

Appendix A

Publisher's Interview

Greetings.

Interviewer: You said that you are the founder of Darussalam publishing house?

Interviewee: Yes.

Interviewer: Who are the audiences of 'the Sealed Nectar' that you proposed the book for?

Interviewee: Bismillahir Rahmaanir Raheem (In the name of Allah the most gracious the most merciful). The audience of this book, Masha Allah (God willing), is all of the world, all of the people, even if they are Muslim or non-Muslim. The people who would like to know who Muhammad was, Sallallahu Alaihi wa Sallam (Peace be upon him)...and we believe that the Sealed Nectar is one of the best books. So Mashaallah, generally, all of the people of the world.

Interviewer: So you intend to propose this book for Muslims, non-Muslims... all of non-native Arabic speakers.

Interviewee: Sure, sure.

Interviewer: What is the purpose of the translation?

Interviewee: The purpose of this translation... Actually, Darussalam has translated many books, and in different languages... so, as I mentioned, the Sealed Nectar is a complete Seerah (biography) book, and it is very understandable to the common man. When you read it, you feel that you are a part of the same story... and to my knowledge, this book has sold up to millions by now.

Interviewer: So, this is why you chose this book in particular, because it is comprehensible, brief, and it involves the reader.

Interviewee: Yes.

Interviewer: Are there any other books in the series?

Interviewee: Yes. Darussalam has published more than sixty books on the topic of Seerah, in different languages. So there are many books in English, and also in Urdu, in Persian, in Hindi, in Bengali...in different languages.

Interviewer: And all of them are about the Biography of the Prophet, or (what is known as) the Seerah.

Interviewee: Yes.

Interviewer: How many editions of the Sealed Nectar have you published?

Interviewee: I believe it's more than 20-25 editions...and each edition is more than three thousand, five hundred, sometimes... five thousand.

Interviewer: How many editions of them did you sell? Did you sell all of them?

Interviewee: Yes. We do not print any edition of any book, unless our store... they say that our store is empty now, of course ... it is impossible that we print and our store is not empty.

Interviewer: Do you have any marketing strategy?

Interviewee: We have many showrooms in different parts of Saudi Arabia, and in other parts of the world. When we publish a book, we send a message to all of our branches and distributors. Through these channels, we sell our books. The same with *The Sealed Nectar*, our strategy is also the same.

Interviewer: So, you publish, and then you send brochures, or the likes...

Interviewee: Brochures...sometimes a message, sometimes a clarion call, sometimes we send e-mails...and even our distributors and our agents, they are always asking when the book is coming, or when the new book is coming. So, these are routine matters.

Interviewer: What was the sales price for this book?

Interviewee: Actually it varies. We have many editions; some editions are small, some are big, some black-and-white, some editions are colored...

Interviewer: For the same book?

Interviewee: Yes, for the same book. So, we can say that it starts... even from when we started, the price was too low...too low. It was, I remember, 25 to 30 Saudi riyals... and then, it has gone up to 65 to 75 Saudi riyals. It depends [since], as I mentioned to you, there are several editions; some are pocket sized, some are bigger, some are very big, some are black-and-white, and some of them are fully colored. So, it depends. It starts, you can say, from 35-40 riyals, to 75 riyals.

Interviewer: Do you think that it is affordable to readers?

Interviewee: Sure, Alhamdulillah (Thanks to God). It is affordable, very affordable...even some people are surprised.

Interviewer: So, if it is valued at 35 riyals in Saudi, is it the same in the UK and USA?

Interviewee: No. Actually the price is, when it has gone to the UK, or USA, it is made a little higher because they pay some taxes, and also they pay the airlines...

Interviewer: The shipping, you mean...

Interviewee: Yes, the shipping. Masha Allah, I have in front of me now the (report for) Ar-Raheeq Al-Maktum (*the Sealed Nectar*) in English. So far, we've printed more than one-hundred thousand copies.

Interviewer: Did you notice any differences in the sales rate of the Sealed Nectar after 9/11?

Interviewee: I believe actually that after 9/11 our sales went down...because of a lot of propaganda against Islam, and the people had become afraid. Even, at that time, our shops were empty. So, I believe that the sales rate went down.

Interviewer: Did you notice any differences in the sales rate after the posting of the Danish cartoons of the Prophet Muhammad?

Interviewee: Yes. The sale graph went up.

Interviewer: So people were trying to discover, maybe, more about this person?

Interviewee: Yes. Even Darussalam made a strategy. We made a 50% off on all our books, and many well-wishers, they came and they purchased the books, and they distributed, and they sent...and even Darussalam sent the books to different parts of the world.

Interviewer: So, this was a kind of reaction to that which had taken place...

Interviewee: Yes, a reaction, yes.

Interviewer: Which year had the highest rate of sales for this book?

Interviewee: Between 2005 and 2006 was the year that this book had very high sales.

Interviewer: But at that time, you said that you had implemented a new strategy, making discounts and...

Interviewee: Yes, we made discounts, and also we contacted many people through our agents, and we told them that we should tell the people that this is the true story of the Prophet, Sallallahu Alaihi wa Sallam, and, Alhamdulillah, we succeeded.

Interviewer: Did you receive any comments or reviews from audiences online, or by post, or in the press?

Interviewee: Actually, in the beginning, of course, they all sent comments, by e-mail, some by fax, telephone calls, and even some of our own staff, they had gone through the books. We have a committee responsible for this at Darussalam. So, any comments which come from outside, we put them in a file and send it to this department to check it. Sometimes, the opinion is OK, and sometimes the opinion is not OK. Maybe, our reader is wrong; other times, he is right. Even if he is wrong, or right, we still send him back a letter of thanks, and also, if we are wrong, then we try to change that.

Interviewer: So, do you think that these amendments of the previous edition are major or minor?

Interviewee: No, no, they are minor.

Interviewer: Mostly linguistic, or cultural?

Interviewee: Sometimes linguistic, sometimes...but not too much. Sometimes, it is just the difference (of opinion or style) between one translator and another translator.

Interviewer: Yes, sure, in translation you can't say this (style) is totally wrong, and this is totally right, because it is a matter of opinion.

Interviewee: Yes.

Interviewer: Can you give some examples of these amendments, or you don't have any on hand?

Interviewee: I don't think so...it's just some minors, and whenever I receive these letters or comments, I send them to the department, and we send them a letter of thanks, and finish.

Interviewer: You can't remember any...?

Interviewee: Actually, sister, to be honest, there are a lot of people who send us a lot of... not just comments...many people send comments, but also they will ask 'we need this book, and that book'... so, there are a lot of everyday letters. Sometimes, we don't have time to read them. So, of course, for these important letters which specifically mention some comments, we have a file. But I don't think that we have a particular file for the Sealed Nectar.

Interviewer: Do you use a standard transliteration system for Darussalam publications?

Interviewee: Yes. We have a dictionary (Standard Dictionary) that sometimes we send to our translators. Of course our translators - some of our translators, have spent more than twenty years with us, and they know our traditions, but even for them we have a file that we send them; but usually, now we don't need to tell them...because, all of the translators they have become very regarded and experienced.

Interviewer: But, for example, the Library of Congress has a transliteration system for Arabic. They use the same way, for example, a word with the letter (ض), they use 'Dh', or the letter D with a dot beneath it... or is this not in your publications?

Interviewee: I remember that we had one brother whose name was Sa'deddin- he passed away about five years ago. He was really a high level professional editor with us. Jazaahullahu Khayra (May Allah reward him with the best), he made a lot of effort, and he did all of these things. Yes, it is a standard.

Interviewer: And so, you use a standard in your publications?

Interviewee: Yes, sure, but it is our standard. It is what we feel at Darussalam.

Interviewer: Do you have a copy of the transliteration system that you use? If you could provide me with one...

Interviewee: Yes, I believe that I can provide you with one.

Interviewer: What do you think a good translation should be?

Interviewee: I believe that a good translation should be easy...easy to understand and easy to read. There are some translators who, when they translate, they write a book that even you could not read. This I hate. So, I tell them that it is not necessary that each word be translated. We want that the people know what the author wanted it to be. So, Alhamdulillah, because our audience is not only the Americans and the British... Many of them are from India, from Pakistan, and from different parts of the world. There are even some from Saudi, and there are many Arabs. Their mother tongue is not English, but they read English.

Interviewer: So, the main point is to make it easy and understandable... and fluent.

Interviewee: Yes, and fluency. Fluency is very important.

Interviewer: ...and to introduce the author, and the author's intention, to the reader.

Interviewee: Yes.

Interviewer: Do you provide the translators with these guidelines?

Interviewee: Yes, usually verbally, and when we are in the interview we tell them before we start. But, now we have a team of translators with us, so we don't need to tell them every time.

Interviewer: So, at the beginning of the work...

Interviewee: Yes, we tell them. But also, this is common sense.

Interviewer: Would you please explain the translation process or phases at Darussalam. What is the process here? Is it translation, then revision, then editing...?

Interviewee: Actually, our way of work is - we get a translator to translate the work. When he translates, it goes through minimum between three to four people. They check them, they read them again, they correct spelling mistakes, especially Quranic verses - we take the translation from the Noble Quran (by Muhsin Khan) -, and also the Ahaadeeth (Prophet sayings), if there some words in Arabic we also clarify them so that there are no mistakes. So, sometimes, it will have gone through six to seven different people.

Interviewer: So, this is the revision?

Interviewee: Yes. Then, in the final stage, it comes in front of me. Even I used to go through the books, because I've had a lot of experience, so it has happened many times that in the final stage, we say to look at that mistake, or this mistake... not just linguistic mistakes, but sometimes a printing mistake, sometimes even layout...

Interviewer: So, maybe the editing is for you... the last stages...

Interviewee: I mean, this is not editing... You could say that, at the last moment, I just want to see (proofreading?).

Interviewer: Does it go back to the translator?

Interviewee: No, no. Actually, I do not send the book to the printing press, unless my conscience is clear, and I've said OK. Because, I know the system, and I know my people, Masha Allah (bless them), they are very honest, but it is not easy work. Sometimes, it is not enough that a man is very honest...but it is overlooked.

Interviewer: Have you been contacted by any researchers to tackle this translated book, the Sealed Nectar?

Interviewee: Actually, there were two or three brothers in America... in England who sent me a message and told me that they were ready to work on this book free of cost, so I told them, "Look, this book is not so easy". We, Alhamdulillah, have translated the book, and we have gone through it many times. I can say that sometimes there is difference of opinion, some word is better than another. Even one of the Pakistani officials, a very high official whose English is very good, he also said when he came to visit us here, "Abdul-Malik, I want to go through the Sealed Nectar..."

Interviewer: He wanted to translate it?

Interviewee: Not translate it. He wanted to go through, to make some changes...that some words are better, some sentences are better, some things. I told him "No problem. Go ahead". He sent me back... only twenty pages, or thirty pages. I had told him "Mark them with red color, because I want to know where you made the changes". Alhamdulillah, but finally they say this is OK, because I know this is not an easy work.

Interviewer: Yes, it is not an easy work...and your effort is clear, as the book is very, very good...

Interviewee: Thank you, very much

Interviewer: But what I meant was, has there been any researcher, before me, who has asked you to tackle this in a research?

Interviewee: No, no.

Interviewer: So, this is the first time for it to be researched?

Interviewee: Yes, yes.

Interviewer: Okay, thank you.

-End of Interview-

Appendix B

Translator's Interview

Greetings

Interviewer: This research is about translating sensitive terms in religious texts, and *The Sealed Nectar* is the text that is in focus in this research. So, I just wanted to check your choices as a translator. If you could, please introduce yourself? Your name, nationality, education, etc.

Interviewee: I am Essam Diab, a Syrian national. I was born in Damascus in 1944. I graduated from Damascus University in 1967, with a diploma in Education and English Literature.

Interviewer: In English Literature... Ok. Is there any training or translation experience?

Interviewee: Yes, I have already translated some books by Dr. Muhammad Said Ramadan Al-Bouti, from Arabic into English. One of which, I still remember, is *Equity in Islam*. I can't remember the other names right now. My mind is too busy.

Interviewer: I mean is there any professional training in translation? Have you got any professional translation training?

Interviewee: No, I have not had any. It's only a sort of experience. Actually, we've learned through the passage of time. We do operations with my colleagues; we did receive some local training, in some local institutes, but no professional training in translation.

Interviewer: So, we might say that you are a freelance translator?

Interviewee: Yes.

Interviewer: And, you said that one of your translations was *Equity in Islam*?

Interviewee: Yes, *Equity in Islam*, by Dr. Dr. Muhammad Said Ramadan Al-Bouti, you know, the Islamic scholar. You know him I think?

Interviewer: Not very well, but I know so many of these Islamic books, and I am interested actually in religious translation especially.

Interviewee: Yes.

Interviewer: How many languages do you speak?

Interviewee: I speak English, and a little French.

Interviewer: What is your first language? Arabic, for sure?

Interviewee: Arabic, of course.

Interviewer: And second?

Interviewee: My second is English, and a little French, but I am not reliable in French.

Interviewer: Ok, not reliable- no problem. What do you think of your translation of the Sealed Nectar? Is it a translation where you stick closely to the author's words, or an adaptation?

Interviewee: No, I didn't stick closely to the author's words. In fact, I translated the 'spirit' of the sentence, rather than the sentence itself.

Interviewer: Excellent. So, you translated the gist of the source text, not word by word.

Interviewee: Yes.

Interviewer: Had you been given the skopos, meaning the specifications of the translator's task and intended reader by the publisher, before translating the book?

Interviewee: I'm sorry, I couldn't follow you. Could I hear the question again?

Interviewer: Yes. We call this, in Translation Studies, the skopos, which means that the publisher gives you, in advance, what your task is, what to translate, who your intended readers are, etc.

Interviewee: In fact, we in Noor Ash-Sham, Dr. Maher Abul Zahab, and other colleagues, you see, we are sort of a force family. So, we work together. He asked me to

translate this book. I set out on this task for about a year. It took me a year. There was nothing formal between us at all. Later on, when I finished the translation, he undertook publishing it in a certain printing press in Damascus. And, that was all.

Interviewer: But, they didn't give you specifically, what it was, for example, that they wanted from you. They just gave it to you and said 'translate'.

Interviewee: Yes. We are colleagues. In Noor Ash-Sham, we are like one family. Some are scholars, you see, and some are educators, and some are translators. We work together for the benefit of spreading the Islamic call, rather than for any material benefit.

Interviewer: Yes. Sure, I got your point. But, I mean, the final decision was left for you.

Interviewee: Yes, of course.

Interviewer: Have you gotten to know the author? Do you know the author, Safiur-Rahman Al-Mubarakpuri?

Interviewee: No, I have not. Dr. Maher Abul Zahab introduced him to me very briefly, and he introduced the topic very briefly to me, and he asked me to embark on this task...

Interviewer: But no personal knowledge. You don't know him personally?

Interviewee: No, no, not at all.

Interviewer: How long did you work on the translation?

Interviewee: Of this book?

Interviewer: Yes.

Interviewee: It took me about nine months, but not continuously. Intermediately, depending on my spare time, whenever I had spare time. In fact, translation is not my first job. I am a lecturer at the Ministry of Higher Education, Faculty of Economy.

Interviewer: Oh... Okay, so it is not religious studies.

Interviewee: No.

Interviewer: So, you are in economic studies, and then translated a religious book. That's nice.

Interviewee: Yes.

Interviewer: So, it took about nine months, but not every day...

Interviewee: Yes, intermediately, from time to time. I didn't do it continuously.

Interviewer: If you can remember, how many hours per day, when you were free, did you translate?

Interviewee: About, let us say, on average 2 or 3 hours

Interviewer: 2 to 3 hours

Interviewee: In fact, I will tell you frankly, one page took me an hour... because I wanted to give the exact meaning, the spirit of the meaning, rather than the literal understanding of each sentence.

Interviewer: Yes, excellent. I see...

Interviewee: Yes, and I discussed this point with some colleagues here, and some Islamic scholars, and they approved of my approach to this subject.

Interviewer: How long did it take you to revise the translation?

Interviewee: It took me...about a month or so.

Interviewer: A month or two...

Interviewee: Can I tell you...? I am not an official translator. I haven't got any training in translation. All of it is a kind of experience... experience, and self-revision, and self-education, and self-training, and self-practice, and self, and self, and self. I have not been abroad to England. I have never been abroad to England

Interviewer: Never to any country?

Interviewee: I wish I could go to England to do some practice, but I've never had the chance.

Interviewer: So, you have never been out of Syria?

Interviewee: I have been out of Syria, but I have not been for any foreign training as you describe it.

Interviewer: So, what about your language? Did you get your language from Syria, or from abroad?

Interviewee: From Damascus University. Damascus University in the seventies, eighties and in the nineties, Damascus University used to graduate the best teachers in the Arab world. Unfortunately, now the situation is not the same. We and the Iraqis... I used to work in Kuwait, and I discovered that we and the Iraqis who graduated from Baghdad University and the students who graduated from Damascus University were the best speakers of the (English) language.

Interviewer: So, what was your BA course study in?

Interviewee: In Education. I got a one-year diploma in Education.

Interviewer: So, your BA is in English, and then a diploma in Education?

Interviewee: My BA is in English Literature, not English language.

Interviewer: Yes, that's nice. At that time, did you keep your draft when you were translating?

Interviewee: Yes, I still have it I think...

Interviewer: Oh, that's nice...

Interviewee: I still have it, but I don't know where it is now. As I told you, our situation here is not that easy... so I am not in my original house. I am in my sister's house.

Interviewer: Oh, May Allah (God) help you all. Okay, did you consult any help during the translation?

Interviewee: No, I didn't. But, I used to consult some of my colleagues at one point or another point. That's all. It was actually 100% personal judgment and personal practice and personal ideas I put in the translation.

Interviewer: I don't know if you remember, there are some exact words, some choices that I would like to ask about, but I don't know if you still remember. For example:

‘بلاد الشام’, you chose to translate as ‘Old Syria’ instead of ‘the Levant’, or ‘بطون’ you said ‘sub-branch’ instead of saying for example, ‘septs’...

Interviewee: I would say that this was a kind of personal judgment or personal understanding, subject to your approval or your disapproval... you could approve of it, or you could not approve of it. This is my own personal judgment. This is what I deemed, that the meaning was running in this direction. This is just my personal understanding, depending on my understanding of other topics like geography, or history, or something like that... or these other disciplines... my touch and my understanding of other disciplines helped me in this direction, to understand a certain idea, either in this way or in that way. But, it is subject to the reader's decision and understanding. If he wants to approve of it, then it is okay. If he doesn't approve of it, then he is going to choose his own personal judgment.

Interviewer: I mean, was it just your choice? You mean, you didn't, for example, go for some dictionaries, or encyclopedias, or something like this?

Interviewee: I use the dictionary a lot. I use different kinds of dictionaries. In fact, before choosing a word, I am very meticulous in this area. I am very meticulous about choosing the exact word which I deem the most appropriate in a certain context. I am very meticulous. Believe me, I feel very worried about choosing the exact word, and I don't feel happy until I have been successful in choosing the exact word. I am very, very, very and highly meticulous in choosing the exact word that could go, and fit exactly into the appropriate context.

Interviewer: So, for example:

‘جراب’, you said ‘a leather case; instead of ‘a leather pouch’...‘الحرّة’ you transliterated as al-Harra... you translated ‘حاضنة’ as ‘nursemaid’... ‘كنيتها ام ايمن’ you deleted the word كنية, and use the parenthetical structure, and then put ‘Umm Ayman’ between parenthesis...‘اركاح’ you said ‘duties’ instead of ‘properties’...‘شريفاً’ or ‘ذا شرف’ you said ‘honest’ instead of ‘honorable’...

What kind of decision process do you use to decide?

Interviewee: There is nothing. There is no outside training. There is no formal training. It’s all personal understanding and personal judgment, my lady. There is nothing. I have left this up to the reader. If he likes it, then okay. If he has another opinion, then he may do as he likes. This is a book for people to read. If you like to read it, then okay. If you can improve it in one area or another area, then I will be very happy for you to tell me that this area is not good enough, and you can give me another choice.

Interviewer: Did you have somebody in mind? Were they Arabs, non-Arabs, Muslims, non-Muslims, or were they any reader? What kind of reader did you have in mind?

Interviewee: I had in my mind the educated reader...the highly educated reader...those readers who aim very high in their understanding. During my translation, I used to also have in mind the most elite scholars.

Can I tell you a joke...something that happened to me?

Interviewer: Yes, okay...

Interviewee: Once, I used to take a course in political science, and we had to take an exam at the end of the course. We were asked a certain question. I wrote my own interpretation of the question and how to answer it. One of the professors described it as a very terrible answer. We asked another professor, and he said that it (my answer) rated number one. So, it depends on the understanding of the reader. This is what happened to me. One of the professors told me that I had failed, the other professor told me that I

was the top one. That I ranked first in my course. So, it depends on how the other party can understand what I have in mind.

Interviewer: So, what I understand is that you aimed at an elite... at highly proficient readers of religious text.

Interviewee: Yes

Interviewer: Muslims or non-Muslims?

Interviewee: Muslims and non-Muslims. In fact, I have some Christian friends here, and I gave them some copies as presents. They appreciated my work very much.

Interviewer: That is very nice. Can we go to other religious choices?

Interviewee: Yes.

Interviewer: For example, 'البشارة' you said 'Allah's Promise' instead of, for example, 'glad tidings'..., 'اوصى' you said 'asked her'..., 'جدهم الأعلى' you said 'their great grandfather, so you didn't say 'our' for example instead of 'their'...

Interviewee: I would like to tell you something. This job was done a very long ago, like twenty years ago. I can't remember the text exactly, and I don't have it here in my hand. I am just speaking, I am extrapolating, I don't have anything in my hand. I don't have the text before me. So, I am sorry, I can't answer clearly and exactly what you have in mind because I can't remember exactly the text now.

Interviewer: Okay, no problem. Did you translate all of the ayaat (Quranic verses) and hadiths (Prophet's sayings), or did you use a standard translation?

Interviewee: No, we took them from a Pakistani version of the Quran, a translation of the Quran. So, I didn't translate any ayaat or hadiths. All of them are taken exactly... Al-Jazaairi, someone like Al-Jazaairi... Is there a translator called Al-Jazaairi ?

Interviewer: There is Khan and Al-Hilali...

Interviewee: There are different versions of translation that are Pakistani. But, most of them are Pakistani.

Interviewer: Yes, but I don't know Al-Jazaairi... I know Al-Hilali and Khan. Maybe?

Interviewee: I think one, a very thick one. Can you remember the name exactly... A translation by a Pakistani scholar? I can't remember exactly...

Interviewer: I only remember Ali... Ali, this is Pakistani...

Interviewee: I agree with you. I think there is the word Ali...

Interviewer: That's nice. Yes, Ali is the Pakistani, and his translation was very... excellent, yes it was excellent... an excellent translation...

Interviewee: Yes, I really liked it.

Interviewer: So, all translations of hadiths and ayaat were taken from Ali... Ali's translation...

Interviewee: Yes, yes...

Interviewer: Okay. The courtesy expression of 'صلى الله عليه وسلم' (Peace be Upon Him), appears as it is, as an image. What is your technique? Why didn't you prefer, for example, for Muhammad 'صلى الله عليه وسلم' to use 'Peace be Upon Him'?

Interviewee: This is what Dr. Maher Abul Zahab used to inculcate in our minds. You see, Dr. Maher Abul Zahab is a scholar in this field...and we used to sit together for seminars, and I used to quote and adopt some of his expressions -you know, Maher Abul Zahab is the head of Noor Ash-Sham, and he is a great scholar in the field of Islamic Studies. He used to have seminars, and these were some of his expressions, and I was pleased with them, and I adopted them.

Interviewer: So, he would like, for example, for 'صلى الله عليه وسلم' to be as it is, but for 'Peace be Upon Him' for other Prophets?

Interviewee: Yes. You could contact Dr. Maher Abul Zahab. He could give you very good information and turnout better than mine.

Interviewer: I contacted him actually, and he referred me to you...

Interviewee: He is a good man.

Interviewer: For the Arabic word 'بن', it is usually transliterated as 'bin'. But, when you came to Abraham and Ishmael, you said 'Ishmael son of Abraham'. Is there...?

Interviewee: There are some differences that I couldn't notice. I would be very happy if you knew them and could correct them for me, and I would thank you very much.

Interviewer: Oh, my God. Thank you. No, I just want to know if there is a technique behind these.

Interviewee: No there is no technique, there is no formal technique. As I told you, it is personal judgment, and personal understanding, and personal practice. I have not received any sort of training whatsoever. I wish that I could have had some training...

Interviewer: Yes, all of us would wish that...

Interviewee: ...but unfortunately, I didn't have any training.

Interviewer: May Allah bless you with good deeds. Okay, as for the names, what kind of transliteration system did you use? Did you consult dictionaries? For example, the letter 'ض' in Arabic, in Congress they would use D with a dot underneath, and in some transliteration systems they would use Dh

Interviewee: I understand you now. Your questions are all in an academic way. Unfortunately, the academic image which you have about me is lacking. I don't have it. As I told you, it is all from experience. There is no academic background at all for my translation...only self-training, self-understanding, everything depended on these things...

Interviewer: On yourself... May Allah bless you with good deeds, and a high level in Paradise, with my daddy and all Muslims.

Interviewee: Amen

Interviewer: The translation, overall, is longer than the source text. Do you agree with me?

Interviewee: Yes, I agree with you... because, as I told you from the very beginning, I didn't translate the words literally. I followed the spirit of the text rather than the literal text. This I understood from this Ali, Hussein Ali or something like that, and from Dr. Maher Abul Zahab, and from Dr. Muhammad Said Ramadan Al-Bouti. They understand, and they told us, and they dropped into our ears that we should understand the Islamic texts in their spirit rather than from the Lexicon at that time.

Interviewer: So, why is it longer? Do you explain things?

Interviewee: It is not that. You see there are some personal touches, and some personal meanings that I wanted to highlight, because I am worried sometimes that my reader may not understand me.

Interviewer: Excellent, so would you say it again please? Why do you think it is longer?

Interviewee: Because I am afraid that my reader may not understand me, so I added something from myself to make myself more understood.

Interviewer: Okay, that's great. Thank you... What do you find the most difficult or critical point in the translation?

Interviewee: Finding the most technical words related to Islam. Sometimes, I feel afraid, and I feel worried that I've not been choosing the right word. I am still afraid that in my books, I don't think that they are free from mistakes...I don't think this. I think there are some mistakes, language mistakes...my choice of the words. I am still worried, and I still am afraid that...I don't know, I feel that I am not a perfect translator...but I try to do something...

Interviewer: It is not a kind of mistake. It is a kind of your own opinion, your own choice. I think, if I were the translator, I would go for this and I would have an

explanation. I would prefer, for example, this instead of that, and according to criteria which are in my mind for why I prefer this or that.

Interviewee: I would like to tell you that all of our job is that. In fact, we used to -now, unfortunately, we no longer do it because we don't feel happy at the cost of it, everything was spontaneous, everything is simplified, everything is depending on the personal understanding. There is nothing academic, there are no fixed criteria. We were just a group of educated people trying to do something...but most of us have not had any academic training or any academic background abroad (in this regard), unfortunately.

Interviewer: How did you handle these difficult things? How did you find solutions for them?

Interviewee: Through more reading through references, through asking my colleagues, through consulting Dr. Maher Abul Zahab, through consulting Dr. Muhammad Said Ramadan Al-Bouti, the great scholar in Damascus...they used to give me very good advice.

Interviewer: You said from reading references?

Interviewee: Yes, of course. I have a good library at home. A good one...not a big one, but a good one.

Interviewer: References like what? Can you give examples?

Interviewee: For example, like *An-Nawawi*...

Interviewer: Translated into English?

Interviewee: Yes, translated into English. I have *Sahih Muslim* and *Sahih Al-Bukhari* translated into English also, I read them. All of Muslim and all of Bukhari are Prophetic sayings translated. I have also *Ar-Ridwan*, a book translated by an American Muslim, who sent it to me as a present, it's very interesting.

Interviewer: So, you read those in English and choose the best that suits you?

Interviewee: Yes, of course. Sometimes, I feel that I don't like their translation. For instance, I had this American friend that used to maintain very good correspondence with me. So, sometimes he used to agree with me, and sometimes he didn't. We depended on our understanding.

Interviewer: Others for example, like Al-Bukhari and Muslim, these were translated by whom?

Interviewee: I don't know exactly. I bought them from a bookshop. Al-Bukhari is about twenty volumes, and Muslim is about six volumes. I don't have it right now, as I am not at my house.

Interviewer: What do you think is affecting your choice? Is the language affecting your choice, or the text, or the purpose, or the audience - the reader? Is it the text type, for example religious or not religious, literary, novel, or poetry... or the purpose, which affects your choice?

Interviewee: I am very meticulous and I am very worried about the choice of the vocabulary, so it is language background.

Interviewer: So, is it language, or the purpose of the translation, or the reader?

Interviewee: The reader, I would like to touch the reader, to address the reader in a clear way. Number one, I want to feel that I am sincere to him by choosing the language that is the most exact language expression. I would like to tell you something else that is very interesting. I am not very skilled in the religious studies. I'm just a Muslim. I say my prayers, I do my fasting and all of these religious obligations and duties, but I'm not a religious ascetic. In the first place, I am a language teacher...

Interviewer: So, you are a language teacher, but you mean that you are not specialized...

Interviewee: I am a language teacher, rather than a translator, rather than a religious scholar.

Interviewer: Yes, I get your point... no worries...

Interviewee: Please, try to keep this in mind. Because this will justify some of the mistakes that I might have made in my translation, and I hope that you will sympathize with me...

Interviewer: No, it is just that I am studying the choices... For example, if I would say to you: number these by priority. Which is your priority - the language, the text, or the purpose?

Interviewee: Language number one, and the reader number two... I said language number one because I want to feel proud of myself, I want to have very good English, I want to feel that I am a teacher of English who makes a difference, I want to stand out amongst competition. This is my own personal concern rather than as a translator. I want to prove my English language. I want to speak English very well. Although my pronunciation, and my intonation, as you know, these are very delicate processes and very delicate aspects of the language... because I have not been to England, and, as you know, you cannot master these techniques unless you use them in an English-speaking environment.

Interviewer: But, the translation is excellent, really, and I wouldn't...

Interviewee: Thank you very much... I do appreciate it...

Interviewer: Wallahi (by God), even for me, I don't think that it is an easy job. It's really, for religious text, it is not an easy job.

So, you said language is the first, and second is the audience. What about the text and the purpose?

Interviewee: The text and the purpose... I used to have very great difficulty in understanding the Arabic text. The Arabic text was very challenging, and it was not easy... because, as I just told you, I am not a specialist in religious studies.

Interviewer: So, you would list the text as number four, and the purpose as number three?

Interviewee: The language - number one, the reader - number two, and...

Interviewer: Purpose or text as number three?

Interviewee: the text...

Interviewer: Do you feel sometimes that you evaluate some things in the text? Do you feel that your own subjective evaluation is apparent in the text? Do you feel this, sometimes?

Interviewee: Sometimes, I feel I could improve the Arabic text. But I feel that I am afraid and I mustn't do it. I feel very much afraid, and I feel that I don't have the right to make any modification, or to improve it. This was an advice by Dr. Muhammad Said Ramadan Al-Bouti. He said to me: "Don't out do. Don't think that you are better than the other person. Try to listen to others, try to understand from the others"...

Interviewer: So, you don't feel that you are able to change anything. But do you feel that your subjective evaluation is there, or you couldn't judge?

Interviewee: I couldn't judge. I couldn't judge, because I am not a specialist. As I told you in the beginning, I am not a specialist. I take the text as it is, and I feel it...

Interviewer: And understand it?

Interviewee: Correct, in language, and in meaning, and in purpose, and then I try to give this picture as much as I can to them, clearly in the English language...

Interviewer: Clearly in the English language, and without going into details...

Interviewee: Sometimes, I do, when I feel that my reader may not understand me...but still within the context, and not going outside of it.

Interviewer: So, whenever you feel that the details are unimportant, you will delete them... Whenever you feel the details are important, you keep them...

Interviewee: Sometimes, I feel it is important, so I write more, but I always ask those colleagues of mine, and those scholars, and some literary specialists, and some language specialists at Damascus University. I always listen to them, and I sometimes find their advice to be very useful.

Interviewer: Yes, thank you, thank you. I am really grateful to you that you gave me your time...

Interviewee: Okay, Bye bye.

Interviewer: Bye.

-End of Interview -

Appendix C

موقع العرب وأقوامها: Extract 1

(1)

إن السيرة النبوية - على صاحبها الصلاة والسلام - عبارة في الحقيقة عن الرسالة التي حملها رسول الله (صلى الله عليه وسلم) إلى المجتمع البشري ، وأخرج بها الناس من الظلمات إلى النور ، ومن عبادة العباد إلى عبادة الله . ولا يمكن إحضار صورتها الرائعة بتمامها إلا بعد المقارنة بين خلفيات هذه الرسالة وآثارها . ونظرا إلى ذلك نقدم فصلا عن أقوام العرب وتطوراتها قبل الإسلام ، وعن الظروف التي بعث فيها محمد (صلى الله عليه وسلم).

(2)

موقع العرب :

كلمة ((العرب)) تنبئ عن الصحاري والقفار ، والأرض المجدية التي لا ماء فيها ولا نبات . وقد أطلق هذا اللفظ منذ أقدم العصور على جزيرة العرب . كما أطلق على قوم قطنوا تلك الأرض ، واتخذوها موطناً لهم .

(3)

وجزيرة العرب يحدها غربا البحر الأحمر وشبه جزيرة سيناء ، وشرقا الخليج العربي وجزء من بلاد العراق الجنوبية ، وجنوبا بحر العرب الذي هو امتداد لبحر الهند، وشمالا بلاد الشام وجزء من بلاد العراق - على اختلاف في بعض هذه الحدود - وتقدر مساحتها مابين مليون ميل مربع إلى مليون و ثلاثمائة ألف ميل مربع .

(4)

والجزيرة لها أهمية بالغة من حيث موقعها الطبيعي والجغرافي ؛ فأما باعتبار وضعها الداخلي فهي محاطة بالصحاري و الرمال من كل جانب ، ومن اجل هذا الوضع صارت الجزيرة حصنا منيعا لا يسمح للأجانب أن يحتلوا وييسطوا عليها سيطرتهم ونفوذهم. ولذلك نرى سكان الجزيرة أحرارا في جميع الشئون منذ أقدم العصور ، مع أنهم كانوا مجاورين لإمبراطوريتين عظيمتين ، لم يكونوا يستطيعون دفع هجماتهما لولا هذا السد المنيع .

(5)

وأما بالنسبة إلى الخارج فإنها تقع بين القارات المعروفة في العالم القديم ، وتلتقي بها برا وبحرا ، فإن ناحيتها الشمالية الغربية باب للدخول في قارة إفريقية ، وناحيتها الشمالية الشرقية مفتاح لقارة أوربا ، والناحية الشرقية تفتح ابواب العجم وآسيا الوسطى والشرق البعيد . وتفضي إلى الهند و الصين ، وكذلك تلتقي كل قارة بالجزيرة بحرا ، وترسي سفنها وبواخرها على ميناء الجزيرة رأسا .

(6)

ولأجل هذا الوضع الجغرافي كان شمال الجزيرة وجنوبها مهبطا للأمم ومركزا لتبادل التجارة ، والثقافة ، والديانة ، والفنون .

(7)

أقوام العرب :

وأما أقوام العرب فقد قسمها المؤرخون إلى ثلاثة أقسام بحسب السلالات التي ينحدرون منها :

(8)

(١) العرب البائدة : وهم العرب القدامى الذين انقرضوا تماما ، ولم يمكن الحصول على تفاصيل كافية عن تاريخهم ، مثل : عاد وثمود وطسم وجديس وعملاق [أميم ، وجرهم ، وحضور ، ووبار ، وعييل ، وجاسم ، وحضرموت] وسواها .

(9)

(٢) العرب العاربة : وهم العرب المنحدرة من صلب [يشجب بن يعرب] بن قحطان ، وتسمى بالعرب القحطانية.

(10)

(٣) العرب المستعربة : وهي العرب المنحدرة من صلب إسماعيل عليه السلام ، وتسمى بالعرب العدنانية .

(11)

أما العرب العاربة - وهي شعب قحطان - فمهداها بلاد اليمن ، وقد تشبعت قبائلها وبطونها فاشتهرت منها قبيلتان :

(12)

[حمير بن سبأ ، وكهلان بن سبأ ، وأما بقية بني سبأ - وهم أحد عشر أو أربعة عشر بطنا - فيقال لهم : السبئيون ، وليست لهم قبائل دون سبأ .

(13)

أ- فأما حمير فأشهر بطونها :

١- قضاة: ومنها بهراء وبلي والقين وكلب وعذرة ووبرة .

٢- السكاسك : وهم بنو زيد بن وائلة بن حمير ، ولقب زيد : السكاسك ، وهي غير سكاسك كندة الآتية في بني كهلان.

٣- زيد الجمهور : ومنها حمير الأصغر ، وسبأ الأصغر ، وحضور ، وذو أصبح.

(14)

ب - وأما كهلان فأشهر بطونها :

[همدان ، وألهان ، والأشعر ، وطيب ، و مذحج (ومن مذحج : عنس والنخع) ، ولخم (ومن لخم : كندة ، ومن

كندة: بنو معاوية و السكون والسكاسك) ، و جذام ، وعاملة ، وخولان ، ومعاقر ، وأنمار (ومن أنمار : خثعم و بجيلة

، ومن بجيلة : أحمس) و الأرد ، (ومن الأرد : الأوس ، و الخزرج ، و خزاعة ، وأولاد جفنة ملوك الشام

المعروفون بأل غسان) .]

(15)

وهاجرت بطون كهلان عن اليمن ، وانتشرت في أنحاء الجزيرة ، يقال : كانت هجرة معظمهم قبيل سيل العرم حين

فشلت تجارتهم ؛ لضغط الرومان وسيطرتهم على طريق التجارة البحرية ، وإفسادهم طريق البر بعد احتلالهم بلاد

مصر و الشام.

وقيل : بل إنها هاجرت بعد السيل .

(16)

ولاغرو إن كانت هناك مع ماتقدم منافسة بين بطون كهلان و بطون حمير أدت إلى جلاء كهلان ، ويشير إلى ذلك

بقاء حمير مع جلاء كهلان.

(17)

ويمكن تقسيم المهاجرين من بطون كهلان إلى أربعة أقسام :

(18)

(١) الأزدي - وكانت هجرتهم على رأى سيدهم وكبيرهم عمران بن عمرو مزيفياء . فساروا يتنقلون في بلاد اليمن ويرسلون الرواد ، ثم ساروا بعد ذلك إلى الشمال والشرق . وهاك تفصيل الأماكن التي سكنوا فيها بعد الرحلة نهائيا : [نزل عمران ابن عمرو في عمان واستوطنها هو وبنوه وهم أزدي عمان - واستوطنت بنو نصر بن الأزدي تهامة وهم أزدي شنوءة - عطف ثعلبة]

(19)

عطف ثعلبة بن عمرو من الأزدي نحو الحجاز ، فأقام بين الثعلبية وذوي قار ، ولما كبر ولده وقوي ركنه سار نحو المدينة ، فأقام بها واستوطنها . ومن أبناء ثعلبة هذا : الأوس والخزرج ، ابنا حارثة بن ثعلبة .

(20)

- وانتقل منهم حارثة بن عمرو - وهو خزاعة - وبنوه في ربوع الحجاز ، حتى نزلوا بمر الظهران ، ثم افتتحوا الحرم فقتلوا سكانها الجراهمة .

(21)

ونزل عمران بن عمرو في عمان ، واستوطنها هو وبنوه ، وهم أزدي عمان ، وأقامت قبائل نصر بن الأزدي بتهامة ، وهم أزدي شنوءة .

(22)

- وسار جفنة بن عمرو إلى الشام فأقام بها هو وبنوه ، وهو أبو الملوك الغساسنة . نسبة إلى ماء في الحجاز يعرف بغسان ، كانوا قد نزلوا بها أولا قبل تنقلهم إلى الشام . [وأنضمت البطون الصغيرة إلى هذه القبائل في الهجرة إلى الحجاز والشام : مثل كعب بن عمرو ، و الحارث بن عمرو ، وعوف بن عمرو]

(23)

(٢) لحم و جذام - انتقلوا إلى الشرق و الشمال . وكان في اللخمييين نصر بن ربيعة أبو الملوك المناذرة بالحيرة .

(24)

(٣) بنو طيء - ساروا بعد مسير الأزدي نحو الشمال حتى نزلوا بالجبليين أجأ وسلمى ، وأقاموا هناك ، حتى عرف الجبلان بجلي طيء .

(25)

(٤) كندة - نزلوا بالبحرين ، ثم اضطروا إلى مغادرتها فنزلوا بحضرموت ، ولاقوا هناك ما لاقوا بالبحرين ، ثم نزلوا نجدا ، وكونوا هناك حكومة كبيرة الشأن ، ولكنها سرعان ما فنيت وذهبت آثارها .

(26)

وهناك قبيلة من حمير مع اختلاف في نسبتها إليه - وهي قضاة - هجرت اليمن واستوطنت بادية السماوة من مشارف العراق .

(27)

وأما العرب المستعربة فأصل جدهم الأعلى - وهو سيدنا إبراهيم عليه السلام - من بلاد العراق ، من بلدة يقال لها "أر" على الشاطئ الغربي من نهر الفرات ، بالقرب من الكوفة ، وقد جاءت الحفريات والتنقيبات بتفاصيل واسعة عن هذه البلدة وعن أسرة إبراهيم عليه السلام ، وعن الأحوال الدينية والاجتماعية في تلك البلاد .

(28)

ومعلوم أن إبراهيم عليه السلام هاجر منها إلى حاران أو حران ، ومنها إلى فلسطين ، فاتخذها قاعدة لدعوته ، وكانت له جولات في أرجاء هذه البلاد وغيرها وقدم مرة إلى مصر ، وقد حاول فرعون مصر كيدا وسوءا بزوجه سارة، ولكن الله رد كيده في نحره ، وعرف فرعون ما لسارة من الصلة القوية بالله ، حتى أخذها ابنته هاجر ؛ اعترافا بفضلها ، وزوجتها سارة إبراهيم .

(29)

ورجع إبراهيم إلى فلسطين ، ورزقه الله من هاجر إسماعيل ، وغارت سارة حتى ألجأت إبراهيم إلى نفي هاجر مع ولدها الصغير - إسماعيل - فقدم بهما إلى الحجاز ، وأسكنهما بواد غير ذي زرع عند بيت الله المحرم الذي لم يكن إذ ذاك إلا مرتفعا من الأرض كالرابية ، تأتيه السيول فتأخذ عن يمينه وشماله ، فوضعها عند دوحة فوق زمزم في أعلى المسجد ، وليس بمكة يومئذ أحد ، وليس بها ماء . فوضع عندهما جرابا فيه تمر ، وسقاء فيه ماء ، ورجع إلى فلسطين ، ولم تمض أيام حتى نفذ الزاد والماء ، وهناك تفجرت بئر زمزم بفضل الله ، فصارت قوتا لهما وبلاغا إلى حين . والقصة معروفة بطولها .

(30)

وجاءت قبيلة يمانية - وهي جهم الثانية - فقطنت مكة بإذن من أم إسماعيل ، يقال : إنهم كانوا قبل ذلك في الأودية التي بأطراف مكة . وقد صرحت راوية البخاري أنهم نزلوا مكة بعد إسماعيل ، وقيل أن يشب ، وأنهم كانوا يمرون بهذا الوادي قبل ذلك .

(31)

وقد كان إبراهيم يرتحل إلى مكة بين أونة وأخرى ليطالع تركته ، ولا يعلم كم كانت هذه الرحلات ، إلا أن المصادر التاريخية الموثوقة حفظت أربعة منها .

(32)

فقد ذكر الله تعالى في القرآن أنه أرى إبراهيم في المنام أنه يذبح إسماعيل ، فقام بامتثال هذا الأمر (فلما أسلما وتله للجبين * وناديناه أن يا إبراهيم * قد صدقت الرؤيا إنا كذلك نجزي المحسنين * إن هذا لهو البلاء المبين * وفدينه بذبح عظيم) [الصافات: ١٠٣-١٠٧].

(33)

وقد ذكر في سفر " التكوين " أن إسماعيل كان أكبر من إسحاق بثلاث عشر سنة ، وسياق القصة يدل على أنها وقعت قبل ميلاد إسحاق ، لأن البشارة بإسحاق ذكرت بعد سرد القصة بتمامها .

(34)

وهذه القصة تتضمن رحلة واحدة - على الأقل - قبل أن يشب إسماعيل ، أما الرحلات الثلاث الأخر فقد رواها البخاري بطولها عن ابن عباس مرفوعا ، وملخصها : أن إسماعيل لما شب وتعلم العربية من جهم ، وأنفسهم وأعجبهم زوجته امرأة منهم ، وماتت أمه وبدا لإبراهيم أن يطالع تركته فجاء بعد هذا التزوج ، فلم يجد إسماعيل فسأل امرأته عنه وعن أحوالهما ، فشكت إليه ضيق العيش فأوصاها أن تقول لإسماعيل أن يغير عتبة بابه ، وفهم إسماعيل ما أراد أبوه ، فطلق امرأته تلك وتزوج امرأة أخرى ، (وهي ابنة مضاض بن عمرو ، كبير جهم وسيدهم على قول الأكثر) .

(35)

وجاء إبراهيم مرة أخرى بعد هذا التزوج الثاني ، فلم يجد إسماعيل فرجع إلى فلسطين بعد أن سأل زوجته عنه وعن أحوالهما فأثنت على الله ، فأوصى إلى إسماعيل أن يثبت عتبة بابه .

(36)

وجاء مرة ثالثة فلقي إسماعيل وهو يبكي نبلا له تحت دوحة قريبا من زمزم ، فلما رآه قام إليه فصنع كما يصنع الوالد بالولد و الولد بالولد ، وكان لقاؤهما بعد فترة طويلة من الزمن ، فلما يصبر فيها الأب الكبير الأواه العطوف عن ولده ، والولد البار الصالح الرشيد عن أبيه ، وفي هذه المرة بنيا الكعبة ، ورفعوا قواعدهما ، وأذن إبراهيم في الناس بالحج كما أمره الله .

(37)

وقد رزق الله إسماعيل من ابنة مضاض اثني عشر ولدا ذكرا وهم : نابت أو نيايوط ، قيدار ، وأدبائيل ، وميشام ، و مشام ، ودوما ، وميشا ، وحدد ، ويثما ، ويطور ، ونفيس ، وقيدمان ، وتشعبت من هؤلاء اثنتا عشرة قبيلة ، سكنت كلها في مكة مدة ، وكان جل معيشتهم التجارة من بلاد اليمن إلى بلاد الشام ومصر ، ثم انتشرت هذه القبائل في أرجاء الجزيرة بل وإلى خارجها . ثم أدرجت أحوالهم في غياهب الزمان ، إلا أولاد نابت وقيدار .

(38)

وقد ازدهرت حضارة الأنباط - أبناء نابت - في شمال الحجاز ، وكونوا حكومة قوية دان لها من بأطرافها ، واتخذوا " البتراء " عاصمة لهم ، ولم يكن يستطيع مناوأتهم أحد حتى جاء الرومان فقصوا عليهم .

(39)

وقد جنحت طائفة من المحققين إلى أن ملوك آل غسان وكذا الأنصار من الأوس والخزرج لم يكونوا من آل قحطان ، وإنما كانوا من آل نابت بن إسماعيل ، وبقياتهم في تلك الديار ، و إليه جنح الإمام البخاري ورجح الحافظ ابن حجر أن قحطان من آل نابت بن إسماعيل عليه السلام .

(40)

وأما قيدار بن إسماعيل فلم يزل أبناؤه بمكة يتناسلون هناك حتى كان منه عدنان وولده معد ، ومنه حفظت العرب العدنانية أنسابها . وعدنان هو الجد الحادي والعشرون في سلسلة النسب النبوي ، وقد ورد أنه (صلى الله عليه وسلم) كان إذا انتسب فبلغ عدنان يمسك ويقول : " كذب النسابون " فلا يتجاوزة . وذهب جمع من العلماء إلى جواز رفع النسب فوق عدنان ، مضعفين للحديث المشار إليه ، وقالوا : إن بين عدنان وبين إبراهيم عليه السلام أربعين أبا بالتحقيق الدقيق .

(41)

وقد تفرقت بطون معد من ولده نزار - قيل : لم يكن لمعد ولد غيره - فكان لنزار أربعة أولاد ، تشعبت منهم أربعة قبائل عظيمة : إياد وأنمار وربيعة ومضر ، وهذان الأخيران هما اللذان كثرت بطونهما واتسعت أفاذهما ، فكان من ربيعة : ضبيعة و أسد بن ربيعة ، ومن أسد : عنزة وجديلة ، ومن جديلة : القبائل الكثيرة المشهورة مثل : عبد القيس ، والنمر ، وبنو وائل الذين منهم بكر وتغلب ، ومن بني بكر : بنو قيس وبنو شيبان وبنو حنيفة وغيرها . أما عنزة فمنها آل سعود ملوك المملكة العربية السعودية في هذا الزمان .

(42)

وتشعبت قبائل مضر إلى شعبتين عظيمتين : قيس عيلان بن مضر ، و بطون إلياس ابن مضر . فمن قيس عيلان : بنو سليم ، وبنو هوازن ، وبنو غطفان . ومن غطفان : عبس وذبيان ، و أشجع وغني بن أعصر .

(43)

ومن إلياس بن مضر : تميم بن مرة ، وهذيل بن مدركة ، وبنو أسد بن خزيمة وبطون كنانة بن خزيمة ، ومن كنانة : قريش ، وهم أولاد فهر بن مالك بن النضر بن كنانة .

(44)

وانقسمت قريش إلى قبائل شتى ، من أشهرها : جمح ، وسهم ، وعدي ، ومخزوم ، وتيم ، وزهرة ، وبطون قصي بن كلاب ، وهي عبد الدار بن قصي ، وأسد بن عبد العزى بن قصي ، وعبد مناف بن قصي .

(45)

وكان من عبد مناف أربع فصائل : عبد شمس ، ونوفل ، والمطلب ، وهاشم . وبيت هاشم هو الذي اصطفى الله منه سيدنا محمد بن عبدالله بن عبدالمطلب بن هاشم (صلى الله عليه وسلم) .

(46)

قال (صلى الله عليه وسلم) : " إن الله اصطفى من ولد إبراهيم إسماعيل ، واصطفى من ولد إسماعيل كنانة ، واصطفى من بني كنانة قريشا ، واصطفى من قريش بني هاشم ، واصطفاني من بني هاشم " .

(47)

وعن العباس بن عبد المطلب قال : قال رسول الله (صلى الله عليه وسلم) : " إن الله خلق الخلق فجعلني من خير فرقه وخير الفريقين ، ثم تخير القبائل ، فجعلني من خير القبيلة ، ثم تخير البيوت فجعلني من خير بيوتهم ، فأنا خيرهم نفسا وخيرهم بيتا " .

(48)

ولما تكاثر أولاد عدنان تفرقوا في أنحاء شتى من بلاد العرب ، متتبعين مواقع القطر ومنابت العشب .

(49)

فهاجرت عبد القيس ، وبطون من بكر بن وائل ، وبطون من تميم إلى البحرين فأقاموا بها .

(50)

وخرجت بنو حنيفة بن صععب بن علي بن بكر إلى اليمامة فنزلوا بحجر ، قسبة اليمامة . وأقامت سائر بكر بن وائل في طول الأرض من اليمامة إلى البحرين ، إلى سيف كاظمة ، إلى البحر ، فأطراف سواد العراق ، فالأبلة فهيت .

(51)

وأقامت تغلب بالجزيرة الفراتية ، ومنها بطون كانت تسكن بكر . وسكنت بنو تميم ببادية البصرة .

(52)

وأقامت بنو سليم بالقرب من المدينة ، من وادي القرى إلى خيبر إلى شرقي المدينة إلى حد الجبلين ، إلى ماينتهي إلى الحرة .

(53)

وسكنت ثقيف بالطائف ، وهوازن في شرقي مكة بنواحي أوطاس ، وهي على الجادة بين مكة والبصرة .

(54)

وسكنت بنو أسد شرقي تيماء وغربي الكوفة ، بينهم وبين تيماء ديار بحت من طيء ، وبينهم وبين الكوفة خمس ليال .

(55)

وسكنت ذبيان بالقرب من تيماء إلى حوران .

(56)

وبقي بثهامة بطون كنانة ، وأقام بمكة وضواحيها بطون قريش ، وكانوا متفرقين لا تجمعهم جامعة حتى نبغ فيهم قصي بن كلاب ، فجمعهم ، وكون لهم وحدة شرفتهم ورفعت من أقدارهم .

Location and Nature of Arab Tribes

(1)

Beyond a shadow of doubt, the biography of Prophet Muhammad ﷺ obviously represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An image, authentic as well as comprehensive, of this Message is therefore only attainable through careful study and profound analysis of both backgrounds and issues of such a biography. In view of this, a whole chapter is here introduced about the nature and development of Arab tribes prior to Islam as well as the circumstantial environment that enwrapped the Prophet's mission.

(2)

Location of the Arabs

Linguistically, the word "Arab" means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.

(3)

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by old Syria and part of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

(4)

Thanks to its geographical position, the peninsula has always maintained great importance. Considering its internal setting, it is mostly deserts and sandy places, which as made it inaccessible to foreigners and invaders, and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

(5)

Its external setting, on the other hand, caused it to be the center of the old world and provided it with sea and land links with most nations on the time. Thanks to this strategic position, the Arabian Peninsula had become the center for trade, culture, and religion and art.

(6)

Arab Tribes

Arab peoples have been divided according to the lineage into three groups:

(7)

1. **Perished Arabs:** The ancient Arabs, of whose history little is known, and of whom were 'Ad, Thamud, Tasm, Jadis, Emlaq and others.

(8)

2. **Pure Arabs:** Who originated from the progeny of Ya'rub bin Yashjub bin Qahtan. They were also called Qahtanian Arabs.

(9)

3. **Arabized Arabs:** Who originated from the progeny of Ismael. They were also called 'Adnanian Arabs.

(10)

The pure Arabs—the people of Qahtan—originally lived in Yemen and comprised many tribes, two of which were very famous:

(11)

- a) **Himyar:** The most famous of whose ancestors were Zaid Al-Jamhur, Quda'ah and Sakacic.

(12)

- b) **Kahlan:** The most famous of whose ancestors were Hamdan, Anmar, Tai', Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah—the kings of old Syria.

(13)

The Kahlan tribes emigrated from Yemen to dwell in the different parts of the Arabian Peninsula prior to the Great Flood (*Sail al-'Arim* of the Ma'arib Dam). They did this due to the failure of trade under the Roman pressure and control of both sea and land trade routes following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the first and the settlement of the second in Yemen.

(14)

The emigrating tribes of Kahlan can be divided into four groups:

(15)

1. **Al-Azd:** Who wandered in Yemen, sent pioneers under the leadership of 'Imran bin 'Amr Muzayqiya', and finally headed to the north and the east. Details of their emigration can be summed up as follows:

(16)

Tha'labah bin 'amr left his tribe al-Zad for Hijaz, and dwelt between Tha'labiyah and Dhi Qar. When he gained strength, he headed for Madinah where he stayed. Of his descendants are Aws and Khazraj, sons of Harithah bin Tha'labah.

(17)

Harithah bin 'Amr, known as Khuza'ah, wandered with his offspring in Hijaz until they came to Marr Az-Zahran. Later, they conquered the *Haram*, and settled in Makkah after having driven away its people, the tribe of Jurhum.

(18)

'Imran bin 'Amr and his family went to 'Oman where they established the tribe of Azd whose offspring inhabited Tihamah and were known as Azd of Shanu'ah. Jafnah bin 'Amr and his family, headed for Syria where he settled and initiated the kingdom of Ghassan who was so named after a spring of water, in Hijaz, where they stopped on their way to Syria.

(19)

2. **Lakhm and Judham:** Of whom was Nasr bin Rabi'ah, founder of the Manadhirah Kings of Heerah.

(20)

3. **Banu Tai':** Who also emigrated northwards to settle by the so-called Aja and Salma Mountains which were accordingly named the Tai' Mountains.

(21)

4. **Kindah:** Who dwelt in Bahrain but were expelled to Hadramout and Najd, they had no strength here as they had none in Bahrain, and so they settled in Najd. There they had an important rulership although it did not last long, for the whole tribe soon faded away.

(22)

Another tribe of Himyar, known as Quda'ah, also left Yemen and dwelt in the Samawah desert on the borders of Iraq.

(23)

The Arabized Arabs go back in ancestry to their great-grandfather Ibrahim ^{عليه السلام} from a town called "Ar" near Kufah on the west bank of the Euphrates in Iraq. Excavations brought to light many details of the town, Ibrahim's family, and the prevalent religions and social circumstances.

(24)

It is known that Ibrahim عليه السلام left Ar for Harran and then for Palestine, which he made headquarters for his Message. He wandered all over the area. When he went to Egypt, the Pharaoh tried to do evil to his wife Sarah, but Allah saved her and the Pharaoh's wicked scheme recoiled on him. He thus came to realize her strong attachment to Allah, and, in acknowledgment of her grace, the Pharaoh rendered his daughter Hagar at Sarah's service.

(25)

But Sarah gave Hagar to Abraham عليه السلام as a wife and Abraham returned to Palestine where Hagar gave birth to Ishmael عليه السلام. Sarah became jealous of Hagar and forced Abraham to send Hagar and her baby away to a plantless valley in Jihaz, by the Sacred House, exposed to the floods from the north and south.

(26)

He chose for them a place under a lofty tree near the upper side of the Mosque in Makkah, where neither people nor water were available, and went back to Palestine leaving a leather case with some dates and a vessel of water with his wife and baby. Before long, they ran out of both food and water, but thanks to Allah's favor water gushed forth to sustain them for sometimes. The story of the Zamzam spring is well known to everybody.

(27)

Another Yemeni tribe-Jurhum the Second-came and lived in Makkah upon Hagar's permission, after being said to have lived in the valleys around Makkah. It is mentioned in *Sahih Al-Bukhari* that this tribe came to Makkah before Ishmael was a young man while they had passed through that valley long before this event.

(28)

Abraham عليه السلام used to go to Makkah every now and then to see his wife and son. The number of these journeys is still unknown, but dependable historical references have mentioned four.

(29)

Allah the Sublime stated in the Noble Qur'an that He had Abraham عليه السلام see, in his dream, that he slaughtered his son Ishmael عليه السلام, and therefore Abraham عليه السلام stood up to fulfill His Order:

“Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: ‘O Abraham! You have fulfilled the dream (vision)!’ verily, thus do we reward the *Muhsininun* (good-doers, who perform good deeds totally for Allah’s sake only, without any show off or to gain praise of fame, etc. and do them in accordance to Allah’s Orders). Verily, that indeed was a manifest trial—and We ransomed him with a great sacrifice (i.e., a ram).” [37:103-107]

(30)

It is mentioned in the Genesis that Ishmael عليه السلام was thirteen years older than his brother Isaac عليه السلام. The sequence of the story of the sacrifice of Ishmael shows that it really happened before Isaac’s birth, and that Allah’s Promise to give Abraham عليه السلام another son, Isaac عليه السلام, came after narration of the whole story.

(31)

This story spoke of one journey—at least—before Ishmael عليه السلام became a young man. Al-Bukhari, on the authority of Ibn ‘Abbas, reported the other three journeys; a summary of which goes as follows:

(32)

After Ishmael عليه السلام became a young man, having learned Arabic from the tribe of Jurhum who loved him with great admiration and gave him one of their women as a wife, his mother died. Wanting to see his wife and son again, Abraham عليه السلام came to Makkah, after Ishmael’s marriage, but he did not find him at home.

(33)

He asked Ishmael’s wife about her husband and how they were doing. She complained of poverty, so he asked her to tell Ismael to change his doorstep. Ismael عليه السلام understood the message, divorced his wife and got married again.

(34)

According to the most common saying, he married the daughter of Mudad bin ‘Amr, chief of the tribe of Jurhum.

(35)

Once more, Ibrahim عليه السلام came to see his son, but again did not find him at home. He asked his new wife the same previous question, upon which she thanked Allah. Ibrahim asked her to tell Ismael to keep his doorstep (i.e. to keep her as wife) and went back to Palestine.

(36)

A third time, Ibrahim عليه السلام came to Makkah to find Ismael sharpening an arrow under a lofty tree near Zamzam. The meeting, after a very long journey of separation, was very touching for a father so affectionate and a son so dutiful and righteous. This time, father and son built Al-Ka'bah and raised its pillars; and Ibrahim عليه السلام, in compliance with Allah's Commandment, called unto people to perform pilgrimage to it.

(37)

By the grace of Allah, Ismael عليه السلام had twelve sons from the daughter of Mudad, whose names were Nabet, Qidar, Edbael, Mebsham, Mishma', Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman, and who ultimately formed twelve tribes inhabiting Makkah and trading between Yemen, geographical Syria and Egypt.

(38)

Later on, these tribes spread all over, and even outside, the peninsula. All their offspring became untraceable except for the descendants of Nabet and Qidar.

(39)

The Nabeteans—sons of Nabet—established a flourishing civilization in the north of Hijaz, they instituted a powerful government that spread its domain over all neighboring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans came and managed to eliminate their kingdom.

(40)

A group of investigating scholars inclined to the view that the Ghassanide kings, along with the Aws and Khazraj were not Qahtanians but rather descendants of Nabet, the son of Ismael, who remained in the region. Imam al-Bukhari also inclined to this view, and Al-Hafiz Ibn Hajar preferred the view that Qahtan was among the descendants of Nabet.

(41)

Descendants of Qidar, the son of Ismael عليه السلام, lived long in Makkah increasing in number, of them issued 'Adnan and his son Ma'ad, to whom 'Adnanian Arabs traced their ancestry. 'Adnan is the twenty-first grandfather in the series of the Prophetic ancestry.

(42)

It was said that whenever Prophet Muhammad ﷺ spoke of his ancestry, he would stop at ‘Adnan and say: “Genealogists tell lies” and did not go farther than him.

(43)

A group of scholars, however, favored the probability of going beyond ‘Adnan, considering the aforementioned *Hadith* to be unauthentic. They went on to say that there were exactly forty fathers between ‘Adnan and Ibrahim عليه السلام.

(44)

Nizard, Ma’ad’s only son, had four sons who branched out into four great tribes: Eyad, Anmar, Rabi’ah and Mudar.

(45)

These last two sub-branched into several tribes. Rabi’ah fathered Asad, ‘Anazah, ‘Abdul-Qais, and Wa’il’s two sons (Bakr and Taghlib), Hanifah and many others.

(46)

Mudar tribes branched out into two great divisions: Qais ‘Ailan bin Mudar and tribes of Elias bin Mudar. From Qais ‘Ailan came Banu Sulaim, Banu Hawazin, and Banu Ghatafan of whom descended ‘Abs, Dhubyān, Ashja’ and Ghani bin A’sur.

(47)

From Elias bin Mudar came Tamim bin Murrah, Hudhail bin Mudrikah, Banu Asad bin Khuzaimah and the tribe of Kinanah bin Khuzaimah, of whom came Quraish, the descendants of Fihir bin Malik bin An-Nadr bin Kinanah.

(48)

Quraish branched out into various tribes, the most famous of whom were Jumah, Sahn, ‘Adi, Makhzum, Tayim, Zahrah and the tribes of Qusai bin Kilab, consisting of ‘Abdud-Dar bin Qusai, Asad bin ‘Abul-‘Uzza bin Qusai and ‘Abd Manaf bin Qusai.

(49)

There were four divisions of the tribe of ‘Abd Manaf: ‘Abd Shams, Nawfal, Muttalib and Hashim. It is, however, from the family of Hashim that Allah selected the Prophet Muhammad bin ‘Abdullah bin ‘Abdul-Muttalib bin Hashim.

(50)

The Prophet Muhammad ﷺ said:

“Allah selected Ishmael from the sons of Abraham, Kinanah from the sons of Ishmael, Quraish from the sons of Kinanah, Hashim from the sons of Quraish and He selected me from the sons of Hashim.”

(51)

Al-'Abbas bin 'Abdul-Muttalib quoted Allah's Prophet ﷺ as saying:

“Allah created the creatures and made me among the best of them, He chose the tribes and selected me from the best whereof; and He chose families and made me among the best of them. Then He chose the households, making me among the best of their households. I am the best of them in person and the best of them in household.”

(52)

Having increased in number, children of 'Adnan spread out over Arabia in pursuit of pastures and water. 'Abdul-Qais, together with some tribes of Bakr bin Wa'il and Tamim, emigrated to Bahrain. Banu Hanifah bin Sa'd bin Ali bin Bakr went to settle in Hajr, the capital of Yamamah. All the tribes of Bakr bin Wa'il lived in an area of land that included Yamamah, Bahrain, Saif Kazimah, the seashore, the outer borders of Iraq, Ablah and Hait.

(53)

Most of the tribe of Taghlib lived in the Euphrates area while some of them lived with Bakr. Banu Tamim lived in the desert of Basrah. Banu Sulaim in the vicinity of Madinah on the land stretching from Wadi Al-Qura to Khaibar onwards to Harrah. Thaqif dwelt in Ta'if and Hawazin east of Makkah near Awtas on the route from Makkah to Basrah. Banu Asad lived on the land east of Taima' and west of Kufah, while family of Tai' lived between Banu Asad and Taima'. They were a five-day-walk far from Kufah. Dhubyan inhabited the area between Taima' and Hawran.

(54)

Some divisions of Kinanah lived in Tihama, while some of the Quraish dwelt in Makkah and its suburbs. The Quraish remained completely disunited until Qusai bin Kilab managed to rally their ranks on honorable terms, attaching major prominence to their status and importance.

Appendix D

نسب النبي (صلى الله عليه وسلم) وأسرته : Extract 2

(1)

نسب النبي (صلى الله عليه وسلم):

لنسب النبي - ص - ثلاثة أجزاء : جزء اتفق على صحته أهل السير والأنساب وهو إلى عدنان ، وجزء اختلفوا فيه مابين متوقف فيه وقائل به ، وهو مافوق عدنان إلى إبراهيم عليه السلام ، وجزء لانشك أن فيه أمورا غير صحيحة ، وهو مافوق إبراهيم إلى آدم عليهما السلام ، وقد أسلفنا الإشارة إلى بعض هذا ، وهاك تفصيل تلك الأجزاء الثلاثة:

(2)

الجزء الأول : محمد بن عبدالله بن عبدالمطلب ، واسمه "شيبه" بن هاشم ، واسمه "عمر" بن عبدمناف ، واسمه "المغيرة" بن قصي ، واسمه "زيد" بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر وهو الملقب "بقريش" وإليه تنتسب القبيلة - ابن مالك بن النضر واسمه "قيس" بن كنانة بن خزيمة بن مدركة، واسمه "عامر" بن إلياس بن مضر بن نزار بن معد بن عدنان .

(3)

الجزء الثاني : مافوق عدنان ، وعدنان هو ابن أدد بن الهميسع بن سلامان بن عوص بن بوز بن قموال بن أبي بن عوام بن ناشد بن حزا بن بلداس بن يدلاف بن طابخ بن جاحم بن ناحش بن ماخي بن عيضر بن عبقر بن عبيد بن الدعا بن حمدان ابن سنبر بن يثربي بن يحزن بن يلحن بن أرعوي بن عيضر بن ديشان بن عيصر بن أفناد بن أيهام بن مقصر بن ناحث بن زارح بن سمي بن مزي بن عوضه بن عرام بن قيذار بن إسماعيل بن إبراهيم عليهما السلام .

(4)

الجزء الثالث : مافوق إبراهيم عليه السلام ، وهو ابن تارح واسمه "آزر" بن ناحور ابن ساروع - أو ساروغ - بن راعو بن فالخ بن عابر بن شالغ بن أرفخشذ بن سام ابن نوح - عليه السلام - بن لامك بن متوشلخ بن أخنوخ - يقال هو إدريس عليه السلام - بن يرد بن مهلائيل بن قينان بن أنوشة بن شيث بن آدم عليهما السلام .

(5)

الأسرة النبوية :

تعرف أسرته - ص - بالأسرة الهاشمية - نسبة إلى جده هاشم بن عبد مناف - وإذن فلنذكر شيئا من أحوال هاشم ومن بعده .

(6)

(١) هاشم - وقد أسلفنا أن هاشما هو الذي تولى السقاية والرفادة من بني عبد مناف حين تصالح بنو عبد مناف وبنو عبد الدار على اقتسام المناصب فيما بينهما ، وهاشم كان موسرا ذا شرف كبير ، وهو أول من أطعم الثريد للحجاج بمكة ، وكان اسمه " عمرو " ، فما سمي هاشما إلا لهشمه الخبز ، وهو أول من سن الرحلتين لقريش ، رحلة الشتاء والصيف ، وفيه يقول الشاعر :

عمرو الذي هشم الثريد لقومه

قوم بمكة مسنتين عجاف

سنت إليه الرحلتان كلاهما
سفر الشتاء ورحلة الأصيف

(7)

ومن حديثه أنه خرج إلى الشام تاجرا ، فلما قدم المدينة تزوج سلمى بنت عمرو أحد بني عدي بن النجار ، و أقام عندها ، ثم خرج إلى الشام - وهي عند أهلها قد حملت بعبد المطلب - فمات هاشم بغزة من أرض فلسطين ، وولدت امرأته سلمى عبد المطلب سنة (٤٩٧م) ، وسمته "شيبية" لشيبية كانت في رأسه ، وجعلت تربيته في بيت أبيها في يثرب ، ولم يشعر به أحد من أسرته بمكة ، وكان لهاشم أربعة بنين وهم : أسد ، و أبو صيفي ، ونضلة ، وعبد المطلب . وخمس بنات وهن : الشفاء ، وخالدة ، وضعيفة ، ورقية ، وجنة .

(8)

(٢) عبد المطلب - قد علمنا مما سبق أن السقاية والرفادة بعد هاشم صارت إلى أخيه المطلب بن عبد مناف (وكان شريفا مطاعا ذا فضل في قومه ، كانت قريش تسميه الفياض لسخائه) ولما صار شيبية - عبدالمطلب - وصيفا أو فوق ذلك ابن سبع أو ثمان سمع به المطلب . فرحل في طلبه ، فلما رآه فاضت عيناه ، وضمه ، وأردفه على راحلته ، فامتنع حتى تأذن له أمه ، فسألها المطلب أن ترسله معه ، فامتنعت فقال : إنما يمضي إلى ملك أبيه ، وإلى حرم الله ، فأذنت له ، فقدم به مكة مردفه على بعيره ، فقال الناس : هذا عبد المطلب ، فقال : ويحكم إنما هو ابن أخي هاشم .. فأقام عنده حتى ترعرع ، ثم إن المطلب هلك بردمان من أرض اليمن ، فولي بعده عبدالمطلب ، فأقام لقومه ما كان أباؤه يقيمون لقومهم ، وشرف في قومه شرفا لم يبلغه أحد من آبائه ، وأحبه قومه ، وعظم خطره فيهم .

(9)

ولما مات المطلب وثب نوفل على أركاح عبد المطلب فغصبه إياها ، فسأل رجالا من قريش النصره على عمه ، فقالوا لاندخل بينك وبين عمك . فكتب إلى أخواله من بني النجار أبياتا يستتجدهم ، وسار خاله أبو سعد بن عدي في ثمانين راكبا ، حتى نزل بالأبطح من مكة ، فتلقاه عبد المطلب ، فقال : المنزل ، ياخال ! فقال : لا والله ! حتى ألقى نوفلا ، ثم أقبل فوقف نوفل ، وهو جالس في الحجر مع مشايخ قريش ، فسل أبو سعد سيفه وقال: ورب البيت لأن لم ترد على ابن أختي أركاحه لأمكنن منك هذا السيف ، فقال : رددتها عليه ، فأشهد عليه مشايخ قريش ، ثم نزل على عبد المطلب ، فأقام عنده ثلاثا ، ثم اعتمر ورجع إلى المدينة ، فلما جرى ذلك حالف نوفل بني عبد شمس بن عبد مناف على بني هاشم ، ولما رأت خزاعة نصر بني النجار لعبد المطلب قالوا : نحن ولدناه كما ولدتموه ، فنحن أحق بنصره - وذلك أن أم عبد مناف منهم - فدخلوا دار الندوة ،

وحالفوا بني هاشم على بني عبد شمس ونوفل ، وهذا الحلف هو الذي صار سببا لفتح مكة كما سيأتي .

(10)

ومن أهم ما وقع لعبد المطلب من أمور البيت شيبان :
حفر بئر زمزم ووقعة الفيل .

(11)

وخلاصة الأول أنه أمر في المنام بحفر زمزم ووصف له موضعها ، فقام يحفر ، فوجد فيه الأشياء التي دفنها الجراهمة حين لجأوا إلى الجلاء ، أي السيوف والدروع والغزاليين من الذهب ، فضرب الأسياف بابا للكعبة ، وضرب في الباب الغزاليين صفائح من ذهب ، وأقام سقاية زمزم للحجاج .

(12)

ولما بدت بئر زمزم نازعت قريش عبد المطلب ، وقالوا له : أشركنا . قال : ما أنا بفاعل ، هذا أمر خصصت به ، فلم يتركوه حتى خرجوا به للمحاكمة إلى كاهنة بني سعد بأطراف الشام ، ونفذ الماء في الطريق فأنزل الله مطرا على عبد المطلب ولم ينزل عليهم قطرة ، فعرفوا تخصيص عبد المطلب بزمزم ورجعوا ، وحينئذ نذر عبد المطلب لئن آتاه الله عشرة أبناء ، وبلغوا أن يمنعوه لينحرن أحدهم عند الكعبة .

(13)

وخالصة الثاني أن أبرهة الصباح الحبشي ، النائب العام عن النجاشي على اليمن ، لما رأى العرب يحجون الكعبة بنى كنيسة كبيرة بصنعاء ، وأراد أن يصرف حج العرب إليها ، وسمع بذلك رجل من بني كنانة ، فدخلها ليلا فطخ قبلتها بالعذرة . ولما علم أبرهة بذلك ثار غيظه ، وسار بجيش عرمرم - عدده ستون ألف جندي - إلى الكعبة ليهدمها ، واختار لنفسه فيلا من أكبر الفيلة ، وكان في الجيش ٩ فيلة أو ١٣ فيلا ، وواصل سيره حتى بلغ المغمس ، وهناك عبأ جيشه ، وهياً فيله ، وتهيأ لدخول مكة ، فلما كان في وادي محسر بين المزدلفة ومنى برك الفيل ، ولم يقدّم إلى الكعبة ، وكانوا كلما وجهوه إلى الجنوب أو الشمال أو الشرق يقوم يهرول ، وإذا صرفوه إلى الكعبة برك ، فبينما هم كذلك إذ أرسل الله عليهم طيرا أبابيل ، ترميهم بحجارة من سجيل ، فجعلهم كعصف مأكول ، وكانت الطير أمثال الخطاطيف والبلسان ، مع كل طائر ثلاثة أحجار ، حجر في منقاره ، وحجران في رجليه أمثال الحمص ، لاتصيب منهم أحدا إلا صارت تنتقع أعضاؤه ، وهلك ، وليس كلهم أصابت ، وخرجوا هاربين يموج بعضهم في بعض فتساقطوا بكل طريق ، وهلكوا على كل منهل ، وأما أبرهة فبعث الله عليه داء تساقطت بسببه أنامله ، ولم يصل إلى صنعاء إلا وهو مثل الفرخ ، وانصدع صدره عن قلبه ثم هلك .

(14)

وأما قريش فكانوا قد تفرقوا في الشعاب وتحرزوا في رؤوس الجبال ، خوفا على أنفسهم من معرفة الجيش ، فلما نزل بالجيش منازل رجعوا إلى بيوتهم آمنين .

(15)

وكانت هذه الواقعة في شهر المحرم قبل مولد النبي (صلى الله عليه وسلم) بخمسين يوما أو بخمسة وخمسين يوما - عند الأكثر - وهو يطابق أواخر فبراير أو أوائل مارس سنة (٥٧١م) ، وكانت تقدمة قدمها الله لنبيه وبيته ، لأننا حين ننظر إلى بيت المقدس نرى أن المشركين من أعداء الله سيطروا على هذه القبلة مرتين ، وأهلها مسلمون كما وقع لبيختنصر سنة (٥٨٧ ق.م) ، والرومان سنة (٧٠ م) ، ولكن الكعبة لم يسيطر عليها النصارى - وهم المسلمون إذ ذاك - مع أن أهلها كانوا مشركين .

(16)

وقد وقعت هذه الواقعة في الظروف التي يبلغ نبأها إلى معظم المعمورة المتحضرة إذ ذاك ، فالحبشة كانت لها صلة قوية بالرومان ، والفرس لا يزالون لهم بالمرصاد ، يترقبون ما نزل بالرومان وحلفائهم ، ولذلك سرعان ما جاءت الفرس إلى اليمن بعد هذه الواقعة ، وهاتان الدولتان كانتا تمثلان العالم المتحضر في ذلك الوقت. فهذه الواقعة لفتت أنظار العالم ودلته على شرف بيت الله ، وأنه هو الذي اصطفاه الله للتقديس ، فإذن لو قام أحد من أهله بدعوى النبوة كان ذلك هو عين ما تقتضيه هذه الواقعة ، وكان تفسيراً للحكمة الخفية التي كانت في نصرة الله للمشركين ضد أهل الإيمان بطريق يفوق عالم الأسباب.

(17)

وكان لعبد المطلب عشر بنين ، وهم: الحارث والزبير وأبو طالب ، وعبدالله ، وحمزة ، وأبو لهب ، والغيداق ، المقوم ، وصفار ، والعباس ، وقيل: كانوا أحد عشر ، فزادوا ولدا اسمه قثم ، وقيل: كانوا ثلاثة عشر ، فزادوا عبد

الكعبة وحجلا ، وقيل : إن عبد الكعبة هو المقوم ، و حجلا هو الغيداق ، ولم يكن من أولاده رجل اسمه قثم ، و أما
البنات فست وهن : أم الحكيم - وهي البيضاء - و برة وعاتكة وصفية و أروى و أميمة .

(18)

(٣) عبدالله والد رسول الله (صلى الله عليه وسلم) - أمه فاطمة بنت عمرو بن عائذ بن عمران بن مخزوم بن يقظة
بن مرة ، وكان عبدالله أحسن أولاد عبد المطلب ، و أعفهم وأحبهم إليه ، وهو الذبيح ، وذلك أن عبد المطلب لما تم
أبناؤه عشرة ، و عرف أنهم يمنعونهم أخبرهم بنذرهم فأطاعوه ، فكتب أسماءهم في القداح ، و أعطاهم قيم هبل ،
فضرب القداح فخرج القدح على عبد الله ، فأخذه عبد المطلب ، و أخذ الشفرة ، ثم أقبل به إلى الكعبة ليذبحه ،
فمنعته قريش ، و لا سيما أخواله من بني مخزوم و أخوه أبو طالب ، فقال عبد المطلب : فكيف أصنع بنذري
فأشاروا عليه أن يأتي عرافة فيستأمرها ، فأتاها ، فأمرت أن يضرب القداح على عبدالله وعلى عشرة من الإبل ، فإن
خرجت على عبد الله يزيد عشرة من الإبل حتى يرضى ربه ، فإن خرجت على الإبل نحرها ، فرجع و أقرع بين
عبدالله وبين عشر من الإبل فوقعت القرعة على عبدالله فلم يزل يزيد من الإبل عشرة عشرة و لاتقع القرعة إلا عليه
إلى أن بلغت الإبل مائة فوقعت القرعة عليها ، فنحرت عنه ، ثم تركها عبد المطلب لا يرد عنها إنسانا ولا سبعا ،
وكانت الدية في قريش وفي العرب عشرة من الإبل ، فجرت بعد هذه الواقعة مائة من الإبل ، و أقرها الإسلام ،
وروي عن النبي (صلى الله عليه وسلم) أنه قال : " أنا ابن الذبيحين " يعني إسماعيل ، و أباه عبدالله .

(19)

واختار عبد المطلب لولده عبدالله أمنة بنت وهب بن عبد مناف بن زهرة بن كلاب ، وهي يومئذ تعد أفضل امرأة في
قريش نسبا وموضعا ، و أبوها سيد بني زهرة نسبا و شرفا ، فزوجه بها ، فبنى بها عبد الله في مكة ، و بعد قليل
أرسله عبد المطلب إلى المدينة يمتار لهم تمرا ، فمات بها ، وقيل : بل خرج تاجرا إلى الشام ، فأقبل في غير قريش
، فنزل بالمدينة وهو مريض فتوفي بها ، ودفن في دار النابغة الجعدي ، وله إذ ذاك خمس وعشرون سنة ، وكانت
وفاته قبل أن يولد رسول الله (صلى الله عليه وسلم) ، و به يقول أكثر المؤرخين ، وقيل : بل توفي بعد مولده
بشهرين أو أكثر . ولما بلغ نعيه إلى مكة رثته أمنة بأروع المراثي ، قالت :

عفا جانب البطحاء من ابن هاشم

وجاور لحدا خارجا في الغمام

دعته المنايا دعوة فأجابها

وما تركت في الناس مثل ابن هاشم

عشية راحوا يحملون سريره

تعاوزه أصحابه في التراحم

فإن تلك غالته المنايا وربيبها

فقد كان معطاء كثير التراحم

(20)

وجميع ما خلفه عبدالله خمسة أجمال ، و قطعة غنم ، و جارية حبشية اسمها بركة وكنيتها أم أيمن ، وهي حاضنة
رسول الله (صلى الله عليه وسلم).

The lineage and Family of Muhammad ﷺ

(1)

With respect to the lineage of Prophet Muhammad ﷺ, there are three levels: The first, whose correctness is agreed upon by biographers and genealogists, states that Muhammad's genealogy has been traced to 'Adnan. The second, subject to various disagreements, traces his lineage beyond 'Adnan back to Ibrahim. The third version, with some parts definitely incorrect, traces his lineage beyond Ibrahim عليه السلام back to Adam عليه السلام.

(2)

Some of these points have been mentioned earlier, here are the details of these three sections of lineage.

(3)

The First: Muhammad bin 'Abdullah bin 'Abdul-Muttalib (who was called Shaibah) bin Hashim, (named 'Amr) bin 'Abd Manaf (called Al-Mughirah) bin Qusai (also called Zaid) bin Kilab bin Murrhah bin Ka'b bin Lo'I bin Ghilib bin Fihri (who was called Quraish and whose tribe was named after him) bin Malik bin An-Nadr (also called Qais) bin Kinanah bin Khuzaimah bin Mudrikah (who was called 'Amir) bin Elias bin Mudar bin Nizar bin Ma'ad bin 'Adnan.

(4)

The Second: 'Adnan bin Add bin Humaisi' bin Salaman bin Aws bin Buz bin Qamwal bin Ubai bin 'Awwam bin Nashid bin Haza bin Bildas bin Yadlaf bin Tabikh bin Jahim bin Nahish bin Makhi bin Aid bin 'Abqar bin 'Ubaid bin A-Da'a bin Hamdan bin Sanbir bin Yathrabi bin Yahzin bin Yalhan bin Ar'awi bin Aid bin Deshan bin Aisar bin Afnad bin Aiham bin Muksar bin Nahith bin Zarih bin Sami bin Mazzi bin 'Awdah bin 'Aram bin Qaidar bin Ismael son of Ibrahim عليه السلام.

(5)

The Third: Beyond Ibrahim عليه السلام, Ibn Tarih (Azar) bin Nahur bin Saru' (or Sarugh) bin Ra'u bin Falikh bin 'Abir bin Salikh bin Arfakhshad bin Sam bin Noah bin Lamik bin Mutwashlakh bin Akhnukh (Enoch)—who was said to be Prophet Idris—bin Yarid bin Mahla'il bin Qainan bin Anushah bin Shith bin Adam.

(6)

The Prophetic Family

The family of Prophet Muhammad ﷺ is called the Hashimite family after his grandfather Hashim bin ‘Abd Manaf. Let us now speak a little about Hashim and his descendants:

(7)

1. Hashim: As we have previously mentioned, he was the one responsible for giving food and water to the pilgrims. This had been his charge when the sons of ‘Abd Manaf and those of ‘Abdud-Dar compromised on dividing the duties between them.

(8)

Hashim was wealthy and honest. He was the first to offer the pilgrims sopped bread in broth. His first name was ‘Amr but he was called Hashim because he had been in the practice of crumbling bread (for the pilgrims). He was also the first man who started Quraish’s two journeys of summer and winter. It has been narrated that he went to Syria as a merchant. Upon his return he went to Madinah, where he married Salma—the daughter of ‘Amr from Bani ‘Adi bin An-Najjar. He stayed with her in Madinah for some time then he left for Syria again while she was pregnant. He died in Ghazzah in Palestine in 497 C.E. Later, his wife gave birth to ‘Abdul-Muttalib and named him Shaibah because of the white hair on his head, and brought him up in her father’s house in Madinah. None of his family in Makkah learned of his birth. Hashim had four sons; Asad, Abu Saifi, Nadlah and ‘Abdul-Muttalib, and five daughters Ash-Shifa, Khalidah, Da’ifah, Ruqaiyah and Jannah.

(9)

2. ‘Abdul-Muttalib: We have already learned that after the death of Hashim, the charge of pilgrims’ food and water went to his brother Al-Muttalib bin ‘Abd Manaf (who was honest, generous and trustworthy). When ‘Abdul-Muttalib reached the age of boyhood, his uncle Al-Muttalib heard of him and went to Madinah to bring him to Makkah. When he saw him, tears filled his eyes and rolled down his cheeks, he embraced him and took him on his camel. The boy, however, abstained from going with him to Makkah until he took his mother’s consent. Al-Muttalib asked her to send the boy with him to Makkah, but she refused. He managed to convince her saying: “Your son is going to Makkah to restore his father’s authority, and to live in the vicinity of the Sacred House.” There in Makkah, people wondered at seeing Abdul-Muttalib, and they considered him the slave of Muttalib. Al-Muttalib said: “He is my nephew, the son of my brother Hashim.” The boy was brought up in Al-Muttalib’s house, but later on Al-Muttalib died in Bardman in Yemen so ‘Abdul-

Muttalib took over and managed to maintain his people's prestige and outdo his grandfathers in his honorable behavior which gained him Makkah's deep love and high esteem.

(10)

When Al-Muttalib died, Nawfal without right took hold of the duties of 'Abdul-Muttalib, so the latter asked for help from the Quraish but they abstained from extending any sort of support to either of them. Consequently, he wrote to his uncles of Bani An-Najjar (his mother's brothers) to come to his aid. His uncle, Abu Sa'd bin 'Adi (his mother's brother) marched to Makkah at the head of eighty horsemen and camped in Abtah in Makkah. 'Abdul-Muttalib received the men and invited them to go to his house but Abu Sa'd said: "Not before I Meet Nawfal." He found Nawfal sitting with some old men of Quraish in the shade of the Ka'bah. Abu Sa'd drew his sword and said: "I swear by Allah that if you don't restore to my nephew what you have taken, I will kill you with this sword." Nawfal was thus forced to give up what he had adopted unlawfully, and the notables of Quraish were made to witness to his words.

(11)

Abu Sa'd then went to 'Abdul-Muttalib's house where he stayed for three nights, performed *'Umrah* and left to return to Madinah.

(12)

Later on, Nawfal entered into an alliance with Bani Abd Shams bin 'Abd Manaf against Bani Hashim. When Khuza'ah, a tribe, saw Bani an-Najjar's support to 'Abdul-Muttalib they said: "He is our son as he is yours. We have more reasons to support him than you." 'Abd Manaf's mother was one of them.

(13)

They went into An-Nadwah House and entered into an alliance with Bani Hashim against Bani 'Abd Shams and Nawfal. It was an alliance that was later to constitute the main reason for the conquest of Makkah. 'Abdul-Muttalib did witness two important events in his lifetime, namely digging the Zamzam well and the Elephant raid.

(14)

In brief, 'Abdul-Muttalib received an order in his dream to dig the Zamzam well in a particular place. He did that and found the things that the Jurhum men buried there when they were forced to evacuate Makkah. He found the swords, armor and the two deer of gold. The gate of the Ka'bah was stamped from the gold swords and the two deer, and then the tradition of providing Zamzam water to pilgrims was established.

(15)

When the well of Zamzam gushed water forth, the Quraish made a claim to partnership in the enterprise, but ‘Abdul-Muttalib refused their demands on the grounds that Allah had singled only him out for this honorable job. To settle the dispute, they agreed to consult Bani Sa’d’s diviner. On their way, Allah showed them His Signs that confirmed ‘Abdul-Muttalib’s privilege about the sacred spring. Only then did ‘Abdul-Muttalib make a solemn vow to sacrifice one of his adult children to the Ka’bah if he had ten.

(16)

The second event was that of Abrahah As-Sabah Al-Habashi, the Abyssinian (Ethiopian) viceroy in Yemen. He had seen that the Arabs made their pilgrimage to the Ka’bah, so he built a large church in San’a’ in order to attract the Arab pilgrims to it to the exclusion of Makkah.

(17)

A man from the Kinanah tribe understood his motive, therefore he entered the church under the cover of night smearing excrement on its front wall. When Abrahah learned of this, he became enraged and led a great army—of sixty thousand warriors—to demolish the Ka’bah. He chose the biggest elephant for himself. His army included between nine to thirteen elephants. He continued marching until he reached a place called Al-Magmas. There, he mobilized his army and prepared his elephants to enter Makkah.

(18)

When he reached the Muhassir Valley, between Muzdalifah and Mina, the elephant knelt down and refused to go forward. Whenever they directed it to the north, south or east, the elephant moved quickly but when directed towards the Ka’bah in the west, it knelt down. Meanwhile, Allah sent birds in flight upon them throwing forcefully stones of baked clay upon them and made them like scattered chaff. These birds were very much like swallows and sparrows, each carrying three stones; one in its peak [sic] and two in its claws. The stones hit Abrahah’s men, and cut their limbs and killed them. A large number of Abrahah’s soldiers were killed in this way and the others fled at random and died everywhere. Abrahah himself had an infection that required his fingertips to be cut off. When he reached San’a’, he was in a miserable state and died soon after.

(19)

The Quraishites fled for their lives to the hills and mountaintops. When the enemy was routed, they returned home safely.

(20)

The Elephant incident took place in the month of Al-Muharram, fifty or fifty-five days before the birth of the Prophet Muhammad ﷺ which corresponded to late February or early March 571 C.E. It was a gift from Allah to His Prophet ﷺ and his family. It could actually be regarded as a Divine auspicious sign of the light to come and accompany the advent of the Prophet ﷺ and his family. By contrast, Jerusalem had suffered the atrocities of Allah’s enemies. Here we can recall Bukhtanassar in B.C. 587 and the Romans in 70 C.E. the Ka’bah, by Divine Grace, never came under the hold of the Christians—the Muslims of that time—although Makkah was populated by polytheists.

(21)

News of the Elephant incident reached the most distant corners of the then civilized world. Abyssinia (Ethiopia) maintained strong ties with the Romans while the Persians on the other hand, were on the watch with respect to any strategic changes that were looming on the socio-political horizon, and soon came to occupy Yemen. Incidentally, the Roman and Persian Empires stood for the powerful civilized world at that time. The Elephant incident attracted the world’s attention to the sacredness of Allah’s House, and showed that this House had been chosen by Allah for its holiness.

(22)

It followed then if any of its people claimed Prophethood, it would be conforming with the outcome of the Elephant incident, and would provide a justifiable explanation for the ulterior Divine Wisdom that lay behind backing polytheists against Christians in a manner that went beyond the cause-and-effect formula.

(23)

‘Abdul-Muttalib had ten sons, Al-Harith, Az-Zubair, Abu Talib, ‘Abdullah, Hamzah, Abu Lahab, Al-Ghidaq, Maqwan, Safar and Al-’Abbas. Some say that he had eleven sons, adding the name Qathim. Still others say that he had thirteen sons, with the additional names ‘Abdul-Ka’bah and Hajlah. They add that ‘Abdul-Ka’bah is the same as Maqwan and that Hajlah is the same as Al-Ghidaq, and that he did not have a son named Qathim. He also had six daughters, who were Ummul-Hakim—also called Al-Bayda’, Barrah, ‘Atikah, Safiyah, Arwa and Umaimah.

(24)

3. **‘Abdullah:** The father of Prophet Muhammad ﷺ, His mother was Fatimah, daughter of ‘Amr bin ‘A’idh bin ‘Imran bin Makhzum bin Yaqzah bin Murrah.

‘Abdullah was the smartest of ‘Abdul-Muttalib’s sons, the most chaste and the most

loved. He was also the son the divination arrows pointed at to be slaughtered as a sacrifice at the Ka'bah. When 'Abdul-Muttalib had ten sons and they reached maturity, he disclosed to them his secret vow which they silently and obediently accepted. Their names were written on divination arrows and given to the guardian of their most beloved goddess, Hubal. The arrows were shuffled and drawn.

(25)

An arrow showed that it was 'Abdullah to be sacrificed. 'Abdul-Muttalib then took the boy to the Ka'bah with a razor to slaughter the boy. The Quraish, his uncles from the Makhzum tribe and his brother Abu Talib, however, tried to advise him against it.

(26)

He then sought their advice as regards his vow. They suggested that he summon a woman diviner to judge the matter. She ordered that the divination arrows should be drawn again, but including ten camels and 'Abdullah. She added that drawing the lots should be repeated with ten more camels every time the arrow showed 'Abdullah. The operation was thus repeated until the number of the camels amounted to one hundred.

(27)

At this point the arrow showed the camels; consequently they were all slaughtered instead of his son. The slaughtered camels were left for anyone to eat from, human or animal. This incident produced a change in the amount of blood money usually accepted in Arabia. It had been ten camels, but after this event it was increased to a hundred. Islam, later on, approved of this. It was reported that the Prophet ﷺ once said:

“I am the offspring of the slaughtered two.” (meaning Ismael ^{عليه السلام} and 'Abdullah).

(28)

Abdul-Muttalib chose Aminah, daughter of Wahb bin 'Abd Manaf bin Zuhrah bin Kilab, as a wife for his son, 'Abdullah. She thus, in the light of this ancestral lineage, stood eminent in respect of nobility of position and descent. Her father was the chief of Bani Zahrah to whom great honor was attributed.

(29)

They were married in Makkah, and soon after 'Abdullah was sent by his father to buy dates in Madinah where he died. In another version, 'Abdullah went to Syria on a trade journey and died in Madinah on his way back.

(30)

He was buried in the house of An-Nabighah Al-Ja'di. He was twenty-five years old when he died. Most historians state that his death was two months before the birth of Muhammad. Some others said that his death was two or more months after the Prophet's birth. When Aminah was informed of her husband's death, she celebrated his memory in a most heart-touching eulogy.

(31)

'Abdullah left very little wealth—five camels, a small number of goats, a she-servant, called Barakah—Umm Aiman—who would later serve as the Prophet's nursemaid.

Appendix E

Darussalam Transliteration System

Arabic

Letters of the Alphabet

Initial	Medial	Final	Alone	Romanization
ا	ا	ا	ا	omit (see Note 1)
ب	ب	ب	ب	b
ت	ت	ت	ت	t
ث	ث	ث	ث	th
ج	ج	ج	ج	j
ح	ح	ح	ح	h
خ	خ	خ	خ	kh
د	د	د	د	d
ذ	ذ	ذ	ذ	dh
ر	ر	ر	ر	r
ز	ز	ز	ز	z
س	س	س	س	s
ش	ش	ش	ش	sh
ص	ص	ص	ص	ṣ
ض	ض	ض	ض	ḍ
ط	ط	ط	ط	ṭ
ظ	ظ	ظ	ظ	ẓ
ع	ع	ع	ع	' (ayn)
غ	غ	غ	غ	gh
ف	ف	ف	ف	f (see Note 2)
ق	ق	ق	ق	q (see Note 2)
ك	ك	ك	ك	k
ل	ل	ل	ل	l
م	م	م	م	m
ن	ن	ن	ن	n
هـ	هـ	هـ	هـ	h (see Note 3)
و	و	و	و	w
ي	ي	ي	ي	y

Vowels and Diphthongs

ā	a	ā	ā (see Rule 5)	ā	ī
u	u	ū	ū (see Rule 6(a))	ū	aw
i	i	ī	ī	ī	ay

Letters Representing Non-Arabic Consonants

This list is not exhaustive. It should be noted that a letter in this group may have more than one phonetic value, depending on the country or area where it is used, and that the romanization will vary accordingly.

گ	g	ج	ch	ق	v
گ	G	ج	zh	ق	v
پ	P	ز	zh	ق	v

Notes

1. For the use of *alif* to support *hamzah*, see rule 2. For the romanization of *hamzah* by the consonantal sign ' (alif), see rule 8(a). For other orthographic uses of *alif* see rules 3-5.
2. The *Maghribi* variations ق and ق are romanized *f* and *q* respectively.
3. *ō* in a word in the construct state is romanized *t*. See rule 7(b).

RULES OF APPLICATION

Arabic Letters Romanized in Different Ways Depending on Their Context

1. As indicated in the table, و and و may represent:
 - (a) The consonants romanized *w* and *y*, respectively.

wad'	وضع
'iwad	عوض
dalw	دلو
yad	يد
ḥiyal	حيل
ṭahy	طهي
 - (b) The long vowels romanized *ū*, *ī*, and *ā* respectively.

ūlá	اولى
ṣūrah	صورة
dhū	ذو
īmān	ايمان
ḥīl	حيل
fī	في
kitāb	كتاب
saḥāb	سحاب
jumān	جمان

See also rules 11(a) and 11(b)(1-2).

(c) The diphthongs romanized *aw* and *ay*, respectively.

awj	اوج
nawm	نوم
law	لو
aysar	ايسر
shaykh	شيخ
'aynay	عينى

See also rules 11(a)(2) and 11(b)(3).

2. | (*alif*), 9 and ى when used to support ʿ (*hamzah*) are not represented in romanization. See rule 8(a).

3. | (*alif*) when used to support *waslah* (ُ) and *maddah* (ِ) is not represented in romanization. See rules 9 and 10.

4. | (*alif*) and 9 when used as orthographic signs without phonetic significance are not represented in romanization.

fa'alū	فعلوا
ulā'ika	اولانك
'īman wa-'amalan	علما وعملا

See also rule 12 and examples cited in rules 23-26.

5. | (*alif*) is used to represent the long vowel romanized *ā*, as indicated in the table.

fā'il	فاعل
riḍā	رضا

This *alif*, when medial, is sometimes omitted in Arabic; it is always indicated in romanization. See rule 19.

6. Final ى appears in the following special cases:

(a) As ى (*alif maqṣūrah*) used in place of ِ to represent the long vowel romanized *ā*.

ḥattā	حَتَّى
maḍā	مَضَى
kubrā	كَبُرَى
Yahyā	يَحْيَى
musammā	مُسَمَّى
Muṣṭafā	مُصْطَفَى

(b) As ى in nouns and adjectives of the form *fā'il* which are derived from defective roots. This ending is romanized *ī*, not *iy*, without regard to the presence of ِ (*shaddah*). See rule 11(b)(2).

- Raḍī al-Dīn رضى الدين
- Compare the *faʿl* form of the same root الرضى [without *shaddat*] *al-Raḍī*.
- (c) As رضى in the relative adjective (*nisbat*). The ending, like (b) above, is romanized *ī*, not *iy*.

al-Miṣrī المصرى

Compare المصرى *al-Miṣrīyah* and see rule 11(b)(1).

7. *ō (tā' marbūṭah)*

- (a) When the noun or adjective ending in *ō* is indefinite, or is preceded by the definite article, *ō* is romanized *h*. The *ō* in such positions is often replaced by *o*.

ṣalāh	صلاة
al-Risālah al-bahīyah	الرسالة البهية
mir'āh	مرآة
Urjūzah fi al-ṭibb	ارجوزة فى الطب

- (b) When the word ending in *ō* is in the construct state, *ō* is romanized *t*.

Wizārat al-Tarbiyah	وزارة التربية
Mir'āt al-zamān	مرآة الزمان

- (c) When the word ending in *ō* is used adverbially, *ō* (vocalized *ō*) is romanized *tan*.
See rule 12(b).

Romanization of Arabic Orthographic Symbols Other than Letters and Vowel Signs

The signs listed below are frequently omitted from unvocalized Arabic writing and printing; their presence or absence must then be inferred. They are represented in romanization according to the following rules:

8. *ʿ (hamzah)*

- (a) In initial position, whether at the beginning of a word, following a prefixed preposition or conjunction, or following the definite article, *ʿ* is not represented in romanization.

When medial or final, *ʿ* is romanized as ' (alif).

asad	أسد
uns	أنس
idha	إذا
mas'alāh	مسألة
mu'tamar	مؤتمر
dā'im	دائم
mala'a	ملا
khaṭī'a	خطن

(b) *c*, when replaced by the sign \bar{c} (*waslah*) and then known as *hamzat al-waṣl*, is not represented in romanization. See rule 9 below.

9. \bar{c} (*waslah*), like initial *c*, is not represented in romanization. See also rule 8(b) above. When the *alif* which supports *waslah* belongs to the article ال , the initial vowel of the article is romanized *a*. See rule 17(b). In other words, beginning with *hamzat al-waṣl*, the initial vowel is romanized *i*.

Riḥlat Ibn Jubayr	رحلة ابن جبير
al-istidrāk	الاستدراك
kutub iqṭanat'hā	كتب أقتنتها
bi-iḥtimām 'Abd al-Maḥīd	بأهتمام عبد المجدد

10. \bar{a} (*maddah*)

(a) Initial \bar{a} is romanized *ā*.

ālah	آلة
Kullīyat al-Ādāb	كلية الآداب

(b) Medial \bar{a} , when it represents the phonetic combination *'ā*, is so romanized.

ta'āff	تأليف
ma'āthir	مآثر

(c) \bar{a} is otherwise not represented in romanization.

khulafā'	خلفاء
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11. \bar{c} (*shaddah* or *tashdīd*)

(a) Over *g*:

(1) \bar{g} , representing the combination of long vowel plus consonant, is romanized *ūw*.

adūw	عدو
qūwah	قوة

See also rule 1(b).

(2) \bar{g} , representing the combination of diphthong plus consonant, is romanized *aww*.

Shawwāl	شوال
ṣawwara	صوّر
jaww	جو

See also rule 1(c).

(b) Over ى:

- (1) Medial ى, representing the combination of long vowel plus consonant, is romanized *īy*:

al-Miṣrīyah المصرية

See also rule 1(b).

- (2) Final ى is romanized *ī*. See rules 6(b) and 6(c).

- (3) Medial and final ى, representing the combination of diphthong plus consonant, is romanized *ayy*:

ayyām أيام
sayyid سيد
Qūṣayy قصى

See also rule 1(c).

(c) Over other letters, ى is represented in romanization by doubling the letter or digraph concerned.

al-Ghazzī الغزى
al-Kashshāf الكشاف

12. *Tanwīn* may take the written form ى, ى (|ى), or ى, romanized *un*, *an*, and *in*, respectively. *Tanwīn* is normally disregarded in romanization, however. It is indicated in the following cases:

(a) When it occurs in indefinite nouns derived from defective roots.

qāḍīn قاض
ma'nān معنى

(b) When it indicates the adverbial use of a noun or adjective.

ṭab'an طبعاً
faj'atan فجأة
al-Mushtarik waḍ'an المشترك وضعاً
wa-al-muftariq ṣuq'an والمفترق صقاً

Grammatical Structure as It Affects Romanization

13. Final inflections of verbs are retained in romanization, except in pause.

man waliya Miṣr من ولي مصر
ma'rifat mā yajibu la-hum معرفة ما يجب لهم
ṣallā Allāh 'alayhi wa-sallam صلى الله عليه وسلم
al-Lu'lu' al-maknūn fī ḥukm اللؤلؤ المكنون فى حكم
al-akhbār 'ammā sayakūn الاخبار عما سيكون

14. Final inflections of nouns and adjectives:
- (a) Vocalic endings are not represented in romanization, except preceding pronominal suffixes, and except when the text being romanized is in verse.
- | | |
|------------------------------|-----------------------------|
| Ma'had Mawlāya al-Ḥasan | معهد مولاي الحسن |
| uṣūluhā al-nafsīyah wa-ṭuruq | اصولها النفسية وطرق تدريسها |
| tadrīsihā | |
| ilā yawminā hādhā | الى يومنا هذا |
- (b) *Tanwīn* is not represented in romanization, except as specified in rule 12.
- (c) *ō* (*tā' marbūṭah*) is romanized h or t as specified in rule 7.
- (d) For the romanization of the relative adjective (*nisbah*) see rule 6(c).
15. Pronouns, pronominal suffixes, and demonstratives:
- (a) Vocalic endings are retained in romanization.
- | | |
|----------------------------|-------------------|
| anā wa-anta | انا وانت |
| hādhīhi al-ḥāl | هذه الحال |
| mu'allafātuhi wa-shurūḥuhā | مؤلفاته وشروحاتها |
- (b) At the close of a phrase or sentence, the ending is romanized in its pausal form.
- | | |
|---------------------------|-----------------------------|
| ḥayātuhi wa-'aṣruh | حياته وعصره |
| Tawfiq al-Ḥakīm, afkārūh, | توفيق الحكيم، أفكاره، آثاره |
| āthārūh | |
16. Prepositions and conjunctions:
- (a) Final vowels of separable prepositions and conjunctions are retained in romanization.
- | | |
|---------------|----------|
| anna | ان |
| annahu | انه |
| bayna yadayhu | بين يديه |
- Note the special cases: *مما mimma*, *ممن mimman*.
- (b) Inseparable prepositions, conjunctions, and other prefixes are connected with what follows by a hyphen.
- | | |
|-----------|--------|
| bi-hi | به |
| wa-ma'ahu | ومعه |
| lā-silkī | لاسلكي |
17. The definite article:
- (a) The romanized form *al/ī* is connected with the following word by a hyphen.
- | | |
|-------------------|---------------|
| al-kitāb al-thānī | الكتاب الثاني |
| al-ittihād | الاتحاد |
| al-aṣl | الاصل |
| al-āthār | الآثار |

- (b) When *al* is initial in the word, and when it follows an inseparable preposition or conjunction, it is always romanized *al*/regardless of whether the preceding word, as romanized, ends in a vowel or a consonant.

ilá al-ān	إلى الآن
Abū al-Wafā'	أبو الوفاء
Maktabat al-Nahḍah al-Miṣriyah	مكتبة النهضة المصرية
bi-al-tamām wa-al-kamāl	بالتمام والكمال

Note the exceptional treatment of the preposition *li* followed by the article:

li-Shirbīnī	لشربيني
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See also rule 23.

- (c) The *l* of the article is always romanized *l*, whether it is followed by a "sun letter" or not, i.e., regardless of whether or not it is assimilated in pronunciation to the initial consonant of the word to which it is attached.

al-ḥurūf al-abjadīyah	الحروف الأبجدية
Abū al-Layth al-Samarqandī	أبو الليث السمرقندي

Orthography of Arabic in Romanization

18. Capitalization:

- (a) Rules for the capitalization of English are followed, except that the definite article *al*/is given in lower case in all positions.
- (b) Diacritics are used with both upper and lower case letters.

al-Īr	الإير
al-Ālūsī	الألوسي

19. The macron or the acute accent, as appropriate, is used to indicate all long vowels, including those which in Arabic script are written defectively. The macron or the acute accent, as the case may be, is retained over final long vowels which are shortened in pronunciation before *hamzat al-waṣl*.

Ibrāhīm	إبراهيم ، ابرهيم
Dā'ūd	داؤود ، داود
Abū al-Ḥasan	أبو الحسن
ru'ūs	رؤس
dhālika	ذلك
'alá al-'ayn	على العين

20. The hyphen is used:

- (a) To connect the definite article *al*/with the word to which it is attached. See rule 17(a).
- (b) Between an inseparable prefix and what follows. See rules 16(b) and 17(b) above.

(c) Between *bin* and the following element in personal names when they are written in Arabic as a single word. See rule 25.

21. The prime (') is used:

(a) To separate two letters representing two distinct consonantal sounds, when the combination might otherwise be read as a digraph.

Ad'ham	ادهم
akramat'hā	اكرمتها

(b) To mark the use of a letter in its final form when it occurs in the middle of a word.

Qal'ah'jī	قلعة جي
Shaykh'zādah	شيخ راده

22. As in the case of romanization from other languages, foreign words which occur in an Arabic context and are written in Arabic letters are romanized according to the rules for romanizing Arabic.

Jārmānūs (<i>not</i> Germanos <i>nor</i> Germanus)	جارمانوس
Lūrd Ghrānfil (<i>not</i> Lord Granville)	لورد غرانفيل
Īsāghūjī (<i>not</i> Isagoge)	ايساغوجي

For short vowels not indicated in the Arabic, the Arabic vowel nearest to the original pronunciation is supplied.

Gharsiyā Khayīn (<i>not</i> García Jaén)	غرسيا خين
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Examples of Irregular Arabic Orthography

23. Note the romanization of الله, alone and in combination.

Allāh	الله
billāh	بِالله
lillāh	لِالله
bismillāh	بِسْمِ الله
al-Mustanshir billāh	المستنصر بالله

24. Note the romanization of the following personal names:

Ṭāhā	طه
Yāsīn	يس ، يسن
'Amr	عمرو
Bahjat	بهجت ، بهجة

25. ابن and بن are both romanized *ibn* in all positions.

Aḥmad ibn Muḥammad ibn Abī al-Rabi'	احمد بن محمد بن ابي الربيع
Sharḥ Ibn 'Aqīl 'alā Alfīyat Ibn Mālik	شرح ابن عقيل على الفية ابن مالك

Exception is made in the case of modern names, typically North African, in which the element *بن* is pronounced *bīn*.

Bin Khiddah	بن خده
Bin-'Abd Allāh	بنعبد الله

26. Note the anomalous spelling *مأنة*, romanized *mī'ah*.

Appendix F

Appendix F 1: *Five Minutes' Peace* (House, 1977, pp.176-9)

TEXT 1: Children's Book

ST: Jill Murphy *Five Minutes Peace*. London: Walker Books, 1986.

I.

The children were having breakfast. This was not a pleasant sight.

II.

Mrs Large took a tray from the cupboard. She set it with a teapot, a milk jug, her favourite cup and saucer, a plate of marmalade toast and a leftover cake from yesterday. She stuffed the morning paper into her pocket and sneaked off towards the door.

III.

"Where are you going with that tray, Mum?" asked Laura. "To the bathroom," said Mrs Large. "Why?" asked the other two children. "Because I want five minutes' peace from you lot," said Mrs Large. "That's why."

IV.

"Can we come?" asked Lester as they trailed up the stairs behind her. "No," said Mrs Large, "you can't. "What shall we do then?" asked Laura. "You can play," said Mrs Large. "Downstairs. By yourselves. And keep an eye on the baby." "I'm not a baby," muttered the little one.

V.

Mrs Large ran a deep, hot bath. She emptied half a bottle of bath-foam into the water, plonked on her bath-hat and got in. She poured herself a cup of tea and lay back with her eyes closed. It was heaven.

VI.

"Can I play my tune?" asked Lester. Mrs Large opened one eye. "Must you?" she asked. "I've been practising," said Lester. "You told me to. Can I? Please, just for one minute." "Go on then," sighed Mrs Large. So Lester played. He played "Twinkle, Twinkle, Little Star" three and a half times.

VII.

In came Laura. "Can I read you a page from my reading book?" she asked. "No, Laura," said Mrs Large. "Go on, all of you, off downstairs." "You let Lester play his tune," said Laura. "I heard. You like him better than me. It's not fair." "Oh, don't be silly, Laura," said Mrs Large. "Go on then. Just one page." So Laura read. She read four and a half pages of "Little Red Riding Hood".

VIII.

In came the little one with a trunkful of toys. "For you!" he beamed, flinging them all into the bath water. "Thank you, dear," said Mrs Large weakly.

IX.

"Can I see the cartoons in the paper?" asked Laura.

"Can I have the cake?" asked Lester.

"Can I get in with you?" asked the little one.

Mrs Large groaned.

X.

In the end they all got in. The little one was in such a hurry that he forgot to take off his pyjamas.

XI.

Mrs Large got out. She dried herself, put on her dressing-gown and headed for the door. "Where are you going now, Mum?" asked Laura. "To the kitchen," said Mrs Large. "Why?" asked Lester. "Because I want five minutes' peace from you lot," said Mrs Large. "That's why."

XII.

And off she went downstairs, where she had three minutes and forty-five seconds of peace before they all came to join her.

TT: Jill Murphy *Nur Fünf Minuten Ruh*. München: Annette Betz Verlag, 1987
Aus dem Englischen von Britta Groß.

I.
Wenn die Elefantenkinder frühstückten, ging es meistens unordentlich und laut zu.

II.
Mutter Elefant holte ein Tablett und stellte ihr Frühstück drauf: Teekanne, Milchkrug, ihre Lieblingstasse, einen Teller voll Toast mit Butter und Marmelade und einen Krapfen vom Vortag. Sie stopfte die Morgenzeitung in die Tasche ihres Schlafmantels und schlich zur Küchentür.

III.
"Wohin gehst du, Mama" fragte Elefantinchen. "In das Badezimmer" sagte Mutter Elefant. "Warum?" fragten die Kinder. "Weil ich fünf Minuten Ruhe haben möchte", sagte Mutter Elefant. "Ganz einfach deshalb."

IV.
"Dürfen wir mitkommen?" fragte Elefantchen. "Nein", sagte Mutter Elefant bestimmt. "Ihr dürft nicht!". "Was sollen wir denn tun?" fragte Elefantinchen. "Geht spielen", sagte Mutter Elefant. "Und zwar ins Kinderzimmer. Und paßt auf das Baby auf." "Ich will nicht mehr das Baby sein", murrte Baby Elefant.

V.
Mutter Elefant machte sich ein gemütliches heißes Bad. Sie leerte eine halbe Flasche Badeschaum in das Wasser, setzte die Badehaube auf und stieg in die Wanne. Sie goß Tee in die Tasse und lehnte sich mit geschlossenen Augen zurück. Es war himmlisch!

VI.
"Darf ich dir was vorspielen?" fragte ein Stimmchen. Mutter Elefant öffnete ein Auge. "Muß das sein?" fragte sie. "Du sagst immer, ich soll fleißig üben", sagte Elefantchen. "Darf ich? Nur eine Minute." "Also fang an" seufzte Mutter Elefant. Elefantchen begann zu flöten. Er spielte "Alle Vöglein sind schon da" drei und ein halbes Mal.

VII.
"Darf ich dir eine Geschichte aus dem Lesebuch vorlesen?" fragte Elefantinchen. "Nein," sagte Mutter Elefant. "Raus mit euch. Geht hinunter ins Kinderzimmer." "Du hast Elefantchen erlaubt, Flöte zu spielen", sagte Elefantinchen. "Ich habs gehört. Du magst ihn lieber als mich. Das ist nicht fair." "Also fang schon an. Aber nur eine Seite." Elefantinchen begann zu lesen. Sie las viereinhalb Seiten aus der Geschichte von "Rotkäppchen".

VIII.

Baby Elefant schleppte soviel Spielsachen an, wie er nur tragen konnte. "Für dich!" strahlte er und warf alle in die Badewanne. "Danke, Liebes", sagte Mutter Elefant schwach.

IX.

"Darf ich mir die Bilder in der Zeitung ansehen?"

"Darf ich den Krapfen haben?"

"Darf ich zu dir in die Badewanne kommen?"

Mutter Elefant stöhnte.

X.

Schließlich sprangen alle drei in die Badewanne. Baby Elefant war so aufgeregt, daß er vergaß, den Pyjama auszuziehen.

XI.

Mutter Elefant stieg aus der Badewanne. Sie rieb sich trocken, zog den Schlafmantel an und ging Richtung Tür. "Wohin gehst du denn jetzt, Mama?" fragte Elefantchen. "In die Küche", sagte Mutter Elefant. "Warum?" fragten die Kinder wie aus einem Mund. "Weil ich fünf Minuten Ruhe haben möchte", sagte Mutter Elefant. "Ganz einfach deshalb".

XII.

Und sie hatte drei Minuten und fünfundvierzig Sekunden Ruhe, bevor die Kinder kamen, damit ihre Mutter nicht so allein wäre.

Back Translation

TT: Jill Murphy *Just Five Minutes' Peace*. Munich: Anette Betz Verlag. 1987.
Translated from English by Britta Groß.

I.

When the elephant children ate breakfast, it was approaching predominantly disorderly and loud.

II.

Mother Elephant fetched a tray and put her breakfast on it: teapot, milk jug, her favourite mug, a plate full of toast with butter and marmalade and a doughnut from yesterday. She stuffed the morning paper into the pocket of her dressing gown and snuck towards the door.

III.

“Where are you going, Mum” asked the Elephant Daughter (little girl elephant). “Into the bathroom” said Mother Elephant. “Why?” asked the children. “Because I would like to have five minutes’ peace”, said Mother Elephant. “Quite simply because of it”.

IV.

“Are we allowed to come with you?” asked little boy elephant. “No”, said Mother Elephant with certainty. “You are not allowed!” “What should we do then?” asked Elephant Daughter. “Go and play”, said Mother Elephant. “And more precisely in the nursery. And take care of the baby.” “I do not want to be a baby any more”, grumbled Baby Elephant.

V.

Mother Elephant made herself a comfortable warm bath. She emptied half a bottle of bubble bath into the water, put the bathing cap on and stepped into the tub. She poured the tea into the mug and leant back with closed eyes. It was heavenly!

VI.

Am I allowed to play something to you?” asked a young voice. Mother Elephant opened one eye. “Must that be?” she asked. “You always said I should practise hard”, said Elephant Son. “Am I allowed? Just for one minute.” “OK, begin” sighed Mother Elephant. Elephant Son began to pipe. He played “All the birds are already there” (not an English tune, it’s Twinkle Twinkle Little Star in the ST) three and a half times.

VII.

“Am I allowed to read a story out to you from the storybook?” asked Elephant Daughter. “No,” said Mother Elephant. “Get out all of you. Go down into the nursery.” “You let Elephant Son play his flute”, said Elephant Daughter. “I heard. You like him

more than me. That is not fair.” “OK, begin. But only one page.” Elephant Daughter began to read. She read four and a half pages of the story from “Red Riding Hood”.

VIII.

Baby Elephant brought as many toys along as he could carry. “For you!” he beamed and threw everything in the bath tub. “Thank you, Darling”, said Mother Elephant weakly.

IX.

“Am I allowed to look at the cartoons in the newspaper?”

“Am I allowed to have the doughnut?”

“Am I allowed to get in the bath with you?”

Mother Elephant groaned

X.

Finally all three jumped into the bath tub. Baby Elephant was so excited that he forgot to take off his pyjamas.

XI.

Mother Elephant got out of the bath tub. She rubbed herself dry, put on the dressing gown and went in the direction of the door. “Where are you going to then, Mum?” asked Elephant Daughter. “Into the kitchen”, said Mother Elephant. “Why?” asked the children as if from one mouth. “Because I would like to have five minutes’ peace”, said Mother Elephant. “That’s why”.

XII.

And she had three minutes forty-five seconds’ peace before the children came so that their Mother would not be so alone.

Appendix F 2: Publisher's Permission

From: **Kathrin Heyng** heyng@narr.de
Subject: AW: Copy right
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To: rajam72@gmail.com

KH

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Many thanks,
Raja

mrsag@leeds.ac.uk