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, Mashaa 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:

'الشام'، you chose to translate as ‘Old Syria’ instead of ‘the Levant’, or 'بطون وفخاخ' 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:
you said ‘a leather case; instead of ‘a leather pouch’… you transcribed as al-Harra… you translated ‘حاضنة’ as ‘nursemmaid’… you deleted the word ‘كنية’ and use the parenthetical structure, and then put ‘Umm Ayman’ between parenthesis… you said ‘duties’ instead of ‘properties’… you said ‘honest’ instead of ‘honorarbl’…

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'..., "أوصي" 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 ‘بِن’, 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 :)

(1)
إن السيرة النبوية ـ على صاحبها الصلاة والسلام ـ عبرة في الحقيقة عن الرسالة التي حملها رسول الله (صلى الله عليه وسلم) إلى المجتمع البشري ، وأخرج بها الناس من الظلمات إلى النور ، ومن عبادة العبد إلى عبادة الله . ولا يمكن إحضار صورتها الراجعة تيمناً إلا بعد المقارنة بين خلفيات هذه الرسالة وآثارها . وننظرنا إلى ذلك تقدم فصلاً عن أقوام العرب وتطوراتهم قبل الإسلام ، وعن الظروف التي بعث فيها محمد (صلى الله عليه وسلم).

(2)
موقع العرب :
كلمة (العرب) تنتمي عن الصحاري والقفار ، والأرض المجذبة التي لا ماء فيها ولا نبات . وقد أطلق هذا اللقب منذ أقدم العصور على جزيرة العرب . كما أطلق على قوم قطعوا تلك الأرض ، وانخروا موطنا لهم .

(3)
جزيرة العرب بحدها غرباً البحر الأحمر وشبه جزيرة سيناء ، وشرقًا الخليج العربي وجزء من بلاد العراق الجنوبية ، وجنوبًا بحر العرب الذي هو امتداد بحر الهند ، وشمالًا بلاد الشام وجزء من بلاد العراق . على اختلاف في بعض هذه الحدود . وتقدر مساحتها مئتين مليون ميل مربع إلى مليون وثلاثمئة ألف ميل مربع .

(4)
والجزيرة لها أهمية بالغة من حيث موقعها الطبيعي والجغرافي ؛ فاما باعتبار وضعها الداخلي فهي محاطة بالصحراء والزلازل من كل جانب ، ومن أجل هذا وضع ساءت الجزيرة حصناً منعاً لا يسمح للأجانب أن يحتلوا ويعودوا عليها سيطرتهم وتفوقهم . ولذلك نرى سكان الجزيرة أحرارا في جميع الشروط منذ أقدم العصور ، مع أنهما كانوا مناخيين لإمبراطوريتين عظيمة ، لم يكونوا يستطيعون دفع هجماتهم لولا هذا السد المنيع .

(5)
وأما بالنسبة إلى الخارج فإنها تقع بين القارات المعروفة في العالم القديم ، وتلقى بها بر وبحر ، فإن ناحيتها الشمالية العربية باب للدخول في قارة أفريقية ، وناحيتها الشمالية الشرقية مفتاح قارة أوروبا ، والناحية الشرقية تفتح أبواب الجرم وسيا الوسطى والشرق البعيد . وتفصي إلى الهند والصين ، وكذلك تلتقي كل قارة بالجزيرة بحراً ، وترسي سفنها وبواخها على ميناء الجزيرة رأساً .

(6)
ولأجل هذا الوضع الجغرافي كان شمال الجزيرة وبين الطبيعة مهماً للأمم ومركزًا لتبادل التجارة ، والثقافة ، والدين ، والفنون .

(7)
أقوام العرب :
وأما أقوام العرب فقد تقسمها المؤرخون إلى ثلاثة أقسام بحسب السلالات التي يحددون منها :

(8)
(1) العرب البائدة: وهم العرب القدامي الذين انقرضا تماماً، ولم يمكن الحصول على تفاصيل كافية عن تاريخهم، مثل: عاد ومثود وطضم وجديس وعملاق [أميم، وجرهم، وحضر، ووبار، وعبيد، وعاسم، وحضرموت، وسواها.
(2) العرب العارية: وهم العرب المنحدرون من صلب [يشجب بن يعرب] بن قحطان، وتسمى بالعرب القحطانية.
(3) العرب المستعمرة: وهي العرب المنحدرون من صلب إسماعيل عليه السلام، وتسمى بالعرب العدنانية.
(4) أما العرب العارية - وهي شعب قحطان - فهمها بلاد اليمن، وقد تشبعت قبائلها وbritونها فاشتهرت منها قبيلتان:
(5) حمير بن سبأ، وکهلان بن سبأ، وأما بقية بني سبأ - وهم أحد عشر أو أربعة عشر بطنا - فيقال لهم: السبنيون، وليست لهم قبائل دون سبأ.
(6) أ. فاما حمير فأشهر بطنوه: 1. قضاعة: ومنها بهراء وثبي والفين وكليب وعدرة وريرة.
2. السكاسك: وهم بنو زيد بن واثلة بن حمير، ولقب زيد: السكاسك، وهي غير سكاسك كندة الأنثية في بني كهلان.
3. زيد الجمهور: ومنها حمير الأصغر، وسبيا الأصغر، وحضر، وذو أصبه.
(7) ب. وأما كهلان فأشهر بطنوه:
1. هدمان، والهان، والأشعر، ظبي، ومنجح (من منجح: عنس والنفع)، ولحم (ومن لحم: كندة) ومن كندة: بنو معايلة والسكان والسكاسك، وجحام، وعمران، وخولان، ومعاصر، وأمان، (ومن أمان: خنف، وجيلة، ومن جبلة: أحمد، ونبر، ومن الأعر: الأوس، والخرزج، وزعارة، وأولاد جنة ملوك الشام، المعروفون بالغسان.)
(8) وهاجرت بطن كهلان عن اليمن، وانتشرت في أنحاء الجزيرة، بقال: كانت هجرة معظمهم قبل سيل العرم حين فشلت تجارتهم لضغط الرومان وسيطرتهم على طريق التجارة البحرية، وإفسادهم طريق البر بعد احتلالهم بلاد مصر، والشام.
وقبل: بل إنها هاجرت بعد السيل.
(9) ولاغر، إن كانت هناك مع ماتقدم منافسة بين بطن كهلان وبطن حمير أدت إلى جلاء كهلان، ويشير إلى ذلك بقاء حمير مع جلاء كهلان.
ويمكن تقسيم المهاجرين من بطون كهلال إلى أربعة أقسام:

(18) الأزد - وكانت هجرتهم على رأى سيدهم وكبرهم عمران بن عمرو مزقية.

(19) فصاروا يقتلون في بلاد اليمين ويرسلون الرواد، ثم ساروا بعد ذلك إلى الشمال والشرق. وكذا تفصيل الأماكن التي سكنوا فيها بعد الرحلة النهائية: [نزل عمران ابن عمرو في عمان واستوطنها هو وبنوه وهم أزد عمان - واستوطن بنو نصر بن الأزد تهامة وهم أزد شنوة - عطف ثلثه.

(20) عطف ثلثه بن يوسف من الأزد نحو الحجاز، فأقام بين العلبة وذي قار، ولما كبر وله وعده ركبه سار نحو المدينة، فأقام بها واستوطنها. ومن أبناء ثلثه هذا: الأوس والخزرج، ابنا حاربة بن ثلثه.

(21) وانتقل منهم حراث بن عمرو - وهو خزة - وبنوه في روع الحجاز، حتى نزلوا بمر الظراجم، ثم افتتحوا الحرم فقطنوا مكة، وأوكلوا سكانها الجراحه.

(22) ونزل عمران بن عمرو في عمان، واستوطنها هو وبنوه، وهم أزد عمان، وأقام قبائل بن الأزد بتهامة، وهم أزد شنوة.

(23) وسار جفنة بن عمرو إلى الشام فأقام بها هو وبنوه، وهو أبو الملوك الغساسنة. نسبة إلى ماء في الحجاز يعرف بعبن، كانوا قد نزلوا به أولا قبل تنظيم إلى الشام. وانضمت البطين الصغرى إلى هذه القبائل في الهجرة إلى الحجاز والشام: مثل كعب بن عمرو، والحارث بن عمرو، وعوف بن عمرو]

(24) (22) لحم وجدام - انتقلوا إلى الشرق والشمال. وكان في التلميذين نصر بن ربيعة أبو الملوك المند عال الجيرة.

(25) (23) بيو طيبة - ساروا بعد مسير الأزد نحو الشمال حتى نزلوا بالجبيلين أجا وسلمي، وأقاموا هناك، حتى عرف الجبليين بطلين.

(26) (24) كندة - نزلوا بالبحرين، ثم اضطرعوا إلى مغادرتها فنزلوا بحضيرموت، ولاقوها هناك ما لاقوها بالبحرين، ثم نزلوا نجد، وكانوا هناك حكومة كبيرة الشأن، ولكنها سرعان مافنت وذهبت أثارها.

(27) (25) وواصل قبائل من حمير مع اختلاف في نسبتها إليه - وهي قضاعة - هجرت اليمن واستوطنت بادية السماوة من مشارف العراق.

وأما العرب المستعربة فأصل جدتهم أعلى - وهو سيدنا إبراهيم عليه السلام - من بلاد العراق، من بلدة يقال لها "أر" على الشام الغربي من نهر الفرات، بالقرب من الكوفة، وقدم حاجات الحجاز والتنقيبات بتقاويل واسعة عن هذه البلدة وعن أسرة إبراهيم عليه السلام، وعن الأحوال الدينية الاجتماعية في تلك البلاد.
وعلم أن إبراهيم عليه السلام هاجر منها إلى حاران أو حران ، ومنها إلى فلسطين ، فاتخذها قاعة لدعوته ، وكانت له جولات في أرجاء هذه البلاد، وغارة مرة إلى مصر ، وقد حاول فرعون مصر كيد وسوء بزوجته سارة ، ولكن الله دكذبه في نحره ، وعرف فرعون ما لسارة من الصلبة القوية بالله ، حتى أخذها ابنه هاجر ؛ اعتراها بعضها ، وزوجتها سارة إبراهيم.

ورجع إبراهيم إلى فلسطين ، ورذقه الله من هاجر إسماعيل ، وغارة سارة حتى أنتهى إبراهيم إلى نفي هاجر مع ولهها الصغير - إسماعيل - فقدم بهما إلى الحجاز ، وأسكنهما بود غير ذي زرع عند بيت الله الحرم الذي لم يكن إذا ذاك إلا مرتفعا من الأرض كالرملية ، تأتيه السبيل فاتخذ عن ببنيه وشماله ، وضعهما عند دوحة فوق زمزم في أعلى المسجد ، وليس بمكة يومن أحد ، وليس بها ماء . فوضع عليهما جرابا ، وسقاء في ماء ، ورجع إلى فلسطين ، ولم تمض أيام حتى نفد الزم ونام ، ونهاك تخرجت بئر زمزم بفضل الله ، فصارت قوتها لهما وبلغاء إلى حين . والقصة معروفة بطولة .

و جاءت قبيلة يمانية - وهي جرهما الثانية - فقطنت مكة بأذن من أسماعيل ، قال : إنهم كانوا قبل ذلك في الأودية التي باتطرفت مكة. وقد صرحت راوية البخاري أنهم نزلوا مكة بعد إسماعيل ، وقبل أن يشب ، وأنهم كانوا يمرون بهذا الودادي قبل ذلك .

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

فقد ذكر الله تعالى في القرآن أنه أرى إبراهيم في المنام بأنه يذبح إسماعيل ، فقال بابثة هذا الأمر ( فلما أسلما وطلبه للجبين * وناديناه أن يبهرهم * قد صدقت الروؤيا إننا كذلك نجي المحسنين * إن هذا لهو البلوأ المبين * وفدينه بنبح عظيم ) [ الصافات: 101-71 ].

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 باسحق ذكرت بعد سرد القصة بتمامها .

وهذه القصة تتضمن رحلة واحدة - على الأقل - قبل أن يشب إسماعيل ، أما الرحلات الثلاثة الأخرى فقد رواها البخاري بطوله عن ابن عباس مرفوعا ، وخلصها : أن إسماعيل لما شبت وتعلم العربية من جرحهم ، وأقنعهم وأتبعهم زوجته أمته منهم ، ونادى أمه mẽدا إبراهيم أن يبطل تركته فياء بعد هذا التزوج ، فلم يجد إسماعيل فسأل أمه عنه وعن أحواالهما ، فشكت إلى ضيق العيش فأوصها أن تقوم لإسماعيل أن يغير عتبة بابه ، وفهم إسماعيل ما أراد أبوه ، فطلقوه امرأة أخرى ، وهي ابنة مضاض بن عمرو ، كبير جرحهم وسدوهم على قول الأكثر .
وجاء إبراهيم مرة أخرى بعد هذا التزوج الثاني، فلما بيج 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 لقي إسماعيل وهو يرتني لتهد دوحة قريبا من زمزم، فلما رآه قام إليه فصنع كما يصنع الوالد بالولد والولد بالولد، وكان لقاءهما بعد فترة طويلة من الزمن، فلما يصب فيهما الكبير الأرواح العطوف عن ولده، والولد البار الصالح في أبيه، وفي هذه المرة نبيا الكعبة، ورفعها قواعدها، وأخذ إبراهيم في الناس بالحاج كما أمره الله.

(37)

وقد رزق الله إسماعيل من ابنه مضاضا مثلا، وكذا هم: نابئ نبواي، نايب، ودابنيل، وديوان، ومشام، ودوم، ومشا، وحد، ودما، ونفي، ونفي، وقيد، وقديم، وقديم، وقديم، وشير، وقديم، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقديم، وشير، وقتي

(38)

وقد ازدهرت حضارة الأندلس. أثناء نابئ، في شمال الحجاز، وكونوا حكومة قوية ذات لها من بأطرافها، واخذوا "ابترا" عاصمة لهم، ولم يكين يستطيع منواPYTHONهم أحده حتى جاء الرومان فقضوا عليهم.

(39)

وقد نجحت طائفة من المحقفين إلى أن ملك آل غسان وكناأنصار من الأوس والخزرج لم يكونوا من آل حضانة، وإنما كانوا من آل نابئ بن إسماعيل، ونباههم في تلك الديار، وليطجو الإمام البخاري ورجح الحافظ ابن ججر أن حظا جل من آل نابئ بن إسماعيل عليه السلام.

(40)

وأما قيادر بن إسماعيل فلم يزل أبناؤه بمكة بناتملاً هناك حتى كان منه عدنان وولده مع، ومنه حفظت العرب العدنانية نسبها. وعذاب هو الجد الحادي والعشرين في سلسة النسب النبوي، وقد ورد أنه (صلى الله عليه وسلم) كان إذا انتسب فبلغ عدنان بمسك وبوقل: "كنب الناسابون فلنا نجاوز. وذهب جمع من العلماء إلى حجاز رفع الناسابون فوق عدنان، وضع عليهم الحديث المشتر إله، وقالوا: إن عدنان وبين إبراهيم عليه السلام أربعين أبا بالتحقيق الدقيق.

(41)


(42)

وتشتت قبائل مضر إلى شعوبين نظمتين: فئين عيدان بن مضر، ومطر عيدان بن مضر. فمن فئين عيدان: بنو سليم، وبنو هوارن، وبنو عطافان. ومن عدان: عيس وذبيان، وعثمان وغي بن مضر.

(43)
ورمن إلياس بن مصر: ترميم بن مرة، وهلال بن مدركة، وبنو أسد بن هزيمة وبطنون كنانة بن هزيمة، ومن كنانة

قريش، وهما أولاد فهر بن مالك بن النصر بن كنانة.

(44)

وانقسمت قريش إلى قبائل شئن، من أشهرها: جمح، وسهم، وعدي، ومزعمون، وتميم، وزهرة، وبطن قصي

(45)

وكان من بني مناف أربع قبائل: عبد شمس، ونفول، والمطلب، وهاشم. وبيت هاشم هو الذي أصطفى الله منه

سيدها محمد بن عباد بن يزيد المطلب بن هاشم (صلى الله عليه وسلم).

(46)

قال (صلى الله عليه وسلم): "إن الله اصطفى من ولد إبراهيم إسماعيل، وأصطفى من ولد إسماعيل كنانة،

(47)

وأصطفى من بني قريش قريشا، وأصطفى من قريش بني هاشم، وأصطفى من بني هاشم.

(48)

ولما تكاثر أولاد عدنان تفرقوا في أنحاء شئن من بلاد العرب، متبعيين مواقع النظر ومنابع العشب.

(49)

فهاجرت عبد الفييس، وبطن من بكر بن وائل، وبطن من تميم إلى البحرتين فاقاموا بها.

(50)

وخرجت بنو حنيفة بن صعب بن علي بن بكر إلى اليمامة فنزلوا بحجر، قضيتا اليمامة. وأقامت سائر بكر بن وائل

(51)

في طول الأرض من اليمامة إلى البحرتين، إلى سيف كاظمة، إلى البحر، فأطراف سوار العراق، فأطلقت فيهت.

(52)

وأقامت على الجزيرة الفراتية، ومنها بطون كانت تسكن بكرا. وسكت بنو تميم بادية البصرة.

(53)

وأقامت بنو سليم بالقرب من المدينة، من وادي القرى إلى خير إلى شرقي المدينة إلى حد الجبلين، إلى ماينتهي

إلى الحرة.

(54)

ووسكت في الطائف، وهو لازم في شرقي مكة بنواحي أوطاس، وهي على الجادة بين مكة والبصرة.

(55)

وسكت بنو أسد شرقي تيما وغربي الكوفة، بينهم وبين تيما ديار بحتر من طيء، وبينهم وبين الكوفة خمس

ليال.

(56)

وسكت تذبيان بالقرب من تيما إلى حوران.
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.
Arab Tribes

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

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

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

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

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

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

- **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.

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.

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

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 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  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, he 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  as a wife and Abraham returned to Palestine where Hagar gave birth to Ishmael . 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 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 see, in his dream, that he slaughtered his son Ishmael, and therefore Abraham 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 Muhsinun (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 was thirteen years older than his brother Isaac. 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 another son, Isaac, came after narration of the whole story.

(31) This story spoke of one journey—at least—before Ishmael 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 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 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 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 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 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, in compliance with Allah’s Commandment, called unto people to perform pilgrimage to it.

(37)

By the grace of Allah, Ismael 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, 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.
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.

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 ﷺ.

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

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.

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, Dhubyvan, Ashja’ and Ghani bin A’sur.

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 Fihr bin Malik bin An-Nadr bin Kinanah.

Quraish branched out into varius tribes, the most famous of whom were Jumah, Sahm, ‘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.

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

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 incuded 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 Khaihar 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

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

(1) نسب النبي (صلى الله عليه وسلم):
نسب النبي صل الله عليه وسلم إلى عدنان بن معد بن عدنان، وهو موفق عدنان إلى إبراهيم عليه السلام، وقد أسلفنا الإشارة إلى بعض هذا، وذلك تفصيل تلك الأجزاء الثلاثة:

(2) الجزء الأول: محمد بن عده وأبن معلم، واسمه "شيبة" بن هاشم، واسمه "عمر" بن عثمان، واسمه "المغيرة" بن ققيس، واسمه "زيد" بن كعب بن مرة بن كعب بن لواء بن غالب بن ف倏 وهو الملقب "بقرش"، وإليه تنسب الفيلة. ابن ملك بن الضر، واسمه "قص" بن كنانة بن خزيمة بن مدركة، واسمه "عمر" بن إلياس بن مضر بن نزار بن معد بن عدنان.

(3) الجزء الثاني: موفق عدنان، وعزن هو ابن أد بن العامل بن سلام بن عوص بن بوز بن قومل بن أبي بن عام بن ناش بن حزا بن بلال بن يعاف بن مكنان بن ناهج بن ناحل بن مجد بن مهج وبعض بن عفر بن عبد بن الدعا بن حماد بن سني بن يرثبي بن يزبن بن يلي بن أركة بن يعوف بن ديمان بن يعفر بن ديمان بن يعفر بن ديمان بن أقدام بن أيهام بن مقرن بن ناحش بن زارع بن سمي بن موز بن عوص بن عام بن قيمار بن إسماعيل بن إبراهيم عليه السلام.

(4) الجزء الثالث: موفق إبراهيم عليه السلام، وهو ابن أخور واسمه "أزر" بن ناوح بن ساروج - أو ساروغ - بن راعع بن قالخ بن غاور بن شلخ بن أركخش بن سام بن نوح - عليه السلام. بن لامك بن مولخ بن أخنوك - يقول هو إدريس عليه السلام - بن يرد بن مللايل بن قينان بن أنوشة بن بثينة بن أد بن إبراهيم عليه السلام.

(5) الأسرة النبوية:
تعرف أسرته صل الله عليه وسلم بالأسرة الهاشمية - نسبة إلى جده حاشم بن عبد مناف - إذن فلتنظر شيئا من أحوال حاشم ومن بعده.

(6) نسب النبوءة:
1) حاشم - وقد أسلفنا أن ناشاما هو الذي تولى السقاية والرقابة من بنى عبد مناف حين تصالح بنو عبد مناف وبنو عبد الدار على اقتسام المناصب فيما بينهما، وهاشما كان موسرا إذا شرف كبير، وهو أول من أطعه الثريد للحجاج بعكة، وكان اسمه "عمر"، فما سمي هاشما إلا للهشه الخير، وهو أول من سينزله الرحلتين لقرش، رحلة الشتاء والصيف، وفيه يقول الشاعر:
"عمر الذي هنم الثريد قومه"
قوم بعكة ممستتين عجاف
سنت إليه الرحلتان كلاهما
سفر الشناف ورحلته الأصياف

(7)
ومن حديثه أنه خرج إلى الشام تاجراً، فلما قدم المدينة تزوج سلمي بنت عمرو أحد بنى عدي بن النجار، وأقام
نحوها، ثم خرج إلى الشام، وهي على أن هُم قد حملت بعد المطلب -فمات هاشم بغزة من أرض فلسطين-، ولدت
امرأة سلمي عبد المطلب سنة (47 م)، وسمتها "شيبة" شبيهة في رأسه، وجعلت تربى في بيت أبيها في
بترب، ولم يشعر به أحد من أسرته بكمكة)، وكان لئنتم أربعة بنين وهم: أسد، وأبو صفي، ونضلة، وعبد
المطلب، وحسين بن وهب: الشفاء، وخالدة، وضعيف، ورقية، ووجهة.

(8)
(2) عبد المطلب - قد علمت مما سبق أن السقايا والرفادة بعد هاشم صارت إلى أخيه المطلب بن عبّد مناف (وكان
شريفاً مطاعناً، ففعل ذلك ابن سينغ)، ثمانين سمع به المطلب. فرحل في طلب، فلما رأى فاضت عيناه، وسطره، وأردها على راحته
فلم يقتنعل المطلب أن ترسله معهم، فلم تعتبت قلقل: إذا يمضي إلى كلب أبيه، أو، وإلى حرم الله،
فالأب له، فقد به ملكه مردغ على بعيره، فقال الناس: هذا عبد المطلب، فقال: وحكم إنهما إنا ابن أخت
هذا، فأقام عنه حتى ترعرع، ثم إن المطلب هكذا بردن من أرض اليمن، فولى بعده عبد المطلب، فأقام لقومه ما
كان أباً له يلزمهم في موه، وشرف في قومه شرفًا لم يبلغه أحد من أباه، وأحبه قومه، وعظم خطره فيهم.

(9)
وأما مات المطلب، وثبت نويل على أركان عبد المطلب، ففسقه إياها، فسأل رجالاً من قريش النصرة على عمبه،
فقالوا إن راجع بكم والموكل، فكتب إلى أخواله من بني النجار أيباني يستجدهم، وسار خاله أبو سعد بن عدي في
ثمانين راكباً، حتى نزل بالأبلج من مكة، فلقاء عبد المطلب، فقال: المنزل، خالاً! قال: لا والله، حتى آلقى
نوفل، ثم قبل فوق نوفل، وهو جالس في الحجر مع مشاه شقير، فسل أبا سعد سيّفه وقال: ورب البيت لعن
 ثم ترند على ابن أختي أركانه، لا أمكنك من هذا السيف، فقال: ردتني عليه، فأضحك عليه مشاه شقير، ثم نزل على
عبد المطلب، فأقام عليه ثلاثاً، ثم اعترض ورجع إلى المدينة، فلما جرى ذلك ينقول بنى عبد شمس بن عبد
منف على بني هاشم، ولم رأته خزاعة تصر بني النجار لعبد المطلب قالوا: نحن ولدنا كما ولدتموه، فنحن أح
نصيره. وذلك إن ابن عبد منف منهم. فخلصوا دار الدوحة.
وحاولوا بنى هاشم على بني عبد شمس ونويل، وهذا الحلف الذي صار سبيلاً لفتة مكة كما سيأتي.

(10)
ومن أهم ما وقع لعبد المطلب من أمور البيت شينان:
حفر بشر زمر ووضعه اليل.

(11)
وخلصت الأول أنه أمر في المناقح بحفر زمر ووصف له وضع، فأقام ينحل، فوجد فيه الأشياء التي تلقى
الجراحة حين تجاوز إلى الجلاء، أي السيف والدرع والزغاليين من الذهب، فضرب الأسياف باباً للكعبة،
ويدر في بال النزاعين صفات من ذهب، وأقام سقاطة زمر للحجاج.

(12)
وأما قريش فكانوا قد تفرقوا في الشعوب وتحرزوا في رؤوس الجبال، خوفاً على أنفسهم من معركة الجيَش، فلما نزل بالجيش ماتزال رجعوا إلى بيوتهم أمنين.

وتعتبر هذه الواقعة من أشهر الأحداث في تاريخ الشام والعالم العربي، حيث كشفت عن مدى القيادة المتميزة للنبي محمد صلى الله عليه وسلم، و=* "والأسر"*.

وقد وقعت هذه الواقعة في ظروف صعبة، حيث أن النبي محمد صلى الله عليه وسلم كان يعاني من الأمراض الصحية، وعندما عزم على مهاجرة المدينة إلى الحبشة، كان يتأمل في développees.

وأخيراً، كانت هذه الواقعة تؤكد على أهمية القيادة والقيادة في الشتات، وجعلت من الله يحيى صلى الله عليه وسلم إلهامًا للآخرين في حركتهم للعاصفة والشهداء، وجعلت من الله يحيى صلى الله عليه وسلم إلهامًا للآخرين في حركتهم للعاصفة والشهداء، وجعلت من الله يحيى صلى الله عليه وسلم إلهامًا للآخرين في حركتهم للعاصفة والشهداء.
الكعبة وحجلا، وقيل: إن عبد الكعبة هو المقوم، وحجلا هو الغيلاء، ولم يكن من أولاده رجل اسمه دم، وأما
النادين فست وهم: أم الحكيم، وهي البيضاء. وبرة وعائكة وصفة وأروى وأميمة.

(18)

3) عبد الله والد رسول الله (صلى الله عليه وسلم) - أمه فاطمة بنت عمر بن عائش بن عمران بن مخزوم بن بقطة
بمن رما، وكان عبد الله أحسن أولاد عبد المطلب، وأعطاه وأغنمهم إليه، وهو النبي، وذلك أن عبد المطلب لما تم
أبناه عشرا، وعرف أنهم يمنعونه أخباره باندر قاطعوه، فكتب أسماهم في القدح، وأعطاهم قيمه،
فضرب القدح، فخرج القدح على عبد الله، فأخذ عبد المطلب، وأخذ الشرفة، ثم أقبل به إلى الكعبة ليذبحه،
فمنعته قرش، ولا سببا أخوانه من بني مخزوم. وأخو أبو طالب، قال عبد المطلب: كيفي، أصبع بن ذري
فشاروا عليه أن يأتي عرافة فينامها، فأتاه، فأمر أن يضرب القدح على عبد الله، وعلى عشرا، فان
خرجت على عبد الله، وزمت عشرا من الإبل حتى يرمى ربي، فأمرت عبد الله، وزمت عشرا من الإبل، وفقط
عبد الله، وزمت عشرا من الإبل، وفقط عبد الله، فزمت عشراً، ولا تمنع الأقرع إلا عليه
إلى أن بلغت الإبل، وزمت عشراً، ففطرت عنه، ثم تركه عبد المطلب لا يرد عليها، ولا سببا،
وكانت الدنيا في قرش، وفي العرب، عن عبد الله، جرى بعد هذه الوقعة من الإبل، وأقرها الإسلام،
ووري عن النبي (صلى الله عليه وسلم) أنه قال: " أنا ابن الدينيين " يعني إسماعيل، وأباه عبد الله.

(19)

واختار عبد المطلب لولده عبد الله أمنة بنت وهب بن عبد منف بن زهرة بن كلاب، وهي يومن تعد أفضل امرأة في
قريش نسبا ووضعا، وأبوها سيد بن زهرة نسبا، فروفتهما، فرحبها بعلي، عبد الله، وقد مكّن، ورجل
أرسله عبد المطلب إلى المدينة، ينادى له تماراً، فمات بها، وقيل: بل خرج ناجراً إلى الشام، فأقبل في غزوة
فنزل بالمدينة، وهو مريض قرفه بها، ودفنه في دار التابعة الجعدي، وله إذ ذاك خمس وعشرون سنة، وكانت
وفاته قبر أن بود رسول الله (صلى الله عليه وسلم)، وقيل أكثر المؤرخين، وقيل: بل توفي بعد مولده
بشهرين أو أكثر. وهو بلغ نعيه إلى مكة رثته أمنة بأروع المراحي، قالت:
" عفا جلب البضاء من ابن هاشم
وجاور لحدا خارجا في الصماعم
دعته الدنيا دعوة فاجتها
 وما تركت في الناس مثل ابن هاشم
عشيته راوا بحملون سريره
تشعوره أصحابه في التزاحم
فقد كان معبئا كثيرو التزاحم "

(20)

وجميع ما خلفه عبد الله خمسة أجمال، وقطعة غنم، وتجارية حبشي اسمه 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 back to Adam ﷺ.

(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 Murrah bin Ka’b bin Lo’I bin Ghilib bin Fihr (who was called Quraish and whose tribe was named after him) bin Malik bin An-Ndr (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 ﷺ.

(5) The Third: Beyond Ibrahim ﷺ, 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.
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 which corresponded to late February or early March 571 C.E. It was a gift from Allah to His Prophet 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 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, Maqwam, 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 Maqwam 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, 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 ☪ once said:

“I am the offspring of the slaughtered two.” (meaning Ismael ☪ 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.
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.

‘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

<table>
<thead>
<tr>
<th>Letters of the Alphabet</th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
<th>Alone</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>omil (see Note 1)</td>
</tr>
<tr>
<td>ب</td>
<td>i</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>ث</td>
<td>th</td>
<td>th</td>
<td>th</td>
<td>th</td>
<td>th</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
<td>j</td>
<td>j</td>
<td>j</td>
<td>j</td>
</tr>
<tr>
<td>خ</td>
<td>h</td>
<td>h</td>
<td>h</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>خ</td>
<td>kh</td>
<td>kh</td>
<td>kh</td>
<td>kh</td>
<td>kh</td>
</tr>
<tr>
<td>د</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>ذ</td>
<td>dh</td>
<td>dh</td>
<td>dh</td>
<td>dh</td>
<td>dh</td>
</tr>
<tr>
<td>ر</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>ز</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>س</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>ش</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
</tr>
<tr>
<td>ص</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>ض</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>ط</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>ظ</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>ع</td>
<td>u</td>
<td>u</td>
<td>u</td>
<td>u</td>
<td>' (ayn)</td>
</tr>
<tr>
<td>غ</td>
<td>gh</td>
<td>gh</td>
<td>gh</td>
<td>gh</td>
<td>gh</td>
</tr>
<tr>
<td>ف</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f (see Note 2)</td>
</tr>
<tr>
<td>ق</td>
<td>q</td>
<td>q</td>
<td>q</td>
<td>q</td>
<td>q (see Note 2)</td>
</tr>
<tr>
<td>ك</td>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>ل</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>م</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>ب</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>ي</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
</tbody>
</table>

#### Vowels and Diphthongs

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>א</td>
<td>a (see Rule 6)</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>ע</td>
<td>a (see Rule 6(a))</td>
<td>aw</td>
</tr>
<tr>
<td>i</td>
<td>ֵ</td>
<td>ֵ</td>
<td>ֵ</td>
</tr>
</tbody>
</table>

---
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.

Notes
1. For the use of **all** to support **hamzah**, see rule 2. For the romanization of **hamzah** by the consonantal sign (all), see rule 8(a). For other orthographic uses of **all** see rules 3-5.
2. The Maghribi variations **ظ** and **ق** are romanized **z** and **q** respectively.
3. **ط** in a word in the construct state is romanized **l**. See rule 7(b).

RULES OF APPLICATION

Arabic Letters Romanized in Different Ways Depending on Their Context

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

   - wād = عوض
   - ḫwād = عوض
   - dāl = دلو
   - yād = يد
   - ḥiyāl = حبل
   - ḥayn = مهني

   (b) The long vowels romanized **ū**, **l**, and **a** respectively.

   - nās = نين
   - sītan = صورة
   - rū = ذو
   - lāyīn = لبنان
   - jīl = جبل
   - fi = في
   - kīlāb = كتاب
   - sāḥib = ساحب
   - jumān = جمان

See also rules 11(a) and 11(b)(1-2).
(c) The diphthongs romanized aw and ay, respectively.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوح</td>
<td>awj</td>
</tr>
<tr>
<td>نوم</td>
<td>nawn</td>
</tr>
<tr>
<td>او</td>
<td>law</td>
</tr>
<tr>
<td>اسم</td>
<td>aysr</td>
</tr>
<tr>
<td>شيخ</td>
<td>shaykh</td>
</tr>
<tr>
<td>عنى</td>
<td>&quot;synay</td>
</tr>
</tbody>
</table>

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

2. ٛ (aall), ٛ and ٛ when used to support ِ (hamza) are not represented in romanization. See rule 8(a).

3. ٛ (aall) when used to support ِ (wa) and ِ (maddah) is not represented in romanization. See rules 9 and 10.

4. ٛ (aall) and ٛ when used as orthographic signs without phonetic significance are not represented in romanization.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعالا</td>
<td>faraali</td>
</tr>
<tr>
<td>اولايك</td>
<td>ualaika</td>
</tr>
<tr>
<td>تمن وا-امتانا</td>
<td>taman wa-amatan</td>
</tr>
</tbody>
</table>

See also rule 12 and examples cited in rules 23-25.

5. ٛ (aall) is used to represent the long vowel romanized َ as indicated in the table.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>فاصل</td>
<td>faali</td>
</tr>
<tr>
<td>رضا</td>
<td>rsa</td>
</tr>
</tbody>
</table>

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

6. Final ٛ appears in the following special cases:

   (a) As ٛ (aall maqsurah) used in place of ِ(a) to represent the long vowel romanized َ.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>حضر</td>
<td>hazineh</td>
</tr>
<tr>
<td>صضم</td>
<td>madah</td>
</tr>
<tr>
<td>ككر</td>
<td>kubra</td>
</tr>
<tr>
<td>ببished</td>
<td>Yaliya</td>
</tr>
<tr>
<td>ممستفي</td>
<td>musammah</td>
</tr>
<tr>
<td>مصاصف</td>
<td>Mulsafa</td>
</tr>
</tbody>
</table>

(b) As ٛ in nouns and adjectives of the form ِ(a) which are derived from defective roots. This ending is romanized َ, not ِ, without regard to the presence of ِ(shaddah). See rule 11(b)(2).
Rad al-Din

Compare the form of the same root [without shadda] al-Rad.

(c) As in the relative adjective (nabl). The ending, like (b) above, is romanized 3.

al-Masri

Compare al-Misrī and see rule 11D(1).

7. δ (tā marbuta)

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

ṣālah
al-Risālah al-bahiyyah
nurah
nurah al-ḥabib
arjūzah fī al-ḥabib

(b) When the word ending in δ is in the construct state, δ is romanized t.

Waṣarat al-Tariqah
Marā'at al-zamān

(c) When the word ending in δ is used adverbially, δ (vocalized o) 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. c (hamza)

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

When medial or final, c is romanized as ' (ain).

asad
usn
idn
maslahah
muwatamar
dā'm
mas'a
khat'a
(b) c. when replaced by the sign ٌ (waslāh) and then known as hamzat al-wasl, is not represented in romanization. See rule 9 below.

9. ٌ (waslāh), like initial c, is not represented in romanization. See also rule 8(b) above. When the al which supports waslāh belongs to the article ٍ, the initial vowel of the article is romanized a. See rule 17(b). In other words, beginning with hamzat al-wasl, the initial vowel is romanized i:

Rihlat Ibrāhīm, Jālib, Jālib
al-liyār, al-liyār
kutub iqtanā‘āhā
bi-hiṭma‘ām ‘Abd al-Muṣṭafī

 fåhmatu Abī Jābir

10. ٌ (maddāth)
(a) Initial َ is romanized ُ

ُلِلْ كُلِّيَةَ الآدَاب

ُلُفْعُ ُلُفْعً

ُلُفْعُ ُلُفْعً

ُلُفْعُ ُلُفْعً

(b) Medial َ, when it represents the phonetic combination َّ is so romanized:

ُلِيْلُ ُلِيْلً

ُلِيْلُ ُلِيْلً

ُلِيْلُ ُلِيْلً

(c) َ is otherwise not represented in romanization.

ُلِيْلُ ُلِيْلً

ُلِيْلُ ُلِيْلً

ُلِيْلُ ُلِيْلً

11. ٌ (shaddā or tashdīd)
(a) Over y:

(1) َّٰ, representing the combination of long vowel plus consonant, is romanized َّا:

َّا ِثُوَّٰثُوَّٰث

َّا ِثُوَّٰثُوَّٰث

َّا ِثُوَّٰثُوَّٰث

See also rule 1(b).

(2) ُّٰ, representing the combination of diphthong plus consonant, is romanized ُّا:

ُّا ِثُوَّٰثُوَّٰث

ُّا ِثُوَّٰثُوَّٰث

ُّا ِثُوَّٰثُوَّٰث

See also rule 1(c).
(b) Over ی.  
(1) Medial ﻦ: representing the combination of long vowel plus consonant, is  
romanized ﻦ:  
al-Marîyah  
See also rule 1(b).  
(2) Final ﻦ is romanized ﻦ. See rules 5(b) and 8(c).  
(3) Medial and final ﻦ: representing the combination of diphthong plus  
consonant, is romanized ﻦ.  
  ayyān  
sayyîd  
Gusayy  
See also rule 1(c).  
(c) Over other letters, ﻦ is represented in romanization by doubling the letter or digraph  
concerned.  
al-Ghazzî  
al-Kashkhîf  

12. *Tanwiin* may take the written form ﺱۢ, ﻦۢ (I), or ﺱۡ, romanized run, an, and in, respectively.  
*Tanwiin* is normally disregarded in romanization, however. It is indicated in the following  
cases:  
(a) When it occurs in indefinite nouns derived from definite roots.  
qâdîn  
manân  
(b) When it indicates the adverbial use of a noun or adjective.  
tabîn  
fâjîn  
al-Mushrikâ wâdîn  
wa-al-muṭbaqâ ṣuqân  

Grammatical Structure as It Affects Romanization  
13. Final inflections of verbs are retained in romanization, except in pause.  
man waliyâ Misr  
manîf tâlî yajbu la-hum  
sâlih âlîyâ wa-sâlihâm  
al-Lu’lu’ al-maknîn fîluhâm  
al-ašhâr ‘amnîn sâyâkîn  
al-Muḥarrîn sâyâkîn  

الْإِخْبَارِ ِّمَعَاءَةَ ِّمَعَادِنِّ ِّمَعَادَنِّ ِّمَعَادônِّ ِّمَعَادَنِّ
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.
       مهاب مولى الحسن
       عسلة الحسن تطرق ترسيما
       ولاشي
       إلى يوما هذا
   (b) Tarwihis not represented in romanization, except as specified in rule 12.
   (c) ā‘āl ‘arabāfah 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.
       اننا وانت
       هذين الاهل
       معلته وشريها
   (b) At the close of a phrase or sentence, the ending is romanized in its pausal form.
       جيه وعصمه
       توفي الحكيم، أفكاره، فكره
       أثنا

16. Prepositions and conjunctions:
   (a) Final vowels of separable prepositions and conjunctions are retained in romanization.
       ان
       انها
       بين
       بسر
       Note the special cases: ململ ولل ململ.
   (b) Inseparable prepositions, conjunctions, and other prefixes are connected with what
       follows by a hyphen.
       إليه
       وفاء
       لاسلك

17. The definite article:
   (a) The romanized form al is connected with the following word by a hyphen.
       الكتب، المئات
       الاتحاد
       الأصل
       الأفار
(b) When ًل is initial in the word, and when it follows an inseparable preposition or conjunction, it is always romanized ًل regardless of whether the preceding word, as romanized, ends in a vowel or a consonant.

\[
\text{أل al-\hspace{1em}ال} \\
\text{ابو الوفا Abu al-Waf\text{\textendash}ي} \\
\text{مكتبات الناهدات al-Mis\textendash\textgreater yah} \\
\text{بالمام والكامل bi-al-tam\textendash\textendash\textgreater sm wa-al-kam\textendash\textendash\textgreater sm}
\]

Note the exceptional treatment of the preposition ًل followed by the article:

\[
\text{الشريهي al-Shari\textendash\textgreater he} \\
\text{النفيش} \\
\]

See also rule 23.

(c) The ًل of the article is always romanized ًل 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.

\[
\text{الحنفي al-Hafidh} \\
\text{البديع} \\
\text{ابن الامام al-Samarqandi} \\
\text{ابن الامام al-Samarqandi}
\]

Orthography of Arabic in Romanization

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

\[
\text{ال} \\
\text{ال} \\
\text{ال} \\
\text{ال} \\
\text{ال} \\
\text{ال} \\
\text{ال}
\]

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 \textit{harzat al-wasl}.

\[
\text{إبراهيم Ibrahim} \\
\text{داود Dawud} \\
\text{ابن الحسن} \\
\text{روس} \\
\text{ジーaka} \\
\text{على المين al\textendash\textgreater im}
\]

20. The hyphen is used:
   (a) To connect the definite article ًل with the word to which it is attached. See rule 17(a).
   (b) Between an inseparable prefix and what follows. See rules 18(b) and 17(b) above.
(c) Between ٌ 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.
      أَحَبٌ          أَحَبَّ
      أَكَرَمْنُها     أَكَرَمْنَها
   (b) To mark the use of a letter in its final form when it occurs in the middle of a word.
      قَلْعَةٍ          قَلْعَةٌ
      شَيْخُ زَابِهٍ    شَيْخُ زَابِهٍ

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.
   جَارِمِانُوسٍ (not Germanos nor Germanous)
   لُؤِدٍ غَرَافَيلٍ
   تَسَّاقْجِي (not Tsecaego)

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

Examples of irregular Arabic Orthography

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

24. Note the romanization of the following personal names:
   مُحَمَّد
   مُحَمَّد
   مُحَمَّد
   مُحَمَّد
   مُحَمَّد

25. Note the following personal names:
   أحمد بن محمد بن أبي الربيع
   شهير بن عقيل بن علي ابن مالك
Exception is made in the case of modern names, typically North African, in which the element بن is pronounced بني:

- Bin Khiddah بن خيده
- Bin 'Abd Allāh بن عبد الله

20. Note the anomalous spelling سل، romanized صلى.
Appendix F

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

TEXT 1: Children’s Book

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 Ruhe.

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.

IV.

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

VI.

VII.
VIII.

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.

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

Dear Madam,

We herewith grant permission to quote the pages indicated from the below mentioned book in your thesis. If your thesis is going to be published, please be aware that you have to ask for permission again indicating the publisher, planned print run and list price of the publication.

Thank you and best wishes,

Kathrin Heyng M.A.
Leipzig

Nar! Francke Attempto Verlag GmbH + Co. KG
Dachingerweg 5, 72070 Tübingen
Phone: 0049(0)7071/573-22, Fax: 0049(0)7071/573-1
Mail: heyng@narr.de
Handelsregisternummer: Amtsgericht Stuttgart, HRB 361449
Umsatzsteueridentifikationsnummer/VA-LE: DE 204180363
Geschäftsführerin: Sona Narr
http://www.narr.de
http://abo.bild.com/narrverlag

Abonnieren Sie auch unseren Newsletter unter
http://www.narr.dahersehtman.dox

Vielen unseren Büchern sind über folgende Plattformen digital verfügbar:
Hochschulbibliotheken verfügbar:
- theonos.ebook.de: Literatur im Netzwerk - Philosophie, Theologie.
- scholars-research: E-Book-Angebot von Nar! Francke Attempto
- scholar-libraries: Das E-Book-Angebot von 13 Wissenschafts- und Fachverlagen

e-book-studie: E-Book: Die digitale Lesebuchsammlung mit über 1000 UTB-Titeln
Wenn Ihre Hochschule ohne diese Angaben bereits beauftragt hat, können Sie aus dem Netzwerk per VPN-Client auf die angebotenen E-Books zugreifen. Andernfalls werden Sie sich bei einer entsprechenden Abteilung an Ihre Bibliothek stellen.

--------Usedomische Nachricht---------
Von: Boris Bertram-Francke [mailto:bertram@narr.de]
Gesendet: Montag, 19. Mai 2014 09:09
An: Heyng
Betreff: Fair: Copy right

From: "Raja" <rajam72@hotmail.com>
Sent: Sunday, May 18, 2014 5:27 PM
To: <rajam72@hotmail.com>
Subject: Copy right

Dear Raja,

I hope this finds you at best. I am a PhD student in the University of Leeds. My thesis is on translation quality assessment and I need to quote some pages (179-179) from a book of your publications:
"Translation Quality Assessment: A Model for the Analysis of Translated Texts" by Juliane House (1997). I need your permission to complete my project.

Many thanks,
Raja

rjraja@leeds.ac.uk