UNIT-SHIFTS IN THE TRANSLATION OF *HADITH AND HADITH SCIENCES* BY KHALID MAHMOOD SHAIKH

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature

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A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standard.

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Kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, kami ucapkan terima kasih.

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PERGESERAN-PERGESERAN UNIT DALAM PENERJEMAHAN *HADITH AND HADITH SCIENCES* OLEH KHALID MAHMOOD SHAIKH

Oleh: Nurul Makrifah

INTISARI

Hadits merupakan perilaku, sifat, dan keistimewaan Rasulullah. Sebab itu, Hadist diterjemahkan ke dalam berbagai bahasa. Buku *Hadith and Hadith Sciences* mengalami banyak pergeseran unit, serta memiliki relasi dengan konteks ungkapan dalam hadits itu dendiri. Hal ini mendorong peneliti untuk mendeskripsikan pergeseran-pergeseran unit dalam *Hadith and Hadith Sciences*, dan mendeskripsikan prosedur-prosedur penerjemahaan dalam terjemahan yang mengandung pergeseran unit itu sendiri.

Teori yang digunakan yaitu pergeseran unit dari Catford, dan prosedur-prosedur penerjemahan dari Newmark. Selain itu, peneliti menggunakan teori pendukung yaitu analisis sintaks berdasarkan tatabahasa tradisional dalam bahasa Inggris dan bahasa Arab. Adapun metode penelitian ini adalah deskriptif-kwalitatif yang dilakukan melalui penelitian kepustakaan.

Peneliti menemukan 9 kasus pergeseran unit, yaitu perubahan morfem terikat kedalam kata sebanyak 24; perubahan morfem terikat kepada frasa sebanyak 4; perubahan morfem terikat kepada klausa dengan jumlah 1; perubahan kata kepada frasa sebanyak 22; 1 perubahan kata kepada klausa; perubahan frasa kedalam klausa sebanyak 2; 1 perubahan klausa kepada kalimat; perubahan frasa ke dalam kata sebanyak 4; dan1 perubahan klausa kepada kata. Kesimpulannya, semua pergeseran-pergeseran unitnya berjumlah 59.

Ada 14 macam prosedur penerjemahan yang ditemukan dalam analisis ini. 1 *synonym*, 1 *literal translation*, 7 *compensations*, 21 *descriptive equivalents*, 1 *paraphrase*, 1 *expansion*, 8 *Additions*, 2 *class-shifts*, 2 *modulations*, 1 *transposition*, 1 *omission*, 1 *reduction*, 1 *triplet* (*paraphrase + compensation + intra system shift*), dan 11 *couplet.*

Kata Kunci : terjemahan, pergeseran unit, prosedur penerjemahan

UNIT-SHIFTS IN THE TRANSLATION OF *HADITH AND HADITH SCIENCES* BY KHALID MAHMOOD SHAIKH

By: Nurul Makrifah

ABSTRACT

Hadith is the deeds, sayings, and the features of Prophet Muhammad. Thus, *hadith* is translated into various languages. The book *Hadith and Hadith Scienses* contains many unit-shifts and has relation with the context of the utterance in the *hadith* itself. This case encourages the writer to describe the unit-shifts used in the translation of *Hadith and Hadith Sciences*, and to describe the procedures occurred in the translation which contains the unit- shift in the book of *Hadith and Hadith Sciences*.

The theories are unit-shifts proposed by Catford, and translation procedures introduced by Newmark. Besides, the writer uses supporting theory. That is syntax analysis based on the traditional grammar of English and Arabic. The research methodology in this paper is descriptive-qualitative that is done by doing library research.

The writer finds 9 cases of unit-shifts. They are 24 changes of morpheme into word; 4 changes of morpheme into phrase; 1 change of morpheme into clause; 22 changes of word into phrase; 1 change of word into clause; 2 changes of phrase into clause; 1 change of clause into sentence; 4 changes of phrase into word, and 1 change clause into word. In short, the total number of all the unit-shifts is 59.

There are 14 procedures found in the analysis. They are 1 synonym, 1 literal translation, 7 compensations, 21 descriptive equivalents, 1 paraphrase, 1 expansion, 8 Additions, 2 class-shifts, 2 modulations, 1 transposition, 1 omission, 1 reduction, 1 triplet (paraphrase + compensation + intra system shift), and 11 couplets.

Key words: translation, unit-shifts, translation procedure

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural Ministry

No: 158/1987 and 0543b/U/1987

A. CONSONANT

No	Arabic	Latin	No	Arabic	Latin
1	ا	a	16	ط	ṭ
2	ب	b	17	ظ	ẓ
3	ت	t	18	ع	'
4	ث	ṡ	19	غ	g
5	ج	j	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	kh	22	ك	k
8	د	d	23	ل	l
9	ذ	ż	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sy	28	ء	'
14	ص	ṣ	29	ي	y
15	ض	ḍ			

B. VOCAL

Single vocal	◌َ	= a	فَتَحَ	*fataḥa*
	-◌ِ-	= i	اِصْبِرْ	*iṣbir*
	◌ُ	= u	كُتِبَ	*kutiba*

Long vocal	◌َا	= ā	قال	*qāla*
	◌َى	= ā	رمى	*ramā*
	◌ِيْ	= ī	قيل	*qīla*
	◌ُوْ	= ū	يقول	*yaqūlu*

C. DOUBLE CONSONANT

◌ّ	نَزَّلَ	*nazzala*

D. ARTICLE ال ' *AL* '

القمريّه	*al-qamariyyah*
الشمسيّه	*al-syamsiyyah*

MOTTO

<div dir="rtl">إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾</div>

Truly where there is hardship there is also ease.

(Al-Insyirah: 6)

When you do things from your soul,

you feel a river moving in you, a joy.

Jalaluddin Rumi

"Your hand can seize today, but not tomorrow; and thoughts of your tomorrow are nothing but desire. Don't waste this breath, if your heart isn't crazy, since the rest of your life won't last forever."

Omar Khayyam

DEDICATION

I dedicate this paper to…

My *Aba*, Abdullah Faqih, and my *Umi*, Sulaimah for giving me a love that will never end. I have nothing but a small prayer I beg to Him.

Rabbī, bestow on them Thy Mercy as they cherished me in childhood.

Dr. Abdul Malik Madaniy, M.A as the cousin of my grandmother. His kindness and his advice make me grow confident and believe that I can see my dream come true. I remember his prayer for me as motivation,

"Allahumma ij'al Nūr al-Ma'rifah imro'atan ṣāliḥatan 'ālimatan nāfi'atan fī nafsihā wa 'asyīratihā wa waṭanihā wa dīnihā."

My advisor, Ubaidillah, M.Hum

who patiently teaches and guides me from *alif, ba', ta'* until *fabiayyi ālā'i Rabbikumā tukażżibān*. Thousand thanks are not enough to pay his patience and his mercy. I can say nothing, except what has been said by *Sayyidina* Ali (RA):

أنا عبد من علّمني ولو حرفا واحدا

"I am the servant of person who taught me even only one letter."

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ألحمد لله ربّ العالمين والصلاة والسّلام على سيّدنا محمّد خاتم النّبيّين وعلى آله وأصحابه أجمعين.

In the name of Allah, the Most Gracious, the Most Merciful.

All praise belongs to Allah, the Lord of all worlds, and may blessings and peace be on Prophet Muhammad, the last messenger, his family, and all of his companions.

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4. My advisor, Ubadillah, M.Hum, and all lecturers of English Department.

Last, but not the least, I would like to express my deepest gratitude to:
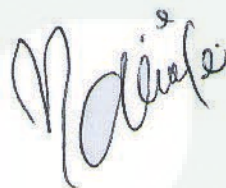
1. My beloved parents.

2. My lovely brothers, Arif Hidayatullah, Badru El-Salam, Umar Faruq, who always protect me as the last child.

3. All my friends in UIN Sunan Kalijaga Yogyakarta, especially my friends in English Department, *Neng* Fajar, *Neng* Asri, Aya, Qonitah, Sukron Marzuki, and the other friends who always make my days colorful.

4. My spiritual friend who is studying in Tarim Yemen.

The last point, since this paper is far from being perfect, all suggestion, comment, and criticism are really needed for improving this paper.

Yogyakarta, June 5, 2014

The writer,

Nurul Makrifah

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	Abbreviation	Meaning		Abbreviation	Meaning
A	A	Adverb		P	Predicator
	Adj	Adjective	**P**	Plur	Plural
	AdjP	Adjective Phrase		PP	Prepositional Phrase
	AdvP	Adverbial Phrase		Post-M	Post-Modifier
	Art	Article		Pre-M	Pre-Modifier
	Aux	Auxiliary		Prep	Preposition
C	CALD3	Cambridge Advanced Learner's Dictionary Third Edition		Pron.	Pronoun
			R	Recipro	Reciprocal
				Rel	Relative
	Compl	Complement	**S**	S	Subject
	Conj	Conjunction		SA	Subject Attribute
	Coord	Coordinator		Sing	Singular
D	Dep	Dependent		SL	Source Language
	Det	Determiner		Subord	Subordinator
	DO	Direct Object	**T**	TL	Target Language
F	Fem	Feminine	**V**	V	Verb
H	H	Head		VP	Verb Phrase
I	IO	Indirect Object		1st	First
L	Lex	Lexical		2nd	Second
M	Masc	Masculine		3rd	Third
	Mood	Modal			
	MWA	Modern Written Arabic			
N	N	Noun			
	NF	Non-Finite			
	NFC	Non-Finite Clause			
	NP	Noun Phrase			
	Num	Numeral			
O	O	Object			

CHAPTER l

INTRODUCTION

1.1 Background of Study

In Arabic, *hadith* means communication, story, or conversation (Shaikh, 2006:13). Terminologically, *hadith* means the deeds, sayings, approval, or description of Prophet Muhammad's features (Al-Khatib, 1989: 27). *Hadith* can guide humans how to behave, inspire them to virtuous deeds, warn them against bad action, and help them to become better human beings. Allah sent His revelations through His Messengers to show people how to do things correctly, and Allah revealed His final revelation, the Quran, for the guidance of mankind. Then, the Quran was revealed to Prophet Muhammad, the last Messenger of Allah. The Quran is Allah's word, and Prophet Muhammad explained the Quran by words, deeds, and approvals. Moreover, the life figure of Prophet Muhammad is a perfect model for humans to follow. Muslims must obey Allah and His Prophet in order to be successful in this world as well as in the hereafter (Shaikh, 2006: 13). That is the reason why Muslims should learn the *hadith* of Prophet Muhammad. As seen in Surah Al-Ahzab, verse 21 and verse 40:

لَّقَدۡ كَانَ لَكُمۡ فِى رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

The Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often. (Haleem, 2004: 268)

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

Muhammad is not the father of any one of your men; he is God's Messenger and the seal of the prophets: God knows everything. (Haleem, 2004: 269).

Prophet Muhammad was born in Mecca in about the year 570 AD. His father, Abdullah died before he was born, and his mother, Aminah died when he was 6 years old. Then his grandfather, Abdul Muttalib looked after him, but two years later, his grandfather died and he lived with his uncle, Abu Thalib. When Prophet Muhammad was 40 years old, he was in the habit of taking regular periods of retreat and reflection in the Cave of Hira outside Mecca. This was where the first revelation of the Quran came to him in 610 AD. He was instructed by Allah to spread the teachings of the revelations he received to his larger family and beyond (Haleem, 2004: 10-11). Nevertheless, the environment where Prophet Muhammad lived was not Islamic. To spread Islam in Mecca was very hard. However, Prophet Muhammad always struggled to bring the darkness into the lightness. Ironically, many Muslims forget what Prophet Muhammad has struggled for all of mankind and some of them ignore his *Hadith*. Moreover, the importance of learning *Hadith* is beneficial in order to know the history, the deed, and the character of Prophet Muhammad.

The first verse came to Prophet Muhammad was *iqra'* whose meaning is *read*. It means that people should read in order to know any kind of knowledge, and the knowledge is very important to be learned. It has been stated by Prophet Muhammad, "studying for the knowledge is the duty for every Muslim" (Al-

Khatib, 1989: 54). Nevertheless, to read something, people should know the language. However, a language is a part of humans which cannot be separated from their activities and actions of humans as long as they are alive as humans who have culture and society (Chaer, 2007: 53). Moreover, language has function for communication among people, but as human beings they need to know more than one language. That is the reason why people try to learn other languages. To understand other languages, people need the translation in order to get the meaning from the source language into the target language. It can be done by using dictionary, translators, media, and the other material.

The translation is not only needed in this modern era, but also during the period of Prophet Muhammad, the translation has been a paramount importance for translation history. The spread of Islam and the communication with non-Arabic speaking communities as Jews, Romans and others pushed the Prophet to look for translators and to encourage the learning of foreign languages. One of the most famous translators of the time was Zaid Ibnu Thabet, who played a crucial role in translating letters sent by the Prophet to the foreign kings of Persia, Syria, Rome and Jews, and also letters sent by those kings to the Prophet (Zakhir, 2009: 5). It shows how the translation becomes a crucial process in communication and participation including the history and the culture. The translation itself means "an operation performed on languages, or a process of substituting a text in one language to a text in another. Then, the theory of translation must draw upon a theory of language in general linguistic theory" (Catford, 1965: 1).

Learning Arabic is very interesting and challenging because Arabic has two varieties, the classical standard called *fuṣḥā,* and the colloquial language called *'āmmiyya* or dialect. "The standard language is used for written speech and formal spoken", whereas the colloquial language is used for informal speech and follows the mother tongue of society in a country (Versteegh, 1997: 189). The change of pronunciation قلبي /qalbī/ into *galbi*, and the change of phonetic أحبّك /uḥibbuka/ into *baḥibbak* are considered as colloquial language or spoken language. Meanwhile, classical or written language of Arabic can be seen from the Quran, the *Hadith* and the other books using classical Arabic.

The data source of this paper is the book of *Hadith and Hadith Sciences* written by Khalid Mahmood Shaikh. He obtained his M.A. Eng and M.A. Arabic from the University of Punjab. He got his Ph.D. from Punjab University Lahore in 1985. He taught the Qur'an and the *Hadith* science almost a decade at Da'wah Academy International Islamic University Islamabad. He had also delivered a series of lectures on the Quran and the *Hadith* science during his official visits to Australia, Europe, and North America in 1983, 1991, and 1992. He is presently a professor or director of Institute of Islamic Studies, University of Kashmir Pakistan Mirphur.

Hadith and Hadith Sciences is comprised of two parts. The first part contains a selection of several *hadith* of *al-Adab al-Mufrad* by Imam Al-Bukhari, and the second part contains *Ulum al-Hadith* (*hadith* sciences). The complete name of Imam Al-Bukhari is Abu Abdillah Muhammad ibn Ismail ibn Ibrahim ibn Al-Mughirah ibn Bardizbah Al-Ju'fi Al-Bukhari (Al-khatib: 1989: 310). Even though

the book of *Hadith and Hadith Sciences* contains two parts, but the writer focuses on the *hadith* of *al-Adab al-Mufrad* of Imam Al-Bukhari only because the translation of Arabic and English is in the *hadith* only, not in the *Ulum al-Hadith.*

Hadith and Hadith Sciences which holds a translation, Arabic as the source language, and English as the target language, has many cases in the translation point of view. In addition, "a translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distort geed and biased translations, ever since countries and languages have been in contact with each other" (Newmark, 1988: 7). Moreover, every country cannot be separated from culture which influences the structure of language in each country. It makes some formal correspondences of the source language and target language need a departure to get an equivalent translation. When the literal translation in a dictionary does not give a perfect understanding to transfer information from the source language into the target language, many translators try to use several procedures in order to produce a good translation. It can be seen that there are many shifts and another procedure are often found in a translation. It happens in the translation between Arabic and English in the book *Hadith and Hadith Sciences.*

Hence, the writer is interested to analyze the unit-shifts in order to describe the departure of ranks between SL and TL. Unit means "a stretch of language activity which is the carrier of a pattern of a particular kind" (Catford, 1965: 5). According to Catford, "The rank scale is the scale on which units are arranged in a grammatical or phonological hierarchy", and the English grammar has hierarchy of

five units. The largest or the highest of rank scale is the sentence, and the smallest or the lowest rank scale is the morpheme. Every sentence consists of one or more than one clause, every clause consists of one or more than one phrase, every phrase consists of one or more than one word, and every word consists of one or more than one morpheme (1965: 8). Hence, because there are many unit-shifts occurred and several procedures used in that book, the writer is interested to describe the unit-shifts occurred in the translation of *Hadith and Hadith Sciences,* and to describe the procedures between SL and TL which contain unit-shift in the translation of *Hadith and Hadith Sciences.* For example, the change of bound morpheme into clause:

SL: ورزق الكفاف وقنع بِهِ

/wa ruziqa al-kafāfu wa qanaʿa bi *hi*/

TL: and is bestowed upon with a provision that suffices for his need and is content with <u>what Allah has given him.</u> (Shaikh, 2006: 17)

به		
Bi	*hi*	
with	it	
Prepositional phrase *(jarr majrūr)*		
Preposition *(ḥarf jarr)*	Dependent pronoun *(ḍamīr muttaṣīl)* 3rd person. masc. *(mufrad mużakkar gāib)*	

With	what	Allah	has	given	him
PP					
H: Prep	Compl : FC				
	Subordinator	S: NP	P : complex VP		DO:NP
	H: Relative pronoun	H: Noun	H: Aux V. of Perfect aspect	H: Lex V	H: Personal pronoun

From the example above, *bihi* is a prepositional phrase (*jarr majrūr)* whose preposition (*ḥarf jar)* is *bi* and the complement (*majrūr)* is *hi*. *Hi* is a dependent pronoun (*ḍamīr bāriz muttaṣ īl)* which needs to be combined with another morpheme or word. In modern Arabic grammar, *bi* is kind of dependent preposition which consists of one letter attached to the following word. *Hi* is a dependent pronoun which refers to masculine third person *(mufrad mużakkar gāib)* (Ali, 1965: 42).

In the TL, *with what Allah has given him* is a prepositional phrase because that is introduced by a preposition *with. What Allah has given him* is as the complement finite clause whose head is preposition *with. What* is relative pronoun, as subordinator which introduces the independent clause *Allah has given him.* As usual, a clause has subject and predicator. The subject is *Allah* and the predicator is *has given*, a verb phrase. *Has* is an auxiliary of perfect aspect, whereas *given* is a lexical verb. The difference between auxiliary and lexical verb according to Verspoor and Sauter is that auxiliary verb (helping verb) is placed in front of the lexical verb in order to indicate the place and the time of the speaker, whereas lexical verb is the main verb that has its own meaning (2000:48). Then, *Him* is a personal pronoun which functions as direct object.

By describing the grammar of the SL and the TL, it makes the unit-shifts occurred in the changes of a morpheme *hi* into a clause *what Allah has given him* clear. Then, the procedure used in this unit-shift is considered as paraphrase, because the translator prefers translating the SL *hi* into the term where the SL refers to. *Hi* is a dependent pronoun which refers to word before it, الكفاف /*al-kafāfu*/, but the translator describes the word *al-kafāfu* whose literal meaning is *sufficiency* into another meaning *what Allah has given him*. Nevertheless, it is still equivalent, because *sufficiency* is a part of what Allah gives to humans.

Because of the discussion of this paper is unit-shift, it does not mean that all unit-shifts found in this analysis include in transposition or shift procedure explained by Newmark. Unit- shifts in the Cadford's term are the changes of rank scale which specifically focus on the grammatical units of five ranks, which are morpheme, word, group, clause, and sentence (1965: 8, 32, 79). Meanwhile, the transposition or shifts in Newmark procedures refers to the changes of grammar generally. Obviously, the discussion of unit-shift focuses on the rank-scale, but how the writer can find out the rank-scale without describing the structure has been a crucial point to be aware of. Certainly, the writer needs to describe the structure between the SL and the TL by applying some supporting theories such traditional or modern grammar of the two.

1.2 Problem Statements

Based on the data and the background of the study, the problems to be analyzed in this paper are:

1. How are the unit-shifts used in the translation of *Hadith and Hadith Sciences*?

2. How are the procedures occurred in the translation which contains the unit-shift in the book of *Hadith and Hadith Sciences*?

1.3   Objectives of Study

The objectives of study concern the problems of the analysis. They are:

1. To describe the unit-shifts used in the translation of *Hadith and Hadith Sciences*;

2. to describe the procedures occurred in the translation which contains the unit- shift in the book of *Hadith and Hadith Sciences*.

1.4   Significance of Study

This analysis has several significances including theoretical and practical significances. Theoretically, one of the significances is to enrich the knowledge of the readers in understanding about translation, especially for students who are interested in translation analysis. Besides, the analysis of the unit-shifts in translation is beneficial to know the changes of rank between SL and TL. Not only is the analysis of unit-shifts beneficial, the translation procedure is very important to be analyzed in order to know the kind of procedures in a translation.

Practically, by analyzing the translation of *Hadith*, hopefully the readers will be interested to study the *Hadith* and be easy to know the meaning of *Hadith*. Furthermore, the moral values of *Hadith* can influence the readers to behave correctly and can avoid the readers from doing something wrong. Besides, by describing the traditional grammar of Arabic, this paper does not only give an

advantage for students who study in formal institute, but also for *santri salaf*, students who intensively study Islamic sciences either in formal institute or informal institute.

1.5 Literature Review

There are three prior researches in this paper, two researches relate to the object of this paper, and one research relates to the subject of this paper. The research related to the object of this paper is "an Analysis of Word Shifts in *Sherlock Holmes* Movie" (2011) by Elisa Hari Septy Simanjuntak, the student of Sumatra Utara University. The researcher analyzed the word shift in the subtitle of *Sherlock Holmes* movie. The theory which was used by the researcher was the theory of Catford which described the kind of shifts in the translation. Nevertheless, the researcher focused on the profiles of word-shifts found in the subtitles of *Sherlock Holmes* movie, and described the most dominant word-shifts occurred in the subtitles of *Sherlock Holmes* movie. Besides, the type of research was descriptive qualitative that was done by using library research. Nevertheless, the researcher used statistical analysis of Butler's formula for calculating the data. The result of this research showed that there were many word shifts in the translation of the subtitle in *Sherlock Holmes*. The researcher found the changes of word into phrase, the changes of word into clause, and the changes of word into sentence. Then, the researcher found the most dominant word-shift occurred in the subtitles of *Sherlock Holmes* movie was the changes of word into phrase whose number is 48 or 37.2 percents.

"An Analysis of Unit Shifts in the Translation of Agatha Christie's *the Mystery of the Blue Train* into *Misteri Kereta Api biru by Nyonya Suwarni A.S*" (2011) by Roobby Hamdanur, the student of Universitas Sumatra Utara, can be the prior research of this paper. The researcher analyzed the unit shifts in the translation of novel by describing the five ranks. They are morpheme, word, phrase, clause, and sentence. The researcher used the theory of Catford and the type of research was descriptive qualitative that was done by using library research. Nevertheless, the researcher used purposive sampling for collecting the data, and statistical analysis of Butler's formula for calculating the data. Finally the researcher found that the dominant number of the shifts was the changes of phrase into word about 31.9 percents.

The research related to the subject of this paper is "the Pragmatic Equivalence of the Implicature in the English Translation of the Prophet Muhammad's Jokes" (2013) by Fahman Amin, the student of UIN Sunan Kalijaga Yogyakarta. The researcher analyzed the pragmatic equivalence of the implicature which appeared in the Prophet Muhammad's jokes and the English translation. Besides, the researcher described how the implicatures in the Prophet Muhammad's jokes and the English translation were created. Then, the translation procedures by Newmark was used by the researcher as the theory to describe the literal translation, transference, shift of transposition, modulation, reduction, addition, and the other procedures. In addition, Grice's cooperative principal theory was used by the researcher to find out the four maxims. They were maxim of quality, maxim of quantity, maxim of relation, and maxim of manner. In

addition, the type of research used in this research was descriptive qualitative that was done by using library research. Nevertheless, the researcher used document analysis for collecting the data. Finally, the researcher concluded that there were four cases of breaching quantity maxim, three cases of breaching manner quantity, two cases of breaching relation maxim. Surprisingly, in this analysis, there was no breach of quality maxim found, because Prophet Muhammad never lied.

In brief, the research of "Unit-Shift in the Translation of *Hadith and Hadith Sciences*" in this paper is different from the other researches. Although there are similar analyses about unit-shifts in the translation, such as "an Analysis of Word Shifts in *Sherlock Holmes* Movie" and "an Analysis of Unit Shifts in the Translation of Agatha Christie's *the Mystery of the Blue Train* into *Misteri Kereta Api Biru by Nyonya Suwarni A.S*", in fact, the choosing subjects of the analyses of the two are different. Nevertheless, "the Pragmatic Equivalence of the Implicature in the English Translation of the Prohet Muhammad's Jokes" also analyzes a *hadith*, but the main objective of study is different. The researcher analyzes pragmatic equivalent whereas the writer of this paper analyzes the unit-shifts used in translation in the book of *Hadith and Hadith Sciences*; and to describe the procedures occurred in the translation which contains the unit- shift in the book of *Hadith and Hadith Sciences*.

1.6   Theoretical Approach

Shifts according to Catford, are "departures from formal correspondence in the process of going from the SL to the TL" (1965: 73). There are two kinds of shift. They are level shifts and category shifts. Level shift is "a SL item at one

linguistic level has a TL translation equivalent at a different level" such as in verbal aspect, the present changes into continuous (1965: 73). Meanwhile, category shifts are "departures from formal correspondence in translation" (Catford, 1965: 76). Category-shifts are divided into:

1. Structure-shifts

   In grammar, structure-shifts can occur at all ranks. "Structure-shifts can be found at other ranks, for example at group rank" (Catford, 1965: 77).

   > SL: a white house (modifier + head)

   > TL: *Sebuah rumah berwarna putih* (head + modifier)

2. Class-shifts

   According to Halliday, a class is 'that grouping of members of a given unit which is defined by operation in the structure of the unit next above' (as cited in Catford, 1965: 79). The description about class-shift according to Catford, "Class-shift, then, occurs when the translation equivalent of a SL item is a member of a different class from the original item." For example,

   > SL: We had a very nice <u>talk</u>.   (Noun)

   > TL: *Kami <u>berbicara</u> dengan senang hati.* (Verb)

3. Unit-shift

   The definition of Unit-shift is the "changes of rank that is, departures from formal correspondence in which the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the TL" (Catford: 1965, 79). The ranks are morpheme, word, phrase, clause, and sentence. For example,

SL:	She studies serious<u>ly</u>	(bound morpheme)
TL:	Dia belajar <u>dengan</u> serius	(word)

4. Intra-system shifts

   Intra-system shifts occur to the types of shift affecting the other fundamental categories of grammar unit, structure and class. System-shift means "a departure from formal correspondence in which (a term operating in) one system in the SL has as its translation equivalent (a term operating in) a different non-corresponding system in the TL, such as singular changed into plural" (Catford, 1965: 79).

SL:	ربّ العالمين	
	/*Rabbi <u>al-ʿālamīna</u>*/	(Plural)
TL:	The Lord of <u>the world</u>	(Singular)

Nevertheless, the writer focuses on the unit shift in a translation.

In addition, the Newmark's procedures are used also in this analysis. Newmark states "while translation methods relate to the whole texts, translation procedures are used for sentences and the smaller units of language (1988: 81). It can be seen that to analysis the whole text, a researcher needs a translation method, but to analyze a sentence or smaller unit, a researcher needs the translation procedures. This is the reason of the writer to choose the translation procedures in order to describe the procedures used in the translations which contain the unit shifts. The translation procedures introduced by Newmark are transference; naturalization; cultural equivalent; functional equivalent; through-translation; equivalence; adaptation; literal translation; descriptive equivalent; synonym; shift

or transposition; modulation; compensation; reduction; expansion; paraphrase; couplet; additions.

Besides, the traditional English grammar is used in this paper in order to be familiar with traditional terminology for sentence constituents such as subject, predicate, direct object, word classes such as noun, verb, adjective, and phrase constituents such as head, pre-modifier, post-modifier, and another. (Verspoor, 2000:14). In addition, to analyze the source language which is from Arabic, the writer needs the theory of traditional grammatical Arabic, and the Modern Written Arabic (MWA). The book entitled *Jāmi'u ad-Durūsi al-'Arabiyati* (1973) written by Shaikh Mushtafa Al-Ghalayaini is used for the writer to describe the grammar and structure in the Arabic.

1.7 Method of Research

1.7.1 Type of Research

The research of this paper uses descriptive-qualitative method. Qualitative method means a research process of sciences whose results of the research can give significances to the science. The phases of the qualitative method are thinking critically about science and analyzing the science by using a theory which is appropriate for the object of the study (Bungin, 2008: 6). Qualitative research can be done by doing library research. This method is applied by reading and studying some books related to the subject and the object of this analysis.

1.7.2 Data Sources

Data source according to Arikunto is a place, a person, or a material where the researcher can observe, inquire, or read some matters which relate to the

variable that would be analyzed (2013: 99). The source of the main data of this paper is a translation of *Hadith and Hadith Sciences* written by Khalid Mahmood Shaikh. The book contains two languages, Arabic as the source language and English is the target language. Besides, this book has fourteen *Hadith* including the *Hadith* sciences. Nevertheless, the writer only focuses on those fourteen *Hadith*, because there is no translation in the *Hadith* sciences part.

17.3 Data Collection Technique

Methods of collecting data according to Bungin consist of participation observation, interview, life history, document analysis, daily notes, and media analysis (2008: 139). Nevertheless, the writer uses document analysis method for collecting the data by collecting some books such as dictionaries, articles, history books, and the other books related to the object of the study.

In collecting data, the following steps are taken:

1. Reading the SL and TL in the translation of *Hadith and Hadith Sciences*;

2. Identifying the SL and TL data which consists of unit-shift;

3. The data of SL and TL are put together side by side and underline them.

1.7.4 Data Analysis Technique

The following are the steps done in analyzing the data:

1. Finding how the unit-shifts occurred in the translation of *Hadith and Hadith Sciences*;

2. Determining and classifying the kind of unit-shifts between SL and TL based on the unit-shift theory;

3. Describing and analyzing the structures between SL and TL which has unit-shifts by using some supporting theories such as grammar of Arabic and English;

4. Describing the kind of procedures in the translation which contains the unit-shifts by using Newmark's procedures;

5. Drawing the conclusion.

1.8 Paper Organization

This paper contains four chapters. The first chapter is introduction which consists of background of study, scope of study, problem statements, objectives of study, significance of study, literature review, theoretical approach, methods of research, and thesis organization. The second chapter is theoretical review which describes the theories which are used in this analysis. The third chapter is research findings and analysis of the data by determining the kind of unit-shifts in the translation of *Hadith and Hadith Sciences,* describing the structure between SL and TL in the translation which contains the unit shifts in *Hadith and Hadith Sciences*, and finding out the kind of translation procedures. The last chapter is conclusion which describes the results of the research or the analysis in this paper.

BAB 1V
CONCLUSION AND SUGGESTIONS

4.1   Conclusion

Based on the analysis in the previous discussion about unit-shifts that are found in the translation of *Hadith and Hadith Sciences,* it can be concluded that there are nine cases which are the changes of morpheme into word; morpheme into phrase; morpheme into clause; word into phrase; word into clause; phrase into clause; clause into sentence; phrase into word, and clause into word. First, the changes of bound morpheme into word are one particle, and twenty three pronouns. Second, the number of bound morpheme into phrase changes are four, and all of them are pronouns. Third, for the change of bound morpheme into clause is only one, that is dependent pronoun. Forth, there are twenty two changes of the word into phrase, one is a verb and twenty one are nouns. Fifth, the change of word into clause is only one, which is a verbal noun. Sixth, there are two changes of phrase into clause, and both are prepositional phrases. Seventh, there is only one change of clause into sentence which is a verbal clause. Eighth, the changes of phrase into word are three noun phrases, and one prepositional phrase. Ninth, there is only one change of clause into word that is a verbal clause. In short, the total number of unit-shifts occurred in *Hadith and Hadith Sciences* is fifty nine.

After classifying and describing unit-shifts occurred in the translation of *Hadith and Hadih Sciences,* Newmark's procedures are used to describe how procedures occurred in each translation which contains unit-shift. There are 14 procedures found in the analysis. The following are the type and the number of procedures which are found: 1 synonym, 1 literal translation, 7 compensations, 21

descriptive equivalents, 1 paraphrase, 1 expansion, 8 Additions, 2 class-shifts, 2 modulations, 1 transposition, 1 omission, 1 reduction, 1 triplet (paraphrase + compensation + intra system shift). In addition, there are 9 different kinds of couplet. The first couplet is (modulation + descriptive), second couplet is (paraphrase + intra system shift), third couplet is (descriptive + structure shift), fourth couplet is (expansion + structure shift), fifth couplet is (modulation + expansion), sixth couplet is (modulation + addition), seventh couplet is (expansion + reduction), eighth couplet is (paraphrase +class-shift), ninth couplet is (structure shift + reduction). Besides, there are 2 the same couplets (compensation + addition).

Even though there are several procedures occurred in the translation of *Hadith and Hadith Sciences*, there is no grammatical error found because the departures of formal correspondence from SL into TL are considered as shifts that still have equivalent value of the quality in the translation of *Hadith and Hadith Sciences* written by Khalid Mahmood Shaikh. Even there are some omissions, additional information, different structure, or even different meaning, in which all of them reject the literal translation (*tarjamah ḥarfiyyah*) of the *Hadith*, this case does not break the rules of translation because those cases are formally appropriate for the procedures of translation and does not deviate from the meaning in the source language.

4.2. Suggestion

Producing an equivalent translation cannot be done by using a dictionary only. An ability of grammar and a wide knowledge of culture influence the quality

of the result in a translation itself. The *Hadith* as the sacred book cannot be easily translated by the capability of vocabularies only, the historical context of the *Hadith* and the ability of grammar between Arabic and another language is also needed to make a good translation in it.

The *Hadith* which holds classical written Arabic challenges the translator to cross the Arabic world through learning the syntax (*naḥw*) and the morphology (*ṣarf*) of Arabic. Fortunately, "western descriptions of the structure of Classical Arabic, almost without exception, use a Greco-Latin grammatical model and hardly ever mention the differences between this model and that of the Arabic grammarians" (Versteegh, 1997: 76). In can be said between Arabic and English has no distant distinction of the formal correspondence.

Nevertheless, as a sacred book, it does not mean all translators must carefully translate it by using literal translation (*tarjamah ḥarfiyyah*) in order to keep the purity of the language in the *Hadith*, translator can use departures of formal correspondence between the source language with the target language called shifts as long as the translation can produce some equivalents and does not change the message or the content of the *Hadith* itself. It is said because translation shift and translation procedures can be related. Shift can produce an equivalent in structure, class, unit, and system aspect, whereas translation procedures involve the equivalence from several aspects, context, meaning, grammar, culture, and other aspects related to the language.

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APPENDIXES

Rank-up

1. **The shifts of bound morpheme into word**

No.	Source Language	Target Language	Procedures
1.	وإنّا بفراقك يا إبراهيم لمحزونون.	O Ibrahim! We are <u>extremely</u> sad at your departure". (50)	Synonym
2.	من يرد الله به خيرا يفقّهه في الدّين.	"Wherever Allah intends to do good to somebody, <u>He</u> gives him the knowledge and understanding of the religion." (15)	Compensation
3.	من يرد الله به خيرا يفقّهه في الدّين.	"Wherever Allah intends to do good to <u>somebody</u>, He gives him the knowledge and understanding of the religion." (15)	Descriptive equivalent
4.	وإنّا بفراقك يا إبراهيم لمحزونون.	O Ibrahim! <u>We</u> are extremely sad at your departure". (50)	Descriptive equivalent
5.	ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشّرف لدينه.	"<u>Two</u> hungry wolves when they attack a flock of sheep are not so dangerous as the lust of a man for wealth and power (rank and status) are for his religion."(42)	Descriptive equivalent

6.	قالت مابقي منهما إلاّ كتفها	<u>She</u> answered: "Nothing is left of it except a shoulder". (19)	Descriptive equivalent
7. 8.	اللهمّ لا مانع لما أعطيت ولا معطي لما منعت	"O Allah, there is none who can withhold, what <u>you</u> have bestowed and there is none who can bestow, what <u>you</u> have withheld." (25)	Descriptive equivalent (7,8)
9. 10. 11.	اللهمّ اجعلني من الّذين إذا أحسنوا اشتبشروا وإذا أساءوا استغفروا.	: "O my Lord! Make me one of those who when <u>they</u> do good, feel happy and when <u>they</u> commit some wrong, <u>they</u> seek forgiveness. (27)	Descriptive Equivalent (9,10,11)
12.	ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشّرف لدينه.	"Two hungry wolves when <u>they</u> attack a flock of sheep, are not so dangerous as the lust of a man for wealth and power (rank and status) are for his religion."(42)	Couplet (Modulation + Descriptive)
13.	العين تبكي والقلب يحزن ولا نقول إلاّ ما يرضي ربّنا	The eyes weep and the heart is saddened but <u>we</u> don't speak out anything except that pleases Allah (50)	Compensation
14.	رأيت رسول الله صلّى الله عليه وسلّم يأكل بثلاث أصابع فإذا فرغ لعقها	<u>he</u> saw Rasulullah eating with three fingers and he would lick them after finishing his meal. (53)	Couplet (Paraphrase + Intra

			System Shift
15.	فما أدركتم فصلّوا وما فاتاكم فأتمّوا.	then join in what <u>you</u> catch and complete what you have missed. (67)	Descriptive equivalent
16.	فما أدركتم فصلّوا وما فاتاكم فأتمّوا.	then join in what you catch and complete what <u>you</u> have missed. (67)	Couplet (Descriptive + Structure shift)
17	يأتي يوم القيامة وليس في وجهه مزعة لحم	<u>he</u> would come on the Day of Resurrection and there would be no flesh on his face". (96)	Compensation
18	إنّ الله لاينظر إلى صوركم وأموالكم ولكن إنّما ينظر إلى أعمالكم وقلوبكم	"Allah does not look at your faces and wealth but <u>He</u> takes into account your actions and intentions (behind them)." (33)	Compensation
19	عن جبير بن معطم رضي الله عنه أنّه سمع النّبيّ صلّى الله عليه وسلّم يقول :	It is reported by Jubair ibn Mut'im that <u>he</u> heard the Prophet saying: (79)	descriptive equivalent
20	كان النّبيّ صلّى الله عليه وسلّم ليخالطنا حتّى يقول لأخ لي صغير	the Prophet of Allah used to mix with us. He grew so close to us that <u>he</u> once said to my little brother (83)	Compensation

21	اللّهمّ إنّي أسألك الهدى والتّقى والعفاف والغنى.	"O Allah: I ask for guidance, piety, and contentment". (84)	descriptive equivalent
22. 23.	إذا تقرّب عبدي منّي شبرا تقرّبت عنه ذراعا وتقرّب منّي ذراعا تقرّبت منه باعا وإذا أتاني يمشي أتيته هرولة.	"When a servant approaches me by the span of a hand, I come to him by the span of forearm and when he comes to me by the span of the outspread of arms I come to him running."	descriptive equivalent (22,23)
24.	عن عائشة رضي الله عنها أنّهم ذبحوا شاةً	Ayesha relates that once they slaughtered a sheep and distributed most of the meat (19)	Literal

2. The shifts of bound morpheme into phrase

1.	لمّا توفّي ابن رسول الله دمعت عيناه فقالوا: يارسول الله تبكي؟.	when the son of the Messenger of Allah died, the tears trickled down the face of the prophet. The companions around said: "Messenger of Allah! You are weeping? " (50)	Compensation
2.	جاء أعربي إلى النّبيّ فقال: أتقبّلون صبيانكم؟ فمانقبّلهم.	a Bedouin (a villager) came to Prophet and asked him if he ever kissed his children. After that he said: " We do not kiss our children". (63)	Triplet (Paraphrase + compensation +

			Intra System Shift)
3.	عن أناس بن مالك قال : كان النّبيّ صلّى الله عليه وسلّم <u>ليخالطنا</u>	Anas Ibn Malik reported that the Prophet of Allah used to mix <u>with us</u>.	Couplet (Expansion + Structure Shift)
4.	قال النّبيّ: رغم أنفه رغم أنفه رغم أنفه. <u>قالوا</u>: يارسول الله من؟	the Prophet said: "Shame on him!" (three times). <u>The companions</u> asked: "O Prophet of Allah! Shame on whom?" (56)	Compensation

3. The shifts of bound morpheme into clause

1.	قدافلح من هدي إلى الإسلام ورزق الكفاف وقنع <u>به</u>.	He has surely succeeded (blessed with felicity) who is guided to Islam and is bestowed upon with a provision that suffices for his need and is content with <u>what Allah has given him</u>. (17)	Paraphrase

4. The shifts of word into phrase

1.	عن عبدالله بن عمررضي الله عنهما قال : رسول الله : قدافلح من هدي إلى الإسلام ورزق <u>الكفاف</u> وقنع به.	Abdullah ibn Umar reported that the Messenger of Allah said: "He has surely succeeded (blessed with felicity) who is guided to Islam and is bestowed upon with <u>a provision that suffices for his need</u> and is content with what Allah has given him. (17)	Descriptive equivalent
2.	<u>ليس</u> الغنى عن كثرة العرض ولكنّ الغنى غنى النفس.	"Riches <u>does not mean</u> having large fortune, abundant wealth but riches is self contentment. (48)	Expansion
3.	إذا قام أحدكم من <u>مجلس</u>، ثمّ رجع إليه فهو أحقّ به.	"If someone leaves <u>his seat for one reason or another</u> and returns to it, he is better entitled to it." (69)	Addition
4. 5. 6.	إذا تقرّب عبدي منّي <u>شبرا</u> تقرّبت عنه <u>ذراعا</u> وتقرّب منّي ذراعا تقرّبت منه <u>باعا</u> وإذا أتاني يمشي أتيته هرولة	"When a servant approaches me <u>by the span of a hand</u>, I come to him <u>by the span of forearm</u> and when he comes to me <u>by the span of the outspread of arms</u> I come to him running." (88)	Couplet (Modulation + Expansion) (4, 5, 6)
7.	ما ذئبان جائعان أرسلا في <u>غنم</u> بأفسد لها من حرص المرء على المال والشّرف لدينه.	"Two hungry wolves when they attack <u>a flock of sheep</u>, are not so dangerous as the lust of a man for wealth and power (rank and status) are for his religion."(42)	Addition

8.	لا يلدغ المؤمن من جحر مرّتين .	"A believer will not be stung twice by something from <u>the same hole</u>". (46)	Addition
9. 10.	رأيت رسول الله يشرب <u>قائماً وقاعدا</u>.	the latter had seen the Prophet drinking water <u>in standing</u> as well as <u>in sitting position</u>. (54).	Class shift (9,10)
11. 12.	أسرع الدّعاء إجابة دعاء <u>غائب لغائب</u>.	"The du'ā that will be answered quickly is the du'ā of <u>one in private</u> for <u>another who is not present</u>." (62)	Descriptive Equivalent (17,18)
13.	إذا قام أحدكم من مجلس، ثمّ رجع إليه فهو <u>أحقّ</u> به.	"If someone leaves his seat for one reason or another and returns to it, he is <u>better entitled</u> to it." (69)	addition
14.	لا يدخل الجنّة <u>قاطع</u>.	"<u>one who severs</u> (blood ties) shall not enter paradise". (79)	Descriptive equivalent
15.	اللهمّ لا <u>مانع</u> لما أعطيت ولا معطي لما منعت	"O Allah, there is n<u>one who can withhold</u>, what you have bestowed and there is none who can bestow, what you have withheld." (25)	Descriptive equivalent

16.	اللهّم لا مانع لما أعطيت ولا <u>معطي</u> لما منعت	"O Allah, there is none who can withhold, what you have bestowed and there is <u>none who can bestow</u>, what you have withheld." (25)	Descriptive equivalent
17.	المؤمن للمؤمن <u>كالبنيان</u> يشدّ بعضه بعضا	"The ties of relationship between one believer and another is like that of <u>strong building</u>. One part of which supports and strengthens the others".	Addition
18.	<u>شرّ</u> الطعام طعام الوليمة يدعى لها الاغنياء ويترك الفقراء.	"<u>The worst type</u> of meal is the wedding dinner in which the rich and the affluent are invited and the poor are neglected."	Addition
19.	عن أناس بن مالك قال : كان <u>النّبيّ</u> صلّى الله عليه وسلّم <u>ليخالطنا</u>	Anas Ibn Malik reported that <u>the Prophet of Allah</u> used to mix with us (83)	Couplet (Modulation + Addition)
20.	إنّما مثل الجليس الصّالح والجليس السّوء كحامل المسك و<u>نافخ</u> الكير	The similitude of a good of a good company and a bad one is that of the owner of musk and of <u>the one blowing</u> the bellows. (78)	Descriptive equivalent

21.	المؤمن مرأة أخيه اذا رأى فيه عيبا أصلحه.	"A believer is his brother's mirror, if he sees <u>something wrong</u> in it, he fixes it". (77)	Modulation

5. The shifts of word into clause

1.	أسرع الدّعاء <u>إجابة</u> دعاء غائب لغائب.	"The duʿā <u>that will be answered</u> quickly is the duʿā of one in private for another who is not present." (62)	Transposition

6. The shifts of phrase into clause

1.	<u>عن أبي هريرة رضي الله عنه قال الرسول</u> :.	<u>It is reported by Abu Hurairah</u> that the prophet said: (33)	Couplet (Compensation + Addition)
2.	<u>عن جبير بن مطعم رضيا لله عنه أنّه سمع النّبيّ</u> صلّى الله عليه وسلّم يقول :	<u>It is reported by Jubair ibn Mutʿim</u> that he heard the Prophet saying: 79)	Couplet (Compensation + Addition)

7. The shifts of clause into sentence

1.	عن عائشة رضي الله عنها قالت : جاء أعربي إلى النّبيّ فقال: أتقبّلون صبيانكم؟ فمانقبّلهم. فقال النّبيّ : أو أملك لك أن نزع الله من قلبك الرحمة.	Ayesha reported that a Bedouin (a villager) came to Prophet and asked him if he ever kissed his children. <u>After that he said: " We do not kiss our children".</u> The Prophet replied: can I help it if Allah has stripped your heart of mercy. (63)	Couplet (expansion + reduction)

Rank-down

8. The shifts of phrase into word

1.	حتّى يأتي يوم القيامة وليس في وجهه <u>مزعة لحم</u>	till he would come on the Day of Resurrection and there would be no <u>flesh</u> on his face". (96)	Omission
2.	قال : فاجتمعوا <u>على طعامكم</u> واذكر اسم الله يبارك لكم فيه.	He then said: "<u>Eat</u> together and mention the name of Allah over your food. It will be blessed for you." (71)	Couplet (Paraphrase + Class shift)
3.	العين تبكي والقلب يحزن ولا نقول إلاّ ما يرضي	The eyes weep and the heart is saddened but we don't speak	Modulation

	رتّل	out anything except that pleases <u>Allah</u> (50)	
4.	إنّ الله لاينظر إلى صوركم وأموالكم ولكن إنّما ينظر إلى أعمالكم وقلوبكم	"Allah does not look at your faces and <u>wealth</u> but He takes into account your actions and intentions (behind them)." (33)	Reduction

9. The shifts of clause into word

1.	قال : <u>فاجتمعوا</u> على طعامكم واذكر اسم الله يبارك لكم فيه.	He then said: "Eat <u>together</u> and mention the name of Allah over your food. It will be blessed for you." (71)	Couplet (Structure shift + Reduction)

Hadith 1

Understanding & Deep Insight into Religion

عن أبي هريرة قال : قال رسول الله : من يرد الله به خيرا يفقّهه في الدّين

Abu Hurairah reported that Rasulullah said: "wherever Allah intends to do good to somebody, He gives him the knowledge and understanding of the religion." (15)

Hadith 2

Who Achieves Salvation?

عن عبدالله بن عمررضي الله عنهما قال رسول الله : قدافلح من هدي إلى الإسلام ورزق الكفاف وقنع به

Abdullah ibn Umar reported that the Messenger of Allah said: "He has surely succeeded (blessed with felicity) who is guided to Islam and is bestowed upon with a provision that suffices for his need and is content with what Allah has given him. (17)

Hadith 3

What is the Real Provision?

عن عائشة رضي الله عنها أنّهم ذبحوا شاةً فقال النّبيّ: ما بقي منهما؟ قالت مابقي منهما إلاّ كتفها قال: بقي كلّها غير كتفها

Ayesha relates that once they slaughtered a sheep and distributed most of the meat. Rasulullah asked: "Is any (part) of it left?" She answered: "Nothing is left of it except a shoulder". He then asked: "All of it is saved except the shoulder" (19)

Hadith 5

Seeking Forgiveness even for the Enemies

عن ابن مسعود قال : كأنّي أنظر إلى رسول الله يحكي نبيّا من الأنبياء صلوات الله وسلامه عليهم ضربه قومه فأدموه وهو يمسح الدّم عن وجهه يقول اللهمّ اغفر لقومي فإنّهم لايعلمون.

Abdullah ibn Mas'ud relates as if he is watching the Prophet who followed in the footsteps of one of the Prophets of Allah when he was beaten and injured by his people. He wiped off the blood from his face while he was supplicating God: "O Allah! Forgive my people because they do not understand (the message)". (23)

Hadith 6

Allah Alone is the Provider

عن المغيرة بن شعبة رضي الله عنه قال : قال الرسول : اللهمّ لا مانع لما أعطيت ولا معطي لما منعت

Mughirah ibn Syu'bah said: The prophet said: "O Allah, there is none who can withhold what you have bestowed and there is none who can bestow what you have withheld." (25)

Hadith 7

Impact of Good & Bad deeds on One's Mind

عن عائشه رضي الله عنها أنّ النّبيّ كان يقول اللهمّ اجعلني من الّدين إذا أحسنوا استبشروا وإذا أساءوا استغفروا.

Ayesha reported that the Prophet used to pray: "O my Lord! Make me one of those who when they do good, feel happy and when they commit some wrong, they seek forgiveness. (27)

Hadith 10

Importance of *Niyyah*

عن أبي هريرة رضي الله عنه قال قال الرسول : إنّ الله لاينظر إلى صوركم وأموالكم ولكن إنّما ينظر إلى أعمالكم وقلوبكم

It is reported by Abu Hurairah that the prophet said: "Allah does not look at your faces and wealth but He takes into account your actions and intentions (behind them)." (33)

Hadith 14

Lust for Wealth and Power

عن أبي مالك الأنصاري قال رسول الله : ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشّرف لدينه

Ibn Malik al Ansari reported that Rasulullah said: "Two hungry wolves when they attack a flock of sheep, are not so dangerous as the lust of a man for wealth and power (rank and status) are for his religion."(42)

Hadith 16

Learning from Mistakes

عن ابن عمر رضي الله عنه قال رسول الله : صلّى الله عليه وسلّم لايلدغ المؤمن من جحر مرّتين

Ibn Umar reported that the Rasulullah said: "A believer will not be stung twice by something from the same hole". (46)

Hadith 17

Self Contentment

عن أبي هريرة قال رسول الله صلّى الله عليه وسلّم : ليس الغنى عن كثرة العرض ولكنّ الغنى غنى النفس

Abu Hurairah reported that Rasulullah said:"Riches does not mean having large fortune, abundant wealth but riches is self contentment. (48)

Hadith 18

Prophet Mourns over His Children's Death

عن عمران بن حصين قال لمّا توفّي ابن رسول الله دمعت عيناه فقالوا: يارسول الله تبكي؟ فقال رسول الله: العين تبكي والقلب يحزن ولا نقول إلاّ ما يرضي ربّنا وإنّا بفراقك يا إبراهيم لمحزونون

Messenger of Allah died, the tears trickled down the face of the prophet. The companions around said: "Messenger of Allah! You are weeping? The Prophet retorted: "The eyes weep and the heart is saddened but we don't speak out anything except that pleases Allah and (addressing his son) said: O Ibrahim! We are extremely sad at your departure". (50)

Hadith 19

Eating & Drinking Manners

عن كعب ابن مالك قال : رأيت رسول الله صلّى الله عليه وسلّم يأكل بثلاث أصابع فإذا فرغ لعقها.

Ka'ab ibn Malik reported that he saw Rasulullah eating with three fingers and he would lick them after finishing his meal. (53)

عن عمرو بن شعيب رضي الله عنه عن أبيه عن جدّه قال : رأيت رسول الله يشرب قائما وقاعدا.

Amr ibn Sho'aib relates from his father and he from his grandfather that the latter had seen the Prophet drinking water in standing as well as in sitting position. (54).

Hadih 20

Disobedience to One's Parents

& Doing Good to those with Whom One's Father Maintained Relation

عن أبي هريرة قال النّبيّ: رغم أنفه رغم أنفه رغم أنفه. قالوا: يارسول الله من؟ قال : من أدرك والديه عند الكبر أو أحدهما، فدخل النّار.

Abu Hurayrah reported that the Prophet said: "Shame on him!" (three times). The companions asked: "O Prophet of Allah! Shame on whom?" He replied: "He whose parents or one of them grows old and he enters the fire." (56)

Hadith 23

Praying in Private for Another

عن عبدالله بن عمرو رضي الله عنه عن النّبيّ صلّى الله عليه وسلّم قال : أسرع الدّعاء إجابة دعاء غائب لغائب

Abdillah bin 'Amr narrated that Prophet said: "The *du'ā* that will be answered quickly is the *du'ā* of one in private for another who is not present." (62)

عن عائشة رضي الله عنها قالت : جاء أعربي إلى النّبيّ فقال: أتقبّلون صبيانكم؟ فمانقبّلهم. فقال النّبيّ : أو أملك لك أن نزع الله من قلبك الرحمة.

Ayesha reported that a Bedouin (a villager) came to Prophet and asked him if he ever kissed his children. After that he said: " We do not kiss our children". The Prophet replied: "can I help it if Allah has stripped your heart of mercy". (63)

Hadith 25

To Observe Dignified Bearing

عن أبي هريرة قال الرّسول: إذا أقيمت الصّلاة فلا تأتوها وأنتم تسعون وأتوها وأنتم تمشون وعليكم السّكينة فما أدركتم فصلّوا وما فاتاكم فأتمّوا.

Abu Hurairah reported that he heard the Messenger of Allah saying: "When the *iqamah* is pronounced, do not come to it running, you should walk calmly with tranquility to join the congregation then join in what you catch and complete what you have missed. (67)

Hadith 26

عن أبي هريرة رضي الله عنه قال الرّسول صلّى الله عليه وسلّم: إذا قام أحدكم من مجلس، ثمّ رجع إليه فهو أحقّ به

Abu Hurairah reported that the Messenger of Allah said: "If someone leaves his seat for one reason or another and returns to it, he is better entitled to it." (69)

Hadith 27

Merits of Eating Together

عن وحشي بن حرب أنّ أصحاب رسول الله قالوا: يارسول الله إنّا نأكل ولا نشبع قال : فلعلّكم تفترقون قالوا: نعم قال : فاجتمعوا على طعامكم واذكر اسم الله يبارك لكم فيه.

Wahshi ibn Harb reported that some companions of the Messenger of Allah said: "We eat but are not satiated." He remarked: "Perhaps you eat separately ". The companions replied in the affirmative. He then said: "Eat together and mention the name of Allah over your food. It will be blessed for you." (71)

Hadith 28

Impact of Good & Bad Company

عن أبي موسى الأشعري قال الرّسول: إنّما مثل الجليس الصّالح والجليس السّوء كحامل المسك ونافخ الكير، فحامل المسك إمّا أن يخذ لك وإمّا أن تبتاع منه وإمّا أن تجد منه ريحا طيّبة ونافخ الكير إمّا أن يحرق ثيابك وإمّا تجد منه ريحا منتنة.

Abu Musa al Asy'ari reported: that he heard the Prophet saying: "The similitude of a good of a good company and a bad one is that of the owner of musk and of the one blowing the bellows. The owner of the musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows i.e. The blacksmith he either burns your clothes or you smell a repugnant odor." (78)

Hadith 29

Nature of Relationship between Believers

عن أبي موسى رضي الله عنه قال الرسول : المؤمن للمؤمن كالبنيان يشدّ بعضه بعضا وشبّك أصابعه

It is reported by Abu Musa that the Prophet said: "The ties of relationship between one believer and another is like that of strong building. One part of which supports and

strengthens the others". The Prophet then showed by interlocking his fingers of his one hand with those of the other that believers should unite like this. (75)

Hadith 30

What a Believer is to a Believer?

عن أبي هريرة قال الرسول: المؤمن مرآة أخيه اذا رأى فيه عيبا أصلحه.

Abu Hurairah reported that the Messenger of Allah said: "A believer is his brother's mirror, if he sees something wrong in it, he fixes it". (77)

Hadith 31

Warning to a Person Who Severs Ties

عن جبير بن معطم رضي الله عنه أنّه سمع النّبيّ صلّى الله عليه وسلّم يقول : لايدخل الجنّة قاطع

It is reported by Jubair ibn Mut'im that he heard the Prophet saying: "one who severs (blood ties) shall not enter paradise". (79)

Hadith 32

The Wedding Feast (*walīmah*)

عن أبي هريرة: قال الرّسول: شرّ الطّعام طعام الوليمة يدعى لها الأغنياء ويترك الفقراء.

Abu Hurairah reported that the Prophet said: "The worst type of meal is the wedding dinner in which the rich and the affluent are invited and the poor are neglected." (81)

Hadith 33

His Sense of Humor

عن أناس بن مالك قال : كان النّبيّ صلّى الله عليه وسلّم ليخالطنا حتّى يقول لأخ لي صغير ياأبا عمير ما فعل النّغير

Anas Ibn Malik reported that the Prophet of Allah used to mix with us. He grew so close to us that he once said to my little brother: "O 'Abu 'Umair! What happened to your little brother?" (83)

Hadith 34

A Comprehensive Du'a

عن ابن مسعود قال: أنّ النبيّ كان يقول: اللهمّ إنّي أسألك الهدى والتّقى والعفاف والغنى.

It is reported by Ibn Mas'ud that the Prophet used to invoke Allah: "O Allah: I ask for guidance, piety, and contentment". (84)

Hadith 36

Allah's Response to One Who Turns to Him

عن أبي هريرة قال الرّسول : قال الله عزّ وجلّ : إذا تقرّب عبدي منّي شبرا تقرّبت عنه ذراعا وتقرّب منّي ذراعا تقرّبت منه باعا وإذا أتاني يمشي أتيته هرولة.

It is reported by Abu Hurairah that the Prophet of Allah said: "Allah said: "When a servant approaches me by the span of a hand, I come to him by the span of forearm and when he comes to me by the span of the outspread of arms I come to him running." (88)

Hadith 40

Begging is condemned

عن عبد الله بن عمر أنّه سمع أباه يقول: قال رسول الله: ما يزال الرجل يسأل النّاس، حتّى يأتي يوم القيامة وليس في وجهه مزعة لحم.

Abdullah ibn Umar reported that he heard from his father saying that Messenger of Allah said: "The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face". (96)

CURRICULUM VITAE
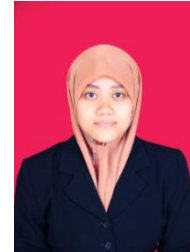
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