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Translating Personification in Prophetic Hadith into English

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ABSTRACT

Personification is a universal linguistic phenomenon commonly used in Arabic and English to add aesthetic values to the text. As a type of figuration, personification is problematic in translation, especially in religious texts. This study deals with the rhetorical device of the Prophetic Hadith and its rendition in English. It hypothesizes that literal translation is not always appropriate as far as personification is concerned. Additionally, the vivid image implied in personified objects cannot be preserved by translators. On this basis, the study attempts to review and analyze (10) texts including personification (namely parts of the animate body organs) along with (2) renditions for each to examine and determine the suitable technique(s) in terms of 'possibility' and 'necessity' suggested by Newmark in addition to other theorists. One of the key results of this paper is that a personifying expression is not employed haphazardly in the Prophetic Hadith; rather, it implies effective means and impressive hints. Hence, special addressing is needed in translation, considering conveying meaning at the expense of form if necessary.

Keywords: personification, possibility, necessity, form, and meaning.

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ترجمة التجسيم في الحديث النبوي إلى اللغة الإنكليزية

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المستخلص

يعد التجسيم ظاهرة لغوية عامة تشترك فيها العربية والإنكليزية يؤتى بها لإضفاء القيم الجمالية للنص فضلاً عن مقاصد أخرى. وباعتباره لوناً من ألوان المجاز، يضم التجسيم إشكالية ترجمية، سيما لو ورد في النصوص الدينية. تعنى هذه الدراسة بتلك الأداة البلاغية في النص الحديث الشريف مع ترجمته إلى اللغة الإنكليزية. وتقتضى الدراسة أن الترجمة الحرفية ليست ملائمة دائماً على قدر تعلق الأمر بترجمة التجسيم. فضلاً عن ذلك، فإن الصور الجمالية المضمنة في العناصر المجسمة قد يغفل عنها المترجم في كثير من الأحيان. وعلى هذا الأساس، تحاول الدراسة استعراض وتحليل (9) نصوص حوت عبارات التجسيم الخاصة بورود ألفاظ لأعضاء جسم الكائنات الحية، مع سبر غور ترجمتين لكل نص بغية تمحيص وتحديد التقنيات الترجمية الملائمة التي تُصنف تحت كل من معياري 'الإمكانية' و'الضرورة' اللذين يقترحهما نيومارك من بين الكثيرين. وتخلص الدراسة إلى أن التعبير المنضوي على التجسيم لم يرد عبثاً في السياق الحديث الشريف، بل إنه يضيف تأثيراً أكبر ويلمح نحو جمل أكثر تعبيراً. وعلى هذا، تتطلب الترجمة تعاملاً خاصاً لهذا اللون البلاغي آخذين بنظر الاعتبار أن النقل الوظيفي للمعنى مقدم على النقل الشكلي إذا ما اقتضت الضرورة.

الكلمات الدالة: التجسيم، الإمكانية، الضرورة، الشكل، المعنى.

1. INTRODUCTION

The Prophetic Hadith is rich in meaningful expressions and wise sayings since the Prophet (ﷺ) used to meticulously choose the words and function the potential meanings in a highly unique style. Undoubtedly, He was brought up with Arab tribes mastering well-pronouncing words, perfectly expressed utterances, and fluent speeches. In addition, the Prophet (ﷺ) was sent by Allah Almighty to (the tribe of) Quraish, which used to make an extreme show off and be exceptionally proud of their 'Arabic' heritage like Mu'allaqat (i.e.

seven long pre-Islamic renounced hanging poems of those Arab great poets). So, it is a matter of fact for the Prophet (ﷺ) to be highly eloquent and have precisely expressive utterances. Additionally, effective speech is observed by 'Arab' linguists and rhetoricians while describing the prophetic Hadith since they mostly consider that meaningful sentences with aesthetic values go hand in hand to give the (prophetic) text a considerable force, condensed meaning, and beautiful touch (Abdulkadir, 2021: 575-6).

Meanings, in general, are the ultimate goal behind producing expressions; yet, using rhetorical devices produces meanings with highly-ranked effect and makes the messages included more accepted to the addressee(s). Charteris-Black (2004: 21) regards 'personification' as a 'semantic tension', i.e. creating a relation between two dissimilar entities. Using personification increases the formality of the text and enriches the meaningful utterances by making paradoxical matching among divergent objects. In addition, its superior goal is to highlight the required message and amplify the power of persuasion in the religious text.

2. UNIVERSALITY OF PERSONIFICATION

As a linguistic phenomenon, personification is not limited to one language. Rather, it has a universal notion and function among various languages including English and Arabic. As for English, the word 'personification', as presented by Peters (2004, p. 417), is derived from anthropomorphism the Greek 'anthropos' which means 'human', and 'morphe' which means 'form'. Rhetorically, personification is a figure of speech that adds an animate attribute(s) to inanimate objects, whether abstracts or concretes. The human attribute(s) is due to non-humans, and the inanimate entities are presented as humanized according to certain situations in which meanings seem more valuable and persuasive (Cuddon, 1998, p. 661). Arab scholars, in turn, tackle in detail the notion of 'personification' which is interchangeably used as 'التجسيم', 'التشخيص' (personification), 'التجسيد' (embodiment), and 'الأنسنة' (humanism). Apart from terminology, all these terms share the idea of humanizing concepts, thoughts, intangible notions, and inanimate objects for highly figurative purposes and more persuasive images (Sleiba, 1982, p. 276; Wahba and Al-Muhandis, 1984, p. 102; Arkon, 1997, p. 15).

Dodson (2008, p. 41) clarifies that personification is linguistically subsumed under metaphor and used for specific purposes. It can be used for decoration, amplification, education, clarification, motivation, manipulation, exposition, providing a new vision, attracting attention, highlighting, and spicing up the notion or the (inanimate) object being personified.

3. PERSONIFICATION AS A FIGURE OF SPEECH

Figurative language is widely used to create an expressive analogy in communication. Through figuration, meaning can be shown in various ways to enhance the purposed emotions and value the intended feelings, whether negatively or positively. Sabran et al. (2020: 911) assert this concept related to the implied meanings can be

concerned with various emotional values like love, hatred, happiness, sadness, certainty, doubt, grace, and disgrace. By and large, literary texts present these figuration aspects (e.g.: simile, metaphor, and personification) to reflect their writers' views, impressions, and ideologies at a high level, increasing the possibility of persuasion.

Peters (2004: 206) views 'figures of speech' as a device performing deviational techniques of functioning words to point to a certain purpose so that they can stimulate the imagination by establishing a match between dissimilar things. He adds that this similitude can be done explicitly via simile, as shown in example (1), or implicitly (i.e. metaphor), as in example (2):

1. **زيدٌ كالأسد في الشجاعة** → **Zaid is as brave as a lion / Zaid is like a lion in bravery.** (explicit similitude)
2. **رأيتُ أسداً في حلبة المصارعة** → **I saw a lion in the wrestling ring.** (implicit similitude)

Malla (2009) argues that 'personification' and 'metaphor' are interrelated rhetorical devices since both involve borrowing an entity and adding it to an object to match those dissimilar notions. The distinctive feature is that in personification the attribute(s) is only of humans (e.g.: habitual actions, emotions, body organs, instances, feelings, ... etc.) and can be added to non-human. Consider examples (3), and (4):

3. **فلما تبسّم ثغرُ الصبح وانتشر جناح الضوء في أفق الجوّ، جاءه الرجالُ أفواجاً** (Al-Hamathani, 1968, p. 109) → when **the morning smiled** and the light spread on the horizon, Men came to him in groups.
4. At the **heart of our priorities** is the issue of refugees this year. → **تأتي قضية اللاجئين هذا العام على رأس أولوياتنا**

In example (3), the word 'صبح' (morning) is an abstract notion that refers to the first part of the day, and the word 'تبسّم' (smiled) is a mental and emotional expression that is usually made by animates (i.e. humans) (www.almaany.com). This example shows a beautiful touch by hibernating this personification while adding it to an inanimate abstract notion. Additionally, he uses double personification can be seen when the body organ 'ثغر' (mouth) is ascribed to 'صبح' (morning).

Concerning example (4), the word 'priorities' (أولويات) is also an abstract concept that is personified by attributing the body organ 'heart' (قلب) to it. The apparent purpose of this personification is to pay more attention to the issue the addresser tries to focus on via using 'heart' to allude to the importance of the matter under persuasion just as it is a vital organ in the human body. It is worth noting that the translation of the word 'heart' is 'رأس' (head) which is more natural and collocational with 'أولويات' in Arabic for its valuable connotation. Despite keeping the aesthetic value of personification, the translation is not limited to literalizing the word under discussion in the TT. This issue is to be tackled in detail in section (4).

4. PERSONIFICATION IN PROPHETIC HADITH

Browsing the Prophetic Hadith, personification is manifested in various aspects. These aspects can be classified into three main humanizing types: abstract concepts, inanimate objects, and body organs. Each type is to be clarified through illustrative examples:

A. Abstract concepts:

Abstract concepts are observed in many Prophetic Hadiths as expressing time, death, emotion, worship, good deeds, bad deeds, ...etc. These concepts are shown in personified envisions to decorate the image, attract the addressee's attention, and make him/her easily accept the notion as it is humanized. Consider example (5) below:

5. “ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا ”

(Al-Bukhari, no. 6094; Muslim, no. 2607)

“Truthfulness leads to Al-Birr (piety, righteousness, and every act of obedience to Allah) and Al-Birr leads to Paradise. And a man keeps on telling the truth until he becomes a Siddiq (truthful person). Falsehood leads to Al-Fujür (i.e., wickedness, evil-doing, etc.), and Al-Fujür leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allah.” (Khan, 1997, p. 8/74).

In this Hadith, the abstract concepts of ethical behavior ‘الصدق’(truthfulness) and ‘الكذب’(falsehood) are used frequently with ‘يهدي’(guide/lead) which is normally of human actions. This type of personified intangible notion leaves a beautiful touch and highly values to the message involved.

B. Inanimate objects:

In this type, the clear point is that inanimate entities are lifeless, and by personification, they will be just as animate ones (i.e., those having life and emotions). Those non-living objects are realized (in the Prophetic Hadith) as natural creatures, places, and even materials given quantities of human attributes, manners, and performances. The Hadith in example (6) is illustrative:

6. “هذه طابة، وهذا أخذ، جبل يحبنا ونحبه” (Al-Bukhari, no. 4422; Muslim, no. 1392)

“This is Taba (i.e., Al-Madina), and this is Uhud mountain that loves us and is loved by us.” (Khan, 1997, p. 5/435).

‘Taba’ is another name for the holy ‘Madina’ in which the mountain of ‘Uhud’ is located. In this regard, this mountain is well expressed since it is humanized with the attribute of ‘love’. It also has a special position to the Prophet by ascribing His love for it. This type of personification is rhetorically employed for a nice amplification and extreme

importance of ‘Uhud’ being a distinguished and specialized mountain in the Islamic heritage.

C. Body organs:

The third type of personification will be tackled thoroughly and extensively in the practical part of this paper. In brief, this type is concerned with personifying the body parts in the Prophetic Hadith for the same goals mentioned earlier. It is worth noting that the organs used in the Prophetic Hadiths are employed meticulously and in genius ways to make use of their (formal) resemblance, (physical) importance, and/or function in enhancing the meaning, decorating the text, and leveling up the persuasive message being dealt with. Table (1) below shows a group of Prophetic Hadiths, which have been selected from Al-Sihah Books of hadith, and include various personified body organs with their translations into English. All of these texts are to be tackled in the practical part of this paper.

Table (1): Personification with Body Organs in Prophetic Hadith

No.	Prophetic Hadiths	The Translated Texts
1.	”إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى يَبِيرَ ثُمَّ صَلُّوا فَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى تَغِيبَ“ (Al-Bukhari, no. 3272; Muslim, no. 828)	“If the edge of the sun appears (above the horizon) delay As-Salat (the prayer) till it becomes high, and if the edge of the sun disappears, delay As-Salat till it sets (disappears completely” (Khan, 1997, p. 1/345).
2.	”لِكُلِّ شَيْءٍ قَلْبٌ وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسُ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ“ (At-Tirmidhi, no. 2896)	“There is a heart for everything and the heart of the Quran is Yasin. And, if anyone recites Yasin, Allah records for him against his recital of it a recital of the Quran ten times.” (Abu Khaliyl, 2007, p. 1/140)
3.	”الدُّعَاءُ مَخَّ الْعِبَادَةِ“ (At-Tirmidhi, no. 3382)	“Supplication is the brain (essence) of worship” (http://pureislam.net/HadeethTexts/Index/925)
4.	”يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ“ (Muslim, no. 2940)	“Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain , this breeze will reach that place also and will cause him to die” (https://sunnah.com/riyadussalihin:1810).
5.	”أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافِ الْأَوَّلِ يَخْبُثُ ثَلَاثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كَانَ يَسْعَى بَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ“ (Al-Bukhari, no. 1617)	“On the authority of Abdullah Ibn Umar (RA). When the Prophet (peace and blessings of Allah be upon him) performed the first Tawaf on reaching Baitullah, he would walk in the first three circles and walk at a normal pace in the next four circles. While doing Sa'i in Safa and Marwa, he used to walk fast on the low ground between

		<i>the two hills.</i> ” (https://www.hadithbd.com/hadith)
6.	”لَكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ“ (At-Tirmidhi, no. 2887)	“Everything has a hump and the hump of the Quran is surah al-Baqarah. There is a verse in it that is the chief of all verses of the Qur’an, the ayat ul-kursi” (Abu Khaliyl, 2007, p. 3/28).
7.	”... رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةٌ...“ (At-Tirmidhi, no. 2616)	“... the head is Islam , its pillar is Salah and the apex of its hump is jihad.” (Abu Khaliyl, 2007, p. 9/21)
8.	”مَنْ قَرَأَ (يس) فِي صَدْرِ النَّهَارِ قَضِيَتْ حَوَائِجُهُ“ (At-Tabrizi, no. 2177)	“If anyone recites <i>Yā’ Sīn</i> at the beginning of the day , his wants will be supplied.” (https://sunnah.com/mishkat:2177).
9.	”قال بلال: كان عندنا تمر رديء، فبعثت منه صاعين بصاع ليطعم النبي صلى الله عليه وسلم . فقال النبي صلى الله عليه وسلم عند ذلك: «أَوْءُ، أَوْءُ، عَيْنُ الرَّبَا، عَيْنُ الرَّبَا، لا تفعل، ولكن إذا أردت أن تشتري فَبِعِ التمرَ ببيع آخر، ثم اشتر به“ (Al-Bukhari, no. 2312)	“ <i>Bilāl</i> replied, "I had some inferior type of dates and exchanged two 'a' of it for one <i>Sā'</i> of Barni (dates) in order to give it to the rophet to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely Ribā (usury)! This is definitely Riba' (usury). ! Don't do so, but if you want to buy (a superior kind of dates), sell the inferior kind of dates for money and then buy the superior kind of dates with that money.” (Khan, 1997, p. 3/289)

5. TRANSLATING PERSONIFICATION (POSSABILITY VS. NECESSITY CRITERIA)

The prime goal a translator should achieve is to succeed in grasping the appropriate ‘equivalent’ in the translation process from the SL to the TL. The term ‘equivalent’ has been thoroughly tackled by theorists of translation studies including Nida (1964), Nida and Taber (1969), Catford (1965), Koller (1979), and Newmark (1981; 1988). In a nutshell, ‘equivalent’ can be obtained easily without changes to the text under translation. In this case, the techniques used in the translation are sorted under the umbrella of source orientation (i.e., the translation is guaranteed within a ‘possibility’ option). However, languages consist of different structures and cultures; hence, achieving an equivalent is not easily secured in the translation (Hamdan & Hussein, 2024: 283).

All the change forms that might be preferred by a translator to keep meaning conveyed readably and naturally are options of ‘necessity’. In this respect, House (1997, p. 159) and Baker (1992, p. 11) argue that there is no word-to-word matching in translation among different languages. In other words, translation may be subsumed under the variables of adding words, subtracting expressions, or changing notions to reach the nearest extent of sameness of meaning and effect in the TT as is grasped in the ST. These change forms are inevitable since languages differ with respect to denotative and connotative meanings of the words, collocational and contextual realizations, syntactic and semantic perspectives, social and cultural characterizations, and pragmatic and discursal functions (Safi and Farman, 2023: 216).

Newmark (1988: 45) clarifies that the translation terms ‘possibility’ and ‘necessity’ as techniques can be realized by choosing a (proper) translation procedure(s). ‘Possibility’, on the one hand, implies going after the SL-oriented equivalent in the TL (e.g.: literal translation). ‘Necessity’, on the other hand, is the ultimate solution to finding the TL-oriented equivalent in the TL (e.g.: free translation) as long as the diverse

orientation is unavailable or inaccessible. Therefore, it can be said that a translator opts for translating as ‘literal’ as ‘possible’ and as ‘free’ as ‘necessary’ (Nasser, 2023: 33).

Concerning the translation of personification, it is a bit thorny since maintaining the phenomenon of personification is not always attainable along with keeping the meaning free of distortion. That is, it can be literalized as long as the meaning is clear and readable by the addressee. To make it clear, the translation of personification can be summed up in four techniques:

- i. The personified object can be formally transferred by using the corresponding equivalent in the TL, as in example (7) below:

7. “Verbs: the **heart of a sentence**”. → الأفعال: هي **قلب الجملة**
(<https://catalogimages.wiley.com>)
(personified via the corresponding equivalent).

In this example, the word ‘heart’ is added to the word ‘sentence’, which is an abstract notion, to give more concentration to the role of the ‘verb’ in the sentence just as the heart in the human body (i.e., to leave an effect on the ST). Concerning translation, it is formally transferred into ‘قلب’ since it is ‘possible’ to convey it as it is with a corresponding equivalent in the TT. In this respect, the rendition is linguistically and contextually accepted in both English and Arabic and the purpose behind using personification remains appropriate and effective. See example (8) below for a better understanding:

8. “عرفنا الكثير عن سطح القمر أكثر مما عرفنا عن **قلب القارة المتجمدة الجنوبية**” →
“We knew more about the surface of the moon than we did about the **heart of Antarctica**”
(www.almaany.com)

- ii. The personified object can be kept as a beautiful touch but changed into a suitable part of the human body in the TL via finding the non-corresponding equivalent. Example (9) is illustrative:

9. It got out of the **mouth of the bottle**. → خرج من **عنق الزجاجية**
(personified via the non-corresponding equivalent).

Here, the word ‘mouth’, which is a part of the human body, is personified as used with the ‘bottle’ in a commonly used expression in the SL. The translation, in turn, involves the word ‘عنق’ (*lit.* neck) which normally collocates with ‘زجاجية’ (bottle). So, the rendition comprises the notion of personification via a non-corresponding equivalent in the TL. Consider examples (10) and (11) for the same purpose:

10. The **leg of the chair** was broken. → انكسرت **رجل الكرسي**

11. “بيد أن جيتس أصاب **كبد الحقيقة**” → “But Gates **hit the nail on the head**.”
(www.almaany.com)

- iii. Neither of the two options mentioned above can be realized. Instead, a translator opts for paraphrasing to give the functional equivalent which is the ultimate goal, as clarified in example (12):

12. مشينا في **بطن الوادي** → We walked in the **middle of the valley**. (paraphrased with functional equivalent)

The word 'وادي' (valley) is personified as it is added to a part of the human body, namely 'بطن' (*lit.* abdomen). As far as translation is concerned, the word 'بطن' is paraphrased into 'middle' to give its functional equivalent in this context. It is uncommon to transfer the word 'بطن' and keep the personification neither with the corresponding equivalent nor the non-corresponding equivalent; otherwise, an obvious distortion of meaning will occur. For further clarification see example (13):

13. "Blinder is **absolutely right**". ← → "لقد أصابَ بليندر عين الحقيقة"
(www.almaany.com)

- iv. Both of the first two options can be realized. That is, a translator gives a personified object as well as paraphrasing the functional meaning (i.e. using the couplet procedure) to keep the effectiveness of the ST intended by the author and to evade the potential loss of meaning toward the TL addressee, as in the Prophetic Hadith in example (14):

14. "الدعاء مخ العباد" (Al-Tirmidhi, 543/3371) → "Supplication is the **brain (essence)** of worship" (<http://pureislam.net/HadeethTexts/Index/925>).
(personified via the corresponding equivalent together with paraphrased with functional equivalent)

The human body's part 'مخ' (brain) in the above example is added to 'العبادة' (worship) to allude to the importance of 'دعاء' (supplication) just as the brain is the most important organ to the human body. Linguistically, this figuration is greatly adopted to give an aesthetic value to the text. Concerning translation, it is preferred in such situations to use the couplet procedure (i.e. giving more than one rendition). This technique is adopted to grasp the beautiful touch by the literal translation (i.e., 'مخ' → 'brain') coupled with the functional equivalent 'essence' that implies the completely conveyed meaning to the TT addressee.

In a nutshell, translating personification is related to the method of conveying the meaning and maintaining the rhetorical function involved. Sometimes, a translator may transfer personification as long as the personified entity has universal usage. In other cases, a translator is compelled to leave out transferring personification literally and catch the functional meaning (i.e., the ultimate goal of rendition and the least target a translator should retain).

In translation, whenever an SL lexical item matches a TL one, it must be used as it corresponds to the same meaning and effect. This is the actual meaning of the 'possibility' notion given by translation theorists. In this respect, Newmark, (1988: 86) views that SL-oriented strategies are to be adopted like word-for-word translation, literal translation, faithful translation, ... etc. This can be attainable since there are no linguistic problems across which translators may come; the meaning is related to universality and out of complexity. Conversely, a translator may find himself/herself obliged to resort to TL-oriented strategies (e.g.: free translation, paraphrase, ... etc.) by making some change, subtraction, and/or addition to the text to maintain the intended meaning of the ST. This mostly happens because of lexical, structural, cultural, or even textual differences that a translator faces in the translation process between the SL and the TL (Ilyas, 1989: 117).

This paper is concerned with the lexical problem, regarding personification of the animate body organs under this realm. Yet, it can be linguistically taken under the cultural, or collocational issues, as illustrated in examples (7) and (8) above. Hence, a translator should not take only the denotative correspondence of the SL vs. the TL lexical item. Rather, its connotational usage and contextual function in the TL that reflects a great deal of naturalness should be accounted for, as clarified earlier in examples (12) and (13). Consequently, not only the literal meaning is considered while rendering lexical items, but also their connotational, collocational, textual, and contextual dimensions (Nasser, 2023: 34).

6. DATA ANALYSIS

The study attempts to examine the acceptability of keeping personification in translation, considering that the meaning should be conveyed obviously and appropriately. In addition, the validity of the terms ‘possibility’ and ‘necessity’ techniques in translation has been examined by selecting (9) Prophetic texts containing the personification of body organs. The SL texts undergo an in-depth analysis along with two translations for making an adequate discussion. The first translation has been taken from: ‘<https://hadeethenc.com/>’ or ‘<https://hadithbd.com/>’ whereas the second translation has been retrieved from ‘<https://sunnah.com/>’. The appropriate rendition is distinguished according to certain criteria including the capability of keeping meaning and effect in the TT as intended in the ST.

Table (2): Personification of ‘الشمس’ (the Sun) with the Body Organ ‘حاجب’ (lit. eyebrow)

ST (1)	”إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى يَبْرُزَ ثُمَّ صَلُّوا فَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى تَغِيبَ“					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
حاجب الشمس	<u>the edge of the sun</u> <u>the edge of the sun</u> (https://hadeethenc.com/)	-	-	+	+	+
حاجب الشمس	<u>the (upper) edge of the sun</u> <u>the (lower) edge of the sun</u> (https://sunnah.com/)	-	-	+	+	+

Text Analysis and Discussion:

The word ‘الشمس’ (the sun) is a concrete object that refers to the nearest star to Earth in our galaxy. It is a matter of fact that natural creatures like the ‘sun’ and the ‘moon’ are used in timing certain Islamic worships and rituals like daily prayers and fasting. In this prophetic text, the sun is personified as ascribed to have one of the human body organs, namely ‘الحاجب’ (lit. eyebrow) a curved “line of hairs above each of the 2 human eyes” (Procter, 1978, p. 388). The purpose behind this personification is to show a resemblance between the edge of the ‘sun’ and an eyebrow of the human body since both have a curved shape. In addition, the purpose of such a personification is to clarify the message through this shape of correspondence.

As for renditions of personification under discussion, both translations leave out literalizing the personification ‘حاجب’ (lit. eyebrow) and seize the intended functional meaning ‘(upper/lower) edge’. Both scarify the aesthetic aspect of personification at the

expense of conveying the meaning out of distortion and conduct the necessity criterion in their translations as they make changes to the TT. It is impossible to give a literal translation of this expression which makes TLT inappropriate due to giving a foreignized unaccepted expression. Yet, translator (2) adds the words ‘upper’ and ‘lower’ for the first and the second underlined SL items to distinguish between the upper edge and the lower edge and to uncover to the addressee the exact time of prayer prohibition. Hence, the translations submitted are acceptable even though the rhetorical device of personification is not achieved literally.

Table (3): Personification of ‘القرآن’ (the Qur’an) with the Body Organ ‘قلب’ (lit. heart)

ST (2)	”إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ (يس)...”					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
قلب القرآن	“heart of the Quran” (https://hadeethenc.com/)	+	+	-	+	+
	“heart of the Qur’ān” (https://sunnah.com/)	+	+	-	+	+

Text Analysis and Discussion:

The word ‘القرآن’ (the Qur’an) is the glorious divine book including the 114 holy surahs. It is the major miracle of the Prophet Muhammad (ﷺ). Among the holy surahs, there is one of special status, namely the Surah of ‘يس’ (Yasin), as having the attribute of ‘قلب القرآن’ (the heart of the Qur’an). This attribution is a personified object of ascribing it to the most important body organ (i.e., the heart). The analogy here is not because of the formal aspect; rather, it is due to the important position and the unique function of the surah of ‘Yasin’ to the whole Qur’an as the heart organ to the entire body. This personification gives special importance to this surah because of its topics.

The word ‘قلب’ (heart) is observed obviously as a personifying image in both English and Arabic. On this basis, it can be literally transferred so long as the meaning is conveyed plainly and universally. Both translations maintain the personification expressing the same meaning free of distortion and the similar purpose achieved while conveying the personified object literally and giving the matching corresponding equivalent. Therefore, both translations are appropriate since meaning is clearly and easily achieved in the TTs.

Table (4): Personification of ‘العبادة’ (the worship) with the Body Organ ‘مخ’ (lit. brain)

ST (3)	”الدُّعَاءُ مَخُّ الْعِبَادَةِ“					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
مخ العبادة	“--- worship” (https://hadeethenc.com/)	-	-	+	-	-
	“the pith of worship” (https://sunnah.com/)	+	-	+	-	-

Text Analysis and Discussion:

The lexical item 'العبادة' (the worship) is an abstract notion alluding to various aspects of actions and sayings limited to certain times and occasions like prayer, fasting, zakat, pilgrimage... etc. It is done by worshipers with obedience and submission to Allah the most exalted (www.almaany.com). The most important concept of worship is 'الدعاء' (supplication). Hence, it is mentioned in the Prophetic Hadith to be personified with the body organ 'مخ' (lit. brain). Personification, in this respect, focuses on the conceptual position of this type of worship. That is, 'supplication' has a crucial role in admitting other worship aspects by our Lord, just as the central duty achieved by the 'brain' organ in the human body.

Concerning the translation of this personification, translation (1) makes a de-personification via omitting the body organ (i.e. 'مخ العبادة' is rendered by subtraction into 'worship'). Translation (2) conducts the technique of keeping personification; yet, it replaces it with a non-corresponding equivalent [the organ 'مخ' is substituted with 'pith' which refers to another organ of the body; i.e., "spinal cord" (Hornby, et al., 1974, p. 645)]. Both translations are under the domain of necessity since both make changes to the ST. In addition, neither translation keeps the functional meaning in the TT. In other words, translation (1) leaves out the functional meaning by subtracting the personified entity. Translation (2), in turn, makes a substitution of the personified entity; however, this replacement does not match the similar purpose of the ST organ compared to that of TT. Consequently, they both fail to give the appropriate renditions. The more appropriate translation, in this connection, is "*Supplication is the brain (essence) of worship*" (<http://pureislam.net/HadeethTexts/Index/925>), where the technique conducted is 'couplet' (i.e., giving two renditions; the first is for SL faithfulness keeping personification literalized, and the second is for the TL naturalness giving the functional equivalent clarified to the TT addressee).

Table (5): Personification of 'جبل' (mountain) with the Body Organ 'كبد' (lit. liver)

ST (4)	"يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّىٰ تَقْبِضَهُ"					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
جَبَلٌ	"inside the mountain" (https:// hadithbd.com/)	-	-	+	+	+
	"innermost part of a mountain" (https://sunnah.com/)	-	-	+	+	+

Text Analysis and Discussion:

The concrete object 'جبل' (mountain) has been personified as ascribed to the body organ 'كبد' (lit. liver). The personification here occurs neither for the formal aspect nor the essential position or even duty. Rather, it alludes to something hidden in the innermost place of a mountain just as the 'liver' is located among the abdominal tissues of the human body. The occasion is to make some kind of resemblance between the two

dissimilar entities and to humanize the mountain as attributed to having a liver inside just like the human body.

It is clear that both of the translations submitted adopt de-personification; they both leave out personifying the object 'mountain' by de-literalizing the word 'كبد' (lit. liver) to give the functional meaning as 'innermost' and 'inside' respectively. Additionally, they both conduct necessity at the expense of scarifying personification; yet, they submit appropriate renditions as they keep the intended meaning clear to the TT reader even if the decoration of the rhetorical device under study is neglected. The reason is that literal translation may give a foggy vision or a blurred image with most of the confusion. It can be said that the criterion of necessity here is justified and suitable since meaning needs to be expressed obviously in this context and the like.

Table (6): Personification of 'المسيل' (valley) with the Body Organ 'بطن' (lit. abdomen)

ST (5)	”أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافِ الْأَوَّلِ يَخُبُّ ثَلَاثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.“					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
بطن المسيل	“the low ground between the two hills” (https://hadithbd.com/)	-	-	+	+	+
	“in the midst of the rainwater passage” (https://sunnah.com/)	-	-	+	-	-

Text Analysis and Discussion:

The lexical item 'المسيل' (the valley) is a spatial term denoting a low ground between hills and mountains in which rainwater flows (Ibn Manzoor, 2005, p. 11/351). Ascribing the body organ 'بطن' (lit. abdomen) to it, the word 'المسيل' (the valley) is personified. This personification is easily envisaged by making such a sort of resemblance between the low soft abdominal area in the human body and that of the valley ground. The function is to make the SLT more persuasive and decorative.

As for translating personification included in this text, both translations leave out the personification in addition to departing from 'possibility' towards 'necessity' as they include linguistic changes. However, translation (2) has a distortion of meaning since it goes after the paraphrase of the word 'المسيل' as 'the rainwater passage' which does not comply with the context. Instead, it refers to the place in which rainwater flows. Therefore, translation (2) achieves neither functional meaning nor appropriateness. Translation (1), in turn, is better as it keeps the functional meaning of the ST even though it does not personify the expression. It is preferred, here, to de-personify such an expression, because maintaining it is a sort of unacceptable and unnatural collocation in the TT. Hence, translation (1) gives the TL addressee the appropriate way of conveying meaning.

Table (7): Personification of 'القرآن' (the Qur'an) with the Body Organ 'سنام' (lit. hump)

ST (6)	”لَكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سِنْدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ“					
ST item	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
سَنَامُ الْقُرْآنِ	” <i>horn of the Quran</i> ” (https:// hadithbd.com/)	+	-	+	-	-
	” <i>peak of the Qur’an</i> ” (https://sunnah.com/)	-	-	+	+	+

Text Analysis and Discussion:

In this Prophetic Hadith, the word ‘القرآن’ is personified via figuratively possessing a ‘سنام’ (lit. hump), which is usually used as a means of formal analogy to the top entities and the like. This part of the camel body is the peak organ on it (Procter, 1978, p. 551). A camel is usually the prototype of desert creatures. Camels have a significant part in the Arab culture for their magnificent features. Yet, it is a unique animal that may not be familiar to the Western culture. This personification occurs to share the common similarity between the top and the largest part of the camel’s body (i.e., the ‘hump’), and the top and the longest surah of the Glorious Qur’an (i.e., the Surah of ‘Baqarah’).

The translations submitted of this Hadith are different. Translation (1) has personified the organ under discussion; nevertheless, the TT personification is non-correspondent to the ST. That is, the word ‘سنام’ (lit. hump) is changed into ‘horn’; the latter does not reflect the positive connotation of the ST message. It also does not comply with the same function of the ST intention. So, the translation is sorted under the technique of necessity criterion; yet, it neither keeps the functional meaning nor gives an appropriate rendition. Translation (2) does not literalize the personification word ‘سنام’ (lit. hump), which is cultural-specific. It conducts de-personification using ‘peak’ which means ‘the top’ as a functional equivalent of ‘سنام’ (lit. hump). Hence, it produces an easily understood and more appropriate TT to the addressee, though it sacrifices the decoration of ST achieved by personification.

Table (8): Personification of ‘الإسلام’ (the Islam) with the Body Organ ‘رأس’ (lit. head)

ST (7)	”... رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَنُرْوَةٌ سَنَامِهِ الْجِهَادُ...”					
ST items	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
”رَأْسُ الْأَمْرِ الْإِسْلَامُ“	” <i>The head of the matter is Islam,</i> ” (https://hadeethenc.com/)	+	+	-	+	+
	” <i>The head of the matter is Islam</i> ” (https://sunnah.com/)	+	+	-	+	+

Text Analysis and Discussion:

In this Prophetic Hadith, the word ‘الإسلام’ is personified as figuratively ascribed to the body organ ‘رأس’ (lit. head). The body organ ‘head’ is a universal concept and

metaphorically used in both English and Arabic sharing the same function and highlighting the mutual purpose in communication.

As for discussing the rendition of the personified entity in this text, both translations adopt the literal translation technique underlying the possibility criterion as the meaning is plain and the connotation is universal. So, maintaining the personification is powerful and impressive in this respect, especially when the translation gives the functional meaning along with the literalization of the personified item. Consequently, both translations can be classified under appropriateness as submitting the intended meaning and the same effect grasped from this rhetorical device.

Table (9): Personification of 'النهار' (the day) with the Body Organ 'صدر' (lit. chest)

ST (8)	”مَنْ قَرَأَ (بِس) فِي صَدْرِ النَّهَارِ قَضَيْتَ حَوَائِجَهُ“					
ST items	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
”في صدر النهار“	”in the first part of the day” (https://hadithbd.com/)	-	-	+	+	+
	”at the beginning of the day” (https://sunnah.com/)	-	-	+	+	+

Text Analysis and Discussion:

In this Prophetic text, the body organ 'صدر' (lit. chest) is used to personify the temporal notion 'النهار' (the day). This personification occurs to share the resemblance between the most distinct part of the body and the first part of the day which is figuratively expressed in Arabic as 'صدر النهار' (lit. chest of the day). In addition to the aesthetic value made by manifesting personification, its purpose here is to add specificity to this part of the daytime and highlight the good deeds with which Muslims should start (i.e., reciting the Qur'an).

Concerning the translations, it is clear that both translations de-personify the rhetorical device under study; they both conduct the technique of necessity; thus, dropping that of possibility. To put it differently, both translations give the functional equivalent of 'صدر' which is realized as 'the first part' and 'the beginning' respectively since the process of literalizing the ST item can lead to distortion of meaning. Hence, the translations can both be sorted as appropriate.

Table (10): Personification of 'الربيا' (usury) with the Body Organ 'عين' (lit. eye)

ST (9)	”قال بلال: كان عندنا تمر رديء، فبعث منه صاعين بصاع ليطعم النبي صلى الله عليه وسلم . فقال النبي صلى الله عليه وسلم ذلك: «أَوْه، أَوْه، عَيْنُ الرِّبَا، عَيْنُ الرِّبَا، لا تفعل، ولكن إذا أردت أن تشتري فَبِعِ التَّمْرَ بِبَيْعِ آخِرٍ، ثُمَّ اشْتَرِ بِهِ“					
ST items	TTs	Personified/ de-personified (+/-)	Possibility (+/-)	Necessity (+/-)	Functional meaning (+/-)	Appropriateness (+/-)
”عين الربيا“	”definitely usury!” (https://hadeethenc.com/)	-	-	+	+	+
	”essence of usury” (https://sunnah.com/)	-	-	+	+	+

Text Analysis and Discussion:

The word 'عين' (lit. eye) in this context has been used to personify an abstract concept of a sinful act, namely 'الربا' (usury). This personification is used here to highlight the seriousness of such a bad deed to give a strong warning of doing it. It is worth noting that the word 'عين' can appear in different syntactic contexts in Arabic; it can follow the word to be emphasized as a non-verbal certainty method or precede the word to be personified. In this context, the latter is manifested. However, the purpose of certainty is shared by both cases.

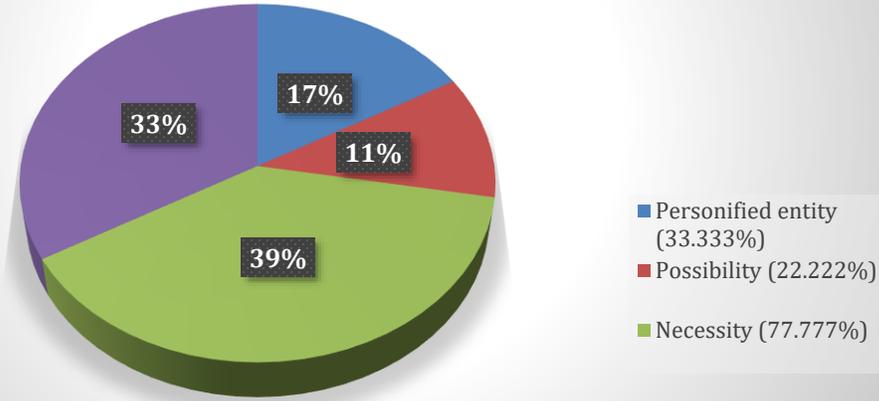
The translations of this prophetic text echo the necessity criterion as both of them give the functional meaning of the word 'عين' (i.e., 'indefinitely' and 'essence' respectively) instead of sticking to literalizing personification which confuses the addressee. Both translations are appropriate as they convey meaning acceptably even if they fail to catch the personification.

7. CONCLUSIONS

The study concludes the following points:

1. Translating personification is not an easy task due to the divergent linguistic features between English and Arabic. In some cases, it can be achieved when the personification entity is universal making the process of transferring plain and easy. Otherwise, the personified non-corresponding equivalent, the paraphrased functional equivalent, or the adopted couplet procedures of literal translation plus functional meaning is preferred at the expense of personification, as previously approved in the practical part of this paper.
2. The criteria of 'possibility' and 'necessity' have been highly approved; the latter is more prominent since in most discussed texts the appropriate renditions have been realized by leaving out the possibility translation techniques and catching those of necessity. It is highly justified that almost all techniques given and sorted under the term of necessity submit functional meaning even though they neglect personification purposes since keeping the intended meaning of the SL to be realized in the TL is the ultimate goal to retain in cases when literalizing personification negatively affects the meaning.
3. Most of the given renditions are classified as appropriate and acceptable as long as they convey the functional meaning and make the TLT readable and easily understood. This alludes to the fact that whenever a translator opts for either literalizing personification or providing the functional meaning, the latter has priority, especially when literalization causes the meaning to be distorted. Figure (1) is illustrative:

Figure (1):
Statistical Results of Adopting Personification, Possibility, Necessity, and Appropriateness



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