maintaining a readable and understandable TT (English text) (p.32f). He also indicates that details of his translation process and the terminologies used are similar to Arberry in translating the Glorious Quran. For analysis, it is coded (**TT1**). The second translation is by _al-Islam Org._, which has been included in Ahlul Bayt digital library. For analysis, it is coded (**TT2**). The third translation is the one included in _Mafatih Al-Jinan_ (_The Keys of the Garden of Paradise_),which are supplications and prayers compiled by Shaykh Abbas al-Qummi, translated by Badr Shahin, and published in Ansariyan Publication House in 2010. The first edition was published in 2009, then reprinted in 2010. For analysis, it is coded (**TT3**). The fourth translation is found in the book of _The Life of Imam Zayn AL-Abidin_ by Baqir Sharif al-Qarashi, which is translated by Jasim al-Rasheed, and published in Ansariyan Publication House. The first edition was published in 2000, the second in 2007, and the third in 2010. The publisher informs that this translation is done for the asking of professors and researchers to translate and compose books on the lives of the pure Imams. For analysis, it is coded (**TT4**).

THE SELECTED MODEL OF ASSESSMENT

Many approaches and models of translation assessment are proposed in the relevant literature. These are classified by Lausecher (2000:151ff) into 'Equivalence-based' approaches and 'Functional-based' approaches. Lausecher's classification is done in terms of three criteria, namely the translation theories they rely on, the evaluation parameters, and the

procedures they suggest. The equivalence-based approaches believe that translation is an attempt to reproduce the ST as closely as possible by means of different types of equivalence. The basis of these approaches is the notion of 'equivalence', and it is the standard in the translation theories. The notion of equivalence, as Lauscher mentions (ibid.), has been employed to define the relationship between the ST and TT. The known models here are Reiss (1971), House (1977), and Newmark (1988). The idea that is held by most functionalists is that translation is an act of communication with a specific purpose. However, some of them go even further in viewing TT as an independent text, i.e., a text in its own right has the characteristics of TL text. Lauscher (2000:156) affirms that, for the assessment of translation, functionalists adopt the same line in that function is viewed as a prospective concept that is determined for each translation-by-translation brief and translator with regard to the use of TT in the target culture situation. Among these common models are Amman (1990), Nord (1991), and D'Hulst (1996) (see Munday, 2001:82ff).

The present study adopts Reiss's model of translation assessment. The two criteria of her model of translation assessment are intralinguistic and extralinguistic. According to Reiss (2000:16), the assessment of any translation must be carried out by comparing the ST and TT and the purpose of comparison must be done for an objective evaluation. As pointed out by Munday (2001:73), Reiss's work in the 1970s builds on the concept of equivalence, yet views the text, rather than the word or sentence, as the level at which communication is performed and at which equivalence must be sought. He also adds that her functional approach aims initially at systematizing the assessment of translations based on Karl Bühler's three-way categorization of the functions of language, namely communication, appeal and expression.

Religious texts are operative, informative, and expressive. While fulfilling the operative function, they give information (about religion) by trying to persuade the people attending worship to certain way of behaving; they are full of figures of speech. Munday (2008:73) mentions that, despite the existence of such hybrid types, Reiss affirms that the determining factor of evaluating the TT is the transmission of the predominant function of the ST. Munday adds that she suggests specific translation methods according to text type. Since the predominant function of religious text is operative, the TT should produce the desired

response in the TT receiver. The translation should employ the 'adaptive' method, creating an equivalent effect among TT readers (ibid:74). As shown previously, cohesion is the relation that knits the components of the text, and it defines it as a text. In other words, the interpretation of an item in the text counts on another one, and most importantly, the translator of ST should make TT as cohesive as possible. The model of assessment is of the following steps:

1.Performing GC analysis of the ST and TTs.

2.Drawing the comparison between texts of whispered prayer with their translations. This is performed in terms of the following four categories:

i.   *The Literary Category.* The evaluation is done according to text types, i.e., the analysis has to be made on the ST first in order to determine the grammatical cohesion of reference that must be kept invariant in the translated text, in addition to the main function of the language of text.

ii.   *The Pragmatic Category* (the extralinguistic factor). Reiss (2000) stresses that there is a wide diversity of extralinguistic factors that determine the author's choice among the various means offered by one's language. She suggests a number of parameters for this stage, they are as follows: the immediate situation, reference to real world objects, time factor, space factor, the audience factor, the sender factor and effective implications.
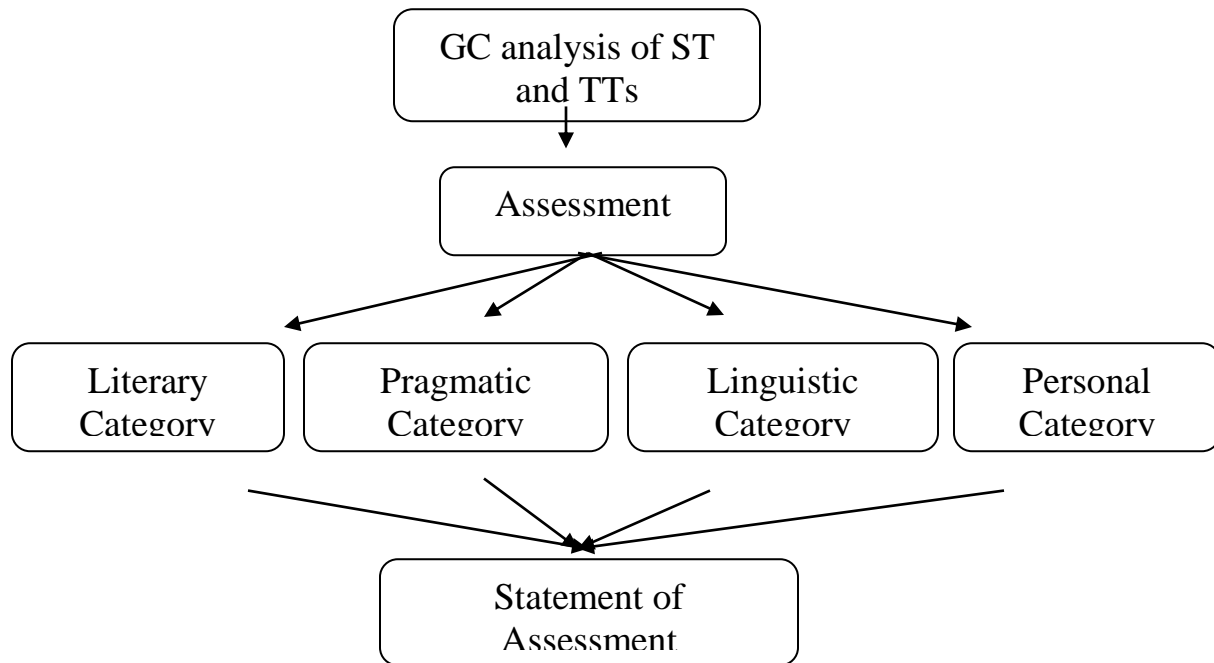
iii.   *The Linguistic Category*. The essential aspects of this category are: equivalence of semantic choices, adequacy of lexical choices, correctness of grammatical structures and analogy of stylistic choices.

iv.   *The Personal Category*. Reiss (2000: 86) suggests a subjective category to *"include the individual conditions of interpretation on part of the translator and translation critic* " in addition to the three categories that mentioned above which form the objective criteria of translation criticism,

3.Assessing the translations of WP of Repenters to see whether the translators have achieved optimum equivalence through producing cohesive TT. The translation would be considered cohesive when it keeps the four types of grammatical cohesion in addition to meaning of the ST. However, if the translator fails to render reference, substitution, ellipsis, and

conjunction, the TT will be inadequate. The following figures shows the steps of analysis in the present study.

Figure (1): Steps of Analysis

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        ┌─────────────────────┐
        │   GC analysis of ST  │
        │      and TTs         │
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                  │
                  ▼
        ┌─────────────────────┐
        │     Assessment      │
        └─────────────────────┘
         ╱      │       │      ╲
        ▼       ▼       ▼       ▼
┌──────────┐ ┌──────────┐ ┌──────────┐ ┌──────────┐
│ Literary │ │Pragmatic │ │Linguistic│ │ Personal │
│ Category │ │ Category │ │ Category │ │ Category │
└──────────┘ └──────────┘ └──────────┘ └──────────┘
        ╲      │       │      ╱
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        ┌─────────────────────┐
        │    Statement of     │
        │    Assessment       │
        └─────────────────────┘
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ANALYSIS AND DISCUSSION

The percentage of realisation of reference in the ST and the elected renditions (TT1, TT2, TT3, and TT4) are in the following tables.

Table (1): Reference in the Four English Renditions.

THE TEXTS	personal	Demonstrative	Comparative
ST	126	-1--	2
TT1	110	-2--	0
TT2	115	-2--	0
TT3	104	2---	0
TT4	110	-2--	0
Total	569	-10--	2

Ref analysis reveals that in ST and the four English renditions the use of personal Ref overweighs the use of other Ref types. It is represented by 126 instances in ST, 110 TT1 in and TT4, 115 in TT2, and 104 in TT3. The four renditions are similar in the used instances of demonstrative Ref, in contrast with a less number in ST. They are similar also in comparative which is (zero), in contrast with (two) instances in ST. These differences between the four renditions and ST are justified by the use of overt and covert subject in Arabic, the optional and obligatory fronting and postponing in Arabic, thematization in English, and other grammatical contrasts between English and Arabic.

The analysis of the WP of Repenters can be shown by stating the main content of it, namely the real act of repentance.

1- *Literary Category*. The text type of the ST, TT1, TT2, TT3, and TT4 is operative, because they are religious texts, and the main purpose of the religious texts is to witness to a religious faith (Reiss,2000:40).

2-*The Pragmatic Category* (extralinguistic factors)

a. The immediate situation. It is a repentance, because the text is better known as WP of the Repenters. Imam As-Sajjad turned to Allah in repentance asking Him for mercy and forgiveness (al-Qarashi, 2010:470).This WP is the first of the fifteenth WPs that are featured with the purity of the spirit in turning to its Allah (see al-Kalidi and al-Baldawi,2010: 259).

b. The subject matter. The actual content of this text is stated that man must reject his sins and call Allah's forgiveness. No actual real object has been stated. Otherwise, all the details are of spiritual importance. The subject field of this text is concerned with the relation of the people with their Allah, as they pray for Him to asking for repentance and forgiveness. The Imam does not confirm as much concern about release from Hell, rather the stress, in this and other whispered prayers, is upon the meeting with Allah, absorption and effacement within Allah (ibid:81)

c. The time factor. The time of the text is open.

d. The place factor. The space of the text is open.

e. The audience factor. The audience of the ST differs from that of the TTs. So, cultural differences must be put in consideration.

f. The speaker factor. The speaker factor in the ST and the TTs is the man in general when he supplicates to Allah and calls for help from Him. The Imam teaches and shows mankind, in this text and in all his duas, the way of good and righteousness.

g. Effective implications. The Imam summons people to repentance, so that they may purify themselves from crimes and sins, and obtain Allah's forgiveness and everlasting happiness. The effective implications of this ST and TTs are the response of the dua, the achievement of hope, the acceptance of repentance, and hiding the offense.

3- Linguistic and Personal Categories

These two categories will be analyzed, in each translation, text by text. The analysis of each text will be compared with the corresponding text of the original Arabic in terms of reference.

The word order of ST was changed in TTs. ST started (إلهِي), which has the personal reference of the attached pronoun (الياء), is successfully rendered to (My God) in TT1, TT2 and TT3, whereas TT4 unsuccessfully rendered it into (O Allah) which has no personal reference. In TT1, TT3 and TT4, (الخطايا), which is successfully rendered into (offenses), is moved to the beginning after the starting item of the text. In TT2, it is unsuccessfully rendered into (my sins), which has the possessive pronoun (my) that has not existed in the ST. The personal reference of the attached pronoun (الياء), which appeared 44 times in the ST, is successfully rendered into the personal reference of the possessive pronoun (my), when it is attached to a noun as in the item (إلهِي). The personal reference of the attached pronoun (الياء) in the item (إلهِي), which is repeated in eight occasions, is successfully rendered into the personal reference of the possessive pronoun (My) in the four translations. It is necessary to mention here that in TT4 the item (Allah) is used for rendering the item (الله), while (God) in TT1, TT2 and TT3, as well as it (TT4) omitted the personal reference of the possessive pronoun (my) in the items (إلهِي) in the first sentence and omitted the whole items (إلهِي) because of its unsuccessfully omission the following sentences:

(إلهِي هَلْ يَرْجِعُ الْعَبْدُ الابِقُ إلاَّ إلَى مَوْلاهُ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟)

Moreover, the personal reference of the attached pronoun (الياء) is successfully rendered into the personal reference of the possessive pronoun (my) in the following 16 instances in TT1, TT3 and TT4: (مَذَلَّتِي، مَسْكَنَتِي ،قَلْبِي، جِنايَتِي، أَمَلِي، سُؤْلِي، ذُنُوبِي، خَجْلَتِي، كَسْرِي، عَمَلِي، ذُنُوبِي، عُيُوبِي ،دُعَائِي، رَجَائِي، تَوْبَتِي، خَطيئَتِي) (my lowliness, my misery, my heart, my dreadful crimes, my hope, my wish, my sins, my brokenness, my ignominy, my evil works, my sins, my faults, my supplication, my hope, my repentance, my offense).TT2 agreed with them in the following 13 instances: (مَذَلَّتِي، مَسْكَنَتِي ،قَلْبِي، أَمَلِي، ذُنُوبِي، كَسْرِي، خَجْلَتِي، ذُنُوبِي، عُيُوبِي، دُعَائِي، رَجَائِي، تَوْبَتِي، خَطيئَتِي) (my lowliness, my misery, my heart, my hope, my sins, my brokenness, my humiliation, my sins, my faults, my supplication, my hope, my repentance, my offense). Unlike TT1, TT3 and TT4, TT2 unsuccessfully shifted from the personal reference of the possessive pronoun (my) into subjective pronoun (I) in (1) (جِنايَتِي), into (sins that I have committed), which is a plural noun and a relative clause in TT2, and (2) (يا سُؤْلِي), which is a noun in ST into a sentence (O you (whose closeness is what I wish). The item (التَّبَاعُدُ), is unsuccessfully rendered into (my separation) by TT2, in which the personal reference of the possessive pronoun (my) is unsuccessfully added, while (separation) by other TTs, so it is better to be rendered into (going astray).

Unlike TT1, TT3 and TT4, TT2 successfully omitted the personal reference of the possessive pronoun (my) in (بُغْيَتِي) (aim), because of ellipsis within the sentence. It is also used for rendering the personal reference of the attached pronoun (الياء) in (مُنْيَتِي)/ (my wish) by TT1, TT3 and TT4, in contrast to (I) as in (what I wish) in TT2, where the noun (مُنْيَة) is shifted to a sentence. The personal reference of the attached pronoun (الياء), which is omitted as al-Hasnawi (2015:152f) states, in (أَسَف) of (وا أَسَفاهُ) and (لَهْف) of (والَهْفاهُ), is successfully rendered into the personal reference of the possessive pronoun (my) in TT1, TT3 and TT4 (O my grief) and (O my sorrow), respectively, whereas into (I) (that I feel) in TT2. Besides, the personal reference of the attached pronoun (الياء) in (افْتِضَاحِي) is successfully omitted, because of ellipsis within the sentence in TT1, TT3 and TT4 (disgrace), but inTT2, though being successfully omitted, (افْتِضَاح), which is singular and is unsuccessfully rendered into (disgraceful actions), which is an adjective plus a plural noun. Unlike TT1, TT3 and TT4, TT2 unsuccessfully rendered the personal reference of the attached pronoun (الياء) in (عَمَلِي) (the evil deeds that I have committed) into no personal reference in (evil deeds) (سُوءِ عَمَلِي),

and shifted from being two words in (سُوءِ عَمَلِي) and (اجْتِرَاحِي) into a single word (evil deeds) plus a relative clause functioning as an adjective (that I have committed).

TT1,TT2,TT3 and TT4 unsuccessfully rendered the attached pronoun (الياء) in (وَاجْتِرَاحِي) by shifting from the personal reference of the possessive pronoun (my) into the personal reference of the subjective pronoun (I) and from a noun (اجْتِرَاح) into a sentence (what I have committed) inTT1, TT3 and TT4, and (that I have committed) in TT2, the suggested structure in this case is to omit the pronoun (I) because of ellipsis as the previous case and to render (إجتراح) into (fault action) after the conjunction (and) to be (and fault action).

Furthermore, the personal reference of the attached pronoun (الياء) in this ST is successfully rendered into the pronoun (me) in TT1, TT3 and TT4, when it is attached to a verb and a preposition as in the following instances: أَلْبَسَتْنِي،جَلَّلَنِي، طَرَدتَنِي رَدَدتَنِي، تُخْلِنِي، تُعْرِنِي، عَلَيَّ،عَلَيَّ، بِي،(عَنِّي،إعفُ عَنِّي، بِي،(clothed me, wrapped me, cast me, rebel me, empty me, strip me, over me, toward me, toward me, pardon me, of me, toward me). However, TT1 used the archaic form of (castest me) and (rebellest me). TT2 agreed with them in these instances, except in (1) (تُخْلِنِي), which is unsuccessfully rendered into (DEPRIVE), that is capitalized and has no personal reference (me), and (2) in (covered me) instead of`(clothed me). The personal reference of the attached pronoun (الياء), when it is attached to a preposition, is unsuccessfully rendered into (my) in TT1, TT2, TT3 and TT4 in (لِي) and (عَلَيَّ) as in the following extracts: (أَنْ تَهَبَ لِي مُوبِقَاتِ الْجَرَائِرِ وَتَسْتُرَ عَلَيَّ فاضِحاتِ السَّرَائِرِ) (to overlook my ruinous misdeeds and cover my disgraceful secret thought). This is because it is attached to a prepositions (اللام) and (على) not to the nouns (السَّرَائِرِ) and (الْجَرَائِرِ). Respectively, TT2 differed from the other TTs in (مُوبِقَاتِ) (damaging) instead of (ruinous) and (تَسْتُرَ) (hide) instead of (cover), so it is better to render the above- mentioned sentences into (to overlook to me the ruinous misdeeds and cover to me the disgraceful secret thought).

Moreover, TT1, TT2, TT3 and TT4 successfully rendered the personal reference of the attached pronoun (الياء), when it is attached to (إنّ), into the subjective pronoun (I) as in the two cases of (إنِّي) in (فَإِنِّي وَعِزَّتِكَ) (I - by Your might – am) and (فَإِنِّي لَكَ) (I am). But, it is

important to state that TT2 differed from other TTs in rendering (عِزَّتِكَ) into (honor), instead of (might) in the other TTs.

The personal reference of the attached pronoun (الكاف), which refers anaphorically to (إلهِي) (My God), appeared in 37instances in ST, when it is attached to a verb and a preposition. TT1 successfully translated it into (Thee); and this is the archaic form of the personal reference of the subjective pronoun (You)which was successfully capitalized and translated by TT3 and TT4 in 12 instances like (مِنْكَ، مِنْكَ، سِواكَ، غَيْرَكَ، إِلَيْكَ، لَدَيْكَ، أَسْأَلُكَ، لَكَ) العُتبى،عَصاكَ، إِلَيْكَ، لَدَيْكَ، فِيكَ) (from You, from You, but You, but You, but You, to You, to You, I ask You, to You I return, disobeyed You, with You, with You, in You).

TT2 agreed with the other TTs in translating the personal reference of the attached pronoun (الكاف) into the personal reference of the subjective pronoun (you), but it unsuccessfully translated it with small (y), as well as it unsuccessfully changed some of the item's structure which caused change in meaning as in (مِنْكَ) in the structure (فَأَحْيِهِ بِتَوْبَة مِنْكَ), so bring it to life by accepting my repentance to you!) by adding (accepting) and (my) which do not exist in ST. Furthermore, when it is attached to a preposition in (إِلَيْكَ) of (اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ) (I seek your kindness and your generosity for your intercession), the personal reference of the attached pronoun (الكاف) is unsuccessfully rendered into the personal reference of the possessive pronoun (your). The four TTs unsuccessfully rendered (الكاف) in (لَكَ) in (فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ) into no equivalent item (I am one of those who pray forgiveness), and similarly of (لِعبادِكَ), which is a noun not a verb or a preposition, in (أَنْتَ الَّذِي فَتَحْتَ لِعبادِكَ بَاباً إِلَى عَفْوِكَ) (You are He who has opened a door to your pardon) by omitting the whole word.

TT1 successfully rendered the attached pronoun (الكاف) into (Thy), which is the archaic form of the personal reference of the possessive pronoun (Your), and that is successfully capitalized and translated by TT3 and TT4 in 21 instances as in (عِزَّتِكَ، بابِكَ، جَنابِكَ، عَفْوِكَ، جَمِيلِ صَفْحِك، رَحْمَتِكَ، رَأْفَتِكَ، عِزَّتِكَ، بِقُدْرَتِكَ، وَبِحِلْمِكَ، بِعِلْمِكَ، عَفْوِكَ، عَبْدِك، بِمَعْرُوفِكَ، بِجُودِكَ، كَرَمِكَ، بِجَنابِكَ، تَرَحُّمِكَ، بِمَنِّكَ)(Your might, Your door, Your side, Your pardon, Your beautiful forbearance, Your mercy, Your clemency, Your might, Your power, Your clemency, Your knowledge, Your pardon, Your servant, Your favour, Your munificence, Your generosity, Your side, Your

showing mercy, Your kindness). TT2 agreed with the other TTs by rendering the personal reference of the attached pronoun (الكاف) into the personal reference of the possessive pronoun (your), when it is attached to a noun, but unsuccessfully in a small (y) as in (عِزَّتِكَ، بابِكَ، جَنابِكَ، عَفْوِكَ،صَفْحِكَ، رَحْمَتِكَ، رَأْفَتِكَ، بِقُدْرَتِكَ، عِزَّتِكَ، وَبِحِلْمِكَ، بِعِلْمِكَ، عَفْوِكَ، عَبْدِكَ، بِمَعْرُوفِكَ، بِجُودِكَ، كَرَمِكَ، بِجَنابِكَ، تَرَحُّمِكَ، بِمَنِّكَ) (your honor, your door, your side, your pardon, your beautiful tolerance, your mercy, your affection, your honor, your power, your clemency, your knowledge, your pardon, your servant, your favor, your kindness, your generosity, your side, your showing mercy, your kindness).

The personal reference of the attached pronoun (الكاف) is successfully rendered in (الْعَفْوُ مِنْ عِنْدِكَ) into (your pardon is beautiful) by the four TTs. Also, these four TTs successfully omitted it in three instances (غَفْرِكَ) (forgiveness) in (مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ) (the coolness of your pardon and forgiveness), (سترك) in (مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ) (your beautiful forbearance and covering), and (رحمتك) (mercy) in (بِمَنِّكَ وَرَحْمَتِكَ) (your kindness and mercy), due to the ellipsis within the sentence. But, TT2 differed from the other three TTs by using (tolerance) to render (صَفْحِكَ) instead of (forbearance).

When the personal reference of the attached pronoun (التاء) refers exophorically to the speaker, the four TTs successfully rendered it into (i) (I) in four instances (خَضَعْتُ، عَنَوْتُ، اسْتَشْفَعْتُ، تَوَسَّلْتُ) (I have subjected myself, I have humbled myself, I seek, I seek), (ii) into (Thou) by TT1, which is the archaic form of the personal reference of the subjective pronoun (you), (iii) in five instances, with capital (y) by TT3 and TT4because of its anaphoric reference to the addressee, as in(طَرَدْتَنِي، رَدَدتَنِي، فَقُلتَ،فَثُبْتَ،فَجُدْت) (You cast me out, You repel me, for You said, You turned, You were munificent), and (iv) they successfully omitted it because of the relative pronoun as in (أَنْتَ الَّذي فَتَحْتَ) (You are He who has opened) and because of ellipsis as in (سَمَّيْتَهُ التَّوْبَةَ) (and named it). However, when it refers exophorically to the addressee, TT2 unsuccessfully rendered the personal reference of the attached pronoun (التاء) into the pronoun (you) with small (y) and differed from the other three TTs in (عَنَوْتُ) by rendering it into (I have submitted) instead of (I have subjected).

Furthermore, TT1, TT2 and TT3 successfully rendered the personal reference of the attached pronoun (الهاء) into (i) the personal reference of the pronoun(it) in (أحييه) (bring it to

life) and in (سَمَّيْتَهُ) (named it);(ii)into the personal reference of the pronoun(its) in (فَتْحِهِ) (its opening) because of its reference to something non-human,(iii) into the personal reference of the possessive pronoun(his) in (مَوْلاهُ) (His master) and (سَخَطِهِ) (His anger);(iv) into the personal reference of the objective pronoun (him) in(يُجِيرُهُ) (grant sanctuary to him), (فَثُبْتَ عَلَيْهِ) (You turned toward him), and (فَجُدْتَ عَلَيْهِ) (You were munificent toward him); and (v)into the personal reference of the subjective pronoun(he) in (سِواهُ) (but He). However, TT2 differed from the other TTs in using (generous) instead of (munificent) in (فَجُدْتَ عَلَيْهِ). TT4 differed with them in omitting the items (مَوْلاهُ), (سَخَطِهِ), (يُجِيرُهُ) and (سِواهُ) because, as it is stated previously, it, TT4, unsuccessfully omitted the whole sentences that have these items.

   The four TTs successfully rendered the personal reference of the expressed pronoun (أنت) in (أَنْتَ الَّذِي فَتَحْتَ) into (Thou), which is, as it is stated before, the archaic form of the personal reference of the pronoun (you) with capital (Y) in TT3 and TT4, and with small (y) in TT2, (You are He who has opened). Also, they rendered the personal reference of the expressed pronoun (أنا) into rendered the personal reference of the subjective pronoun (I) in (ما أَنَا بِأَوَّلِ) (I am not the first). Meanwhile, the four TTs successfully rendered the personal reference of the implied pronoun (أنت), which appeared15 times, by omitting it due to(i) the use of the imperative form of the verb as in (أَحْيِهِ، تُخْلِنِي،تُعرِنِي، أَرْسِلْ،ثُبْ، اعْفُ، ارْفَقْ، اسْتَجِبْ، تُخَيِّبْ، تَقَبَّلْ، كَفِّرْ) (bring it, empty me, strip me, send, turned toward, pardon, be gentle, grant, accept, disappoint and hide);(ii) the use of (to-infinitive) to keep the same structure of ST in the TTs as in (أن تهب) (to overlook) and in (تستر) (cover) by rendering it into the pronoun (You) as in (تَرْضى) (You may be well pleased); and (iii) the use of (let) plus the verb as in (ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ) (let the cloud of Your mercy cast its shadow upon my sins).

   The four TTs successfully rendered the personal reference of the implied pronoun (أنا) which is repeated five times in ST, into (I) and it is expressed because there is no implied pronoun in English as in (لا أرى، ألوذ، أعوذ، أسألكما أجِدُ) (I find no, I see none, I take shelter, I seek refuge, I ask You). Also, they successfully rendered the personal reference of the implied pronoun (هو) in (مَن أغفَلَ) into (who) to marry the meaning of the relative pronoun (مَن) (who remains heedless) and the meaning of the implied pronoun (هو). In (عَصاكَ) (to have disobey You) and (تَعَرَّضَ) (to have sought to attain), they successfully omitted it because it can be presupposed from the previous sentence (ما أَنَا بِأَوَّلِ مَنْ) (I am not the first).

The four TTs successfully rendered the implied meaning of the pronoun (one), which is included in the preposition (مِن) in two instances, in (مِنَ النَّادِمِينَ) (one of the remorseful) and (مِنَ الْمُسْتَغْفِرِينَ) (one of those who pray forgiveness).

As far as demonstrative reference is concerned, there is no demonstrative in ST; despite this, the four TTs successfully rendered (فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ) into (I am one of those who pray for forgiveness). They used the pronoun (one) to render the implied meaning of it, which is contained in (مِنَ), and the demonstrative (those) plus (who pray for forgiveness) to render (الْمُسْتَغْفِرِينَ). Moreover, they successfully rendered the reference of (أل التعريف) in (دُخُولَ) into (the) in (entering the door) which refers anaphorically to (بَابًا) in (فَتَحْتَ لِعِبَادِكَ بَابًا) (الْبَابِ) (has opened a door to your pardon). The four TTs successfully rendered the two comparative references in the ST (أَوَّلِ) into (first) and (أَرْحَمَ) into (most merciful), each of which is not a comparative reference; and it is important to state that these superlative adjectives in ST are not in TT.

CONCLUSIONS

The analysis and the assessment of the renditions of the WP of Repenters, conclude that there are points of similarity and difference between English and Arabic Ref. Among these difference between English and Arabic reference is relative pronouns. Arabic grammarians regard it one of the referential devices while it is not in English. This is due to the definition of nouns in Arabic; their classification according to case, number and gender is influential, in contrast to English. The analysis and assessment of the four renditions of the WP of Repenters conclude that the adaption of the same types of Rrf found in SS tends to attain more accuracy in its translation. Some of Arabic personal references, which are implied, are expressed in English, save the instances that are rendered by the construction of imperative and to-infinitive in which they are omitted. The personal reference of the attached pronoun (الكاف), when it is attached to a noun, is rendered into the personal reference of the objective pronoun (you), where the meaning will be wrong if it has been rendered into the personal reference of the possessive pronoun (Your). Demonstrative in English, also differs in some cases, from Arabic because there are some lexical choices has no equivalent item, so the translator uses paraphrasing as in (الْمُسْتَغْفِرِينَ) (those who pray forgiveness). Comparative

references in Arabic contain the (إسم التفضيل) (the superlative adjective), which is not reference in English as in (أرحم) (most merciful). Analysis of reference reveals relatively similar number of instances in TT1, TT3, and TT4 which may mean that the last two used and consulted Chittick's in their renditions. TT2 used a relatively different number of instances. Additionally, this analysis shows that personal reference overweighs the other two types of reference. Demonstrative pronouns are used relatively similar in the four renditions.

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<div align="right">APPENDIX</div>

<div align="center">Whispered Prayer of the Repenters
مناجاة التائبين</div>

ST 1 مناجاة التائبين

إلهِي أَلْبَسَتْنِي الْخَطايا ثَوْبَ مَذَلَّتي، وَجَلَّلَني التَّباعُدُ مِنْكَ لِباسَ مَسْكَنَتي وَأَماتَ قَلْبي عَظيمُ جِنايَتي،فَأَحْيِهِ بِتَوْبَة مِنْكَ يا أَمَلِي وَبُغْيَتي،وَيا سُؤْلي وَمُنْيَتي، فَوَ عِزَّتِكَ ما أَجِدُ لِذُنُوبي سِواكَ غافِراً، وَلا أرى لِكَسْري غَيْرَكَ جابِراً، وَقَدْ خَضَعْتُ بِالإنابَةِ إلَيْكَ وَعَنَوْتُ بِالاسْتِكانَةِ لَدَيْكَ،فَإِنْ طَرَدْتَني مِنْ بابِكَ فَبِمَنْ أَلُوذُ؟ وَإِنْ رَدَدْتَني عَنْ جَنابِكَ فَبِمَنْ أَعُوذُ؟ فَوا أَسَفاهُ مِنْ خَجْلَتي وَافْتِضاحي، وَوالَهْفاهُ مِنْ سُوءِ عَمَلي وَاجْتِراحي أَسْأَلُكَ يا غافِرَ الذَّنْب الْكَبير، وَيا جابِرَ الْعَظْم الْكَسير، أَنْ تَهَبَ لي مُوبِقاتِ الْجَرائِر، وَتَسْتُرَ عَلَيَّ فاضِحاتِ السَّرائِر، وَلا تُخْلِني في مَشْهَدِ الْقِيامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلا تُعْرِني مِنْ جَميلِ صَفْحِكَ وَسَتْرِكَ إلهي ظَلِّلْ عَلى ذُنُوبي غَمامَ رَحْمَتِكَ، وَأَرْسِلْ عَلى عُيُوبي سَحابَ رَأْفَتِكَ إلهي هَلْ يَرْجِعُ الْعَبْدُ الابِقُ إلاَّ إلى مَوْلاهُ أَمْ هَلْ يُجيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟ إلهي إنْ كانَ النَّدَمُ عَلَى الذَّنْب تَوْبَةً، فَإِنّي وَعِزَّتِكَ مِنَ النَّادِمينَ، وَإنْ كانَ الاسْتِغْفارُ مِنَ الْخَطيئَة حِطَّةً، فَإِنّي لَكَ مِنَ الْمُسْتَغْفِرينَ، لَكَ الْعُتْبى حَتّى تَرْضى إلهي بِقُدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ، وَبِحِلْمِكَ عَنّي اغْفُ عَنّي، وَبِعِلْمِكَ بي ارْفُقْ بي إلهي أَنْتَ الَّذي فَتَحْتَ لِعِبادِكَ بَاباً إلَى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ (تُوبُوا إلَى اللهِ تَوْبَةً نَصُوحاً)، فَما عُذْرُ مَنْ أَغْفَلَ دُخُولَ الْباب بَعْدَ فَتْحِهِ إلهِي إنْ كانَ قَبْحَ الذَّنْب مِنْ عَبْدِكَ فَلْيَحْسُن الْعَفْوُ مِنْ عِنْدِكَ إلهي ما أَنَا بِأَوَّلِ مَنْ عَصاكَ، فَتُبْتَ عَلَيْهِ، وَتَعَرَّضَ بِمَعْرُوفِكَ، فَجُدْتَ عَلَيْهِ، يا مُجيبَ الْمُضْطَرِّ، يا كاشِفَ الضُّرِّ، يا عَظيمَ الْبِرِّ، يا عَليماً بِما في السِّرِّ، يا جَميلَ السِّتْر اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إلَيْكَ، وَتَوَسَّلْتُ بِجَنابِكَ وَتَرَحُّمِكَ لَدَيْكَ، فَاسْتَجِبْ دُعائي، وَلا تُخَيِّبْ فيكَ رَجائي وَتَقَبَّلْ تَوْبَتي وَكَفِّرْ خَطيئَتي، بِمَنِّكَ وَرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمينَ.

TT1 (Chittick 2008)

My God, offenses have clothed me in the garment of my lowliness, separation from Thee has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart, so bring it to life by a repentance from Thee! O my hope and my aim! O my wish and my want! By Thy might, I find no one but Thee to forgive my sins and I see none but Thee to mend my brokenness! I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in abasement. If Thou castest me out from Thy door, in whom shall I take shelter? If Thou repellest me from Thy side, in whom shall I seek refuge? O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed! I ask Thee, O Forgiver of great sins, O Mender of broken bones, to overlook my ruinous misdeeds and cover my disgraceful secret thoughts! At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, and strip me not of Thy beautiful forbearance and covering! My God, let the cloud of Thy mercy cast its shadow upon my sins and send the billow of Thy clemency flowing over my faults! My God, does the runaway servant go back but to his Master? Or does anyone grant sanctuary to him from His anger but He? My God, if remorse for sins is a repentance, I - by Thy might - am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To Thee I return that Thou may be well pleased! My God, through Thy power over me, turn toward me, through Thy clemency toward me, pardon me, and through Thy knowledge of me, be gentle toward me! My God, Thou art He who hast opened a door to Thy pardon and named it 'repentance', for Thou said, *Repent to God with unswerving repentance.* What is the excuse of him who remains heedless of entering the door after its opening? My God, though the sins of Thy servant are ugly, Thy pardon is beautiful. My God, I am not the first to have disobeyed Thee, and Thou turned toward him, or to have sought to attain Thy favour, and Thou wert munificent toward him. O Responder to the distressed! O Remover of injury! O Great in goodness! O Knower of everything secret! O Beautiful through covering over! I seek Thy munificence and Thy generosity to intercede with Thee, I seek Thy side and Thy showing mercy to mediate with Thee, so grant my supplication, disappoint not my hope in Thee, accept my repentance, and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful!

4.5.3 TT2 (Islamic Organization)

O Allah, send blessings on Muhammad and on the family of Muhammad, My God, my sins have covered me in the garment of my lowliness, My separation from you has wrapped me in the clothing of my misery! My heart has become numb because of the dreadful sins that I have committed. So bring it to life by accepting my repentance to you! O you, who are my hope and aim! O you, (whose closeness) is what i wish and what i desire! By your honor I do not find anyone but you, to forgive

my sins and I see no one but you to mend my brokenness! I have submitted myself to you in repeated turnings, And I have humbled myself to you in utter shame. If you cast me out from your door, in whom shall I take shelter? If you repel me from your side, in whom shall I seek sanctuary? O! the misery that I feel at my humiliating and disgraceful actions O! The regret that I feel at the evil deeds that I have committed! I ask you, o! the Forgiver of great sins, O the Mender of broken bones, to overlook my damaging misdeeds and hide my disgraceful secret thoughts! At the witnessing place on the day of Resurrection, do not DEPRIVE from the coolness of your pardon and forgiveness, And do not strip me of your beautiful tolerance and covering! My God, let the cloud of your mercy cast its shadow upon my sins and send down the cloud of your affection to cover my faults! My God, Does the runaway servant go back but to His master? Or does any anyone grant sanctuary to him from His anger but He? My God, if remorse for sins is repentance, then by your honor, I confess that I am one of the remorseful! If asking for forgiveness for offenses deletes sins then, I am one of those who pray for forgiveness! To you I return, so that you may be well pleased! My God, through your power over me, turn me toward you, through your clemency toward me, pardon me, and through your knowledge of me, be gentle toward me! My God, you are He who has opened a door to your pardon and named it 'repentance', for you have said, "Repent to ALLAH with an unshakable repentance". What is the excuse of him who remains heedless of entering the door after its opening? My God, though the sins of your servant are ugly, your pardon is beautiful. My God I am not the first to have disobeyed you and you turned toward him, or to have sought to attain your favor, and you were generous toward him. O Responder to the distressed! O Remover of injury! O Greatest in goodness! O Knower of every secret! O Beautiful through your covering over! I seek your kindness and your generosity for your intercession, And I seek to be by your side and your showing of mercy to mediate with you, so grant my supplication, Do not disappoint my hope in you, accept my repentance, and hide my offense, through your kindness and mercy, O Most Merciful of the merciful!

4.5.4 TT3 (Shahin 2009)

My God, offenses have clothed me in the garment of my lowliness, separation from You has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart, so bring it to life by a repentance from You! O my hope and my aim! O my wish and my want! By Your might, I find no one but You to forgive my sins and I see none but You to mend my brokenness! I have subjected myself to You in repeated turning, I have humbled myself to You in abasement. If You cast me out from Your door, in whom shall I take shelter? If You repel me from Your side, in whom shall I seek refuge? O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed! I ask You, O Forgiver of great

sins, O Mender of broken bones, to overlook my ruinous misdeeds and cover my disgraceful secret thoughts! At the witnessing place of the Resurrection, empty me not of the coolness of Your pardon and forgiveness, and strip me not of Your beautiful forbearance and covering! My God, let the cloud of Your mercy cast its shadow upon my sins and send the billow of Your clemency flowing over my faults! My God, Does the runaway servant go back but to His Master? Or does anyone grant sanctuary to him from His anger but He? My God, if remorse for sins is a repentance, I - by Your might – am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! You have all right to admonish me until you may be well pleased! My God, through Your power over me, turn toward me, through Your clemency toward me, pardon me, and through Your knowledge of me, be gentle toward me! My God, You are He who has opened a door to Your pardon and named it 'repentance'; so, You said, *"Repent to Allah with unswerving repentance"*. What is the excuse of him who remains heedless of entering the door after its opening? My God, it is true that the sins of Your servant are ugly, But, let Your pardon be beautiful. My God, I am not the first to have disobeyed You, and You turned toward him, with pardon, or to have sought to attain Your favor, and You were munificent toward him. O Responder to the distressed! O Remover of injury! O Great in goodness! O Knower of everything secret! O Beautiful through covering over! I seek Your munificence and Your generosity to intercede with You, I seek Your side and Your showing mercy to mediate with You, So grant my supplication, disappoint not my hope in You, accept my repentance, and overlook my offense, through Your kindness and mercy, O Most Merciful of the merciful!

4.5.5 TT4 (Rashid 2010)

O Allah, offenses have clothed me in the garment of my lowliness, separation from You has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart, so bring it to life by a repentance from You! O my hope and my aim! O my wish and my want! By Your might, I find no one but You to forgive my sins and I see none but You to mend my brokenness! I have subjected myself to You in repeated turning, I have humbled myself to You in abasement. If You caste me out from Your door, in whom shall I take shelter? If You repel me from Your side, in whom shall I seek refuge? O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed! I ask You, O Forgiver of great sins, O Mender of broken bones, to overlook my ruinous misdeeds and cover my disgraceful secret thoughts! At the witnessing place of the Resurrection, empty me not of the coolness of Your pardon and forgiveness, and strip me not of Your beautiful forbearance and covering! My Allah , let the clouds of Your mercy cast its shadow upon my sins and send the billow of Your clemency flowing over my faults! My Allah, if remorse for sins is a repentance, I - by

Your   might - am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To You I return that You may be well pleased!, My Allah through Your power over me, turn toward me, through Your clemency toward me, pardon me, and through Your knowledge of me, be gentle toward me!, My Allah You are He who have opened a door to Your pardon and named it 'repentance', for, You said, *Repent to Allah with unswerving repentance.* What is the excuse of him who remains heedless of entering the door after its opening? My Allah, though the sins of Your servant are ugly, Your pardon is beautiful. My Allah, I am not the first to have disobeyed You, and You turned toward him ,or to have sought to attain Your favor, and You were munificent toward him. O Responder to the distressed! O Remover of injury! O Knower of everything secret! O Beautiful through covering over! I seek Your munificence and Your generosity to intercede with You, I seek Your side and Your showing mercy to mediate with You, so grant my supplication, disappoint not my hope in You, accept my repentance, and hide my offense, through Your kindness and mercy, O Most Merciful of the merciful!