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# Appendices

## Appendix 1: *Ḥadīths* in the Two *Ṣaḥīḥs*

| Number of *Ḥadīths* | *Ṣaḥīḥ al-Bukhārī* |
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| The Book of Wills | |
| 1 | باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس. حَدَّثَنَا أبو نعيم: حدثنا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ بن أبي وقاص رَضِيَ اللَّهُ عَنْهُ يقول: جاء النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا بِمَكَّةَ، وهو يكره أن يموت بالأرض التي هاجر منها، قال: "يرحم الله ابن عفراء" قُلْتُ: يا رسول الله! أُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لاَ" ، قُلْتُ : فَالشَّطْر؟ قَالَ : "لاَ" ، قُلْتُ: الثُّلُثِ؟ قَالَ: "فالثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إنك أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وإنك مَهْمَا أَنْفَقْتَ من نفقة فَإنها صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا إلى فِي امْرَأَتِك، وَعسى اللَّهَ أن يَرْفَعُكَ فيَنْتَفِعُ بِكَ نَاسٌ وَيُضَرُّ بِكَ آخَرُونَ ولم يكن له يومئذ إلا ابنه". |
| 2 | باب الوصية بالثلث. وقال الحسن: لا يجوز للذمي وصية إلا بالثلث: وقال الله عز وجل: {وأن أحكم بينهم بما أنزل الله} [المائدة: 49]. حدثنا قتيبة بن سعيد: حدثنا سفيان عن هشام بن عروة، عن أبيه، عن ابن عباس رضي الله عنهما قال: "لو غض الناس إلى الربع لأن رسول الله صلى الله عليه وسلم قال: الثلث والثلث كثير". |
| 3 | حدثنا محمد بن عبد الرحيم: حدثنا زكريا بن عدي: حدثنا مروان عن هاشم بن هاشم، عن عامر بن سعد، عن أبيه رضي الله عنه قال : "مرضت فعادني النبي صلى الله عليه وسلم فقلت: يا رسول الله! ادع الله أن لا يردني على عقبي، قال: لعل الله يرفعك وينفع بك ناسا. فقلت : أريد أن أوصي ، وإنما لي ابنة، فقلت: أوصي بالنصف؟ قال: النصف كثير، قلت: فالثلث؟ قال: الثلث والثلث كثير أو كبير، قال: وأوصى الناس بالثلث فجاز ذلك لهم". |
| 4 | باب قول الموصي لوصيه: تعاهد لولدي، وما يجوز للوصي من الدعوى. حدثنا عبدالله بن مسلمة عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم أنها قالت: كان عتبة بن أبي وقاص عهد إلى أخيه سعد بن أبي وقاص أن ابن وليدة زمعة مني فاقبضه إليك، فلما كان عام الفتح أخذه سعد فقال : ابن أخي قد كان عهد إلي فيه، فقام عبد بن زمعة فقال: أخي وابن أمة أبي، ولد على فراشه، |

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| فتساوقا إلى رسول الله صلى الله عليه وسلم فقال سعد: يا رسول الله! ابن أخي كان عهد إلي فيه، فقال عبد بن زمعة: هو أخي وابن وليدة أبي، فقال رسول الله صلى الله عليه وسلم : "هو لك يا عبد بن زمعة! الولد للفراش وللعاهر الحجر" ، ثم قال لسودة بنت زمعة: "احتجبي منه" لما رأى من شبهه بعتبة، فما رآها حتى لقي الله". | |
| بَابُ لا وصية لوارث. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ المَالُ لِلْوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | 5 |
| باب تأويل قول الله تعالى: {من بعد وصية يوصي بها أو دين} [النساء:11]، ويذكر أن النبي صلى الله عليه وسلم قضى بالدين قبل الوصية. وقوله عز وجل: {إن الله يأمركم أن تؤدوا الأمانات إلى أهلها} [النساء:58] فأداء الأمانة أحق من تطوع الوصية. وقال النبي صلى الله عليه وسلم :"لا صدقة إلا عن ظهر غنى". وقال ابن عباس: لا يوصي العبد إلا بإذن أهله. وقال النبي صلى الله عليه وسلم :"العبد راع في مال سيده". | 6 |
| حدثنا محمد بن يوسف: أخبرنا الأوزاعي عن الزهري ، عن سعيد بن المسيب ، وعروة بن الزبير: أن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سألته فأعطاني، ثم قال لي:" يا حكيم ، إن هذا المال خضر حلو ، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى". قال حكيم : فقلت: يا رسول الله، والذي بعثك بالحق! لا أرزأ أحدا بعدك شيئا حتى أفارق الدنيا ، فكان أبو بكر يدعو حكيما ليعطيه العطاء فيأبى أن يقبل منه شيئا، ثم إن عمر دعاه ليعطيه فيأبى أن يقبله، فقال: يا معشر المسلمين ، إني أعرض عليه حقه الذي قسم الله له من هذا الفيء فيأبى أن يأخذه ، فلم يرزأ حكيم أحدا من الناس بعد النبي صلى الله عليه وسلم حتى توفي رحمه الله. | 7 |
| حدثنا بشر بن محمد السختياني: أخبرنا عبد الله: أخبرنا يونس عن الزهري قال: أخبرني سالم ، عن ابن عمر، عن أبيه رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع ومسئول عن رعيته، والإمام راع ومسئول عن رعيته، والرجل راع في أهله ومسئول عن رعيته ، والمرأة في بيت زوجها راعية ومسؤلة عن رعيتها ، والخادم في مال سيده راع ومسؤل عن رعيته". قال: وأحسب أن قد قال: "والرجل راع في مال أبيه". | 8 |

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| 9 | باب: إذا وقف ، أو أوصى لأقاربه، ومن الأقارب؟، وقال ثابت: عن أنس، قال النبي صلى الله عليه وسلم لأبي طلحة:"اجعلها لفقراء أقاربك"، فجعلها لحسان وأبي بن كعب ،وقال الأنصاري: حدثني أبي عن ثمامة، عن أنس بمثل حديث ثابت، قال: "اجعلها لفقراء قرابتك"، قال أنس: فجعلها لحسان وأبي بن كعب وكانا أقرب إليه مني ، وكان قرابة حسان وأبي من أبي طلحة ، واسمه زيد بن سهل بن الأسود بن حرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار ، وحسان بن ثابت بن المنذر بن حرام ، فيجتمعان إلى حرام وهو الأب الثالث. وحرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار، وهو يجامع حسان وأبا طلحة وأبي إلى ستة آباء إلى عمرو بن مالك وهو أبي بن كعب بن قيس بن عبيد بن زيد بن معاوية بن عمرو بن مالك بن النجار، فعمرو بن مالك يجمع حسان وأبا طلحة وأبيا. وقال بعضهم : إذا أوصى لقرابته فهو إلى آبائه في الإسلام. |
| 10 | حدثنا عبد الله بن يوسف: أخبرنا مالك عن إسحاق بن عبد الله [بن أبي طلحة]: أنه سمع أنسا رضي الله عنه قال: قال النبي صلى الله عليه وسلم لأبي طلحة: "أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. وقال ابن عباس: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء:214] جعل النبي صلى الله عليه وسلم ينادي: "يا بني فهر، يا بني عدي"، لبطون قريش. وقال أبو هريرة: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء:214] قال النبي صلى الله عليه وسلم: "يا معشر قريش". |
| 11 | باب هل ينتفع الواقف بوقفه؟ وقد اشترط عمر رضي الله عنه: لا جناح على من وليه أن يأكل منها، وقد يلي الواقف وغيره، وكذلك كل من جعل بدنة أو شيئا لله فله أن ينتفع بها كما ينتفع غيره وإن لم يشترط. |
| 12 | حدثنا قتيبة [بن سعيد]: حدثنا أبو عوانة عن قتادة، عن أنس رضي الله عنه: "أن النبي صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال له: اركبها، فقال: يا رسول الله إنها بدنة، فقال في الثالثة أو في الرابعة: اركبها ويلك أو ويحك". |
| 13 | حدثنا إسماعيل: حدثنا مالك عن أبي الزناد، عن الأعرج ، عن أبي هريرة رضي الله عنه: "أن رسول الله صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال: اركبها، قال : يا رسول الله إنها بدنة، قال: اركبها ويلك، في الثانية أو في الثالثة ". |
| 14 | باب: إذا وقف شيئا قبل أن يدفعه إلى غيره فهو جائز، لأن عمر رضي الله عنه أوقف |

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| فقال: لا جناح على من وليه أن يأكل، ولم يخص إن وليه عمر أو غيره. وقال النبي صلى الله عليه وسلم لأبي طلحة: "أرى أن تجعلها في الأقربين ، فقال: أفعل، فقسمها في أقاربه وبني عمه". | |
| باب: إذا قال: داري صدقة لله ولم يبين للفقراء أو غيرهم فهو جائز، ويضعها للأقربين أو حيث أراد، قال النبي صلى الله عليه وسلم لأبي طلحة حين قال: أحب أموالي إلي بيرحاء وإنها صدقة لله، فأجاز النبي صلى الله عليه وسلم ذلك. وقال بعضهم: لا يجوز حتى يبين لمن. والأول أصح. | 15 |
| باب من تصدق إلى وكيله، ثم رد الوكيل إليه<br>وقال إسماعيل: أخبرني عبد العزيز بن عبد الله بن أبي سلمة عن إسحاق بن عبد الله بن أبي طلحة، لا أعلمه إلا عن أنس رضي الله عنه قال: لما نزلت: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] جاء أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، يقول الله تعالى في كتابه: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] وإن أحب أموالي إلي بيرحاء قال: وكانت حديقة كان رسول الله صلى الله عليه وسلم يدخلها ويستظل بها ويشرب من مائها فهي إلى الله [عز وجل] وإلى رسوله صلى الله عليه وسلم، أرجو بره وذخره، فضعها أي رسول الله حيث أراك الله ، فقال رسول الله صلى الله عليه وسلم : "بخ يا أبا طلحة، ذلك مال رابح قبلناه منك ورددناه عليك فاجعله في الأقربين". فتصدق به أبو طلحة على ذوي رحمه ، قال: وكان منهم أبي وحسان، قال: وباع حسان حصته منه من معاوية ، فقيل له: تبيع صدقة أبي طلحة؟ فقال: ألا أبيع صاعا من تمر بصاع من دراهم؟ قال: وكانت تلك الحديقة في موضع قصر بني حديلة الذي بناه معاوية. | 16 |
| باب قول الله عزوجل: {وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه} [النساء:8]<br>حدثنا محمد بن الفضل أبو النعمان: حدثنا أبو عوانة عن أبي بشر، عن سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: إن ناسا يزعمون أن هذه الآية نسخت، ولا والله ما نسخت ولكنها مما تهاون الناس، هما واليان: وال يرث وذاك الذي يرزق ، ووال لا يرث فذاك الذي يقول بالمعروف، يقول: لا أملك لك أن أعطيك. | 17 |
| باب قول الله تعالى: (وآتوا اليتامى أموالهم ولا تتبدلوا الخبيث بالطيب ولا تأكلوا أموالهم إلى أموالكم إنه كان حوبا كبيرا وإن خفتم أن لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء). [النساء: 2،3]. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عنِ الزُّهْرِيِّ قَالَ: كان عُرْوَةُ | 18 |

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| بْنُ الزُّبَيْرِ يحدث أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى فانكحوا ما طاب لكم من النساء} قَالَتْ: هي اليَتِيمَةُ فِي حَجْرِ وَلِيِّهَا ، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ يتزوجها بأدنى من سنة نسائها فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ ، قَالَتْ عَائِشَةُ: ثم اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ، فَأَنْزَلَ اللَّهُ عز وجل: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قل الله يفتيكم فيهن} [النساء:127] قالت: فبين الله في هذه أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ ومال رَغِبُوا فِي نِكَاحِهَا ، ولم يلحقوها بسنتها بإكمال الصداق، فإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَالتمسوا غَيْرَهَا مِنَ النِّسَاءِ ، قَالَ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا ، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ ويعطوها حقها. | |
| [باب]: وما للوصي أن يعمل في مال اليتيم وما يأكل منه بقدر عمالته . حدثنا هارون بن الأشعث: حدثنا أبو سعيد مولى بني هاشم: حدثنا صخر بن جويرية عن نافع ، عن ابن عمر رضي الله عنهما: أن عمر تصدق بمال له على عهد رسول الله صلى الله عليه وسلم وكان يقال له: ثمغ ، وكان نخلا، فقال عمر: يا رسول الله، إني استفدت مالا وهو عندي نفيس فأردت أن أتصدق به. فقال النبي صلى الله عليه وسلم: "تصدق بأصله، لا يباع ولا يوهب ولا يورث، ولكن ينفق ثمره". فتصدق به عمر فصدقته تلك في سبيل الله وفي الرقاب والمساكين والضيف وابن السبيل ولذي القربى، ولا جناح على من وليه أن يأكل منه بالمعروف، أو يوكل صديقه غير متمول به. | 19 |
| حدثنا عبيد بن إسماعيل: حدثنا أبو أسامة عن هشام ،عن أبيه، عن عائشة رضي الله عنها { ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف } [النساء:6] قالت : أنزلت في والي اليتيم أن يصيب من ماله إذا كان محتاجا بقدر ماله بالمعروف. | 20 |
| باب قوله تعالى: (إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم ناراً وسيصلون سعيرا). حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني عن أبي الغيث ، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اجتنبوا السبع الموبقات" قالوا: يا رسول الله ، وما هن؟ قال: "الشرك بالله ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات". | 21 |
| باب الوقف كيف يكتب؟ حدثنا مسدد: حدثنا يزيد بن زريع: حدثنا ابن عون عن نافع، عن ابن عمر رضي الله عنهما قال: أصاب عمر بخيبر أرضاً، فأتى النبي صلى الله عليه | 22 |

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| وسلم فقال: أصبت أرضاً لم أصب مالاً قط أنفس منه فكيف تأمرني به؟ قال: "إن شئت حبست أصلها وتصدقت بها". فتصدق عمر أنه لا يباع أصلها ولا يوهب ولا يورث، في الفقراء والقربى والرقاب وفي سبيل الله والضيف وابن السبيل، لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديقاً، غير متمول فيه. | |
| باب وقف الأرض للمسجد. حدثنا إسحاق: أخبرنا عبد الصمد قال: سمعت أبي: حدثنا أبو التياح قال: حدثني أنس بن مالك رضي الله عنه: لما قدم رسول الله صلى الله عليه وسلم المدينة أمر بالمسجد وقال: "يا بني النجار ثامنوني بحائطكم هذا"، فقالوا: لا والله لا نطلب ثمنه إلا إلى الله. | 23 |
| باب وقف الدواب والكراع والعروض والصامت. وقال الزهري فيمن جعل ألف دينار في سبيل الله ، ودفعها إلى غلام له تاجر يتجر بها ، وجعل ربحه صدقة للمساكين و الأقربين ، هل للرجل أن يأكل من ربح تلك الألف شيئاً؟ وان لم يكن جعل ربحها صدقة في المساكين ، قال: ليس له أن يأكل منها. | 24 |
| حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يحيى: حدثنا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رضي الله عنهما: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَلَ عَلَيْهَا رَجُلاً، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْتَاعَهَا، فَقَالَ: "لاَ تَبْتَعْهَا وَلاَ تَرْجِعَنَّ فِي صَدَقَتِكَ". | 25 |
| باب نفقة القيم للوقف. حَدَّثَنَا عبدالله بن يوسف: أخبرنا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تَقْتَسِمُ وَرَثَتِي دِينَارًا ولا درهماً، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُنَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | 26 |
| باب: إذا وقف أرضا أو بئرا، واشترط لنفسه مثل دلاء المسلمين، ووقف أنس دارا ، فكان إذا قدم نزلها. وتصدق الزبير بدوره، وقال للمردودة من بناته أن تسكن غير مضرة ولا مضر بها، فإن استغنت بزوج فليس لها حق. وجعل ابن عمر نصيبه من دار عمر سكنى لذوي الحاجات من آل عبد الله. | 27 |
| وقال عبدان: أخبرني أبي عن شعبة ، عن أبي إسحاق ، عن أبي عبد الرحمن: أن عثمان رضي الله عنه حين حوصر أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلا أصحاب النبي صلى الله عليه وسلم، ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال: "من حفر رومة فله الجنة" فحفرتها؟ ألستم تعلمون أنه قال: "من جهز جيش العسرة فله الجنة" | 28 |

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| | فجهزته؟ قال: فصدقوه بما قال. وقال عمر في وقفه: لا جناح على من وليه أن يأكل، وقد يليه الواقف وغيره فهو واسع لكل. |
| 29 | باب قول الله تعالى: (يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض فأصابتكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لا نشتري به ثمنا ولو كان ذا قربى ولا نكتم شهادة الله إنا إذا لمن الآثمين فإن عثر على أنهما استحقا إثما فآخران يقومان مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظالمين ذلك أدنى أن يأتوا بالشهادة على وجهها أو يخافوا أن ترد أيمان بعد أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفاسقين). [المائدة: 106، 108] و قال لي علي بن عبد الله: حدثنا يحيى بن آدم: حدثنا ابن أبي زائدة، عن محمد بن أبي القاسم، عن عبد الملك بن سعيد بن جبير عن أبيه، عن ابن عباس رضي الله عنهما، قال: خرج رجل من بني سهم مع تميم الداري وعدي بن بداء، فمات السهمي بأرض ليس بها مسلم، فلما قدما بتركته فقدوا جاما من فضة مخوصا من ذهب، فأحلفهما رسول الله صلى الله عليه وسلم، ثم وجد الجام بمكة، فقالوا: ابتعناه من تميم وعدي، فقام رجلان من أولياء السهمي فحلفا لشهادتنا أحق من شهادتهما، وأن الجام لصاحبهم. قال: وفيهم نزلت هذه الآية: {يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت}. |
| 30 | باب قضاء الوصي ديون الميت بغير محضر من الورثة. حدثنا محمد بن سابق أو الفضل بن يعقوب عنه : حدثنا شيبان أبو معاوية، عن فراس قال: قال الشعبي: حدثني جابر بن عبد الله الأنصاري رضي الله عنهما: أن أباه استشهد يوم أحد وترك ست بنات وترك عليه ديناً، فلما حضره جذاذ النخل أتيت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، قد علمت أن والدي استشهد يوم أحد وترك عليه ديناً كثيراً، وإني أحب أن يراك الغرماء. قال: "اذهب فبيدر كل تمر على [ناحيته]"، ففعلت ثم دعوته، فلما نظروا إليه أغروا بي تلك الساعة، فلما رأى ما يصنعون طاف حول أعظمها بيدراً ثلاث مرات ثم جلس عليه ثم قال: "ادع أصحابك" فما زال يكيل لهم حتى أدى الله أمانة والدي، وأنا والله! راض أن يؤدي الله أمانة والدي، ولا أرجع إلى أخواتي تمرة، فسلم والله البيادر كلها حتى أني أنظر إلى البيدر الذي عليه رسول الله صلى الله عليه وسلم كأنه لم ينقص تمرة واحدة. قال أبو عبد الله: أغروا بي: يعني هيجوا بي. {فأغرينا بينهم العداوة والبغضاء}. |
| The Book of Marriage | |
| 31 | حَدَّثَنَا عَلِيٌّ ، سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى : { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى فَانْكِحُوا مَا |

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| | طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي، اليَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا ، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. |
| 32 | باب قول الرجل لأخيه: انظر أي زوجتي شئت حتى أنزل لك عنها. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَعِنْدَ الأَنْصَارِيِّ امْرَأَتَانِ ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ ، فَقَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلُّونِي عَلَى السُّوقِ ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ ، فَقَالَ : "مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ؟" فَقَالَ : تَزَوَّجْتُ أَنْصَارِيَّةً، قَالَ : "فَمَا سُقْتَ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". |
| 33 | باب تزويج المعسر. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، جِئْتُ أَهَبُ لَكَ نَفْسِي ، قَالَ : فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ: "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ. وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ القُرْآنِ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، عَدَّدَهَا ، فَقَالَ : "تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". |
| 34 | باب الأكفاء في الدين. حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني عروة بن الزبير، عن عائشة رضي الله عنها: أن أبا حذيفة بن عتبة بن ربيعة بن عبد شمس وكان ممن شهد بدرا مع النبي صلى الله عليه وسلم تبنى سالماً وأنكحه بنت أخيه هنداً بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار، كما تبنى النبي صلى الله |

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| عليه وسلم زيدًا ، وكان من تبنى رجلا في الجاهلية دعاه الناس إليه وورث من ميراثه، حتى أنزل الله {ادعوهم لآبائهم} إلى قوله: {ومواليكم} فردوا إلى آبائهم، فمن لم يعلم له أب كان مولى وأخاً في الدين. فجاءت سهلة بنت سهيل بن عمرو القرشي ثم العامري وهي امرأة أبي حذيفة بن عتبة النبي صلى الله عليه وسلم فقالت: يا رسول الله، إنا كنا نرى سالماً ولداً، وقد أنزل الله فيه ما قد علمت. فذكر الحديث. | |
| حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أبي هريرة رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | 35 |
| باب الأكفاء في المال وتزويج المقل المثرية. حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي ، هَذِهِ اليَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْقِصَ صَدَاقَهَا ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ . قَالَتْ : وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تعالى { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ } إِلَى { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] فَأَنْزَلَ اللَّهُ لَهُمْ ، أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى من الصَّدَاقِ. | 36 |
| باب لا يتزوج أكثر من أربع. لقوله تعالى: (مثنى وثلاث ورباع) [النساء: 2] . وقال علي بن الحسين عليهما السلام: يعني مثنى أو ثلاث أو رباع. وقوله جل ذكره: (أولي أجنحة مثنى وثلاث ورباع) [فاطر: 1] يعني مثنى أو ثلاث أو رباع. حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى } [النساء:3] قَالَتْ : هي اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَزَوَّجُهَا عَلَى مَالِهَا وَيُسِيءُ صُحْبَتَهَا وَلاَ يَعْدِلُ فِي مَالِهَا. فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلاَثَ وَرُبَاعَ. | 37 |
| باب (وأمهاتكم اللاتي أرضعنكم) [النساء: 23] ويحرم من الرضاعة ما يحرم من النسب. حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ ، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أُرَاهُ فُلاَنًا" لِعَمِّ حَفْصَةَ مِنَ | 38 |

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| الرَّضَاعَةِ قَالَتْ عَائِشَةُ : لَوْ كَانَ فُلاَنٌ حَيًّا لِعَمِّهَا مِنَ الرَّضَاعَةِ دَخَلَ عَلَيَّ ؟ فَقَالَ : "نَعَمْ ، الرَّضَاعَةُ، تُحَرِّمُ مَا تُحَرِّمُ الوِلاَدَةُ". | |
| حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ جَابِرِ ابْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلاَ تَتَزَوَّجُ ابْنَةَ حَمْزَةَ ؟ قَالَ : "إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ". وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ. | 39 |
| حَدَّثَنَا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا : أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟ فَقَالَ : " أَوَتُحِبِّينَ ذَلِكِ؟" ، فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي" ، قُلْتُ : فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ ، "بِنْتَ أُمِّ سَلَمَةَ؟" قُلْتُ : نَعَمْ ، فَقَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". قَالَ عُرْوَةُ: وثُوَيْبَةُ مَوْلاَةٌ لِأَبِي لَهَبٍ ، و كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ : قَالَ لَهُ : مَاذَا لَقِيتَ ؟ قَالَ: أَبُو لَهَبٍ : لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ. | 40 |
| باب لبن الفحل. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ : أَنَّ أَفْلَحَ أَخَا أَبِي القُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ نَزَلَ الحِجَابُ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ. | 41 |
| باب شهادة المرضعة. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ : حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ ، عَنْ عُقْبَةَ بْنِ الحَارِثِ قَالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ قَالَ : تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ، فَقَالَتْ : أَرْضَعْتُكُمَا ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : تَزَوَّجْتُ فُلاَنَةَ بِنْتَ فُلاَنٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي : إِنِّي قَدْ أَرْضَعْتُكُمَا ، وَهِيَ كَاذِبَةٌ. فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ ، قُلْتُ : إِنَّهَا كَاذِبَةٌ ، قَالَ : "كَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟ دَعْهَا عَنْكَ". وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى ، يَحْكِي أَيُّوبَ. | 42 |
| بَابُ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ وَقَوْلِهِ تَعَالَى : {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ} إلى {عَلِيمًا حَكِيمًا} وَقَالَ أَنَسٌ : {وَالمُحْصَنَاتُ مِنَ النِّسَاءِ} ذَوَاتُ الأَزْوَاجِ الحَرَائِرُ حَرَامٌ إِ{لَّا مَا | 43 |

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| مَلَكَتْ أَيْمَانُكُمْ} لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ. وَقَالَ : {وَلاَ تَنْكِحُوا المُشْرِكَاتِ حَتَّى يُؤْمِنَّ} [البقرة:221]. وَقَالَ ابْنُ عَبَّاسٍ : مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ. وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي حبيب عَنْ سَعِيدٍ ، عَنْ ابْنِ عَبَّاسٍ : حَرُمَ مِنَ النَّسَبِ سَبْعٌ ، وَمِنَ الصِّهْرِ سَبْعٌ، ثُمَّ قَرَأَ : { حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ } الآيَةَ وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ : لاَ بَأْسَ بِهِ ، وَكَرِهَهُ الحَسَنُ مَرَّةً ، ثُمَّ قَالَ : لاَ بَأْسَ بِهِ. وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ ابْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ ، وَلَيْسَ فِيهِ تَحْرِيمٌ ، لِقَوْلِهِ تَعَالَى : { وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ } [النساء:24] وَقَالَ عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الكِنْدِيِّ ، عَنِ الشَّعْبِيِّ وأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبِيِّ : إِنْ أَدْخَلَهُ فِيهِ فَلاَ يَتَزَوَّجَنَّ أُمَّهُ. وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ ، عَنْ ابْنِ عَبَّاسٍ : إِذَا زَنَى بِهَا لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبِي نَصْرٍ أَنَّ ابْنَ عَبَّاسٍ حَرَّمَهُ ، وَأَبُونَصْرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنْ ابْنِ عَبَّاسٍ وَيُرْوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالحَسَنِ وَبَعْضِ أَهْلِ العِرَاقِ قال: يحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ : لاَ تَحْرُمُ عليه حَتَّى يُلْزِقَ بِالأَرْضِ ، يَعْنِي يُجَامِعَ. وَجَوَّزَهُ ابْنُ المُسَيِّبِ وَعُرْوَةُ وَالزُّهْرِيُّ، وَقَالَ الزُّهْرِيُّ : قَالَ عَلِيٌّ : لاَ يحْرُمُ. وَهَذَا مُرْسَلٌ. | |
| بَابُ: {وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ} [النساء:23]، وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ وَالمَسِيسُ وَاللِّمَاسُ هُوَ الجِمَاعُ، وَمَنْ قَالَ : بَنَاتُ وَلَدِهَا هن مِنْ بَنَاتِهَا فِي التَّحْرِيمِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ حَبِيبَةَ : "لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبَ ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ ؟ قَالَ : "فَأَفْعَلُ مَاذَا ؟"، قُلْتُ : تَنْكِحُ ، قَالَ : "أَتُحِبِّينَ؟"، قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي ، قَالَ : "إِنَّهَا لاَ تَحِلُّ لِي" ، قُلْتُ : بَلَغَنِي أَنَّكَ تَخْطُبُ ، قَالَ : "ابْنَةَ أُمِّ سَلَمَةَ؟" ، قُلْتُ : نَعَمْ ، قَالَ : "لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ. | 44 |
| باب (وأن تجمعوا بين الأختين إلا ما قد سلف) [النساء: 23]. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ : قُلْتُ يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ؟"، قُلْتُ : نَعَمْ ، لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي" ، قُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ | 45 |

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| تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ : "بِنْتَ أُمِّ سَلَمَةَ؟" ، فَقُلْتُ : نَعَمْ ، قَالَ : "فَوَاللَّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". | |
| باب لا تنكح المرأة على عمتها. حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ. | 46 |
| حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يُجْمَعُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَلاَ بَيْنَ المَرْأَةِ وَخَالَتِهَا". | 47 |
| حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا ، وَالمَرْأَةُ وَخَالَتُهَا. فَنُرَى خَالَةَ أَبِيهَا بِتِلْكَ المَنْزِلَةِ. | 48 |
| لِأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ قَالَتْ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. | 49 |
| باب الشغار. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ ، لَيْسَ بَيْنَهُمَا صَدَاقٌ. | 50 |
| باب نهي رسول الله صلى الله عليه وسلم عن نكاح المتعة آخراً. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ : أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ وَأَخُوهُ عَبْدُ اللَّهِ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ. | 51 |
| حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ يسأل عَنْ مُتْعَةِ النِّسَاءِ فَرَخَّصَ ، فَقَالَ لَهُ مَوْلًى لَهُ : إِنَّمَا ذَلِكَ فِي الحَالِ الشَّدِيدِ ، وَفِي النِّسَاءِ قِلَّةٌ ؟ أَوْ نَحْوَهُ ، فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | 52 |
| حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو ، عَنِ الحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قَالاَ : كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّهُ قَدْ أُذِنَ لَكُمْ | 53 |

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| أنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا. | |
| وَقَالَ ابْنُ أَبِي ذِئْبٍ : حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَيُّمَا رَجُلٍ وَامْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَا بَيْنَهُمَا ثَلاَثُ لَيَالٍ ، فَإِنْ أَحَبَّا أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَكَا"، فَمَا أَدْرِي أَشَيْءٌ كَانَ لَنَا خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ : وقد بَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَنْسُوخٌ. | 54 |
| حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، فَقَالَ : "مَا عِنْدَكَ ؟" قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لا ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ قَالَ سَهْلٌ : وَمَا لَهُ رِدَاءٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَمَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ ، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ أَوْ دُعِيَ لَهُ ، فَقَالَ لَهُ : "مَاذَا مَعَكَ مِنَ القُرْآنِ ؟" فَقَالَ له: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | 55 |
| حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكِ بْنِ مَالِكٍ : أَنَّ زينب بنت أبي سلمة أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَعَلَى أُمِّ سَلَمَةَ ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي ، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ". | 56 |
| بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ : { وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ } الآيَةَ إِلَى قَوْلِهِ: { غَفُورٌ حَلِيمٌ } [البقرة:235] أَكْنَنْتُمْ: أَضْمَرْتُمْ في أنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ. وَقَالَ لِي طَلْقٌ : حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ { فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ } يَقُولُ : إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ القَاسِمُ : يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ ، وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيْكِ خَيْرًا أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ : يُعَرِّضُ وَلاَ يَبُوحُ ، يَقُولُ : إِنَّ لِي حَاجَةً وَأَبْشِرِي وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ ، وَتَقُولُ هِيَ : قَدْ أَسْمَعُ مَا تَقُولُ. وَلاَ تَعِدُ شَيْئًا ، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا ، وَإِنْ وَاعَدَتْ رَجُلًا فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنْ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّةُ. | 57 |
| حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ إلى رَسُولَ | 58 |

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| | اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، جِئْتُ لِأَهَبَ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : أَيْ رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ : "وهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، قَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا ، قَالَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ، ثُمَّ قَامَ فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ القُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا ، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا ، عادها، قَالَ : "أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". |
| 59 | بَابُ مَنْ قَالَ : لاَ نِكَاحَ إِلَّا بِوَلِيٍّ، لِقَوْلِ اللَّهِ تَعَالَى : {وإذا طلقتم النساء فبلغن أجلهن فَلاَ تَعْضُلُوهُنَّ} [البقرة:232] فَدَخَلَ فِيهِ الثَّيِّبُ وَكَذَلِكَ البِكْر. وَقَالَ : {وَلاَ تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا} [البقرة:221] وَقَالَ : {وَأَنْكِحُوا الأَيَامَى مِنْكُمْ} [النور: 32].<br>حدثنا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ : أَنَّ النِّكَاحَ فِي الجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ : فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا.<br>وَنِكَاحٌ الآخَرُ : كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا : أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ ، وَيَعْتَزِلُهَا زَوْجُهَا وَلاَ يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الوَلَدِ ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الِاسْتِبْضَاعِ . وَنِكَاحٌ آخَرُ : يَجْتَمِعُ الرَّهْطُ مَا دُونَ العَشَرَةِ فَيَدْخُلُونَ عَلَى المَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا ، تَقُولُ لَهُمْ : قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلاَنُ ، تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا ، لاَ يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكَاحُ الرَّابِعِ : يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلُونَ عَلَى المَرْأَةِ لاَ تَمْنِعُ مِنْ جَاءَهَا ، وَهُنَّ البَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ القَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَتِهِ به وَدُعِيَ ابْنَهُ ، لاَ يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالحَقِّ هَدَمَ نِكَاحَ الجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ اليَوْمَ. |

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| 60 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَمَا يُتْلَى عَلَيْكُمْ فِي الكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] قَالَتْ : هَذَا فِي اليَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتَهُ فِي مَالِهِ وَهُوَ أَوْلَى بِهَا ، فَيَرْغَبُ عَنْهَا أَنْ يَنْكِحَهَا فَيَعْضُلَهَا لِمَالِهَا وَلاَ يُنْكِحَهَا غَيْرَهُ ، كَرَاهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا. |
| 61 | حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي [عَمْرٍو] قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي إِبْرَاهِيمُ عَنْ يُونُسَ ، عَنِ الحَسَنِ قال: { فَلاَ تَعْضُلُوهُنَّ } قَالَ : حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ أَنَّهَا نَزَلَتْ فِيهِ ، قَالَ : زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا ، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا ، فَقُلْتُ لَهُ : زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ فَطَلَّقْتَهَا ، ثُمَّ جِئْتَ تَخْطُبُهَا؟ لاَ ، وَاللَّهِ لاَ تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلًا لاَ بَأْسَ بِهِ وَكَانَتِ المَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ ، فَأَنْزَلَ اللَّهُ هَذِهِ الآيَةَ { فَلاَ تَعْضُلُوهُنَّ } فَقُلْتُ : الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ ، قَالَ : فَزَوَّجَهَا إِيَّاهُ. |
| 62 | باب إذا كان الولي هو الخاطب. وخطب المغيرة بن شعبة امرأة هو أولى الناس بها ، فأمر رجلا فزوجه. وقال عبد الرحمن بن عوف لأم حكيم بنت قارظ: أتجعلين أمرك إلي ؟ قالت: نعم ، فقال: قد زوجتك. وقال عطاء: ليشهد أني قد نكحتك، أو ليأمر رجلا من عشيرتها. وقال سهل: قالت امرأة للنبي صلى الله عليه وسلم: أهب لك نفسي، فقال رجل: يا رسول الله ، إن لم تكن لك بها حاجة فزوجنيها.<br>حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ : { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ } إِلَى آخِرِ الآيَةِ [النساء:127] قَالَتْ : هِيَ اليَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ فَيَحْبِسُهَا ، فَنَهَاهُمُ اللَّهُ عَنْ ذَلِكَ. |
| 63 | حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ ، فَخَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ ، قَالَ : "أَعِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : مَا عِنْدِي مِنْ شَيْءٍ ، قَالَ : "وَلاَ خَاتَمٌ مِنْ حَدِيدٍ ؟"، قَالَ : وَلاَ خَاتَمٌ [مِنْ حَدِيدٍ] ، وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ وَآخُذُ النِّصْفَ ، قَالَ : "لاَ ، هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". |
| 64 | بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصِّغَارَ لِقَوْلِ اللَّهِ تَعَالَى :{ وَاللَّائِي لَمْ يَحِضْنَ} [الطلاق:4] فَجَعَلَ عِدَّتَهَا ثَلاَثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ.<br>حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : |

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| أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتٍّ سِنِينَ ، وَأَدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | |
| بَابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمَامِ وَقَالَ عُمَرُ : خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتٍّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقَالَ هِشَامٌ : وَأُنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. | 65 |
| باب السلطان ولي. يقول النبي صلى الله عليه وسلم: "زوجناكها بما معك من القرآن". حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : إِنِّي وَهَبْتُ مِنْ نَفْسِي ، فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ : زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ ، فقال عليه الصلاة والسلام: "هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا ؟" قَالَ : مَا عِنْدِي إِلَّا إِزَارِي ، فَقَالَ : "إِنْ أَعْطَيْتَهَا إِيَّاهُ جَلَسْتَ لاَ إِزَارَ لَكَ ، فَالْتَمِسْ شَيْئًا"، فَقَالَ : مَا أَجِدُ شَيْئًا ، فَقَالَ : "التَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَلَمْ يَجِدْ ، فَقَالَ : "أَمَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟" قَالَ : نَعَمْ ، سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ سَمَّاهَا ، فَقَالَ : "زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | 66 |
| باب لا ينكح الأب وغيره البكر والثيب إلا برضاها. حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ"، قَالُوا : يَا رَسُولَ اللَّهِ ، وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | 67 |
| حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حدثنا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ أَبِي عَمْرٍو مَوْلَى عَائِشَةَ ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ إِنَّ البِكْرَ تَسْتَحِي ، قَالَ : "رِضَاهَا صَمْتُهَا". | 68 |
| باب إذا زوج ابنته وهي كارهة، فنكاحه مردود. حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهْيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهُ. | 69 |
| حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ القَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلًا يُدْعَى خِذَامًا أَنْكَحَ ابْنَةً لَهُ. نَحْوَهُ. | 70 |

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| 71 | باب تزويج اليتيمة. لقوله: (وإن خفتم أن لا تقسطوا في اليتامى فانكحوا) [النساء: 3]، وإذا قال للولي: زوجني فلانة، فمكثت ساعة، أو قال: ما معك؟ فقال: معي كذا وكذا، أو لبثا، ثم قال: زوجتكها، فهو جائز. فيه سهل، عن النبي صلى الله عليه وسلم. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عنِ الزُّهْرِيِّ. و َقَالَ الليث: حدثني عقيل عن ابن شهاب: أخبرني عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قال لها: يا أمتاه { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى} إلى {ما ملكت أيمانكم}؟ قَالَتْ عائشة: يا ابن أختي، هذه اليَتِيمَةُ تكون فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ ينتقص من صداقها ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. قَالَتْ عَائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذلك، فَأَنْزَلَ اللَّهُ: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إلى {وترغبون أن تنكحوهن}، فأنزل الله لهم في هذه الآية أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ مال وجمال رَغِبُوا فِي نِكَاحِهَا ونسبها والصداق ، وإِذَا كَانَتْ مَرْغُوباً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَأخذوا غَيْرَهَا مِنَ النِّسَاءِ. قَالَت: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا ويعطوها حقها الأَوْفَى مِنَ الصَّدَاقِ. |
| 72 | بَابُ: إِذَا قَالَ الخَاطِبُ: زَوِّجْنِي فُلاَنَةَ ، فَقَالَ : قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا، جَازَ النِّكَاحُ وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ : أَرَضِيتَ، أَوْ قَبِلْتَ؟ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ : "مَا لِي اليَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ" ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، قَالَ : "مَا عِنْدَكَ ؟"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "فَمَا عِنْدَكَ مِنَ القُرْآنِ ؟"، قَالَ : كَذَا وَكَذَا ، قَالَ : "فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". |
| 73 | باب لا يخطب على خطبة أخيه حتى ينكح أو يدع. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ نَافِعًا يُحَدِّثُ :َنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ. |
| 74 | ."ولاَ يَخْطُبُ الرَّجُلُ عَلَى خِطبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ" |
| 75 | بَابُ تَفْسِيرِ تَرْكِ الخِطبَةِ. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ قَالَ عُمَرُ : لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ : إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ، |

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| فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ : إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. | |
| بَابُ قَوْلِ اللَّهِ تَعَالَى : {وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً} [النساء:4]، وَكَثْرَةِ المَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ. وَقَوْلِهِ تَعَالَى : {وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا} [النساء: 20] وَقَوْلِهِ جَلَّ ذِكْرُهُ : {أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً} [البقرة:236] وَقَالَ سَهْلٌ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَلَوْ خَاتَمًا مِنْ حَدِيدٍ". حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ ، فَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَاشَةَ العُرْسِ فَسَأَلَهُ فَقَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ.<br>وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | 76 |
| بَابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيْرِ صَدَاقٍ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ : إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتْ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتِ الثَّالِثَةَ فَقَالَتْ : إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَقَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، أَنْكِحْنِيهَا ، قَالَ : "هَلْ عِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : لاَ ، قَالَ : "اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَذَهَبَ وَطَلَبَ ، ثُمَّ جَاءَ فَقَالَ : مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، قَالَ : "هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، قَالَ : "اذْهَبْ فَقَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | 77 |
| باب المهر بالعروض وخاتم من حديد. حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ : "تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ". | 78 |
| بَابُ الشُّرُوطِ فِي النِّكَاحِ ، وَقَالَ عُمَرُ : مَقَاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ المِسْوَرُ بْنُ مَخْرَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ ، قَالَ : "حَدَّثَنِي فَصَدَقَنِي ، وَوَعَدَنِي فَوَفَى لِي". حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الخَيْرِ ، عَنْ عُقْبَةَ ،َنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ". | 79 |

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| 80 | بَابُ الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ، وَقَالَ ابْنُ مَسْعُودٍ : لاَ تَشْتَرِطِ المَرْأَةُ طَلاَقَ أُخْتِهَا. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عنْ زَكَرِيَّا هُوَ ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا ، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا". |
| 81 | بَابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ، رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ وَبِهِ أَثَرُ صُفْرَةٍ ، فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ ، قَالَ : "كَمْ سُقْتَ إِلَيْهَا ؟" قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". |
| 82 | باب كيف يدعى للمتزوج. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ ، قَالَ : "مَا هَذَا؟" قَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". |
| 83 | بَابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ وَهِيَ بِنْتُ سِتٍّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. |
| 84 | باب الوليمة ولو بشاة. حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِي حُمَيْدٌ: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ : "كَمْ أَصْدَقْتَهَا ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قال: سَمِعْتُ أَنَسًا قَالَ : لَمَّا قَدِمُوا المَدِينَةَ نَزَلَ المُهَاجِرُونَ عَلَى الأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ : أُقَاسِمُكَ مَالِي وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ ، قَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى ، فَأَصَابَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". |
| 85 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ عَنْ شُعَيْبٍ ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا ، وَأَوْلَمَ عَلَيْهَا بِحَيْسٍ. |
| 86 | باب (قوا أنفسكم وأهليكم ناراً). [التحريم: 6] حدثنا أبو النعمان: حدثنا حماد بن زيد عن أيوب ، عن نافع ،عن عبد الله قال: قال النبي صلى الله عليه وسلم: "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ |

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| مَسْؤل: فالإِمَامُ رَاعٍ وهوَمَسْؤلٌ، وَالرَّجُلُ رَاعٍ على أَهْلِهِ وَهُوَ مَسْؤلٌ ، وَالْمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وَهي مَسْؤلَةٌ ، وَالعبد رَاعٍ على مَالِ سَيِّدِهِ وهو مَسْؤلٌ ، ألا فَكُلُّكُمْ رَاعٍ و كلكم مَسْؤلٌ". | |
| باب المرأة راعية في بيت زوجها. حدثنا عبدان: أخبرنا عبدالله: أخبرنا موسى بن عقبة عن نافع، عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤل عَنْ رَعِيَّتِهِ، والأمير رَاعٍ وَالرَّجُلُ رَاعٍ على أهل بيته، وَالْمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وولده، فَكُلُّكُمْ رَاعٍ وَكلكم مَسْؤلٌ عَنْ رَعِيَّتِهِ". | 87 |
| باب (وإن امرأة خافت من بعلها نشوزاً أو اعراضاً) [النساء: 128] حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } قَالَتْ : هِيَ المَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لاَ يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلاَقَهَا وَيَتَزَوَّجُ غَيْرَهَا ، تَقُولُ لَهُ : أَمْسِكْنِي وَلاَ تُطَلِّقْنِي ، ثُمَّ تَزَوَّجْ غَيْرِي ، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقِسْمَةِ لِي ، فَذَلِكَ قَوْلُهُ تَعَالَى : ( فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَصَّالَحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ).[النساء: 128] | 88 |
| بَابُ مَا يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى المَرْأَةِ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي البَيْتِ مُخَنَّثٌ ، فَقَالَ المُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ : إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غَدًا أَدُلُّكَ عَلَى ابنة غَيْلاَنَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ يَدْخُلَنَّ هَذَا عَلَيْكُم". | 89 |
| بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ : "إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ"، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا أَرْضَعَتْنِي المَرْأَةُ ، وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَتْ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ"، قَالَتْ عَائِشَةُ : وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الحِجَابُ ، قَالَتْ عَائِشَةُ : يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الوِلاَدَةِ. | 90 |
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| [بَابُ] وقَوْلِ اللَّهِ تَعَالَى : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ} [الطلاق:1]، {أَحْصَيْنَاهُ} [يس:12]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ | 91 |

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| عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ". | |
| بَابُ: إِذَا طَلَّقَتِ الحَائِضُ تَعْتَدُّ بِذَلِكَ الطَّلاَقِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَمِعْتُ ابْنَ عُمَرَ قَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لِيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ ؟ قَالَ : فَمَهْ ؟.<br>وَعَنْ قَتَادَةَ ، عَنْ يونس بن جبير ، عَنْ ابْنِ عُمَرَ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ؟ قَالَ : "أَرَأَيْتَه إِنْ عَجَزَ وَاسْتَحْمَقَ؟". | 92 |
| حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عُمَرَ قَالَ: حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ. | 93 |
| حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ ، عَنْ أَبِي غَلَّابٍ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ؟ فَقَالَ : أَتَعْرِفُ ابْنَ عُمَر؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا ، قُلْتُ : فَهَلْ عَدَّ ذَلِكَ طَلاَقًا ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | 94 |
| بَابُ مَنْ جوز الطلاَقَ الثَّلاَثِ. لِقَوْلِ اللَّهِ تَعَالَى : {الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ} [البقرة:229]، وَقَالَ ابْنُ الزُّبَيْرِ فِي مَرِيضٍ طَلَّقَ : لاَ أَرَى أَنْ تَرِثَ مَبْتُوتَهُ. وَقَالَ الشَّعْبِيُّ : تَرِثُهُ. وَقَالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ ؟ قَالَ : نَعَمْ ، قَالَ : أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الآخَرُ ؟ فَرَجَعَ عَنْ ذَلِكَ. | 95 |
| حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ عن عُقَيْلٌ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ : أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلاَقِي ، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ القُرَظِيَّ ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | 96 |
| حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي القَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ: | 97 |

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| أَنَّ رَجُلًا طَلَّقَ امْرَأَتَهُ ثَلاَثًا ، فَتَزَوَّجَتْ فَطَلَّقَ ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتَحِلُّ لِلْأَوَّلِ ؟ قَالَ : "لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ". | |
| بَابُ: إِذَا قَالَ : فَارَقْتُكِ ، أَوْ سَرَّحْتُكِ ، أَوِ الخَلِيَّةُ ، أَوِ البَرِيَّةُ ، أَوْ مَا عُنِيَ بِهِ الطَّلاَقُ فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : { وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا } [الأحزاب:49] وَقَالَ : { وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا } [الأحزاب:28] وَقَالَ تعالى : { فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ } [البقرة:229] وَقَالَ : { أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ }[الطلاق:2]. وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. | 98 |
| بَابُ مَنْ قَالَ لِامْرَأَتِهِ : أَنْتِ عَلَيَّ حَرَامٌ ، وَقَالَ الحَسَنُ : نِيَّتُهُ ، وَقَالَ أَهْلُ العِلْمِ : إِذَا طَلَّقَ ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْهِ ، فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالفِرَاقِ ، وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ لِأَنَّهُ لاَ يُقَالُ لِلطَعَامِ الحِلِّ: حَرَامٌ ، وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ . وَقَالَ فِي الطَّلاَقِ ثَلاَثًا : لاَ تَحِلُّ لَهُ من بعد حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَقَالَ اللَّيْثُ عن نَافِعٌ قَالَ : كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاَثًا قَالَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، فَإِنْ طَلَّقْتَهَا ثَلاَثًا حَرُمَتْ عليك حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. | 99 |
| حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا وَكَانَتْ مَعَهُ مِثْلُ الهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ زَوْجِي طَلَّقَنِي ، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلَّا هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ ، أَفَأَحِلُّ لِزَوْجِي الأَوَّلِ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | 100 |
| بَابُ: لاَ طَلاَقَ قَبْلَ النِّكَاحِ، وَقَوْلُ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ المُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا } [الأحزاب:49]، وَقَالَ ابْنُ عَبَّاسٍ : جَعَلَ اللَّهُ الطَّلاَقَ بَعْدَ النِّكَاحِ، وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ المُسَيِّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِيِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرِ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِيِّ : أَنَّهَا لاَ تَطْلُقُ. | 101 |

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| 102 | بَابُ الطَّلاَقِ فِي الإِغْلاَقِ وَالكُرْهِ ، وَالسَّكْرَانِ وَالمَجْنُونِ وَأَمْرِهِمَا ، وَالغَلَطِ ، وَالنِّسْيَانِ فِي الطَّلاَقِ ، وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى" وَتَلاَ الشَّعْبِيُّ {لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} [البقرة:286] وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ المُوَسْوِسِ.<br>وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي أَقَرَّ عَلَى نَفْسِهِ : "أَبِكَ جُنُونٌ؟" وَقَالَ عَلِيٌّ : بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُومُ حَمْزَةَ ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةٌ عَيْنَاهُ ، ثُمَّ قَالَ حَمْزَةُ : وهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ ثَمِلَ ، فَخَرَجَ وَخَرَجْنَا مَعَهُ.<br>وَقَالَ عُثْمَانُ : لَيْسَ لِمَجْنُونٍ وَلاَ لِسَكْرَانَ طَلاَقٌ. وَقَالَ ابْنُ عَبَّاسٍ : طَلاَقُ السَّكْرَانِ وَالمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ : لاَ يَجُوزُ طَلاَقُ المُوَسْوِسِ. وَقَالَ عَطَاءٌ : إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ : طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ : إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الزُّهْرِيُّ فِيمَنْ قَالَ : إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِي طَالِقٌ ثَلاَثًا : يُسْأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فَإِنْ سَمَّى أَجَلًا أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ : إِنْ قَالَ : لاَ حَاجَةَ لِي فِيكِ ، نِيَّتُهُ ، وَطَلاَقُ كُلِّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ : إِذَا قَالَ : إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ ثَلاَثًا ، يَعْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً ، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ. وَقَالَ الحَسَنُ : إِذَا قَالَ : الحَقِي بِأَهْلِكِ ، نِيَّتُهُ. وَقَالَ ابْنُ عَبَّاسٍ : الطَّلاَقُ عَنْ وَطَرٍ ، وَالعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الزُّهْرِيُّ : إِنْ قَالَ : مَا أَنْتِ بِامْرَأَتِي ، نِيَّتُهُ ، وَإِنْ نَوَى طَلاَقًا فَهُوَ مَا نَوَى. وَقَالَ عَلِيٌّ : أَلَمْ تَعْلَمْ أَنَّ القَلَمَ رُفِعَ عَنْ ثَلاَثَةٍ : عَنِ المَجْنُونِ حَتَّى يُفِيقَ ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَقَالَ عَلِيٌّ : وَكُلُّ الطَّلاَقِ جَائِزٌ ، إِلَّا طَلاَقَ المَعْتُوهِ. |
| 103 | حدثنا مسلم: حدثنا هشام: حدثنا قتادة عن زرارة بن أوفى، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الله تجاوز عن أمتي ما حدثت به أنفسها ما لم تعمل أو تتكلم". وقال قتادة: إذا طلق في نفسه فليس بشيء. |
| 104 | حدثنا أصبغ: أخبرني ابن وهب عن يونس، عن ابن شهاب قال: أخبرني أبو سلمة بن عبدالرحمن، عن جابر: أن رجلاً من أسلم أتى النبي صلى الله عليه وسلم وهو في المسجد فقال إنه قد زنى، فأعرض عنه، فتنحى لشقه الذي أعرض فشهد على نفسه أربع شهادات، فدعاه فقال: "هل بك جنون ؟ هل أحصنت ؟" قال: نعم ، فأمر به أن يرجم بالمصلى، فلما أذلقته الحجارة جمز حتى أدرك بالحرة فقتل. |
| 105 | حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني أبو سلمة بن عبدالرحمن وسعيد |

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| بن المسيب: أن أبا هريرة قال : أتى رجل من أسلم رسول الله صلى الله عليه وسلم وهو في المسجد فناداه، فقال: يا رسول الله، إن الآخر قد زنى يعني نفسه فأعرض عنه، فتنحى لشق وجهه الذي أعرض قبله، فقال: يا رسول الله، إن الآخر قد زنى، فأعرض عنه، فتنحى لشق وجهه الذي أعرض قبله فقال له ذلك، فأعرض عنه فتنحى له الرابعة، فلما شهد على نفسه أربع شهادات دعاه فقال: "هل بك جنون ؟" قال: لا ، فقال النبي صلى الله عليه وسلم: "اذهبوا به فارجموه"، وكان قد أحصن . | |
| وعن الزهري قال: فأخبرني من سمع جابر بن عبدالله الأنصاري قال: كنت فيمن رجمه فرجمناه بالمصلى بالمدينة، فلما أذلقته الحجارة جمز حتى أدركناه بالحرة، فرجمناه حتى مات. | 106 |
| بَابُ الخُلْعِ وَكَيْفَ الطَّلاَقُ فِيهِ. وَقَوْلِه عز وجل: {وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} [البقرة:229]، وَأَجَازَ عُمَرُ الخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ طَاوُسٌ: {إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ: لاَ يَحِلُّ حَتَّى تَقُولَ: لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ. | 107 |
| حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : يَا رَسُولَ اللَّهِ ، ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ ، وَلَكِنِّي أَكْرَهُ الكُفْرَ فِي الإِسْلاَمِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً". قال أبو عبدالله: لا يتابع فيه عن ابن عباس. | 108 |
| حَدَّثَنَا إِسْحَاقُ الوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ الحَذَاءِ، عَنْ عِكْرِمَةَ: أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ، بِهَذَا. وَقَالَ: "تَرُدِّينَ حَدِيقَتَهُ ؟"، قَالَتْ: نَعَمْ، فَرَدَّتْهَا وَأَمَرَهُ يُطَلِّقُهَا. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَطَلِّقْهَا". | 109 |
| وَعَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي لاَ أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ، وَلَكِنِّي لاَ أُطِيقُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟" قَالَتْ: نَعَمْ. | 110 |
| حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ المُبَارَكِ المُخَرِّمِيُّ: حَدَّثَنَا قُرَادٌ أَبُو نُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ | 111 |

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| عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَا أَنْقِمُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ، إِلَّا أَنِّي أَخَافُ الكُفْرَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" فَقَالَتْ: نَعَمْ، فَرَدَّتْ عَلَيْهِ وَأَمَرَهُ فَفَارَقَهَا. | |
| حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ، فَذَكَرَ الحَدِيثَ. | 112 |
| باب قول الله تعالى: (ولا تنكحوا المشركات حتى يؤمن ولأمة مؤمنة خير من مشركة ولو أعجبتكم) [البقرة: 221] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَاليَهُودِيَّةِ قَالَ: إِنَّ اللَّهَ حَرَّمَ المُشْرِكَاتِ عَلَى المُؤْمِنِينَ، وَلاَ أَعْلَمُ مِنَ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ المَرْأَةُ رَبُّهَا عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ. | 113 |
| بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ المُشْرِكَاتِ وَعِدَّتِهِنَّ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أنبأنا هِشَامٌ عَنِ ابْنِ جُرَيْجٍ. | 114 |
| وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: كَانَ المُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالمُؤْمِنِينَ: كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ، وَمُشْرِكِي أَهْلِ عَهْدٍ لاَ يُقَاتِلُهُمْ وَلاَ يُقَاتِلُونَهُ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ، فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ، فَهُمَا حُرَّانِ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ العَهْدِ لَمْ يُرَدُّوا، وَرُدَّتْ أَثْمَانُهُمْ. وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: كَانَتْ قُرَيْبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ، فَطَلَّقَهَا فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَكَانَتْ أُمُّ الحَكَمِ بِنْتُ أَبِي سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غَنْمٍ الفِهْرِيِّ فَطَلَّقَهَا فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ. | 115 |
| بَابُ إِذَا أَسْلَمَتِ المُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الحَرْبِيِّ، وَقَالَ عَبْدُ الوَارِثِ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي العِدَّةِ، أَهِيَ امْرَأَتُهُ ؟ قَالَ: لاَ، إِلَّا أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ: إِذَا أَسْلَمَ فِي العِدَّةِ يَتَزَوَّجُهَا.<br>وَقَالَ اللَّهُ تَعَالَى : {لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ} [الممتحنة:10]. وَقَالَ الحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَّيْنِ أَسْلَمَا: هُمَا عَلَى نِكَاحِهِمَا، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ، لاَ سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: امْرَأَةٌ مِنَ المُشْرِكِينَ جَاءَتْ إِلَى المُسْلِمِينَ، | 116 |

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| أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقَوْلِهِ تَعَالَى: {وَآتُوهُمْ مَا أَنْفَقُوا} [الممتحنة:10]؟ قَالَ: لاَ، إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَهْلِ العَهْدِ. وَقَالَ مُجَاهِدٌ: هَذَا كُلُّهُ فِي صُلْحٍ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ قُرَيْشٍ. | |
| حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، وَقَالَ إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَتِ المُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ المُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ} إِلَى آخِرِ الآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ المُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ"، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالكَلاَمِ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ إِلَّا بِمَا أَمَرَهُ اللَّهُ، يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ: "قَدْ بَايَعْتُكُنَّ"، كَلاَمًا. | 117 |
| باب قول الله تعالى: (للذين يؤلون من نسائهم تربص أربعة أشهر إلى قوله سميع عليم) فإن فاؤوا: رجعوا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ حُمَيْدٍ الطَّوِيلِ: أَنَّهُ سَمِعَ أنس بن مالك يَقُولُ: آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَكَانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ ، آلَيْتَ شَهْرًا، فَقَالَ: "الشَّهْرُ تِسْعٌ وَعِشْرُونَ". | 118 |
| حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ فِي الإِيلاَءِ الَّذِي سَمَّى اللَّهُ تعالى: لاَ يَحِلُّ لِأَحَدٍ بَعْدَ الأَجَلِ إِلَّا أَنْ يُمْسِكَ بِالْمَعْرُوفِ أَوْ يَعْزِمَ بِالطَّلاَقِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ. | 119 |
| وَقَالَ لِي إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطَلِّقَ وَلاَ يَقَعُ عَلَيْهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَاثْنَيْ عَشَرَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | 120 |
| بَابُ حُكْمِ المَفْقُودِ فِي أَهْلِهِ، وَمَالِهِ، وَقَالَ ابْنُ المُسَيِّبِ: إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ القِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةً فالتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ، وَقَالَ: اللَّهُمَّ عَنْ فُلاَنٍ فَإِنْ أَتَى فُلاَنٌ فَلِي وَعَلَيَّ، وَقَالَ: هَكَذَا فَافْعَلُوا بِاللُّقَطَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ. وَقَالَ الزُّهْرِيُّ فِي الأَسِيرِ يُعْلَمُ مَكَانُهُ: لاَ تَتَزَوَّجُ امْرَأَتُهُ وَلاَ | 121 |

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| يُقْسَمُ مَالُهُ، فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ. | |
| بَابُ اللِّعَانِ وَقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} إِلَى قَوْلِهِ: {إِنْ كَانَ مِنَ الصَّادِقِينَ } [النور:6]، فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ، فَهُوَ كَالْمُتَكَلِّمِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الفَرَائِضِ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجَازِ وَأَهْلِ العِلْمِ. وَقَالَ اللَّهُ تَعَالَى: {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي المَهْدِ صَبِيًّا} [مريم:29]. وَقَالَ الضَّحَّاكُ {إِلَّا رَمْزًا} [آل عمران: 41]: إِشَارَةً. وَقَالَ بَعْضُ النَّاسِ: لاَ حَدَّ وَلاَ لِعَانَ، ثُمَّ زَعَمَ أَنَّ طلاَقَ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالقَذْفِ فَرْقٌ، فَإِنْ قَالَ: القَذْفُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ، قِيلَ لَهُ : كَذَلِكَ الطَّلاَقُ لاَ يَكون إِلَّا بِكَلاَمٍ، وَإِلَّا بَطَلَ الطَّلاَقُ وَالقَذْفُ، وَكَذَلِكَ العِتْقُ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ: إِذَا قَالَ: أَنْتِ طَالِقٌ، فَأَشَارَ بِأَصَابِعِهِ؛ تَبِينُ مِنْهُ بِإِشَارَتِهِ. وَقَالَ إِبْرَاهِيمُ: الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادٌ: الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ. | 122 |
| باب التلاعن في المسجد. حَدَّثَنَا يَحْيَى بن جعفر: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ المُلاَعَنَةِ وَعَنِ السُّنَّةِ فِيهَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلًا مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ [فِي] القُرْآنِ مِنْ أَمْرِ المُتَلاَعِنَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "قَدْ قَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ"، قَالَ: فَتَلاَعَنَا فِي المَسْجِدِ وَأَنَا شَاهِدٌ، فَلَمَّا فَرَغَا قَالَ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَا مِنَ التَّلاَعُنِ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كان ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ المُتَلاَعِنَيْنِ، وَكَانَتْ حَامِلًا وَكَانَ ابْنُهَا يُدْعَى لِأُمِّهِ، قَالَ: ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ. قَالَ ابْنُ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الحَدِيثِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنْ جَاءَتْ بِهِ أَحْمَرَ قَصِيرًا كَأَنَّهُ وَحَرَةٌ فَلاَ أُرَاهَا إِلَّا قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا، وَإِنْ جَاءَتْ بِهِ أَسْوَدَ أَعْيَنَ ذَا أَلْيَتَيْنِ فَلاَ أُرَاهُ إِلَّا قَدْ صَدَقَ عَلَيْهَا". فَجَاءَتْ بِهِ عَلَى المَكْرُوهِ مِنْ ذَلِكَ. | 123 |
| باب قول النبي صلى الله عليه وسلم: "لو كنت راجماً بغير بينة" حدثنا سعيد بن عفير: حدثني الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد، عن ابن عباس: أنه ذكر المتلاعنين عند النبي صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه قد وجد مع امرأته رجلا فقال عاصم: ما ابتليت بهذا إلا لقولي، فذهب به إلى النبي صلى الله عليه وسلم فأخبره بالذي | 124 |

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| وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي ادعى عليه أنه وجده عند أهله آدم خدلا كثير اللحم، فقال النبي صلى الله عليه وسلم: "اللهم بين"، فجاءت شبيها بالرجل الذي ذكر زوجها أنه وجده فلاعن النبي صلى الله عليه وسلم بينهما، فقال رجل لابن عباس في المجلس: هي التي قال النبي صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة، رجمت هذه؟" فقال: لا، تلك امرأة كانت تظهرفي الإسلام السوء. قال أبو صالح وعبدالهه ابن يوسف: آدم خدلاً. | |
| باب صداق الملاعنة. حدثني عمرو بن زرارة: أخبرنا إسماعيل عن أيوب، عن سعيد بن جبير قال: قلت لابن عمر: رجل قذف امرأته؟ فقال: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان، وقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا، فقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا، فقال: "الله يعلم أن أحدكما لكاذب، فهل منكما تائب؟"، فأبيا، ففرق بينهما. قال أيوب: فقال لي عمرو بن دينار: إن في الحديث شيئا لا أراك تحدثه، قال: قال الرجل: مالي؟ قال: قيل: "لا مال لك، إن كنت صادقا فقد دخلت بها، وإن كنت كاذبا فهو أبعد منك". | 125 |
| باب قول الإمام للمتلاعنين: (إن أحدكما كاذب، فهل منكما تائب؟". حدثنا علي بن عبد الله: حدثنا سفيان: قال عمرو: سمعت سعيد بن جبير قال: سألت ابن عمر عن المتلاعنين فقال: قال النبي صلى الله عليه وسلم للمتلاعنين: "حسابكما على الله، أحدكما كاذب، لا سبيل لك عليها"، قال: مالي؟ قال: "لا مال لك، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك". قال سفيان: حفظته من عمرو. وقال أيوب: سمعت سعيد بن جبير قال: قلت لابن عمر: رجل لاعن امرأته؟ فقال بإصبعيه وفرق سفيان بين إصبعيه السبابة والوسطى : فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان، وقال: "الله يعلم إن أحدكما كاذب فهل منكما تائب؟"، ثلاث مرات. قال سفيان: حفظته من عمرو وأيوب كما أخبرتك. | 126 |
| باب التفريق بين المتلاعنين. حدثني إبراهيم بن المنذر: حدثنا أنس بن عياض عن عبيد الله ، عن نافع: أن ابن عمر رضي الله عنهما أخبره: أن رسول الله صلى الله عليه وسلم فرق بين رجل وامرأة قذفها وأحلفهما. | 127 |
| حدثنا مسدد: حدثنا يحيى عن عبيد الله: أخبرني نافع عن ابن عمر قال: لاعن النبي صلى الله عليه وسلم بين رجل وامرأة من الأنصار وفرق بينهما. | 128 |
| باب يلحق الولد بالملاعنة. حدثنا يحيى بن بكير: حدثنا مالك قال: حدثني نافع عن ابن عمر: أن النبي صلى الله عليه وسلم لاعن بين رجل وامرأته فانتفى من ولدها، ففرق | 129 |

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| بينهما وألحق الولد بالمرأة. | |
| باب قول الإمام: اللهم بين. حدثنا إسماعيل قال: حدثني سليمان بن بلال عن يحيى بن سعيد قال: أخبرني عبد الرحمن بن القاسم، عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا، ثم انصرف فأتاه رجل من قومه فذكر له أنه وجد مع امرأته رجلا ، فقال عاصم : ما ابتليت بهذا الأمر إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي وجد عند أهله آدم خدلا كثير اللحم جعدا قطط ، فقال رسول الله صلى الله عليه وسلم: "اللهم بين"، فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجد عندها ، فلاعن رسول الله صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة لرجمت هذه"؟ فقال ابن عباس: لا، تلك امرأة كانت تظهر السوء في الإسلام. | 130 |
| باب إذا طلقها ثلاثاً، ثم تزوجت بعد العدة زوجاً غيره، فلم يمسها. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَتْنِي أَبِي عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رِفَاعَةَ القُرَظِيَّ تَزَوَّجَ امْرَأَةً ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيهَا، وَأَنَّهُ لَيْسَ مَعَهُ إِلَّا مِثْلُ هُدْبَةٍ، فَقَالَ: "لاَ ، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ". | 131 |
| بَابُ {وَاللَّائِي يَئِسْنَ مِنَ المَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ} [الطلاق: 4] قَالَ مُجَاهِدٌ: إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ، وَاللَّائِي قَعَدْنَ عَنِ الحِيضِ وَاللَّائِي لَمْ يَحِضْنَ: (فَعِدَّتُهُنَّ ثَلاَثَةُ ) [الطلاق: 4] | 132 |
| باب (وأولات الأحمال أجلهن أن يضعن حملهن) [الطلاق: 4]. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا: سُبَيْعَةُ، كَانَتْ تَحْتَ زَوْجِهَا، تُوُفِّيَ عَنْهَا وَهِيَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ، فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَت: وَاللَّهِ مَا يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ. فَمَكُثَتْ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "انْكِحِي". | 133 |
| حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ | 134 |

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| أَخْبَرَهُ عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَتْ: أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ. | |
| حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ، فَأَذِنَ لَهَا فَنَكَحَتْ. | 135 |
| بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ} [البقرة:228]، وَقَالَ إِبْرَاهِيمُ فِيمَنْ تَزَوَّجَ فِي العِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلاَثَ حِيَضٍ: بَانَتْ مِنَ الأَوَّلِ وَلاَ تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ: تَحْتَسِبُ، وَهَذَا أَحَبُّ إِلَى سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ: يُقَالُ: أَقْرَأَتِ المَرْأَةُ، إِذَا دَنَا حَيْضُهَا، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا، وَيُقَالُ: مَا قَرَأَتْ بِسَلًى قَطُّ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا. | 136 |
| [بَابُ] قِصَّةِ فَاطِمَةَ بِنْتِ قَيْسٍ وَقَوْلِ اللَّهِ عز وجل: {وَاتَّقُوا اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} [الطلاق:1]<br>حدثنا إسماعيل: حدثني مالك عن يحيى بن سعيد، عن القاسم بن محمد وسليمان بن يسار: أنه سمعهما يذكران: أن يحيى بن سعيد بن العاص طلق بنت عبد الرحمن بن الحكم، فانتقلها عبد الرحمن فأرسلت عائشة أم المؤمنين إلى مروان بن الحكم وهو أمير المدينة : اتق الله وارددها إلى بيتها، قال مروان في حديث سليمان: إن عبد الرحمن بن الحكم غلبني. وقال القاسم بن محمد: أوما بلغك شأن فاطمة بنت قيس؟ قالت: لا يضرك أن لا تذكر حديث فاطمة. فقال مروان بن الحكم: إن كان بك شر فحسبك ما بين هذين من الشر. | 137 |
| حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة عن عبد الرحمن بن القاسم، عن أبيه، عن عائشة: أنها قالت: ما لفاطمة؟ ألا تتقي الله؟ يعني في قولها: لا سكنى ولا نفقة | 138 |
| باب قول الله تعالى: {ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن} [البقرة:228] من الحيض والحمل.<br>حدثنا سليمان بن حرب: حدثنا شعبة عن الحكم، عن إبراهيم، عن الأسود، عن عائشة رضي الله عنها قالت: لما أراد رسول الله صلى الله عليه وسلم أن ينفر إذا صفية على باب خبائها كئيبة، فقال لها: "عقرى أو حلقى إنك لحابستنا ، أكنت أفضت يوم النحر؟" قالت: نعم ، قال: "فانفري إذا". | 139 |

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| 140 | بَابُ: {وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ} [البقرة:228 فِي العِدَّةِ، وَكَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ؟ وقوله: {فلا تعضلوهن} [البقرة:232]<br>حَدَّثَنِي محمد: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا يُونُسُ عَنِ الحَسَنِ قَالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً. |
| 141 | وحَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: حَدَّثَنَا الحَسَنُ: أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا، فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ: خَلَّى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يَخْطُبُهَا، فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ تعالى: {وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ} [البقرة:232] إِلَى آخِرِ الآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ. |
| 142 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ، وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ: إِنْ كُنْتَ طَلَّقْتَهَا ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ: قَالَ ابْنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا. |
| 143 | باب مراجعة الحائض<br>حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ: سَأَلْتُ ابْنَ عُمَرَ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قال: مَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا، قُلْتُ: فَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. |
| The Book of Supporting the Family | |
| 144 | بَابُ نَفَقَةِ المَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا ، وَنَفَقَةِ الوَلَدِ. حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ، عِيَالَنَا؟ قَالَ: "لاَ، إِلَّا بِالْمَعْرُوفِ". |
| 145 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا منْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ". |

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| 146 | بَابُ: {وَالوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ} إِلَى قَوْلِهِ: {بَصِيرٌ} [البقرة:233] وَقَالَ: {وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا} [الأحقاف:15] وَقَالَ: {وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ} إِلَى قَوْلِهِ: {بَعْدَ عُسْرٍ يُسْرًا} [الطلاق:6،7] وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ: نَهَى اللَّه تعالى أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا، وَذَلِك أَنْ تَقُولَ الوَالِدَةُ: لَسْتُ مُرْضِعَتَهُ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وَأَشْفَقُ عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا، فَلَيْسَ لَهَا أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا، فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفْسِ الوَالِدِ وَالوَالِدَةِ، فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ، فَلاَ جُنَاحَ عَلَيْهِمَا بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُر. {فِصَالُهُ}: فِطَامُهُ. |
| 147 | باب إذا لم ينفق الرجل فللمرأة أن تأخذ بغير علمه ما يكفيها وولدها بالمعروف<br>حدثنا محمد بن المثنى: حدثنا يحيى عن هشام قال: أخبرني أبي، عن عائشة أن هند بنت عتبة قالت: يا رسول الله إن أبا سفيان رجل شحيح، وليس يعطيني ما يكفيني وولدي إلا ما أخذت منه وهو لا يعلم ، فقال: خذي ما يكفيك وولدك بالمعروف. |
| 148 | بَابُ حِفْظِ المَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ. وَأَبُو الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ نِسَاءُ قُرَيْشٍ وَقَالَ الآخَرُ: صَالِحُ نِسَاءِ قُرَيْشٍ أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ". وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. |
| 149 | بَابُ كِسْوَةِ المَرْأَةِ بِالْمَعْرُوفِ. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الغَضَبَ فِي وَجْهِهِ فَشَقَقْتُهَا بَيْنَ نِسَائِي. |
| 150 | بَابُ عَوْنِ المَرْأَةِ زَوْجَهَا فِي وَلَدِهِ. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ [عَنْهُمَا] قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَزَوَّجْتَ يَا جَابِرُ؟" فَقُلْتُ: نَعَمْ، فَقَالَ: "أَبِكْرًا أَمْ ثَيِّبًا ؟" قُلْتُ: بَلْ ثَيِّبًا، قَالَ: "فَهَلَّا جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ، وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟" قَالَ: فَقُلْتُ لَهُ: إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقَالَ: "بَارَكَ اللَّهُ لَكَ، أَوْ خَيْرًا". |
| 151 | بَابُ نَفَقَةِ المُعْسِرِ عَلَى أَهْلِهِ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ |

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| شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: هَلَكْتُ، قَالَ: "وَلِمَ ؟" قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: "فَأَعْتِقْ رَقَبَةً". قَالَ: لَيْسَ عِنْدِي، قَالَ: "فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ". قَالَ: لاَ أَسْتَطِيعُ، قَالَ: "فَأَطْعِمْ سِتِّينَ مِسْكِينًا"، قَالَ: لاَ أَجِدُ، فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: "أَيْنَ السَّائِلُ؟" قَالَ: هَا أَنَا ذَا، قَالَ: "تَصَدَّقْ بِهَذَا"، قَالَ: عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ فَوَالَّذِي بَعَثَكَ بِالحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ، قَالَ: "فَأَنْتُمْ إِذًا". | |
| بَابُ: {وَعَلَى الوَارِثِ مِثْلُ ذَلِكَ} [البقرة:233] وَهَلْ عَلَى المَرْأَةِ مِنْهُ شَيْءٌ؟ {وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ} [النحل:76]. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ، قَالَ: "نَعَمْ، لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ". | 152 |
| حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَالَتْ هِنْدُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَنِيَّ ؟ قَالَ: "خُذِي بِالْمَعْرُوفِ". | 153 |
| بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَإِلَيَّ". حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: "هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى، وَإِلَّا قَالَ لِلْمُسْلِمِينَ: "صَلُّوا عَلَى صَاحِبِكُمْ"، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الفُتُوحَ قَالَ: "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ". | 154 |
| بَابُ المَرَاضِعِ مِنَ المَوَالِيَاتِ وَغَيْرِهِنَّ. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ، قَالَ: "وَتُحِبِّينَ ذَلِكِ؟" قُلْتُ: نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي الخَيْرِ أُخْتِي، فَقَالَ: "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي"، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ: "ابِنة أُمِّ سَلَمَةَ؟" فَقُلْتُ: نَعَمْ، قَالَ: فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابنة أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: ثُوَيْبَةُ أَعْتَقَهَا أَبُو لَهَبٍ. | 155 |

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| و [بَابُ] قَوْلِ اللَّهِ تَعَالَى: {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ} إلى قوله: {وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} [النساء: 11،12]. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قال: سَمِعَت جَابِرَ بْنَ عَبْدِ اللَّهِ الأنصاري [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ فِي مَالِي؟ كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الميراثِ. | 156 |
| بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ" حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالعَبَّاسَ عَلَيْهِمَا السَّلاَمُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكَ وَ[سَهْمَهُمَا] مِنْ خَيْبَرَ. | 157 |
| فَقَالَ لَهُمَا أَبُو بَكْرٍ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا المَالِ". قَالَ أَبُو بَكْرٍ: وَاللَّهِ لاَ أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ، قَالَ: فَهَجَرَتْهُ فَاطِمَةُ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ. | 158 |
| حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ المُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ". | 159 |
| حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الحَدَثَانِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرِ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذكراً مِنْ حَدِيثِهِ ذَلِكَ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ عَبَّاسٌ: يَا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا، قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ"، يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ؟ فَقَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ؟ قَالاَ: قَدْ قَالَ ذَلِكَ، قَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ لرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ عَزَّ وَجَلَّ: {مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ} إِلَى قَوْلِهِ {قَدِيرٌ} فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَ وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا المَالُ، فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا المَالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ | 160 |

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| مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالاَ: نَعَمْ، فَتَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَضَهَا، فَعَمِلَ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ [وَلِيِّ] رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا مَا عَمِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنَ ابْنِ أَخِيكَ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، فَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ؟ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُمَاهَا. | |
| حَدَّثَنَا إسماعيل: حدثني مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | 161 |
| حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ، فَقَالَتْ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ"؟. | 162 |
| بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ" حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَهو لِوَرَثَتِهِ". | 163 |
| بَابُ مِيرَاثِ الوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ، وَقَالَ زَيْدُ بْنُ ثابِتٍ: إذا تَرَكَ رَجُلٌ أو امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤْتَى فَرِيضَتَهُ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ.<br>حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ". | 164 |
| بَابُ مِيرَاثِ البَنَاتِ. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ [قَالَ]: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ: مَرِضْتُ بِمَكَّةَ مَرَضًا فَأَشْفَيْتُ مِنْهُ عَلَى المَوْتِ فَأَتَانِي | 165 |

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| النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: "لاَ"، قَالَ: قُلْتُ: فَالشَّطْرُ؟ قَالَ: "لاَ"، قُلْتُ: الثُّلُثُ؟ قَالَ: "الثُّلُثُ كَبِيرٌ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ". فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ عَنْ هِجْرَتِي؟ فَقَالَ: "لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً، وَلَعَلَّ أَنْ تُخَلَّفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، وَلَكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ" يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ. قَالَ سُفْيَانُ: وَسَعْدُ ابْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ. | |
| حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ: أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِاليَمَنِ مُعَلِّمًا وَأَمِيرًا، فَسَأَلْنَاهُ عَنْ رَجُلٍ تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ، فَأَعْطَى الِابْنَةَ النِّصْفَ وَالأُخْتَ النِّصْفَ. | 166 |
| بَابُ مِيرَاثِ ابْنِ الِابْنِ إِذَا لَمْ يَكُنِ ابْنٌ، وَقَالَ ابن ثابت: وَلَدُ الأَبْنَاءِ بِمَنْزِلَةِ الوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ ذَكَرُ، ذكرهُمْ كَذَكَرِهِمْ، وَأُنْثَاهُمْ كَأُنْثَاهُمْ، يَرِثُونَ كَمَا يَرِثُونَ وَيَحْجُبُونَ كَمَا يَحْجُبُونَ، وَلاَ يَرِثُ وَلَدُ الِابْنِ مَعَ الِابْنِ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | 167 |
| بَابُ مِيرَاثِ ابْنَةِ ابْنِ مَعَ ابنة. حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ قَالَ: سُئِلَ أَبُو مُوسَى عَنْ ابنةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، فَقَالَ: لِلْابنة النِّصْفُ، وَلِلْأُخْتِ النِّصْفُ، وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي، فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ المُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلِابْنَةِ النِّصْفُ، وَلِابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ، فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: لاَ تَسْأَلُونِي مَا دَامَ هَذَا الحَبْرُ فِيكُمْ. | 168 |
| بَابُ مِيرَاثِ الجَدِّ مَعَ الأَبِ وَالإِخْوَةِ، وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ: الجَدُّ: أَبٌ. وَقَرَأَ ابْنُ عَبَّاسٍ: {يَا بَنِي آدَمَ} [الأعراف:26] {وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ} [يوسف:38] وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاسٍ: يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي، وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي، وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | 169 |

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| 170 | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلًا لاَتَّخَذْتُهُ وَلَكِنْ أخوة الإِسْلاَمِ أَفْضَلُ، أَوْ قَالَ: خَيْرٌ"، فَإِنَّهُ أَنْزَلَهُ أَبًا أَوْ قَالَ: قَضَاهُ أَبًا. |
| 171 | بَابُ ميراث الزوج مع الولد وغيره حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ المَالُ لِلْوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلْأَبَوَيْنِ، لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. |
| 172 | بَابُ مِيرَاثِ المَرْأَةِ وَالزَّوْجِ مَعَ الوَلَدِ وَغَيْرِهِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ المُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضَى لَهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ العَقْلَ عَلَى عَصَبَتِهَا. |
| 173 | بَابٌ مِيرَاثُ الأَخَوَاتِ مَعَ البَنَاتِ عَصَبَةً. حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قَالَ: قَضَى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النِّصْفُ لِلاِبْنَةِ وَالنِّصْفُ لِلْأُخْتِ.<br>ثُمَّ قَالَ سُلَيْمَانُ: قَضَى فِينَا، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. |
| 174 | حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلاِبْنَةِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، وَمَا بَقِيَ فَلِلْأُخْتِ. |
| 175 | بَابُ مِيرَاثِ الأَخَوَاتِ وَالإِخْوَةِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا لِي أَخَوَاتٌ، فَنَزَلَتْ آيَةُ الفَرَائِضِ. |
| 176 | بَابُ: {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النساء:176] |

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| حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ}. | |
| بَابُ: ابْنَيْ عَمٍّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ، وَقَالَ عَلِيٌّ: لِلزَّوْجِ النِّصْفُ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.<br>حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَتَرَكَ مَالًا فَمَالُهُ لِمَوَالِي العَصَبَةِ، وَمَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَأَنَا وَلِيُّهُ فَلِأُدْعَى لَهُ". | 177 |
| حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | 178 |
| باب ذوي الأرحام. حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ} [النساء:33] (وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ) قَالَ: كَانَ المُهَاجِرُونَ حِينَ قَدِمُوا المَدِينَةَ يَرِثُ الأَنْصَارِيُّ المُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلْأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ، فَلَمَّا نَزَلَتْ {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ} قَالَ: نَسَخَتْهَا (وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ). | 179 |
| بَابُ مِيرَاثِ المُلاَعَنَةِ. حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَفَى مِنْ وَلَدِهَا، فَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الوَلَدَ بِالْمَرْأَةِ. | 180 |
| بَابٌ: الوَلاَءُ لِمَنْ أَعْتَقَ، وَمِيرَاثُ اللَّقِيطِ، وَقَالَ عُمَرُ: اللَّقِيطُ حُرٌّ.<br>حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اشْتَرِيهَا فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ"، وَأُهْدِيَ لَهَا شَاةٌ، فَقَالَ: "هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ".<br>قَالَ الحَكَمُ: وَكَانَ زَوْجُهَا حُرًّا، وَقَوْلُ الحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | 181 |
| بَابُ مِيرَاثِ السَّائِبَةِ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عبد الله قَالَ: إِنَّ أَهْلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ، وَإِنَّ أَهْلَ الجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ. | 182 |

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| 183 | حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي اشْتَرَيْتُ بَرِيرَةَ لِأُعْتِقَهَا، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلاَءَهَا فَقَالَ: "أَعْتِقِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ، أَوْ قَالَ: أَعْطَى الثَّمَنَ"، قَالَ: فَاشْتَرَتْهَا فَأَعْتَقَتْهَا، قَالَ: وَخُيِّرَتْ فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ: لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ.<br>قَالَ الأَسْوَدُ: وَكَانَ زَوْجُهَا حُرًّا، قَوْلُ الأَسْوَدِ مُنْقَطِعٌ، وَقَوْلُ ابْنِ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا، أَصَحُّ. |
| 184 | بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الوَلاَءِ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ عَنْ نَافِعٍ ، عَنِ ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّهُمْ يَشْتَرِطُونَ الوَلاَءَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اشْتَرِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". |
| 185 | حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشة قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الوَلاَءُ لِمَنْ أَعْطَى الوَرِقَ وَوَلِيَ النِّعْمَةَ". |
| 186 | بَابُ مِيرَاثِ الأَسِيرِ، قَالَ: وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي العَدُوِّ وَيَقُولُ: هُوَ أَحْوَجُ إِلَيْهِ. وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ: أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ. حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". |
| 187 | بَابٌ: لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيرَاثُ فَلاَ مِيرَاثَ لَهُ<br>حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ". |
| 188 | بَابُ مَنِ ادَّعَى أَخًا أَوِ ابْنَ أَخٍ. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ، فَقَالَ سَعْدٌ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي يَا رَسُولَ اللَّهِ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ، فَقَالَ: "هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ"، قَالَتْ: فَلَمْ يَرَ سَوْدَةَ بعد. |

| Number of *Ḥadīths* | *Ṣaḥīḥ Muslim* |
|---|---|
| The Book of Marriage | |
| 1 | بَابُ نِكَاحِ الْمُتْعَةِ وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ، وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى (يَوْمِ الْقِيَامَةِ) (التحفة3) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا: أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذَلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ} [المائدة:87] |
| 2 | وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الْآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللَّهِ. |
| 3 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، بِهَذَا الْإِسْنَادِ، قَالَ: كُنَّا وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ وَلَمْ يَقُلْ: نَغْزُو. |
| 4 | وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَار قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ، قَالَا: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ. |
| 5 | وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ. |
| 6 | وحَدَّثَنَاْ حَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا، فَجِئْنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ: نَعَمْ، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ وَعُمَرَ. |
| 7 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أبو عميس، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَامَ أَوْطَاسٍ، فِي الْمُتْعَةِ ثَلَاثًا، ثُمَّ نَهَى عَنْهَا. |

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| 8 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الِاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا". |
| 9 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهَذَا الْإِسْنَادِ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. |
| 10 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ ، حِينَ دَخَلْنَا مَكَّةَ ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا. |
| 11 | حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ الربيع بن سبرة، عَنْ أَبِيه: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ. |
| 12 | [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قال: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، يَوْمَ الْفَتْحِ، عَنْ مُتْعَةِ النِّسَاءِ. |
| 13 | وحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حدثنا أَبِي عَنْ صَالِحٍ: أَخْبَرَنا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ. |
| 14 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس، قال ابن شهاب: أخبرني عروة بن الزبير؛ أن عبد الله بن الزبير قام بمكة فقال: إن ناسا، أعمى الله قلوبهم، كما أعمى أبصارهم، يفتون بالمتعة، يعرض برجل. فناداه فقال: إنك لجلف جاف، فلعمري لقد كانت المتعة تفعل في عهد إمام المتقين يريد به رسول الله صلى الله عليه وسلم فقال له ابن الزبير: فجرب بنفسك. فوالله! لئن فعلتها لأرجمنك بأحجارك.<br>قال ابن شهاب: فأخبرني خالد بن المهاجر بن سيف الله: أنه بينا هو جالس عند رجل جاءه رجل فاستفتاه في المتعة، فأمره بها. فقال له ابن أبي عمرة الأنصاري: مهلا! قال: ما هي؟ والله! لقد فعلت في عهد إمام المتقين.<br>قال ابن أبي عمرة: إنها كانت رخصة في أول الإسلام لمن اضطر إليها، كالميتة والدم |

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| ولحم الخنزير، ثم أحكم الله الدين ونهى عنها. قال ابن شهاب: وأخبرني ربيع بن سبرة الجهني أن أباه قال: قد كنت استمتعت في عهد النبي صلى الله عليه وسلم امرأة من بني عامر، ببردين أحمرين، ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة.<br>قال ابن شهاب: وسمعت ربيع بن سبرة يحدث ذلك عمر بن عبد العزيز، وأنا جالس. | |
| وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُتْعَةِ. وَقَالَ: "أَلَا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلَا يَأْخُذْهُ". | 15 |
| حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب، عن عبد الله والحسن ابني محمد بن علي، عن أبيهما، عن علي بن أبي طالب: أن رسول الله صلى الله عليه وسلم نهى عن متعة النساء، يوم خيبر؛ وعن أكل لحوم الحمر الإنسية. | 16 |
| حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. | 17 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ؛ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ. | 18 |
| وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابن شهاب، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِابْنِ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ. | 19 |
| بَابُ تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا (فِي النِّكَاحِ). حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا". | 20 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ | 21 |

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| مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةِ وَعَمَّتِهَا، وَالْمَرْأَةِ وَخَالَتِهَا. | |
| وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الْأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنِ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَا تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الْأَخِ، وَلَا ابْنَةُ الْأُخْتِ عَلَى الْخَالَةِ". | 22 |
| وحَدَّثَنِي حَرْمَلَةُ [بْنُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.<br>قَالَ ابْنُ شِهَابٍ: فَنُرَى خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ. | 23 |
| وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا". | 24 |
| وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أخبرنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ. | 25 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هريرة عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ صَحْفَتَهَا، وَلْتَنْكِحْ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا". | 26 |
| وحَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي صَحْفَتِهَا، فَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] رَازِقُهَا. | 27 |
| حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ ابْنُ نَافِعٍ: وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. | 28 |

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| 29 | وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. |
| 30 | (باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك) (التحفة 6) وحدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ ح: قال: وحَدَّثَنَا بْنُ رُمْح: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبْ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ". |
| 31 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ : أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "لَا يَبِعِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ، إِلَّا أَنْ يَأْذَنَ لَهُ". |
| 32 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ.<br>وحَدَّثَنِيهِ أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ. |
| 33 | وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ : قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي إِنَائِهَا، أَوْ مَا فِي صَحْفَتِهَا.<br>زَادَ عَمْرٌو فِي حديثِهِ: وَلَا يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ. |
| 34 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيِّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَنَاجَشُوا، وَلَا يَبِعِ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَبِعْ حَاضِرٌ لِبَادٍ، وَلَا يَخْطُبِ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَى لِتَكْتَفِئَ مَا فِي إِنَائِهَا". |
| 35 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ ح: وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ "وَلَا يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ". |
| 36 | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بن سعيد وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ : أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ المسلم، وَلَا يَخْطُبْ عَلَى خِطْبَتِهِ". |
| 37 | وحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلٍ عَنْ |

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| أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | |
| وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّهُمْ قَالُوا: "عَلَى سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ". | 38 |
| وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ". | 39 |
| (باب تحريم نكاح الشغار وبطلانه) (التحفة 7). حدثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ. | 40 |
| وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟. | 41 |
| وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابن عمر؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. | 42 |
| وحَدَّثَنِا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابن عمر؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا شِغَارَ فِي الْإِسْلَامِ". | 43 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. زَادَ ابْنُ نُمَيْرٍ: وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي، وزَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي. | 44 |
| وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ. | 45 |
| وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ؛ ح: وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو | 46 |

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| الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. | |
| (باب الوفاء بالشروط في النكاح). حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ؛ ح: وحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ ح: قال وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ" هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ "الشُّرُوطِ". | 47 |
| (باب استئذان الثيب في النكاح بالنطق ، والبكر بالسكوت) (التحفة 9). حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَن" قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: "أَنْ تَسْكُتَ". | 48 |
| حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ؛ ح: وحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قال: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا شَيْبَانُ؛ ح: قال: وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ؛ ح: وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَّامٍ فِي هَذَا الْحَدِيثِ. | 49 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: وَاللَّفْظُ لِابْنِ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عائشة تَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا، أَتُسْتَأْمَرُ أَمْ لَا؟ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَعَمْ، تُسْتَأْمَرُ" فَقَالَتْ عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنَّهَا تَسْتَحِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ". | 50 |
| حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ ح: وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَاللَّفْظُ لَهُ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا" قَالَ: نَعَمْ. | 51 |

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| وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ ابْنِ سَعْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالْبِكْرُ تُسْتَأْمَرُ ، وَإِذْنُهَا سُكُوتُهَا". | 52 |
| وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ، بِهَذَا الْإِسْنَادِ. وَقَالَ: "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا" وَرُبَّمَا قَالَ: "وَصَمْتُهَا إِقْرَارُهَا". | 53 |
| (باب جواز تزويج الأب البكر الصغيرة) (التحفة 10). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتٍّ سِنِينَ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِين. قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا، فَوَفَى شَعْرِي جُمَيْمَةً، فَأَتَتْنِي أُمُّ رُومَانَ، وَأَنَا عَلَى أُرْجُوحَةٍ، وَمَعِي صَوَاحِبِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي، فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ: هَهْ هَهْ، حَتَّى ذَهَبَ نَفَسِي، فَأَدْخَلَتْنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي، فَلَمْ يَرُعْنِي إِلَّا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى، فَأَسْلَمْنَنِي إِلَيْهِ. | 54 |
| وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ وَاللَّفْظُ لَهُ : حَدَّثَنَا عَبْدَةُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ. | 55 |
| وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قال: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائشة؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَلُعَبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | 56 |
| وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى وَإِسْحَاقُ: أَخْبَرَنَا، وقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتٍّ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | 57 |
| (باب الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به) (التحفة 13). حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي، | 58 |

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| فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ: "فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟" فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَقَالَ: "اذْهَبْ إِلَى أَهْلِكَ، فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "انْظُرْ وَلَوْ خَاتِمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَا خَاتِمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ" فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا، فَأَمَرَ بِهِ فَدُعِيَ له. فَلَمَّا جَاءَ قَالَ: "مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟" قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا فَقَالَ: "تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟" قَالَ: نَعَمْ. قَالَ: "اذْهَبْ فَقَدْ مُلِّكْتَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ" هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ. | |
| وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ ح: وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سفيان بن عيينه؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ "انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا، فَعَلِّمْهَا مِنَ الْقُرْآنِ". | 59 |
| حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ: حَدَّثَنِي يزيد بن عبدالله بن أسامة بن الهاد؛ ح: وحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ وَاللَّفْظُ لَهُ : حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا، قَالَتْ: نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ. | 60 |
| حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. قَالَ: "مَا هَذَا ؟" قَالَ: يَا رَسُولَ اللَّهِ ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: "فَبَارَكَ اللَّهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ". | 61 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ | 62 |

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| الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَوْلِمْ وَلَوْ بِشَاةٍ". | |
| وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: "أَوْلِمْ وَلَوْ بِشَاةٍ". | 63 |
| وحَدَّثَنَا محمد بن الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وحَدَّثَنَا محمد ابن رافع وهارون بن عبدالله قالا: حدثنا وهب بن جرير؛ وحدثنا أحمد بن خراش: حدثنا شبابة، كلهم عن شعبة، عن حميد، بهذا الإسناد. غير أن في حديث وهب قال: قال عبد الرحمن: تزوجت امرأة. | 64 |
| وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالَا : أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ : تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ "كَمْ أَصْدَقْتَهَا ؟" فَقُلْتُ : نَوَاةً. [وَ]فِي حَدِيثِ إِسْحَاقَ : مِنْ ذَهَبٍ. | 65 |
| وحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ قَالَ شُعْبَةُ : وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | 66 |
| وحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : مِنْ ذَهَبٍ. | 67 |
| (بَابُ لَا تَحِلُّ الْمُطَلَّقَةُ ثَلَاثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ، ثُمَّ يُفَارِقَهَا ، وَتَنْقَضِيَ عِدَّتُهَا)(التحفة17). وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَاللَّفْظُ لِعَمْرٍو قَالَا : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : كُنْتُ عِنْدَ رِفَاعَةَ ، فَطَلَّقَنِي فَبَتَّ طَلَاقِي ، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ ، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ" : أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لَا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ."قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ ، فَنَادَى : يَا أَبَا بَكْرٍ! أَلَا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | 68 |
| حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَاللَّفْظُ لِحَرْمَلَةَ ، قَالَ أَبُو الطَّاهِرِ : حَدَّثَنَا ، وَقَالَ | 69 |

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| | حَرْمَلَةُ : أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ ، فأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ : فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا. فَقَالَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ، لَا ، حَتَّى يَذُوقَ عُسَيْلَتَكِ ، وَتَذُوقِي عُسَيْلَتَهُ". وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَخَالِدُ ابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ : فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ : أَلَا تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟. |
| 70 | حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ. فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، بِمِثْلِ حَدِيثِ يُونُسَ. |
| 71 | حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ ، فَيُطَلِّقُهَا ، فَتَزَوَّجُ رَجُلًا ، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ ؟ قَالَ : "لَا ، حَتَّى يَذُوقَ عُسَيْلَتَهَا". |
| 72 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ. |
| 73 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍعَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا ، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، فَأَرَادَ زَوْجُهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا ، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ. فَقَالَ : "لَا ، حَتَّى يَذُوقَ الْآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الْأَوَّلُ". |
| 74 | وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الْإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ ، عَنْ عَائِشَةَ. |
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| 75 | كتاب الرضاع. (باب يحرم من الرضاعة ما يحرم من الولادة) (التحفة 25). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا ، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ : يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُرَاهُ فُلَانًا" لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ فَقَالَتْ عَائِشَةُ : يَا رَسُولَ اللَّهِ! لَوْ كَانَ فُلَانٌ حَيًّا لِعَمِّهَا مِنَ الرَّضَاعَةِ دَخَلَ عَلَيَّ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "نَعَمْ ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ". |
| 76 | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ ؛ ح: وحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ [لِي] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ". |
| 77 | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عبدالله بن أبي بكر، بِهَذَا الْإِسْنَادِ ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ. |
| 78 | ( باب تحريم الرضاعة من ماء الفحل) (التحفة 26). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عائشة ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ أَفْلَحَ ، أَخَا أَبِي الْقُعَيْسِ ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ ، قَالَتْ : فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ. |
| 79 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ : "تَرِبَتْ يَدَاكِ ، أَوْ يَمِينُكِ". |
| 80 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا ، بَعْدَ مَا نَزَلَ الْحِجَابُ ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ ، قَالَتْ عَائِشَةُ : فَقُلْتُ : وَاللَّهِ ! لَا آذَنُ لِأَفْلَحَ ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ ، قَالَتْ عَائِشَةُ : فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ ، قال: قَالَتْ : فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْذَنِي لَهُ". |

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| قَالَ عُرْوَةُ : فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ. | |
| وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الْإِسْنَادِ ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بِنَحْوِ حَدِيثِهِمْ ، وَفِيهِ "فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ". وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ. | 81 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ، قَالَا : حَدَّثَنَا ابْنُ نُمَيْرٍعَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَلْيَلِجْ عَلَيْكِ عَمُّكِ" قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ "إِنَّهُ عَمُّكِ ، فَلْيَلِجْ عَلَيْكِ". | 82 |
| حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا هِشَامٌ ، بِهَذَا الْإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ. | 83 |
| وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ : اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ. | 84 |
| وحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ، قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابن جريج عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ ، فَرَدَدْتُهُ قَالَ لِي هِشَامٌ : إِنَّمَا هُوَ أَبُو الْقُعَيْسِ فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ ذَلِكَ. قَالَ : "فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ". | 85 |
| وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ ، اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ ، فَأَخْبَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ لَهَا "لَا تَحْتَجِبِي مِنْهُ ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". | 86 |
| وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ ، عَنْ عِرَاكِ بْنِ مَالِكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَأَرْسَلَ : إِنِّي عَمُّكِ ، أَرْضَعَتْكِ امْرَأَةُ أَخِي ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ : "لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ". | 87 |

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| 88 | ( باب تحريم ابنة الأخ من الرضاعة) (التحفة 27). وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَزُهَيْرُ بْنُ حَرْبٍ ، وَمُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالُوا : أخبرنا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا ؟ فَقَالَ : "وَعِنْدَكُمْ شَيْءٌ ؟" قُلْتُ : نَعَمْ ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهَا لَا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". |
| 89 | وحَدَّثَنَاه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ ، كُلُّهُمْ ، عَنِ الْأَعْمَشِ ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. |
| 90 | وحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ ، فَقَالَ : "إِنَّهَا لَا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ". |
| 91 | وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْقُطَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ ، جَمِيعًا، عَنْ شُعْبَةَ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ، كِلَيهُمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ "ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". وَفِي حَدِيثِ سَعِيدٍ "وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ. |
| 92 | وحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى ، قَالَا : حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍعَنْ أَبِيهِ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ : سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ : قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيْنَ أَنْتَ؟ يَا رَسُولَ اللَّهِ ! عَنِ ابْنَةِ حَمْزَةَ ؟ أَوْ قِيلَ : أَلَا تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ ؟ قَالَ : "إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ". |
| 93 | (باب تحريم الربيبة وأخت المرأة) (التحفة 28). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ : هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ ؟ فَقَالَ : "أَفْعَلُ مَاذَا ؟" قُلْتُ : تَنْكِحُهَا. قَالَ : "أَوَ تُحِبِّينَ ذَلِكِ ؟" قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ : "فَإِنَّهَا لَا تَحِلُّ لِي" قُلْتُ : فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "بِنْتَ أُمِّ سَلَمَةَ ؟" قُلْتُ : نَعَمْ. قَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، |

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| فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ". | |
| وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ ، كِلَاهُمَا ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، بِهَذَا الْإِسْنَادِ، سَوَاءً. | 94 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ ؛ أَنَّ عُرْوَةَ حَدَّثَهُ ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهَا ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ! انْكِحْ أُخْتِي عَزَّةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتُحِبِّينَ ذَلِكِ" فَقَالَتْ : نَعَمْ ، يَا رَسُولَ اللَّهِ! لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ، أُخْتِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَإِنَّ ذَلِكِ لَا يَحِلُّ لِي". قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "أَبِنْتَ أَبِي سَلَمَةَ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا أَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ". | 95 |
| وحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عقيل بن خالد؛ ح: وحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ ، كِلَاهُمَا ، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ ، عَزَّةَ ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ. | 96 |
| (باب في المصة والمصتان) (التحفة 29). حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ؛ ح: وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، كِلَاهُمَا عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ". | 97 |
| حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ وَاللَّفْظُ لِيَحْيَى أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ قَالَتْ : دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِي. فَقَالَ : يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى ، فَزَعَمَتِ امْرَأَتِي الْأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ ، فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ | 98 |

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| وَسَلَّمَ : "لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ" قَالَ عَمْرٌو فِي رِوَايَتِهِ : عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. | |
| وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذ ؛ ح: وحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ ؛ أَنَّ رَجُلًا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ : يَا نَبِيَّ اللَّهِ! هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ ؟ قَالَ : "لَا". | 99 |
| حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ ؛ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ". | 100 |
| وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الْإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ: "أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ" وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ : "وَالرَّضْعَتَانِ وَالْمَصَّتَانِ". | 101 |
| وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ ، عَنْ أُمِّ الْفَضْلِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ". | 102 |
| حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُحَرِّمُ الْمَصَّةُ ؟ فَقَالَ : "لَا". | 103 |
| (باب التحريم بخمس رضعات) (التحفة 30). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عائشة؛ أَنَّهَا قَالَتْ : كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ : عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ ، فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُي فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. | 104 |
| حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَمْرَةَ ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ : وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ. | 105 |
| وَحَدَّثَنَاهُ محمد بن المثنى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ : أَخْبَرَتْنِي | 106 |

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| عَمْرَةُ ؛ أَنَّهَا سَمِعَتْ عائشة تَقُولُ بِمِثْلِهِ. | |
| (باب جواز وطىء المسبية بعد الاستبراء، وإن كان لها زوج انفسخ نكاحه بالسبي).<br>(التحفة 33). وحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ صَالِحٍ ، أَبِي الْخَلِيلِ ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَى أَوْطَاسَ ، فَلَقُوا عَدُوًّا ، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ ، وَأَصَابُوا لَهُمْ سَبَايَا ، فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } [النساء:24]. أَيْ فَهُنَّ لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ. | 107 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ : إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلَالٌ لَكُمْ ، وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُنَّ. | 108 |
| .وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | 109 |
| وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدُ يعني ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدٍ قَالَ : أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسَ، لَهُنَّ أَزْوَاجٌ ، فَتَخَوَّفُوا ، فَأُنْزِلَتْ هَذِهِ الْآيَةُ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ }[النساء:24] | 110 |
| وحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | 111 |
| (باب استحباب نكاح ذات الدين) (التحفة 39). حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | 112 |
| (باب استحباب نكاح البكر) (التحفة 40). وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ : تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا جَابِرُ! تَزَوَّجْتَ ؟" قُلْتُ : نَعَمْ. قَالَ : "بِكْرٌ أَمْ ثَيِّبٌ ؟" قُلْتُ : ثَيِّبٌ ، قَالَ : "فَهَلَّا بِكْرًا | 113 |

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| ثُلَاعِبُهَا ؟" قُلْتُ : يَا رَسُولَ اللَّهِ! إِنَّ لِي أَخَوَاتٍ ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ ، قَالَ : "فَذَاكَ إِذَاً ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا ، وَمَالِهَا ، وَجَمَالِهَا ، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | |
| The Book of Divorce | |
| (بَابُ تَحْرِيمِ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا ، وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا)(التحفة 1). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ : قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ ، ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ [عَزَّ وَجَلَّ] أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". | 114 |
| وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بن سعيد وَابْنُ رُمْح وَاللَّفْظُ لِيَحْيَى قَالَ قُتَيْبَةُ : حَدَّثَنَا لَيْثٌ: وَقَالَ الْآخَرَانِ : أَخْبَرَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ. وَزَادَ ابْنُ رُمْح فِي رِوَايَتِهِ : وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ ، قَالَ لِأَحَدِهِمْ : أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ. قَالَ مُسْلِمٌ : جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً. | 115 |
| حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَدَعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا ، أَوْ يُمْسِكْهَا ، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". قَالَ عُبَيْدُ اللَّهِ : قُلْتُ لِنَافِعٍ : مَا صَنَعَتِ التَّطْلِيقَةُ ؟ قَالَ : وَاحِدَةٌ اعْتَدَّ بِهَا. | 116 |
| وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالَا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ. قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرْجِعْهَا ، وقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا. | 117 |
| وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ | 118 |

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| وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهُ أَنْ يَرَاجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عز وجل أَنْ يُطَلَّقَ لَهَا النِّسَاءُ ، قَالَ : فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ : أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يَرَاجِعَهَا ، ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا ، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ ، وَبَانَتْ مِنْكَ. | |
| وحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ، عَنْ عَمِّهِ ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَغَيَّظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا ، فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا ، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ" وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً] ، فَحُسِبَتْ مِنْ طَلَاقِهَا ، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | 119 |
| وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : قَالَ ابْنُ عُمَرَ : فَرَاجَعْتُهَا ، وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا. | 120 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالُوا : حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، مَوْلَى آلِ طَلْحَةَ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا". | 121 |
| وحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقُ بَعْدُ ، أَوْ يُمْسِكُ". | 122 |
| وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ ، عَنِ ابْنِ سِيرِينَ قَالَ : مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِض. فَأُمِرَ أَنْ يُرَاجِعَهَا ، فَجَعَلْتُ لَا أَتَّهِمُهُمْ ، وَلَا أَعْرِفُ الْحَدِيثَ ، حَتَّى لَقِيتُ أَبَا غَلَّابٍ، يُونُسَ | 123 |

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| | بْنَ جُبَيْرٍ الْبَاهِلِيَّ ، وَكَانَ ذَا ثَبَتٍ ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ ، فَأُمِرَ أَنْ يَراجِعَهَا قَالَ قُلْتُ : أَفَحُسِبَتْ عَلَيْهِ ؟ قَالَ : فَمَهْ ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. |
| 124 | وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا : حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ ، نَحْوَهُ ، غَيْرَ أَنَّهُ قَالَ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ. |
| 125 | وحَدَّثَنَاه عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي ، عَنْ أَيُّوبَ بِهَذا الْإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ ، وَقَالَ : "يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا". |
| 126 | وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ ، عَنْ يُونُسَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ يُونُسَ بْنِ جُبَيْر قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا ، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا ، قَالَ فَقُلْتُ لَهُ : إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ ، أَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ فَقَالَ : فَمَهْ أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ ؟. |
| 127 | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ، قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا" قَالَ : قُلْتُ لِابْنِ عُمَرَ أَفَتَحْتَسَبْ بِهَا ؟ فَقَالَ : مَا يَمْنَعُهُ ، أَرَأَيْتَ إِنْ عَجَز وَاسْتَحْمَقَ؟. |
| 128 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ الْمَلِكِ ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ : طَلَّقْتُهَا وَهِيَ حَائِضٌ ، فَذكِرَت ذَلِكَ لِعُمَرَ ، فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا" قَالَ : فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا ، قُلْتُ : فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ ؟ قَالَ : مَا لِيَ لَا أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ. |
| 129 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا" قُلْتُ لِابْنِ عُمَرَ : أَفَحسبتَ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : فَمَهْ. |

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| 130 | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ؛ ح: وحَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ قَالَا : حَدَّثَنَا شُعْبَةُ ؛ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا "لِيَرْجِعْهَا" ، وَفِي حَدِيثِهِمَا : قَالَ قُلْتُ لَهُ : أَتَحْتَسِبُ بِهَا ؟ قَالَ : فَمَهْ. |
| 131 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ أبيه ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا ، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ الْخَبَرَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ : لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ لِأَبِيهِ. |
| 132 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ ابْنَ أَيْمَنَ مَوْلَى عَزَّةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ [ذَلِكَ] ، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا ؟ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا" فَرَدَّهَا ، وَقَالَ : "إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ". قَالَ ابْنُ عُمَرَ : وَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ}[الطلاق:1]. |
| 133 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ أَبِي الزُّبَيْرِ ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ الْقِصَّةِ ، |
| 134 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى عُرْوَةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ ، بِمِثْلِ حَدِيثِ حَجَّاجٍ ، وَفِيهِ بَعْضُ الزِّيَادَةِ.<br>قَالَ مُسْلِمٌ : أَخْطَأَ حَيْثُ قَالَ: مولى عُرْوَةَ، إِنَّمَا هُوَ مَوْلَى عَزَّةَ. |
| 135 | (باب طلاق الثلاث) (التحفة 2). حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: وَاللَّفْظُ لِابْنِ رَافِعٍ قَالَ إِسْحَاقُ : أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ ، طَلَاقُ الثَّلَاثِ وَاحِدَةً ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ : إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ [قَدْ] كَانَتْ لَهُمْ فِيهِ أَنَاةٌ ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ. |
| 136 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ ؛ ح: وحَدَّثَنَا ابْنُ رَافِعٍ وَاللَّفْظُ لَهُ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ : أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ |

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| صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | |
| وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ، عَنْ طَاوُسٍ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ : هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟ فَقَالَ : قَدْ كَانَ ذَلِكَ ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلَاقِ ، فَأَجَازَهُ عَلَيْهِمْ. | 137 |
| (باب الْمُطَلَّقَةِ البائن لَا نَفَقَةَ لَهَا)(التحفة 6). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عبدالله بن يزيد مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ ، فَسَخِطَتْهُ ، فَقَالَ : وَاللَّهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ ؛ فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ ، فَقَالَ : "لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ". فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ، ثُمَّ قَالَ : "تِلْكِ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي ، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكِ ، فَإِذَا حَلَلْتِ فَآذِنِينِي" قَالَتْ : فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ" فَكَرِهْتُهُ ، ثُمَّ قَالَ : "انْكِحِي أُسَامَةَ" فَنَكَحْتُهُ ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ [بِهِ]. | 138 |
| وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيْضًا : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، كِلَيهُمَا عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةَ دُونٍ ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ : وَاللَّهِ! لَأُعْلِمَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنْ كَانَت لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي ، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا ، قَالَتْ : فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لَا نَفَقَةَ لَكِ ، وَلَا سُكْنَى". | 139 |
| حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ : سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ ، فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا ، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا ، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَا نَفَقَةَ لَكِ ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ ، فَكُونِي عِنْدَهُ ، فَإِنَّهُ رَجُلٌ أَعْمَى ، تَضَعِينَ ثِيَابَكِ عِنْدَهُ". | 140 |
| وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ ؛ أَنَّ أَبَا | 141 |

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| حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا ، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ ، فَقَالَ لَهَا أَهْلُهُ : لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ ، فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ مَيْمُونَةَ ، فَقَالُوا : إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلَاثًا ، فَهَلْ لَهَا مِنْ نَفَقَةٍ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَيْسَتْ لَهَا نَفَقَةٌ ، وَعَلَيْهَا الْعِدَّةُ". وَأَرْسَلَ إِلَيْهَا: "أَنْ لَا تَسْبِقِينِي بِنَفْسِكِ" ، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ ، ثُمَّ أَرْسَلَ إِلَيْهَا : "أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الْأَوَّلُونَ ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ" فَانْطَلَقَتْ إِلَيْهِ ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ. | |
| حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ ح: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ : كَتَبْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ : كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ ، فَأَرْسَلْتُ إِلَى أَهْلِهِ أَبْتَغِي النَّفَقَةَ ، وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو : "لَا تَفُوتِينَا بِنَفْسِكِ". | 142 |
| حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أبي عَنْ صَالِح ، عَنِ ابْنِ شِهَابٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا ، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى ، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا ، وقَالَ عُرْوَةُ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ. | 143 |
| وحَدَّثنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، بِهَذَا الْإِسْنَادِ مِثْلَهُ ، مَعَ قَوْلِ عُرْوَةَ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ. | 144 |
| حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِعَبْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا معمر عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلَاقِهَا ، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالَا لَهَا : وَاللَّهِ! مَا لَكِ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ قَوْلَهُمَا ، فَقَالَ : "لَا نَفَقَةَ لَكِ" فَاسْتَأْذَنَتْهُ فِي الِانْتِقَالِ فَأَذِنَ لَهَا ، فَقَالَتْ : أَيْنَ؟ يَا رَسُولَ اللَّهِ! قَالَ : "إِلَى ابْنِ أُمِّ مَكْتُومٍ" وَكَانَ أَعْمَى ، تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يَرَاهَا ، فَلَمَّا مَضَتْ | 145 |

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| عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ ، فَحَدَّثَتْهُ بِهِ ، فَقَالَ مَرْوَانُ : لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنِ امْرَأَةٍ ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا ، فَقَالَتْ فَاطِمَةُ حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ : فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ ، قَالَ اللَّهُ تعالى : { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ }[الطلاق:1] الْآيَةَ. قَالَتْ : هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ ؟ فَكَيْفَ تَقُولُونَ : لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا ؟ فَعَلَامَ تَحْبِسُونَهَا ؟. | |
| وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ قال داود حدثنا كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا ، فَقَالَتْ : طَلَّقَهَا زَوْجُهَا الْبَتَّةَ ، فَقَالَتْ : فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السُّكْنَى وَالنَّفَقَةِ ، قَالَتْ : فَلَمْ يَجْعَلْ لِي سُكْنَى وَلَا نَفَقَةً ، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ. | 146 |
| وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ و داود وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ ، عَنِ الشَّعْبِيِّ ؛ أَنَّهُ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ. | 147 |
| حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ : دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ ، وَسَقَتْنَا سَوِيقَ سُلْتٍ ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُّ ؟ قَالَتْ : طَلَّقَنِي بَعْلِي ثَلَاثًا ، فَأَذِنَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَعْتَدَّ فِي أَهْلِي. | 148 |
| حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُطَلَّقَةِ ثَلَاثًا ، قَالَ : "لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ". | 149 |
| وحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلَاثًا ، فَأَرَدْتُ النُّقْلَةَ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ ، فَاعْتَدِّي عِنْدَهُ". | 150 |
| وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ قَالَ : كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الْأَعْظَمِ ، وَمَعَنَا الشَّعْبِيُّ ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْعَلْ لَهَا سُكْنَى | 151 |

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| وَلَا نَفَقَةَ ، ثُمَّ أَخَذَ الْأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ ، فَقَالَ : وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هَذَا ، قَالَ عُمَرُ : لَا نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ ، لَا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَت لَهَا السُّكْنَى وَالنَّفَقَةُ ، [وتلا الآية] قَالَ اللَّهُ عَزَّ وَجَلَّ : { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ } [الطلاق:1]. | |
| وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَاقَ بِهَذَا الْإِسْنَادِ ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ. | 152 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : إِنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا ، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلَا نَفَقَةً قَالَتْ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا حَلَلْتِ فَآذِنِينِي" فَآذَنْتُهُ ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لَا مَالَ لَهُ ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابٌ النِّسَاءِ ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]" فَقَالَتْ بِيَدِهَا هَكَذَا : أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ" قَالَتْ : فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ. | 153 |
| وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [وَأَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعِ تَمْرٍ ، وَخَمْسَةِ آصُعِ شَعِيرٍ ، فَقُلْتُ : أَمَا لِي نَفَقَةٌ إِلَّا هَذَا ؟ وَلَا أَعْتَدُّ فِي مَنْزِلِكُمْ ؟ قَالَ : لَا ، قَالَتْ : فَشَدَدْتُ عَلَيَّ ثِيَابِي ، وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ "كَمْ طَلَّقَكِ ؟" قُلْتُ : ثَلَاثًا. قَالَ : "صَدَقَ ، لَيْسَ لَكِ نَفَقَةٌ ، اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ [عمرو] بْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ ، تُلْقِي ثَوْبَكِ عِنْدَهُ ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي" قَالَتْ : فَخَطَبَنِي خُطَّابٌ ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ أَوْ يَضْرِبُ النِّسَاءَ ، أَوْ نَحْوَ هَذَا وَلَكِنْ عَلَيْكِ بِأُسَامَةَ ابْنِ زَيْدٍ". | 154 |
| وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ : دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، زَمَنَ ابْنِ الزُّبَيْرِ ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَاتًّا ، بِنَحْوِ حَدِيثِ سُفْيَانَ. | 155 |
| وحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ ، | 156 |

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| عَنِ الْبَهِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلَاثًا ، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلَا نَفَقَةً. | |
| وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ : تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ ، فَقَالُوا : إِنَّ فَاطِمَةَ قَدْ خَرَجَت. قَالَ عُرْوَةُ : فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ : مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. | 157 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ! زَوْجِي طَلَّقَنِي ثَلَاثًا ، وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ : فَأَمَرَهَا فَتَحَوَّلَتْ. | 158 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا تَعْنِي قَوْلَهَا : لَا سُكْنَى وَلَا نَفَقَةَ. | 159 |
| وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ قَالَ : قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ : أَلَمْ تَرَيْ إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ ، فَقَالَتْ : بِئْسَمَا صَنَعَتْ ، فَقَالَ : أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ : أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ. | 160 |
| (بَابُ انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا وَغَيْرِهَا، بِوَضْعِ الْحَمْلِ)(التحفة 8)<br>وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَتَقَارَبَا فِي اللَّفْظِ قَالَ حَرْمَلَةُ : حَدَّثَنَا ، وقَالَ أَبُو الطَّاهِرِ : أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [بْنِ مَسْعُودٍ] ؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا ، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ اسْتَفْتَتْهُ ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا ، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ فَقَالَ لَهَا : مَا لِي أَرَاكِ مُتَجَمِّلَةً ؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ ، إِنَّكِ وَاللَّهِ ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ .قَالَتْ سُبَيْعَةُ : فَلَمَّا قَالَ لِي ذَلِكَ ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي ، وَأَمَرَنِي بِالتَّزَوُّجِ | 161 |

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| إِنْ بَدَا لِي.<br>قَالَ ابْنُ شِهَابٍ : فَلَا أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ ، وَإِنْ كَانَتْ فِي دَمِهَا ، غَيْرَ أَنَّهُ لَا يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ. | |
| 162 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَقَالَ ابْنُ عَبَّاسٍ : عِدَّتُهَا آخِرُ الْأَجَلَيْنِ ، وَقَالَ أَبُو سَلَمَةَ : قَدْ حَلَّتْ ، فَجَعَلَا يَتَنَازَعَانِ ذَلِكَ قَالَ فَقَالَ أَبُو هُرَيْرَةَ : أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ : إِنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ. |
| 163 | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ : فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ ، وَلَمْ يُسَمِّ كُرَيْبًا. |
| The Book of Invoking Curses | |
| 164 | كتاب اللعان (التحفة 10). حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب: أن سهل بن سعد الساعدي أخبره ؛ أن عويمرا العجلاني جاء إلى عاصم بن عدي الأنصاري فقال له: أرأيت يا عاصم! لو أن رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فاسئل لي عن ذلك يا عاصم! رسول الله صلى الله عليه وسلم فسأل عاصم رسول الله صلى الله عليه وسلم، فكره رسول الله صلى الله عليه وسلم المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم، فلما رجع عاصم إلى أهله جاءه عويمر فقال: يا عاصم! ماذا قال لك رسول الله صلى الله عليه وسلم؟ قال عاصم لعويمر: لم تأتني بخير، قد كره رسول الله صلى الله عليه وسلم المسألة التي سألته عنها. قال عويمر: والله! لا أنتهي حتى أسأله عنها، فأقبل عويمر حتى أتى رسول الله صلى الله عليه وسلم وسط الناس ، فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فقال رسول الله صلى الله عليه وسلم: "قد نزل فيك وفي صاحبتك، فاذهب فأت بها". قال سهل: فتلاعنا ، وأنا مع الناس عند رسول الله صلى الله عليه وسلم، فلما فرغا قال عويمر: كذبت عليها يا رسول الله! إن أمسكتها، فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم. قال ابن شهاب: فكانت [تلك] سنة المتلاعنين. |

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| 165 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب: أخبرني سهل بن سعد [الأنصاري]؛ أن عويمرا الأنصاري من بني العجلان، أتى عاصم بن عدي ، وساق الحديث بمثل حديث مالك، وأدرج في الحديث قوله: وكان فراقه إياها بعد سنة في المتلاعنين. وزاد فيه: قال سهل: وكانت حاملا ، فكان ابنها يدعى إلى أمه، ثم جرت السنة أنه يرثها وترث منه ما فرض الله لها. |
| 166 | وحدثنا محمد بن رافع: حدثنا عبد الرزاق: أخبرنا ابن جريج: أخبرني ابن شهاب، عن المتلاعنين وعن السنة فيهما، عن حديث سهل بن سعد أخي بني ساعدة أن رجلا من الأنصار جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا؟ وذكر الحديث بقصته، وزاد فيه: فتلاعنا في المسجد وأنا شاهد، وقال في الحديث: فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم، ففارقها عند النبي صلى الله عليه وسلم ، فقال النبي صلى الله عليه وسلم: "ذاكم التفريق بين كل متلاعنين". |
| 167 | وحدثنا محمد بن عبد الله بن نمير: حدثنا أبي؛ ح: وحدثنا أبو بكر بن أبي شيبة واللفظ له : حدثنا عبد الله ابن نمير: حدثنا عبد الملك بن أبي سليمان عن سعيد بن جبير قال: سئلت عن المتلاعنين في إمرة مصعب ، أيفرق بينهما؟ قال: فما دريت ما أقول: فمضيت إلى منزل ابن عمر بمكة، فقلت للغلام: استأذن لي، قال: إنه قائل، فسمع صوتي، قال: ابن جبير؟ قلت: نعم، قال: ادخل، فوالله! ما جاء بك، هذه الساعة ، إلا حاجة ، فدخلت ، فإذا هو مفترش برذعة، متوسد وسادة حشوها ليف. قلت: أبا عبد الرحمن! المتلاعنان، أيفرق بينهما؟ قال: سبحان الله! نعم، إن أول من سأل عن ذلك فلان بن فلان، قال: يا رسول الله! أرأيت أن لو وجد أحدنا امرأته على فاحشة، كيف يصنع؟ إن تكلم تكلم بأمر عظيم وإن سكت سكت على مثل ذلك ، قال: فسكت النبي صلى الله عليه وسلم فلم يجبه، فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به، فأنزل الله عز وجل هؤلاء الآيات في سورة النور: {والذين يرمون أزواجهم} [النور:6 9] فتلاهن عليه ووعظه وذكره ، وأخبره أن عذاب الدنيا أهون من عذاب الآخرة ، قال: لا ، والذي بعثك بالحق! ما كذبت عليها. ثم دعاها فوعظها وذكرها وأخبرها أن عذاب الدنيا أهون من عذاب الآخرة، قالت: لا، والذي بعثك بالحق إنه لكاذب. فبدأ بالرجل فشهد أربع شهادات بالله إنه لمن الصادقين، والخامسة أن لعنة الله عليه إن كان من الكاذبين، ثم ثنى بالمرأة فشهدت أربع شهادات بالله إنه لمن الكاذبين، والخامسة أن غضب الله عليها إن كان من الصادقين، ثم فرق بينهما. |
| 168 | وحدثنيه علي بن حجر السعدي: حدثنا عيسى بن يونس: حدثنا عبد الملك بن أبي سليمان قال: سمعت سعيد بن جبير قال: سئلت عن المتلاعنين، زمن مصعب بن الزبير، |

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| فلم أدر ما أقول: فأتيت عبد الله بن عمر، فقلت: أرأيت المتلاعنين أيفرق بينهما؟ ثم ذكر بمثل حديث ابن نمير. | |
| وحدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة وزهير بن حرب واللفظ ليحيى، قال يحيى: أخبرنا ، وقال الآخران: حدثنا سفيان بن عيينة عن عمرو، عن سعيد بن جبير، عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم للمتلاعنين "حسابكما على الله. أحدكما كاذب، لا سبيل لك عليها" قال: يا رسول الله مالي؟ قال: "لا مال لك ، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك منها" قال زهير في روايته: قال حدثنا سفيان عن عمرو، سمع سعيد بن جبير يقول: سمعت ابن عمر يقول: قال رسول الله صلى الله عليه وسلم. | 169 |
| وحدثني أبو الربيع الزهراني: حدثنا حماد عن أيوب، عن سعيد بن جبير، عن ابن عمر قال: فرق رسول الله صلى الله عليه وسلم بين أخوي بني العجلان، وقال : "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟". | 170 |
| حدثناه ابن أبي عمر: حدثنا سفيان عن أيوب؛ سمع سعيد بن جبير قال: سألت ابن عمر عن اللعان؟ فذكر عن النبي صلى الله عليه وسلم بمثله. | 171 |
| وحدثنا أبو غسان المسمعي ومحمد بن المثنى وابن بشار واللفظ للمسمعي وابن المثنى قالوا: حدثنا معاذ وهو ابن هشام قال: حدثني أبي عن قتادة، عن عزرة ، عن سعيد بن جبير قال: لم يفرق المصعب بين المتلاعنين، قال سعيد: فذكرت ذلك لعبد الله ابن عمر، فقال: فرق نبي الله صلى الله عليه وسلم بين أخوي بني العجلان. | 172 |
| وحدثنا سعيد بن منصور وقتيبة بن سعيد قالا: حدثنا مالك؛ ح : وحدثني يحيى بن يحيى واللفظ له قال: قلت لمالك: حدثك نافع عن ابن عمر؛ أن رجلا لاعن امرأته على عهد رسول الله صلى الله عليه وسلم ففرق رسول الله صلى الله عليه وسلم بينهما وألحق الولد بأمه ؟ قال: نعم | 173 |
| وحدثنا أبو بكر بن أبي شيبة: حدثنا أبو أسامة ؛ ح: وحدثنا ابن نمير: حدثنا أبي قالا: حدثنا عبيد الله عن نافع، عن ابن عمر قال: لاعن رسول الله صلى الله عليه وسلم بين رجل من الأنصار وامرأته، وفرق بينهما. | 174 |
| وحدثنا محمد بن المثنى وعبيد الله بن سعيد قالا: حدثنا يحيى وهو القطان عن عبيد الله بهذا الإسناد. | 175 |

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| 176 | حدثنا زهير بن حرب وعثمان بن أبي شيبة وإسحق بن إبراهيم واللفظ لزهير قال إسحق: أخبرنا ، وقال الآخران: حدثنا جرير عن الأعمش ، عن إبراهيم ،عن علقمة، عن عبد الله قال: إنا ليلة الجمعة في المسجد، إذ جاء رجل من الأنصار فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه ، أو قتل قتلتموه ، وإن سكت سكت على غيظ، والله! لأسألن عنه رسول الله صلى الله عليه وسلم ، فلما كان من الغد أتى رسول الله صلى الله عليه وسلم فسأله فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه، أو قتل قتلتموه، أو سكت سكت على غيظ. فقال: "اللهم! افتح" وجعل يدعو، فنزلت آية اللعان: {والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم}، هذه الآيات [النولر:6 9] ، فابتلي به ذلك الرجل من بين الناس، فجاء هو وامرأته إلى رسول الله صلى الله عليه وسلم فتلاعنا، فشهد الرجل أربع شهادات بالله إنه لمن الصادقين، ثم لعن الخامسة أن لعنة الله عليه إن كان من الكاذبين، فذهبت لتلعن، فقال لها رسول الله صلى الله عليه وسلم:" مه" فأبت فلعنت، فلما أدبرا قال: "لعلها أن تجيء به أسود جعدا" فجاءت به أسود جعدا. |
| 177 | وحدثناه إسحق بن إبراهيم: أخبرنا عيسى بن يونس؛ ح: وحدثنا أبو بكر بن أبي شيبة :حدثنا عبدة بن سليمان، جميعا عن الأعمش، بهذا الإسناد نحوه . |
| 178 | وحدثنا محمد بن المثنى: حدثنا عبد الأعلى: حدثنا هشام عن محمد قال: سألت أنس بن مالك وأنا أرى أن عنده منه علما فقال: إن هلال بن أمية قذف امرأته بشريك ابن سحماء، وكان أخا البراء بن مالك لأمه، وكان أول رجل لاعن في الإسلام ، قال: فلاعنها، فقال رسول الله صلى الله عليه وسلم :" أبصروها ، فإن جاءت به أبيض سبطا قضيء العينين فهو لهلال بن أمية ، وإن جاءت به أكحل جعدا حمش الساقين فهو لشريك بن سحماء" قال: فأنبئت أنها جاءت به أكحل جعدا حمش الساقين. |
| 179 | وحدثنا محمد بن رمح بن المهاجر وعيسى ابن حماد المصريان واللفظ لابن رمح قالا : أخبرنا الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس أنه قال: ذكر التلاعن عند رسول الله صلى الله عليه وسلم ، فقال عاصم ابن عدي في ذلك قولا ، ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه وجد مع أهله رجلا، فقال عاصم: ما ابتليت بهذا إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا، قليل اللحم، سبط الشعر، وكان الذي ادعى عليه أنه وجد عند أهله، خدلا، آدم، كثير اللحم. فقال رسول الله صلى الله عليه وسلم: "اللهم! بين" فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجده عندها، فلاعن رسول الله صلى الله عليه وسلم بينهما، فقال رجل لابن عباس في |

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| المجلس: أهي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة رجمت هذه؟" فقال ابن عباس: لا، تلك امرأة كانت تظهر في الإسلام السوء. | |
| وحدثنيه أحمد بن يوسف الأزدي: حدثنا إسماعيل بن أبي أويس: حدثني سليمان يعني ابن بلال عن يحيى ،حدثني عبد الرحمن بن القاسم عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم ، بمثل حديث الليث، وزاد [فيه]، بعد قوله كثير اللحم قال : جعدا قططا. | 180 |
| وحدثنا عمرو الناقد وابن أبي عمر واللفظ لعمرو قالا: حدثنا سفيان بن عيينة عن أبي الزناد، عن القاسم بن محمد قال: قال عبد الله بن شداد: وذكر المتلاعنان عند ابن عباس، فقال ابن شداد: أهما اللذان قال النبي صلى الله عليه وسلم: "لو كنت راجما أحدا بغير بينة لرجمتها؟" فقال ابن عباس: لا، تلك امرأة أعلنت. قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس. | 181 |
| حدثنا قتيبة بن سعيد: حدثنا عبد العزيز يعني الدراوردي، عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة الأنصاري قال: يا رسول الله! أرأيت الرجل يجد مع امرأته رجلا أيقتله؟ قال رسول الله صلى الله عليه وسلم: "لا" قال سعد: بلى ، والذي أكرمك بالحق! فقال رسول الله صلى الله عليه وسلم: "اسمعوا إلى ما يقول سيدكم". | 182 |
| وحدثني زهير بن حرب: حدثنا إسحق بن عيسى: حدثنا مالك عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة قال: يا رسول الله! إن وجدت مع امرأتي رجلا، [أ]أمهله حتى آتي بأربعة شهداء؟ قال "نعم". | 183 |
| حدثنا أبو بكر بن أبي شيبة: حدثنا خالد بن مخلد عن سليمان بن بلال: حدثني سهيل عن أبيه ، عن أبي هريرة قال: قال سعد بن عبادة: يا رسول الله! لو وجدت مع أهلي رجلا، لم أمسه حتى آتي بأربعة شهداء؟ قال رسول الله صلى الله عليه وسلم "نعم" قال: كلا ، والذي بعثك بالحق! إن كنت لأعاجله بالسيف قبل ذلك، قال رسول الله صلى الله عليه وسلم "اسمعوا إلى ما يقول سيدكم ، إنه لغيور، وأنا أغير منه، والله أغير مني". | 184 |
| حدثني عبيد الله بن عمر القواريري وأبو كامل فضيل بن حسين الجحدري واللفظ لأبي كامل قالا: حدثنا أبو عوانة عن عبد الملك بن عمير، عن وراد كاتب المغيرة عن المغيرة بن شعبة قال: قال سعد بن عبادة: لو رأيت رجلا مع امرأتي لضربته بالسيف غير مصفح عنه، فبلغ ذلك رسول الله صلى الله عليه وسلم. فقال: "أتعجبون من غيرة سعد؟ فوالله! لأنا أغير منه، والله أغير مني، من أجل غيرة الله حرم الفواحش ما ظهر | 185 |

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| منها وما بطن، ولا شخص أغير من الله، ولا شخص أحب إليه العذر من الله؛ من أجل ذلك بعث الله المرسلين مبشرين ومنذرين، ولا شخص أحب إليه المدحة من الله، من أجل ذلك وعد الله الجنة". | |
| وحدثناه أبو بكر بن أبي شيبة: حدثنا حسين بن علي عن زائدة، عن عبد الملك بن عمير، بهذا الإسناد مثله، وقال: غير مصفح ، ولم يقل عنه. | 186 |
| وحدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة وعمرو الناقد وزهير بن حرب واللفظ لقتيبة قالوا: حدثنا سفيان بن عيينة عن الزهري، عن سعيد بن المسيب، عن أبي هريرة قال: جاء رجل من بني فزارة إلى النبي صلى الله عليه وسلم فقال: إن امرأتي ولدت غلاما أسود، فقال النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: "نعم"، قال: "فما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: إن فيها لورقا. قال: "فأنى أتاها ذلك؟" قال: عسى أن يكون نزعه عرق، قال: "وهذا عسى أن يكون نزعه عرق". | 187 |
| وحدثنا إسحق بن إبراهيم ومحمد بن رافع وعبد بن حميد قال ابن رافع: حدثنا، وقال الآخران: أخبرنا عبد الرزاق: أخبرنا معمر؛ ح: وحدثنا ابن رافع: حدثنا ابن أبي فديك: أخبرنا ابن أبي ذئب، جميعا عن الزهري بهذا الإسناد نحو حديث ابن عيينة، غير أن في حديث معمر فقال: يا رسول الله! ولدت امرأتي غلاما أسود، وهو حينئذ يعرض بأن ينفيه ، وزاد في آخر الحديث قال : ولم يرخص له في الانتفاء منه. | 188 |
| وحدثني أبو الطاهر وحرملة بن يحيى واللفظ لحرملة قالا: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب، عن أبي سلمة بن عبد الرحمن ، عن أبي هريرة؛ أن أعرابيا أتى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! إن امرأتي ولدت غلاما أسود، وإني أنكرته، فقال له النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: نعم. قال: "ما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: نعم. قال رسول الله صلى الله عليه وسلم: "فأنى هو؟" قال: لعله، يا رسول الله! يكون نزعه عرق له، فقال له النبي صلى الله عليه وسلم: "وهذا لعله يكون نزعه عرق له". | 189 |
| وحدثني محمد بن رافع: حدثنا حجين: حدثنا الليث عن عقيل ، عن ابن شهاب أنه قال: بلغنا أن أبا هريرة كان يحدث عن رسول الله صلى الله عليه وسلم بنحو حديثهم. | 190 |
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| كتاب الفرائض (التحفة 13). (باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم) (التحفة 1). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ | 191 |

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| لِيَحْيَى قَالَ يَحْيَى : أَخْبَرَنَا ، وقَالَ الْآخَرَانِ : حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ ، وَلَا يَرِثُ الْكَافِرُ الْمُسْلِمَ". | |
| (باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر) (التحفة 2). حدثنا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَهُوَ النَّرْسِيُّ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ". | 192 |
| حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | 193 |
| حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ وَاللَّفْظُ لِابْنِ رَافِعٍ قَالَ إِسْحَاقُ : حَدَّثَنَا ، وَقَالَ الْآخَرَانِ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تعالى ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | 194 |
| وحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ ، عَنِ ابْنِ طَاوُسٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ. | 195 |
| (باب ميراث الكلالة) (التحفة 3). حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قال: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ : مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ ، فَأُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رسول الله صلى الله عليه وسلم ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ ، فَأَفَقْتُ ، قُلْتُ : يَا رَسُولَ اللَّهِ! كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ } [النساء:176]. | 196 |
| حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ ، فَوَجَدَنِي لَا أَعْقِلُ ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ، ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ ، فَقُلْتُ : كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللَّهِ! فَنَزَلَتْ : { يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ } [النساء:11]. | 197 |
| حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ | 198 |

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| قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ ، وَمَعَهُ أَبُو بَكْرٍ، مَاشِيَيْنِ ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! كَيْفَ أَصْنَعُ فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. | |
| حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ لَا أَعْقِلُ ، فَتَوَضَّأَ ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ ، فَعَقَلْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّمَا يَرِثُنِي كَلَالَةٌ ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }؟ قَالَ : هَكَذَا أُنْزِلَتْ. | 199 |
| حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ : فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ : فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُنْكَدِرِ. | 200 |
| حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ ، فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَذَكَرَ أَبَا بَكْرٍ ، ثُمَّ قَالَ : إِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ ، مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي ، وَقَالَ :" يَا عُمَرُ! أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟" وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. | 201 |
| وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ؛ ح: وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وابن رافع عَنْ شَبَابَةَ بْنِ سَوَّارٍ ، عَنْ شُعْبَةَ ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | 202 |
| (باب آخر آية أنزلت آية الكلالة) (التحفة 4). حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حدثنا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }. | 203 |
| حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي | 204 |

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| إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ : آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلَالَةِ ، وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةُ. | |
| حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاء عَنْ أبي إسحاق ، عَنِ الْبَرَاءِ ، أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ. | 205 |
| حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ البراء بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً. | 206 |
| حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ : {يَسْتَفْتُونَكَ}. | 207 |
| (باب من ترك مالاً فلورثته) (التحفة 5). وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ عَنْ يُونُسَ الْأَيْلِيِّ ؛ ح: وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَاللَّفْظُ لَهُ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ ، عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ" : هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟ "فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ ، وَإِلَّا قَالَ : "صَلُّوا عَلَى صَاحِبِكُمْ "، وَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ" : أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ". | 208 |
| وحدثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ ، بِهَذَا الْإِسْنَادِ ، هَذَا الْحَدِيثَ. | 209 |
| حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ : حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ إِلَّا أَنَا أَوْلَى النَّاسِ بِهِ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلَاهُ ، وَأَيُّكُمْ تَرَكَ مَالًا فَإِلَى الْعَصَبَةِ مَنْ كَانَ". | 210 |
| حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ : هَذا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي ، فَأَنَا وَلِيُّهُ ، وَأَيُّكُمْ مَا تَرَكَ مَالًا فَلْيُؤْثَرْ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ". | 211 |

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| 212 | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "مَنْ تَرَكَ مَالًا فَلِلْوَرَثَةِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". |
| 213 | حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ العبدي: حَدَّثَنَا غُنْدَرٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا : حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ "فَمَنْ تَرَكَ كَلًّا وَلِيُّهُ". |
| The Book of Wills | |
| 214 | (باب الوصية بالثلث) (التحفة 2). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي حَجَّةِ الْوَدَاعِ ، مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ ، وَأَنَا ذُو مَالٍ ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا" قُلْتُ : أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ : "لَا ، الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ ، إِلَّا أُجِرْتَ بِهَا ، حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ" قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أُخَلَّفُ بَعْدَ أَصْحَابِي ؟ قَالَ :" إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً ، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ." قَالَ : رَثَى لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ. |
| 215 | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ؛ ح: وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا : حدثنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ؛ ح: وحَدَّثَنِي إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. |
| 216 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ:حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ قَالَ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ يَعُودُنِي ، فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَعْدِ بْنِ خَوْلَةَ ، غَيْرَ أَنَّهُ قَالَ : وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا. |
| 217 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ ، فَأَبَى ، قُلْتُ : فَالنِّصْفُ ؟ فَأَبَى ، قُلْتُ : فَالثُّلُثُ ؟ |

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| قَالَ : فَسَكَتَ بَعْدَ الثُّلُثِ ، قَالَ : فَكَانَ، بَعْدُ ،الثُّلُثُ جَائِزًا. | |
| وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا. | 218 |
| وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاء: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أُوصِي بِمَالِي كُلِّهِ، فقَالَ : "لَا" ، قُلْتُ : فَالنِّصْفُ ، فقَالَ "لَا" فَقُلْتُ : أَبِالثُّلُثِ ؟ فَقَالَ : "نَعَمْ ، وَالثُّلُثُ كَثِيرٌ". | 219 |
| وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ ، فَبَكَى ، فقَالَ : "مَا يُبْكِيكَ ؟" فَقَالَ : قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا ، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اللَّهُمَّ ! اشْفِ سَعْدًا ، اللَّهُمَّ! اشْفِ سَعْدًا" ثَلَاثَ مِرَارٍ ، قَالَ : يَا رَسُولَ اللَّهِ ! إِنَّ لِي مَالًا كَثِيرًا ، وَإِنَّمَا يَرِثُنِي ابْنَتِي ، أَفَأُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لَا" قَالَ : فَبِالثُّلُثَيْنِ ؟ قَالَ : "لَا" قَالَ : فَبالنِّصْفُ ؟ قَالَ : "لَا" قَالَ : فَبالثُّلُثُ ؟ قَالَ : "الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ أَوْ قَالَ بِعَيْشٍ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ" وَقَالَ بِيَدِهِ. | 220 |
| وحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، بِنَحْوِ حَدِيثِ الثَّقَفِيِّ. | 221 |
| وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي ثَلَاثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ ، كُلُّهُمْ يُحَدِّثُنِيهِ مِثْلِ حَدِيثِ صَاحِبِهِ قَالَ : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ ، بِنحو حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الْحِمْيَرِيِّ. | 222 |
| حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ؛ ح: وحَدَّثَنَا أبو بكر بن أبي شيبة وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ | 223 |

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| إِلَى الرُّبُعِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ" ، وَفِي حَدِيثِ وَكِيعٍ "كَبِيرٌ أَوْ كَثِيرٌ". | |
| (باب الوقف) (التحفة 5). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا ، فَقَالَ : يَا رَسُولَ اللَّه ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ ، لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ ، فَمَا تَأْمُرُنِي بِهِ ؟ قَالَ :" إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا" ، قَالَ : فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا ، وَلَا يُبْتَاعُ ، وَلَا تورَثُ ، وَلَا توهَبُ ، قَالَ : فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ ، وَفِي الْقُرْبَى ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَابْنِ السَّبِيلِ ، وَالضَّيْفِ ، ولَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ.<br>قَالَ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا ، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ : غَيْرَ مُتَمَوِّلٍ فِيهِ ، قَالَ مُحَمَّدٌ : غَيْرَ مُتَأَثِّلٍ مَالًا.قَالَ ابْنُ عَوْنٍ : وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ : غَيْرَ مُتَأَثِّلٍ مَالًا. | 224 |
| حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا إِسْحَاقُ ، أَخْبَرَنَا أَزْهَرُ السَّمَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ : "أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ" وَلَمْ يُذْكَرْ مَا بَعْدَهُ ، وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلُهُ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا إِلَى آخِرِهِ. | 225 |
| وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ ، عَنْ سُفْيَانَ ، عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ عُمَرَ قَالَ : أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ. | 226 |
| (باب ترك الوصية لمن ليس له شيىء يوصي فيه) (التحفة 6). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : لَا ، قُلْتُ : فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ تعالى. | 227 |
| وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ، كِلَاهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ بِهَذَا الْإِسْنَادِ ، مِثْلَهُ ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ : فَكَيْفَ أُمِرَ النَّاسُ بِالْوَصِيَّةِ ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ : كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ؟. | 228 |

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| 229 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ؛ ح : وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالَا : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا ، وَلَا دِرْهَمًا ، وَلَا شَاةً ، وَلَا بَعِيرًا ، وَلَا أَوْصَى بِشَيْءٍ. |
| 230 | وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ ، كُلُّهُمْ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. |
| 231 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لِيَحْيَى قَالَا : أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ : ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا ، فَقَالَتْ : مَتَى أَوْصَى إِلَيْهِ ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي أَوْ قَالَتْ حَجْرِي فَدَعَا بِالطَّسْتِ ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي ، وَمَا شَعَرْتُ أَنَّهُ مَاتَ ، فَمَتَى أَوْصَى إِلَيْهِ ؟ |
| 232 | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَاللَّفْظُ لِسَعِيدٍ قَالُوا : حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ عَبَّاسٍ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ! ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى ، فَقُلْتُ : يَا أبا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ ؟ قَالَ : اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ ، فَقَالَ : "ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي" فَتَنَازَعُوا ، وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ ، وَقَالُوا : مَا شَأْنُهُ؟ أَهَجَرَ ؟ اسْتَفْهِمُوهُ ، قَالَ : "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ ، أُوصِيكُمْ بِثَلَاثٍ : أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ" ، قَالَ : وَسَكَتَ عَنِ الثَّالِثَةِ ، أَوْ قَالَهَا فَأُنْسِيتُهَا.<br>قَالَ أَبُو إِسْحَاقَ [إِبْرَاهِيمُ] : حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ. |
| 233 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ ، حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ أَوِ اللَّوْحِ وَالدَّوَاةِ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا" فَقَالُوا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ. |
| 234 | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ : أَخْبَرَنَا ، وقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ" ، فَقَالَ عُمَرُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ |

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| ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ ، فَاخْتَصَمُوا ، فَمِنْهُمْ مَنْ يَقُولُ : قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قُومُوا". قَالَ عُبَيْدُ اللَّهِ : فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. | |

# Appendix 2: Analytical Guidelines

Fairclough (2001: 92-93) recommended that the following questions be asked for the purpose of critical and textual analysis of discourse; as a consequence they are adopted where applicable during the process of analysis:

**Micro-level analysis**

A. Vocabulary

1. What experiential values do words in the TTs have?
    1.1. Are there words which are religious-conservative or liberal?
    1.2. Is there rewording (i.e. the process by which "an existing, dominant, and naturalised, wording is being systematically replaced by another one in conscious opposition to it" (Fairclough, 2001: 94)) or overwording (i.e. great volume of words shows preoccupation with some aspect of reality) of a specific term or phrase? If so, why?
    1.3. What are the meaning relations between words, i.e. ideologically specific?
2. What relational values do words in the TTs have?
    2.1. Are there euphemistic expressions?
    2.2. Are there some significant stylistic devices, such as synonyms, hyponyms, antonyms and metaphors, related to particular ideologies?
    2.3. Are there markedly formal or informal words?
    2.4. What are the purposes for using such words? Persuading the reader?
3. What expressive values do words in the TTs have?
    3.1. Do the translators express a particular religious denomination or intolerance in their choices of words?
4. What metaphors are used?
5. Is there a presence of elements from other *ḥadīths* or legal discourses within the TTs?

B. Syntax

5. What experiential values do grammatical features have?
    5.1. Are nominalisations used in the TTs of the two *Ṣaḥīḥs*?
    5.2. Are sentences used in the TTs active or passive?
    5.3. Is the use of these sentences identical to the STs?

5.4. Do the translators keep the positivity and negativity of the *Ṣaḥīḥs'* sentences or not? If so, how does this affect the ST's intended message?

6. What relational values do grammatical features have?

6.1. What modes (declarative, imperative, or grammatical question) are used?

6.2. Do the modes chosen in the TTs have any embedded religious reason?

6.3. Are there important features of relational modality?

6.4. Are pronouns used in the TTs and if so, how?

7. What expressive values do grammatical features have?

7.1. Are there important features of expressive modality?

7.2. Do the translators use a particular modal to express their agreement or disagreement with a particular legal judgment?

8. How are (simple) sentences linked together in the *Ṣaḥīḥs* and their translations?

8.1. Do the translators join sentences which are separated in the STs or vice versa? If so, is there a particular reason behind this?

8.2. What conjunctions are used?

8.3. Do the translators favour a conjunction over another which affects a legal judgment?

8.4. Are complex sentences in the TTs characterised by coordination or subordination?

8.5. What means are used for referring inside and outside the TTs?

C. Style

9. What stylistic changes are made to the TTs?

9.1. Do these changes have serious legal implications?

10. What larger scale structures do the TTs have?

D. Translation Strategies

11. What are the translation strategies and approaches chosen in the TTs?

12. Is there any discrepancy between the strategies applied in the TTs? If so, why?

13. To what extent are the translators loyal to the STs?

14. How are the translators' ideologies reflected in their translations?

15. Do these strategies affect the legal message in the two *Ṣaḥīḥs*?

E. Discursive practice

14. Are there any changes applied to the TTs in production?

15. Does the ‘professional habitus’ affect the translators' production? If so, how is it linked to the lexical, stylistic and syntactic findings?

16. Does the ‘cultural capital’ affect the translators' production? If so, how is it linked to the lexical, stylistic and syntactic findings?

**Macro-level analysis**

17. Are there different levels of power, i.e. societal, institutional and situational, on the translation of *ḥadīth*?

18. Is there a correlation between this power and the translation decisions?

19. Does the relationship between the Saudi fields of forces, the field of religion and the field of law affect the production of the TTs?

# Appendix 3: Transcripts of the Interviews with the Translators and Publishers

## Al-Sharīf:

### Conducted on 06/08/2017

| Questions | Answers |
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| **What is your main profession?** | A translator. |
| **What is your educational background?** | Translation Studies. |
| **How many years have you worked in the translation field?** | I started in 1998. I have translated more than 15 works across many fields, although most of my translations into English were in the Islamic field while those into Arabic were in literature. I am currently working on a new translation project, *Musnad of Imām Aḥmad Ibn Ḥanbal*. |
| **What are your previous works?** | I translated books in English literature, religion and my next work is translating *Musnad of Imām Aḥmad Ibn Ḥanbal*, which will be my final project in the field. |
| **Are you aware of the use of *ḥadīth* in Islamic Law?** | Of course. However, focusing on transferring legal judgments is not my only goal. In other words, I concentrate on conveying the ST meaning, whether related to law or not. This is also the case in the ST, as legal judgments are more obvious in certain *ḥadīths* than others. |
| **While translating, how did you deal with religious terminology?** | By going back to other translations, i.e. of the Qur'ān and *ḥadīth*. |
| **Can you describe the translation process?** | The process went smoothly as I, myself, translated the ST. However, I was restricted by the time. |
| **Who are the other parties that may** | The publisher does not interfere in the |

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| **be involved in the translation process?** | translation itself; however, it edits the whole work by dealing with typos and printing issues. |
| **Have you accepted changes by the editor? Which kind of changes would you have accepted? Do you think the editor has the right to impose changes?** | I have no problem if an editor reviews my work, especially if he/she is a native speaker of English. However, in the case of the translation of *Ṣaḥīḥ al-Bukhārī* the publisher did not provide editors for this project for financial reasons. Thus, all translation decisions were made by me.<br>Any changes that might affect the ST intended meaning will not be accepted. I only accept structural and linguistic changes which make the TT more fluent. |
| **What are the factors that may control the translation decisions?** | There were no controlling factors imposed on my translation decisions. The only pressure was the time that was given to finish the project, i.e. 10 months to finish translating and 2 months to publish the book. |
| **Who makes the final translation decision?** | I, myself, make the final decision in translation. |
| **What is the purpose of the translation?** | The purpose is to benefit those who want to learn about the science of *ḥadīth* and its various functions. |
| **Why did you choose to translate *ḥadīth*?** | It is not only *ḥadīth* in which I am interested; I have translated five *ḥadīth* collections, two interpretation books of *ḥadīth*, two books about the life of the Prophet (*Sīratu al-Rasūl*) and two books about slavery. The translation of *Ṣaḥīḥ al-Bukhārī* is part of a bigger project to translate Islamic science. My goal from this project is to translate the nine books |

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| | of *ḥadīth* as I believe that they are the most authentic in the science of *ḥadīth* (i.e. *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *al-Muwaṭṭaᵓ*, *al-Tirmidhī*, *Ibn Māja*, *al-Nasāᵓī*, *Abū Dāwūd*, *Dirāmī* and *Musnad of Imām Aḥmad Ibn Ḥanbal)*, of which five are translated by me. |
| **Who are your target audience?** | I chose a simple and direct language that can be understood by regular readers and those who are already specialised in the field. However, the main target readers are non-Arab Muslims. Additionally, non-Muslims and Arab Muslims could benefit from this translation, either for academic purposes or general knowledge. |
| **What is your translation strategy? And why did you choose it?** | I opt for simple strategy and direct language. The additions in the TT are for the purpose of providing readers with a clear ST message. In this way, TT readers will understand the intended ST meaning better because the *ḥadīth* language is indirect and needs explanation. Being very literal and faithful to the ST is not necessarily the best strategy in the translation of *ḥadīth* (unlike literary texts, where words are the main focus), particularly *Ṣaḥīḥ al-Bukhārī*, as the author, unlike Muslim, focused on transferring the meaning of the Prophet's saying and not the exact words of the Prophet. |
| **From your translation, it appears that you opt for an integrated approach of foreignisation and domestication, is this right? And why?** | I opted for conveying the ST message and culture in a simple and clear way. This will help the TT readers to understand the intended ST meaning |

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| | and context. Thus, I adopted a mixed approach to reach this goal. |
| **What are the challenges you faced while translating *ḥadīth*?** | It is the ST language as it is uttered by the Prophet, which involves deep meanings. *Ḥadīth*'s language may seem easy to deliver; however, it requires deep understanding as the Prophet's language involves many meanings and it is difficult for the translator to maintain short sentences with deep meanings. Thus, the translator has to explain the ST meaning without adding many words to the TT. This is a difficulty I faced while translating. |
| **How do you manage to understand the exact meaning of a *ḥadīth*?** | I suggest that you have a look to the translation of *Ṣaḥīḥ al-Bukhārī* by Aḥmad Zīdān, who was living in London and passed away. He translated it with his daughter, Nādya Zīdān. I believe that every translator will be affected by his previous works. For example, Khān's translation decisions in *al-Bukhārī* were affected by his previous translation of Qur'ān, which was affected by the translation of Abdullah Yusuf Ali. Khān used Ibn Kathīr's interpretation of the Qur'ān. In my translation of *al-Bukhārī*, I was affected by the translations of Khān and Zīdān as it was my first work. However, there are differences in the word choices and interpretations. It is crucial to highlight that I have used previous Qur'ān translations to understand certain *ḥadīths* because *ḥadīths* contain many Qur'ānic verses, but I do not use those |

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| | which are translated by Western translators, e.g. John Arberry (1996). This is because they are non-native Arabic speakers and may not understand the exact ST message. I used many translations of the Qur'ān, such as Bigfest, Abdullah Yusuf Ali (1934), Dr. Abd al-Ḥalīm and Dr. Majid Fakhry (2004), which is the most recent. Also, the translation of Qur'ān by Dr. Muḥammad Ghālī, a teacher at al-Azhar, which is a very important one that took 20 years to finish. |
| **What is the reason of the presence or absence of introductions and footnotes in your translation and to what extent are they necessary and of positive relevance in the translation?** | Providing introduction is necessary to provide information about the book and the author and to define Islamic concepts for the non-Arab Muslim readers. Some books do not provide para-textual materials, which could be explained for the reason that they target readers who are already aware of the value of the book, its source and usage. |
| **Who decides the book design and format (e.g. displaying the ST and the TT in parallel)?** | I made the decision for the parallel design of texts for the reason that non-Arab Muslims could find the ST and TT easily. In regard to the book size, its design, cover and page numbers, the publisher always make these decisions. |
| **Could you explain the last sentence in your introduction?** | The chain of transmitters is deleted because it will not benefit non-Arab readers, plus that it will take space. Thus, the last narrator or last couple are mentioned. |
| **Why are the footnotes in Arabic?** | I believe that these footnotes will not benefit non-Arabic speakers and might cause redundancy. This is because |

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| | non-Arab readers will understand the ST intended meaning from the translation and the explanation provided in the TT. Thus, they are written in Arabic because the *ḥadīth* language is indirect and needs to be interpreted to Arabic speakers. |
| **Why did you delete several *ḥadīth*?** | If the *ḥadīth* has many versions with the same narrator, then it is translated. If the difference between *ḥadīth* is in the use of prepositions, then the phrase "with slight variation of wording" is added. If the *ḥadīth* is the same but narrated by different chain of transmitters, then it will be highlighted by adding the phrase “The same previous tradition”. |
| **Why do you use archaic pronoun?** | I used it as it is my own way of translating Qur’ān to make the readers aware of the difference between the Qur’ān and *ḥadīth* while reading the TT, as translating the Qur’ān requires a different and unique style from translating *ḥadīth* or any other text. However, if I was translating Qur’ān as a whole project without the existence of *ḥadīth*, I would not choose the same strategy. |
| **Why do you only add (peace be upon him) when it appears in the ST?** | Every school of translation follows a specific strategy; for instance, one school follows the rule that every time the Prophet is mentioned in the text, the phrase “peace be upon him” should follow. In my translation, I stick to the ST, as praising the Prophet will be done by all Muslim readers whether it is |

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| | mentioned in the TT or not. Another thing to mention is that I have two choices in this matter; either to use the abbreviation (PBUH) every time the Prophet is mentioned or use the whole phrase and mention it only if it appears in the ST. Other translators use Arabic transcripts which I believe is a decision made by the publishers as they use 'auto text' strategy. |
| **Why do you complete Qur'ānic verses?** | This is because sometimes the [truncated] verse in the ST does not necessarily provide a complete idea which might cause vagueness for the TT readers. Thus, TT readers need to understand the complete message in the verse. I chose to provide them with it for this purpose and to make the TT readers aware and not be confused of the intended meaning. This is another school of thought in translation studies which I follow. Other schools of thought might not provide the complete ST idea but only reference, e.g. … (reference), because publishers might impose space restrictions. In my case, there was plenty of space and I did not wish to make the readers use external references. |
| **Why did you translate the names of the chapters in the Qur'ān?** | Again, there are many schools of thought regarding this matter. If I had the chance to retranslate the same work, I would choose the modern style of mentioning initials, e.g. (Q 4:5). However, at the time I translated *Ṣaḥīḥ al-Bukhārī* (about 18 years ago, 2002), I |

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| | focused on the readers and their complete understanding of the names of Sūras and their Arabic names. If the name of the Sūra is repeated, I do not transliterate it. |
| **Do you follow a particular religious sect in your translation of *Ṣaḥīḥ al-Bukhārī*?** | *Ḥadīth* translators should be neutral and not follow a particular religious doctrine. This only should appear in the books of the interpretation of *ḥadīth*. |
| **Why did you choose to translate *Ṣaḥīḥ al-Bukhārī,* although it had been translated before? What is your view about Khān's translation?** | Khān's translation is correct and remarkable; however, he opted for explaining the ST within the TT by consulting Fatḥ al-Bārī. This might confuse the reader. Additionally, I opted for translating *Ṣaḥīḥ al-Bukhārī* because it was included in a project that targets the translation of the books of *ḥadīth*. Also, a change of the display of the ST and the TT was intended by providing the ST on one page and the TT on the opposite page, which is not the case in Khān's translation. Regarding intertextuality, Khān used his translation of the Qur'ān to translate *Ṣaḥīḥ al-Bukhārī*, while I used the translation of the Qur'ān by Abdullah Yusuf Ali, which I believe is more reliable than the original version of Khān's translation of the Qur'ān. |
| **Ideology plays a vital role in the translation decisions, do you agree? Why or why not?** | Yes of course. For example, if a translator believes in the reliability of *Ṣaḥīḥ al-Bukhārī*, he will try to translate it accurately in words and meaning and vice versa. |
| **Is there a specific transliteration style you follow?** | There are no fixed standards for transliteration; thus, every translator |

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| | chooses his own method, but he/she should be consistent. I choose a compatible translation to Arabic. In other words, I take into account "the solar and lunar letters." For example, I use "Nasir ad-din" to maintain the Arabic pronunciation. Again, if I had the chance to edit the work, I would use the long vowels in transliteration, e.g. Nasir ad-dīn and Ṣalāh, which I use in my others works such as *Mishkātu al-Maṣabīḥ* (2011), *Tafsīru al-Jalālayn* (2012) and *Aʿlāmu al-Muwaqqiʿīn* (2017). |
| **Why did you choose to translate this edition? What is the difference between the 1st and 2nd editions?** | There is no difference between either edition because of the limited time the publisher offered and the amount of money the changes will cost. If I am asked to revise a new edition I would make many changes based on my experience in the field and recent trends, i.e. choosing modern translation strategies and styles. |
| **When was the 1st edition?** | 2001-2002 |
| **Is the translation published in Saudi Arabia? Why or why not?** | Yes, it was published in many libraries in Riyadh. However, its distribution was limited because of distribution policies and contracts in Saudi Arabia and not because problems in the translation. |
| **Is there any regulation (social or legal) enforced by Saudi Arabia in the translation of *ḥadīth*? In other words, the use of *ḥadīth* in family law is one factor that affects the translation process whether consciously or unconsciously.** | Of course, there are regulations of translating *ḥadīth* issued by the Ministry of Justice and other government authorities, as there are regulations of translating the Qur'ān by the King Fahd Glorious Quran Printing Complex. However, they are restricted to the |

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| | translations published within Saudi Arabia or under its supervision. |
| **Is there a difference in translation post the 21st century?** | Yes, because of the situational and political changes. Also, the changes in thoughts, concerns and backgrounds, which all result in a change in the translation approaches. For that reason, my translation, which was at the beginning of the 21st century, was not highly affected by these factors. |

## Al-Khaṭṭāb:

### Conducted on 07/12/2017

| Questions | Answers |
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| **What is your main profession? Where are you from?** | I am from Syria and immigrated to England and lived there for a while, then I moved to Canada. My wife, who works with me in all translation projects, is from England and she is specialised in Arabic language. I did not study translation but I am interested in the Islamic translation discourse and I have got a good experience in the field. |
| **What is your educational background?** | Engineering. |
| **How many years have you worked in the translation field?** | After graduation, I worked for five years in a publishing company that publishes educational articles from English into Arabic. Through my work in this publishing company, I built relationships with many professional translators, which improved my translation skill and experience. |
| **What are your previous works?** | I translated a book by Aḥmad Dīdāt from English into Arabic and many Islamic articles. |
| **Are you aware of the use of *ḥadīth* in** | Yes. |

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| **Islamic Law?** | |
| **While translating, how did you deal with religious terminology?** | *Ḥadīth* language is not easy as it is an old language and can be vague as it might carry many meanings. Thus, I surf the internet to search for books that interpret *ḥadīth*, such as Fatḥu al-Bārī and others. |
| **Can you describe the translation process?** | I explain the ST meaning to my wife and she writes it in the TL. |
| **Who are the other parties that may be involved in the translation process?** | Translators, editors and publishers. |
| **Have you accepted changes by the editor? Which kind of changes would you have accepted? Do you think the editor has the right to impose changes?** | Editor, particularly whose Arabic is their native language, may edit the language of the TT but they have no right to paraphrase the TT, as paraphrasing might produce a different translation. I accept if a conceptual or linguistic mistake in the translation is highlighted and I was consulted about it. Editors should be native speakers of the TL. |
| **What are the factors that may control the translation decisions?** | The nature of the text, the translation purpose, the readers and the publisher. |
| **Who makes the final translation decision?** | The publisher |
| **What is the purpose of the translation?** | Helping educated readers who have knowledge about Islamic concepts and might know Arabic. My translation could be useful for any individual who wants to read the *ḥadīth* in English. Readers who want to know more about Islam and understand its concepts might not find my translation very useful. I expect to find the translation to be widely available in libraries. |
| **Why did you choose to translate *ḥadīth*?** | It was offered to me by the publisher and I accepted. |
| **Who are your target audience?** | Educators who have a background, mostly non-native speakers of Arabic. |

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| **What is your translation strategy? And why did you choose it?** | Direct equivalence and a clear TT. Explanations and deep understanding of the TT is conducted by many Islamic scholars who offered many interpretative books of *ḥadīth*, such as the book of al-Nawawī, which interprets *Ṣaḥīḥ Muslim*. |
| **From your translation, it is clear that you opt for foreignisation, is this right? And why?** | Yes. I opt for direct equivalence. If the ST can have more than one meaning, I clarify the intended meaning by finding an equivalent in the TL. I opted for transliterating the common Islamic concepts which are known by the target readers. |
| **What are the challenges you faced while translating *ḥadīth*?** | Terminological challenges as I could not always find an equivalence in the TL. In these cases, I opt for transliteration. |
| **How do you manage to understand the exact meaning of a *ḥadīth*?** | Consulting other books that interpret *ḥadīth*. |
| **What is the reason of the presence or absence of introductions and footnotes in your translation and to what extent are they necessary and of positive relevance in the translation?** | Usually the publishers request an introduction, but in the translation of *Ṣaḥīḥ Muslim* there was no time. |
| **Who decides the book design and format (e.g. displaying the ST and the TT in parallel)?** | The publishing house. |
| **Why did you keep 'Peace be upon him' in Arabic?** | This decision was made by the publisher and I absolutely agree on this. |
| **Why did you delete the chain of transmitters?** | Because the target readers are not interested in this chain and will not benefit from this chain; only *ḥadīth* scholars benefit. In addition to that it takes a space. |
| **Have you followed a particular Qur'ān translation?** | No. If a Qur'ānic verse was mention in a *ḥadīth*, I use the Qur'ān translation provided by Dār al-Salām, unless their translation |

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| | has different meaning from the one mention in the *ḥadīth*. |
| **Which edition did you translate and why?** | There is only one edition. |
| **Why did you choose to translate *Ṣaḥīḥ Muslim* although it was translated before? What is your view about Ṣiddīqī's translation?** | For copyright purposes, as every publishing house produces its own translation. I think the previous translations might contain few mistakes and thus new and better translations are provided. |
| **Ideology plays a vital role in the translation decisions, do you agree? Why or why not?** | Yes. For me translating *ḥadīth* is not easy and I am always careful to not impose an opinion or show my view about a subject matter. If I find an opinion which I believe is true I follow that opinion and refer it back to the interpreter. |
| **Is there a specific message that you want to deliver to the readers through your translation?** | No. |
| **What's your religion?** | A Muslim and I believe in the interpretation of al-Nawawī as the best who interprets *Ṣaḥīḥ Muslim*. I consider myself as a moderate *Salafī* who follows the people of *al-Sunna wa-l-Jamāᶜa.* |
| **Who wrote the glossary of Islamic terms at the end of vol. 7?** | This was provided by the publishing house. |
| **Is there a specific transliteration style you follow?** | I follow the style provided by the publisher as there is no fixed style. |
| **Why did not you mention the name of the Sura in the Qur'ān in the TT?** | This is a modern style. |
| **Is there any regulation (social or legal) enforced by Saudi Arabia in the translation of *ḥadīth*? In other words, the use of *ḥadīth* in family law is one factor that affects the translation process whether consciously or unconsciously.** | Yes, translators should acknowledge that and aim to convey the exact ST meaning. |

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| **When was the translation conducted?** | 2007. |

## Mujāhid: Dār al-Salām

### Conducted on 12/9/2017

| Questions | Answers |
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| **Where do you see yourself in the field of translation?**<br><br>**How many translated books do you publish annually?**<br><br>**What is the proportion of translation outputs in relation to your total output?** | Many years ago, we used to sell 1.5 million annually (i.e. 2.7 book in one minute). Now, we sell half the amount or even less. |
| **What is your main objective?** | Serving Islam. |
| **How many years have you worked in the translation field?** | It was established in 1986 by Mr. ᶜAbd al-Mālik Mujāhid in Riyadh, Kingdom of Saudi Arabia. |
| **What are the genres you publish?** | Islamic Books. |
| **Are you aware of the use of *ḥadīth* in law? Did this fact affect publishing the book; in other words, are there social or personal regulations on translating such a genre?** | Of course, we are aware, but we do not publish for this purpose. Your question inspired me to make the translated *ḥadīth* collections used in the curriculum of the education system in Saudi Arabia and other Islamic countries. |
| **How did you select the translators?** | Muslim graduates from the Islamic university who follow the correct doctrine of *al-Sunna wa-l-Jamāᶜa*. We actually do not pay a big amount of money to the translators. I, and my 300 employees around the world, always search for translators who have these characteristics. |
| **Can you describe the translation** | I decided to add (peace be upon him) in |

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| **process?** | Arabic script each time the Prophet is mentioned to gain Allah's reward. Although, many were against this decision as non-Muslim readers will not be able to read this phrase. I believe that the percentage of those non-Muslims readers is low plus that they are absolutely familiar with this phrase. The translator also agreed on this. |
| **Who are the other parties that may be involved in the translation process?** | Editors are always available to revise the translated work. Every page is edited 6 times by different editors. |
| **To what extent can the editor change the text?** | Editors can make any necessary change as long as the translator gets paid for his job. In other words, the final decision always goes to the publisher. If the translator does not accept the publisher's regulation, then he is free to not continue the project. |
| **What are the factors that may control the translation decisions?** | The book status and the quality of the translation. No book can be published unless we have the approval from the Ministry of Culture and Information. We follow the government regulations. I am a *Salafī* Muslim but a moderate one who accept others. |
| **Who makes the final translation decision?** | Editors who are assigned by the publishing house. |
| **What is the purpose of the translation?** | I consider myself as one of the people of *ḥadīth* in Pakistan. I cooperate with the Ministry of Islamic Affairs as a volunteer to spread Islam without being paid for this task. My aim is to serve the spreading of the Qur'ān, *ḥadīth* and Islamic books, following the method of *al-Sunna wa-l-Jamāᶜa*. I took this from |

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| | my father and grandfather who raised me to be on the right way, i.e. *al-Sunna wa-l-Jamāᶜa*. |
| **Why did you choose to publish *ḥadīth* translation?** | It was my goal over the past 25 to 30 years to publish *Ṣaḥīḥ al-Bukhārī* in English once I was financially capable to do so. Thus, when the publishing house was founded with some Saudi partners, I directly contacted Dr. Khān, a Pakistani with Saudi nationality, as I know he had translated books before. Khān was a good-looking person with good Islamic manners. When I met him in Madinah, I offered money for him to undertake the project. While we were sitting with a view of al-Rawḍa Mosque in Madinah, he cried saying that he did not translate this book for financial reasons and I cried too. He said to me: you are like my son and I know you have a lot of expenses in the publishing house. You are allowed to print the book but with one condition, which is printing my previous work, i.e. the English translation of Qur'ān. We launched a committee and worked for 18 months, under the supervision of Dr. Khān, to publish the translation of Qur'ān. Dr. Khān provided me with money to publish the translation of Qur'ān and asked me to provide copies to the Islamic University in Madinah so it can be distributed among visitors of Madinah and the pilgrims. Then many copies were spread in the United Kingdom, Egypt and other countries. I |

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| | worked non-stop for 7 years, even in holidays, to develop the publishing house. |
| **Who are your target audience?** | We target foreigners in Saudi Arabia and international readers who want to learn more about Islam. |
| **What are the functions and effects of the paratext of the ST, e.g. cover page, preface, introduction and footnotes?** | Para-textual materials can be written by both the translator and the publisher to provide readers with information about the ST and its author. |
| **Who decides the book design and format (e.g. displaying the ST and the TT in parallel)?** | The publishing house assigns a designer to do this job. |
| **Is there any regulation (social or legal) enforced by Saudi Arabia in the translation of *ḥadīth*? In other words, the use of *ḥadīth* in family law is one factor that affects the translation process whether consciously or unconsciously.** | Translating *ḥadīth* should be done faithfully and clearly because of its remarkable status. |

## Muḥammad ᶜAli Bayḍūn: Dār al-Kutub al-ᶜIlmiyya

**Conducted on 07/10/2017**

| Questions | Answers |
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| **Where do you see yourself in the field of translation?**<br><br>**How many translated books do you publish annually?**<br><br>**What is the proportion of translation outputs in relation to your total output?** | We are one of few publishing houses that publishes Islamic books and their translations. We publish approximately 30 books annually, equal to 10% of our total production**.** |
| **What is your main objective?** | We are a normal commercial corporation; however, we focus on |

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| | publishing useful subjects |
| **How many years have you worked in the translation field?** | About 25 years. |
| **What are the genres you publish?** | Books about Islamic science including the Qur'ān and *ḥadīth* science, jurisprudence, Arabic literature and language. |
| **Are you aware of the use of *ḥadīth* in law? Did this fact affect publishing the book; in other words, are there social or personal regulations on translating such a genre?** | Yes, of course. We completely acknowledge this fact. There are no regulations; however, we are keen to transfer the exact ST meaning clearly and faithfully by consulting accredited interpretations of *ḥadīth*. |
| **How did you select the translators?** | We choose specialised translators, who master languages and acknowledge cultural differences, as languages are considered as living creatures that always develop. |
| **Can you describe the translation process?** | We choose the book, the specialised translator of the subject matter, then we edit the linguistic and terminological meaning in the translation product. |
| **Who are the other parties that may be involved in the translation process?** | There is no specific party. |
| **To what extent can the editor change the text?** | He could edit the common terms. |
| **What are the factors that may control the translation decisions?** | Translators must be completely aware of *ḥadīth* science and meanings. |
| **Who makes the final translation decision?** | The administrative office in the publishing house. |
| **What is the purpose of the translation?** | To provide English native and non-native speakers with these books and thus facilitate their reading. |
| **Why did you choose to publish *ḥadīth* translation?** | Both [the translator and publishing house] chose to engage with this |

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| | project, but mostly the publishing house. |
| **Who are your target audience?** | Non-Arab Muslims, Muslim emigrants and English speakers. |
| **What are the functions and effects of the paratext of the ST, e.g. cover page, preface, introduction and footnotes?** | To clarify the contents of the book and its subjects. Also, to introduce the author's biography and his main goal. Sometimes introductions are written by the author or by the publisher. In both cases the name of who writes the introduction is provided. |
| **Who decides the book design and format (e.g. displaying the ST and the TT in parallel)?** | There is a specialised department in the publishing house that decides the book design, then the general manager always has the final decision. |
| **When was the translation published? Is this the first edition?** | This is the second edition, as the first edition was issued in 2004. The two editions are similar; however, a few minor corrections were made. |
| **Is the translation published in Saudi Arabia? Why and why not?** | Yes, but only a limited number. |
| **Is there any regulation (social or legal) enforced by Saudi Arabia in the translation of *ḥadīth*? In other words, the use of *ḥadīth* in family law is one factor that affects the translation process whether consciously or unconsciously.** | We have not experienced any directions from the Saudi authorities regarding our products throughout our working experience in the field. |

# Appendix 4: Analysis of *Ḥadīths*

# Ṣaḥīḥ al-Bukhāri: Khān

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 3 | باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس.<br>حَدَّثَنَا أبو نعيم: حدثنا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ بن أبي وقاص رَضِيَ اللَّهُ عَنْهُ يقول: جاء النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا بِمَكَّةَ، وهو يكره أن يموت بالأرض التي هاجر منها، قال: "يرحم الله ابن عفراء" قُلْتُ: يا رسول الله! أُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لاَ" ، قُلْتُ : فَالشَّطْر؟ قَالَ : "لا" ، قُلْتُ: الثُّلُثُ؟ قَالَ: "فالثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إنك أنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وإنك مَهْمَا أَنْفَقْتَ من نفقة فإنها صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا إلى فِي امْرَأَتِكَ، وَعسى اللَّهَ أن يَرْفَعَكَ فَيَنْتَفِعُ بِكَ نَاسٌ وَيُضَرُّ بِكَ آخَرُونَ ولم يكن له يومئذ إلا ابنه". | Chapter. One would rather leave one's inheritors wealthy than leave them (poor) begging others. Narrated Sa'd bin Abī Waqqāṣ رضي الله عنه: The Prophet صلى الله عليه وسلم came visiting me while I was (sick) in Makkah, ('Āmir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet صلى الله عليه وسلم) said, "May Allāh bestow His Mercy on Ibn 'Afrā' (Sa'd bin Khaula)." I said, "O Allāh's Messenger! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allāh's sake will be considered as a charitable deed, even the handful of food you put in your wife's mouth. Allāh may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa'd had only one daughter. (Ṣaḥīḥ Al-Bukhāri, 1997:16-17) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording - Khan repeats the word 'leave' this gives it more emphasis.<br>-Another repetition is the phrase "Then may I will".<br>•Addition -It can be noticed that Khan adds the subject "one" to make the sentence clear. - "(poor)", "(sick)", "(in charity)", "Yes", "'Āmir the subnarrator said" and "(Sa'd bin Khaula)" provide further clarity on the ST's intended meaning.<br>- "(i.e., the Prophet صلى الله عليه وسلم)" and "Sa'd" define pronouns. - Khan adds "for you" although it was not specified in the ST.<br>-Notice that Khan adds "for Allāh's sake"; however, it was not specified in the ST "من نفقة". This shows his understanding of the ST message.<br>•Omission -The transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned.<br>-It can be noticed that an omission of the words "عالة" and "في أيديهم" occurred. This deletion might obscure the ST effect, i.e. why it is not good not leave them poor. Also "في أيديهم" gives description of the act of begging. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -"narrated" tense. Khan changes the verb tense from present to past. •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 3 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that the expressions "صلى الله عليه وسلم" and "رضي الله عنه" are not translated. This has a Relational value, as it assumes the readers' familiarity with these expressions. In addition, it can give the connotation that the main focus is the message rather than titles, which does not affect the legal message. Khan capitalises the first letter of "His Mercy" which indicates his faith and respect to Allah. | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 4 | باب الوصية بالثلث. وقال الحسن: لا يجوز للذمي وصية إلا بالثلث: وقال الله عز وجل: {وأن أحكم بينهم بما أنزل الله} [المائدة: 49]. حدثنا قتيبة بن سعيد: حدثنا سفيان عن هشام بن عروة، عن أبيه، عن ابن عباس رضي الله عنهما قال: "لو غض الناس إلى الربع لأن رسول الله صلى الله عليه وسلم قال: الثلث والثلث كثير". | Chapter. To will one-third of one's property. Al-Ḥasan said, "A *Dhimmī* (i.e., a non-Muslim living under the protection of an Islāmic government) is not allowed to will more than one-third of his property. And Allāh عزّ وجل said: "And so judge (you O Muḥammad صلى الله عليه وسلم) among them by what Allāh has revealed..." (V.5:49). Narrated Ibn 'Abbās رضي الله عنهما: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allāh's Messenger صلى الله عليه وسلم said, "One-third, yet even one-third is too much." (Ṣaḥīḥ Al-Bukhāri, 1997:17) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan adds "of one's property" and "of his property" to make the sentence clear. -(i.e., a non-Muslim living under the protection of an Islāmic government) defines a borrowed word. -"(you O Muḥammad صلى الله عليه وسلم)" adds clarification. -Notice that Khan translates "لو غض الناس إلى الربع" into "I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy)". This shows that he made many additions in the sentence to make it clearer to the readers. Furthermore, some additions such as "I recommend" might not reflect the ST accurately and might cause a false interpretation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Dhimmī " as he expects its familiarity to the reader and to build a relationship with the reader. He also adds an explanation between brackets to provide the readers with the term and its explanation. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice . •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 5 | حدثنا محمد بن عبد الرحيم: حدثنا زكريا بن عدي: حدثنا مروان عن هاشم بن هاشم، عن عامر بن سعد، عن أبيه رضي الله عنه قال : "مرضت فعادني النبي صلى الله عليه وسلم فقلت: يا رسول الله! ادع الله أن لا يردني على عقبي، قال: لعل الله يرفعك وينفع بك ناسا. فقلت : أريد أن أوصي ، وإنما لي ابنة، فقلت: أوصي بالنصف؟ قال: النصف كثير، قلت: فالثلث؟ قال: الثلث والثلث كثير أو كبير، قال: وأوصى الناس بالثلث فجاز ذلك لهم". | Narrated Sa'd رضي الله عنه: I fell sick and the Prophet صلى الله عليه وسلم paid me a visit. I said to him, "O Allāh's Messenger! I invoke Allāh that He may not let me expire in the land whence I migrated (i.e., Makkah). "He said, "May Allāh give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one-third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one-third of their property and that was permitted for them.") (Ṣaḥīḥ Al-Bukhāri, 1997:17-18) | **Experiential Value** •Word Choice -Khan translates "كثير أو كبير" into "too much". This adds an emphasis which does not appear in the TT. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan adds "to him", "my property" and "(to be given in charity)" to make the sentence clear. -"(i.e., Makkah)" and "The narrator added" are for clarification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. By doing so, Khan deletes "عامر بن سعد، عن أبيه" and only mentions Sa'd. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice . •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes -Khan changes the mode of the sentences from a question "أوصي بالنصف؟" and "فالثلث؟" into declarative statements "I want to will half of my property" and "Then I will one-third". This might change the ST's intended meaning. •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 4 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that the expressions "عز وجل" "صلى الله عليه وسلم" and "رضي الله عنهما" are not translated. This has a Relational value, as it assumes the readers' familiarity with these expressions. In addition, it can give the connotation that the main focus is the provision rather than titles, which does not affect the legal message. This method was applied throughout the translation of Khan. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 5 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan capitalises the first letter of "He" which indicates his faith and respect to Allah. | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 6 | باب قول الموصي لوصيه: تعاهد لولدي، وما يجوز للوصي من الدعوى.<br>حدثنا عبدالله بن مسلمة عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم أنها قالت: كان عتبة بن أبي وقاص عهد إلى أخيه سعد بن أبي وقاص أن ابن وليدة زمعة مني فاقبضه إليك، فلما كان عام الفتح أخذه سعد فقال : ابن أخي قد كان عهد إلي فيه، فقام عبد بن زمعة فقال: أخي وابن أمة أبي، ولد على فراشه، فتساوقا إلى رسول الله صلى الله عليه وسلم فقال سعد: يا رسول الله! ابن أخي كان عهد إلي فيه، فقال عبد بن زمعة: هو أخي وابن وليدة أبي، فقال رسول الله صلى الله عليه وسلم : "هو لك يا عبد بن زمعة! الولد للفراش وللعاهر الحجر" ، ثم قال لسودة بنت زمعة: "احتجبي منه" لما رأى من شبهه بعتبة، فما رآها حتى لقي الله". | Chapter. The saying of a testator to the executor, "Look after my son," and what is permissible for the executor to claim. Narrated 'Ãishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: 'Utba bin Abī Waqqāṣ entrusted (his son) to his brother Sa'd bin Abī Waqqāṣ saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So, during the year of the Conquest (of Makkah) Sa'd took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abd bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then both of them came to Allāh's Messenger صلى الله عليه وسلم and Sa'd said, "O Allāh's Messenger! This is my brother's son whom my brother entrusted to me." Then 'Abd bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allāh's Messenger صلى الله عليه وسلم said, "O 'Abd bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone." Then the Prophet صلى الله عليه وسلم said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblace to 'Utba. Since then the boy did not see Sauda till he died. (Ṣaḥīḥ Al-Bukhāri, 1997:18-19) | **Experiential Value** •Word Choice -"لقي الله" into "died" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording -"(got up and said)" -"my brother"<br>•Addition -It can be noticed that Khan adds "(his son)", "the slave-girl", "(illegal)", "(of Makkah)", "got up", "(where he was born)", "to his wife" and "this boy" for clarification. -"the Prophet صلى الله عليه وسلم" defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore. only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The use of the word 'screen' in "screen yourself" can have a hidden meaning. This is because screen refers to blocking the vision or movement of something.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 6 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 7 | بَابُ لا وصية لوارث. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ المَالُ لِلوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | Chapter. A legal heir has no right to inherit through a will. Narrated Ibn 'Abbās رضي الله عنهما: The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth. (Ṣaḥīḥ Al-Bukhāri, 1997:19) | **Experiential Value** •Word Choice - كَانَ المَالُ لِلوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلوَالِدَيْنِ" is translated into "The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased." (domestication)<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording - Khan repeats "of the deceased" three times in the same sentence.<br>•Addition -It can be noticed that Khan adds "(in olden days)", "of the deceased" and "(of the whole legacy)" for clarification.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 7 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order -"لا وصية لوارث" is translated into "A legal heir has no right to inherit through a will". This changed the focus of the ST. Similarly, "وَكانتِ الوَصيَّةُ لِلوَالِدَيْن" "as for the parents (of the deceased), they would inherit through the will of the deceased". | Khan capitalises the first letter of "He" which indicates his faith and respect to Allah. | The shifting caused a change in thematic structure | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 6) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deseased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will. (H. 2747) When the deseased leaves children. (H. 2747) When the deseased is childless. | An understanding of the ST and its status in Muslim's life |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 8 | باب تأويل قول الله تعالى: {من بعد وصية يوصي بها أو دين} [النساء:11]، ويذكر أن النبي صلى الله عليه وسلم قضى بالدين قبل الوصية. وقوله عز وجل: {إن الله يأمركم أن تؤدوا الأمانات إلى أهلها} [النساء:58] فأداء الأمانة أحق من تطوع الوصية. وقال النبي صلى الله عليه وسلم :"لا صدقة إلا عن ظهر غنى". وقال ابن عباس: لا يوصي العبد إلا بإذن أهله. وقال النبي صلى الله عليه وسلم :" العبد راع في مال سيده". | Chapter. The explanation of the Statement of Allāh تعالى: "…After payment of legacies that they may have bequeathed or debts…" (V.4: 12). The Prophet صلى الله عليه وسلم is reported to have judged that the debt should be paid before the execution of the will. The Statement of Allāh عزوجل: "Verily! Allāh commands that you should render back the trusts of those, to whom they are due;..." (V.4:58). So, returning the trust must take precedence over the execution of the voluntary will. The Prophet صلى الله عليه وسلم said, "No giving in charity is recommended except if one is wealthy." Ibn 'Abbās said, "A slave cannot make a will without his master's consent." The Prophet صلى الله عليه وسلم said, "A slave is a guardian of the property of his master." (Ṣaḥīḥ Al-Bukhāri, 1997:21-22) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition "should be paid" for comprehension. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice . •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -"should" •Pronouns -"they" does not exist in the ST. |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 8 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan capitalises the first letter of "Statement" which indicates his faith and respect to Allah's wording. | | Fidelity. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 9 | حدثنا محمد بن يوسف: أخبرنا الأوزاعي عن الزهري ، عن سعيد بن المسيب ، وعروة بن الزبير: أن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سألته فأعطاني، ثم قال لي:" يا حكيم ، إن هذا المال خضر حلو ، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى". قال حكيم : فقلت: يا رسول الله، والذي بعثك بالحق! لا أرزأ أحدا بعدك شيئا حتى أفارق الدنيا ، فكان أبو بكر يدعو حكيما ليعطيه العطاء فيأبى أن يقبل منه شيئا، ثم إن عمر دعاه ليعطيه فيأبى أن يقبله، فقال: يا معشر المسلمين ، إني أعرض عليه حقه الذي قسم الله له من هذا الفيء فيأبى أن يأخذه ، فلم يرزأ حكيم أحدا من الناس بعد النبي صلى الله عليه وسلم حتى توفي رحمه الله. | Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām رضي الله عنه said, "I asked Allah's Messenger صلى الله عليه وسلم for something, and he gave me, and I asked him again and he gave me and said, 'O Ḥakīm! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greedliness, he is not blessed in it and he is like one who eats and never gets satisfied. "The upper (i.e., giving) hand is better than the lower (i.e.,taking) hand.'" Ḥakīm added, "I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.'" Afterwards, Abū Bakr used to call Ḥakīm to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e., Ḥakīm) his share which Allāh has ordained for him from this booty and he refuses to take it." Thus Ḥakīm did not ask anybody for anything after the Prophet صلى الله عليه وسلم, till he died - may Allah bestow His Mercy upon him. (Ṣaḥīḥ Al-Bukhāri, 1997:22) | **Experiential Value** •Word Choice -"أفارق الدنيا" into "I die" (domestication). •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan adds "(i.e., as tempting as fruits)", "(i.e., giving) ", "(i.e., taking) ", "(something)" and "'Umar" for clarification. -"(i.e., Ḥakīm)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice . •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 9 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Ḥakīm!" and "O Muslims!" might indicate strong feelings. •Prepositions •Sentence order | Khan capitalises the first letters in "By Him Who has sent you with the Truth" and "His Mercy" which indicates his faith and respect to Allah. | | Domestication. Addition. Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 10 | حدثنا بشر بن محمد السختياني: أخبرنا عبد الله: أخبرنا يونس عن الزهري قال: أخبرني سالم ، عن ابن عمر، عن أبيه رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع ومسئول عن رعيته، والإمام راع ومسئول عن رعيته، والرجل راع في أهله ومسئول عن رعيته ، والمرأة في بيت زوجها راعية ومسؤلة عن رعيتها ، والخادم في مال سيده راع ومسؤل عن رعيته". قال: وأحسب أن قد قال: "والرجل راع في مال أبيه". | Narrated Ibn 'Umar رضي الله عنهما: I heard Allāh's Messenger صلى الله عليه وسلم saying, "Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., *Imām*) is a guardian and is responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father." (Ṣaḥīḥ Al-Bukhāri, 1997:23) | **Experiential Value** •Word Choice -"charges" and "subjects" are used to translate "رعية"<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -It can be noticed that Khan adds "(i.e., Imām)" for clarification.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned.<br>-Notice that Khan deletes "عن أبيه" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to translate and transliterate the word "Imām" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular -"charge" is used for women and servant.<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 10 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 11 | باب: إذا وقف ، أو أوصى لأقاربه، ومن الأقارب؟، وقال ثابت: عن أنس، قال النبي صلى الله عليه وسلم لأبي طلحة:"اجعلها لفقراء أقاربك"، فجعلها لحسان وأبي بن كعب ،وقال الأنصاري: حدثني أبي عن ثمامة، عن أنس بمثل حديث ثابت، قال: "اجعلها لفقراء قرابتك"، قال أنس: فجعلها لحسان وأبي بن كعب وكانا أقرب إليه مني ، وكان قرابة حسان وأبي من أبي طلحة ، واسمه زيد بن سهل بن الأسود بن حرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار ، وحسان بن ثابت بن المنذر بن حرام ، فيجتمعان إلى حرام وهو الأب الثالث. وحرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار، وهو يجامع حسان وأبا طلحة وأبي إلى ستة آباء إلى عمرو بن مالك وهو أبي بن كعب بن قيس بن عبيد بن زيد بن معاوية بن عمرو بن مالك بن النجار، فعمرو بن مالك يجمع حسان وأبا طلحة وأبيا. وقال بعضهم : إذا أوصى لقرابته فهو إلى آبائه في الإسلام. | Chapter. If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said to Abū Ṭalḥa, "Give (your garden) to the poor amongst your relatives." So he gave it to Ḥassān and Ubaī bin Ka'b. Anas added in another narration, "So he gave it to Ḥassān and Ubaī bin Ka'b who were nearer relatives to him than I." The relationship between Ḥassān and Ubaī to Abū Ṭalḥa was as follows: Abū Ṭalḥa's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Ḥarām, the son of 'Amr, the son of Zaid Manāt, the son of 'Adī, the son of 'Amr, the son of Mālik, the son of An-Najjār. Ḥassān was the son of Thābit, the son of Al-Mundhir, the son of Ḥarām, this means that Abū Ṭalḥa and Ḥassān had a common great grandfather (i.e., Ḥarām, the third in the line of descent). Ḥassān and Abū Ṭalḥa and Ubaī had a common ancestor, 'Amr bin Mālik, the sixth in the lineage, as Ubaī was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Mu'āwīya, the son of 'Amr, the son of Mālik, the son of An-Najjār. Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one." (Ṣaḥīḥ Al-Bukhāri, 1997:23-24) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -It can be noticed that Khan adds "somebody", "(or bequeaths)", "is it permissible", "(your garden)", "as follows" "Abū Ṭalḥa's name was ", "this means that Abū Ṭalḥa and Ḥassān had a common great grandfather" and "Some scholars" for clarification.<br>-Notice that Khan adds "رضي الله عنه" before Anas, which shows his respect for him.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan translates "وقال الأنصاري: حدثني أبي عن ثمامة، عن أنس بمثل حديث ثابت" into "Anas added in another narration".<br>-Notice that Khan deletes "عن أبيه" which might obscure the ST effect. -Khan also deletes "قال: "اجعلها لفقراء قرابتك"" which might obscure the ST's intended effect. -Notice that "وحرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار" and "فعمرو بن مالك يجمع حسان وأبا طلحة وأبيا" are deleted which might affect the ST's intended meaning and effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 11 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan adds "(your garden)" to the ST which shows his interpretation of the ST by intertextuality. As he understood the situation from a previous hadith. | | Domestication. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 12 | حدثنا عبد الله بن يوسف: أخبرنا مالك عن إسحاق بن عبد الله [بن أبي طلحة]: أنه سمع أنسا رضي الله عنه قال: قال النبي صلى الله عليه وسلم لأبي طلحة:" أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. وقال ابن عباس: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء: 214] جعل النبي صلى الله عليه وسلم ينادي: "يا بني فهر، يا بني عدي"، لبطون قريش. وقال أبو هريرة: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء: 214] قال النبي صلى الله عليه وسلم:" يا معشر قريش". | Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said to Abū Ṭalḥa, "I recommend that you divide (this garden) amongst your relatives." Abū Ṭalḥa said, "O Allāh's Messenger! I will do the same." So, Abū Ṭalḥa divided it among his relatives and cousins. Ibn 'Abbās said, "When the Qurānic Verse: 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred' (V.26:214) was revealed, the Prophet صلى الله عليه وسلم started calling the various big families of Quraish, 'O Banī Fihr! O Banī 'Adī!" Abū Ḥurairah said, "When the Verse: 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred', was revealed, the Prophet صلى الله عليه وسلم said (in a loud voice), 'O people of Quraish!'" (Ṣaḥīḥ Al-Bukhāri, 1997:24) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -It can be noticed that Khan adds "(this garden)", "the Qurānic Verse", " (O Muhammad صلى الله عليه وسلم)" and "(in a loud voice)" for clarification.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that Khan translates "أفعل يا رسول الله" into "I will do the same". However, his translation does not reflect the ST meaning.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |
| 13 | باب هل ينتفع الواقف بوقفه؟ وقد اشترط عمر رضي الله عنه: لا جناح على من وليه أن يأكل منها، وقد يلي الواقف وغيره، وكذلك كل من جعل بدنة أو شيئا لله فله أن ينتفع بها كما ينتفع غيره وإن لم يشترط. | Chapter. Can the founder of an endowment have the benefit of his endowment? 'Umar رضي الله عنه stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a *Badana* (i.e., camel for sacrifice) or something else in Allāh's Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that. (Ṣaḥīḥ Al-Bukhāri, 1997:26) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -It can be noticed that Khan adds "(i.e., camel for sacrifice)" to define the borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "Badana" and provides an explanation to build a relationship with the readers and to provide them with the term in the SL and its definition in the TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 12 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" "O Banī Fihr! O Banī 'Adī!" "O people of Quraish!" might indicate strong feelings. •Prepositions •Sentence order -Khan moves the Object "the various big families of Quraish" before the Prophet's calling, which gives it more emphasis. | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 13 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 14 | حدثنا قتيبة [بن سعيد]: حدثنا أبو عوانة عن قتادة، عن أنس رضي الله عنه: "أن النبي صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال له: اركبها، فقال: يا رسول الله إنها بدنة، فقال في الثالثة أو في الرابعة: اركبها ويلك أو ويحك". | Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم saw a man driving a *Badana* and said to him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." (The Prophet صلى الله عليه وسلم repeated his order) and on the third or fourth time he said, "Ride it, woe to you" or said: "May Allāh be Merciful to you." (Ṣaḥīḥ Al-Bukhāri, 1997:26) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan adds "(The Prophet صلى الله عليه وسلم repeated his order)" for clarification. -"The man" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Badana" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 15 | حدثنا إسماعيل: حدثنا مالك عن أبي الزناد، عن الأعرج ، عن أبي هريرة رضي الله عنه: "أن رسول الله صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال: اركبها، قال : يا رسول الله إنها بدنة، قال: اركبها ويلك، في الثانية أو في الثالثة ". | Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم saw a man driving a *Badana* and said to him, "Ride on it," and on the second or the third time he added, "Woe to you." (Ṣaḥīḥ Al-Bukhāri, 1997:26) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Notice that Khan deletes "يا رسول الله إنها بدنة" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Badana" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 16 | باب: إذا وقف شيئا قبل أن يدفعه إلى غيره فهو جائز، لأن عمر رضي الله عنه أوقف فقال: لا جناح على من وليه أن يأكل، ولم يخص إن وليه عمر أو غيره. وقال النبي صلى الله عليه وسلم لأبي طلحة: "أرى أن تجعلها في الأقربين ، فقال: أفعل، ففسمها في أقاربه وبني عمه". | Chapter. If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended). As 'Umar رضي الله عنه founded an endowment and said that it was not sinful for its administrator to eat from its yield, but he did not specify whether he (i.e., 'Umar) or someone else would be its administrator. The Prophet صلى الله عليه وسلم said to Abū Ṭalḥa, "I recommend that you should divide it (i.e., the garden) among your relatives." So Abū Ṭalḥa agreed and distributed it among his relatives and his cousins. (Ṣaḥīḥ Al-Bukhāri, 1997:26-27) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan adds "declares his wish", "(to those for whom it is intended)" and "from its yield" for clarification. -"(i.e., the garden)", "Abū Ṭalḥa" and " his endowment" define pronouns. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 14 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Notice that Khan does not define 'Badana' in this hadith, as he expects that readers already know its meaning from the previous hadith. However, readers might not read every hadith. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 15 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order -Khan moves "and on the second or the third time he added" before the Prophet's saying. | | Thematic Structure | Foreignisation. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 16 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 17 | باب: إذا قال: داري صدقة لله ولم يبين للفقراء أو غيرهم فهو جائز، ويضعها للأقربين أو حيث أراد، قال النبي صلى الله عليه وسلم لأبي طلحة حين قال: أحب أموالي إلي بيرحاء وإنها صدقة لله، فأجاز النبي صلى الله عليه وسلم ذلك. وقال بعضهم: لا يجوز حتى يبين لمن. والأول أصح. | Chapter. When someone says, "My house is *Ṣadaqa* (i.e., gift of charity) for Allāh's sake," and does not specify whether it is for the poor or for some other people, then the *Ṣadaqa* is valid and he can give it to his relatives or whomever he wishes. The Prophet صلى الله عليه وسلم allowed Abū Ṭalḥa when he said, "The most beloved of my property is (the garden of) Bairuhā and I wish to give it in charity for Allāh's sake." The Prophet صلى الله عليه وسلم considered his deed valid. Some say that it is invalid unless it is specified as to whom the Ṣadaqa is to be given. But the first statement (i.e., that it is valid) is more correct. (Ṣaḥīḥ Al-Bukhāri, 1997:27) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording - "Ṣadaqa " •Addition -It can be noticed that Khan adds "someone", " the Ṣadaqa", "(the garden of)" and "(i.e., that it is valid) " for clarification. - "(i.e., gift of charity)" defines a borrowed word. •Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to translate and transliterate the word "Ṣadaqa" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 17 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 18 | باب من تصدق إلى وكيله، ثم رد الوكيل إليه وقال إسماعيل: أخبرني عبد العزيز بن عبد الله بن أبي سلمة عن إسحاق بن عبد الله بن أبي طلحة، لا أعلمه إلا عن أنس رضي الله عنه قال: لما نزلت: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] جاء أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، يقول الله تعالى في كتابه: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] وإن أحب أموالي إلي بيرحاء -قال: وكانت حديقة كان رسول الله صلى الله عليه وسلم يدخلها ويستظل بها ويشرب من مائها- فهي إلى الله [عز وجل] وإلى رسوله صلى الله عليه وسلم، أرجو بره وذخره، فضعها أي رسول الله حيث أراك الله ، فقال رسول الله صلى الله عليه وسلم :" بخ يا أبا طلحة، ذلك مال رابح قبلناه منك ورددناه عليك فاجعله في الأقربين". فتصدق به أبو طلحة على ذوي رحمه ، قال: وكان منهم أبي وحسان، قال: وباع حسان حصته منه من معاوية ، فقيل له: تبيع صدقة أبي طلحة؟ فقال: ألا أبيع صاعا من تمر بصاع من دراهم؟ قال: وكانت تلك الحديقة في موضع قصر بني حديلة الذي بناه معاوية. | Chapter. Whoever gave something to his representative to give in charity and then the latter returned it to him. Narrated Anas رضي الله عنه: When the Holy Verse: 'By no means shall you attain *Al-Birr* (piety, righteousness, it means here Allāh Reward i.e., Paradise), unless you spend of that which you love...', (V.3:92) was revealed, Abū Ṭalḥa went to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! Allāh, the Blessed, the Superior states in His Book: 'By no means shall you attain *Al-Birr*, unless you spend of that which you love...', (V.3:92) and the most beloved property to me is Bairuhā' (which was a garden where Allāh's Messenger صلى الله عليه وسلم used to go to sit in its shade and drink from its water). I give it to Allāh and His Messenger صلى الله عليه وسلم hoping for Allāh's Reward in the Hereafter. So, O Allāh's Messenger! Use it as Allāh orders you to see it." Allāh's Messenger صلى الله عليه وسلم said, "Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abū Ṭalḥa distributed it amongst his relatives, amongst whom were Ubaī and Ḥassān. When Ḥassān sold his share of that garden to Mu'awīya, he was asked, "How do you sell Abū Ṭalḥa's *Ṣadaqa*?" He replied, "Why should not I sell a Sā' of dates for a Sā' of money" The garden was situated in the courtyard of the palace of Banī Jadīla built by Mu'awīya. (Ṣaḥīḥ Al-Bukhāri, 1997:28-29) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"in the Hereafter" for further clarification. -"(piety, righteousness, it means here Allāh Reward i.e., Paradise)" defines a borrowed word.<br>-"that garden" and "the Holy Verse" define pronouns.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Khan deletes "[عز وجل]" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to translate and transliterate the word "Al-Birr" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL.<br>-Khan transliterates "Ṣadaqa" and "Sā'" as he expects their familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 18 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" "Bravo!" might indicate strong feelings. •Prepositions •Sentence order | Notice that Khan translates "تبارك وتعالى" while he kept these expressions in the ST language. This shows inconsistency. -Khan shows his respect and faith to Allah and adherence to the Qur'an by capitalising the first letters in "Holy Verse", "His Book" and "His". | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 17) The description between brackets is said by Anas. (Ch. 17) This shows that Ka'b did not give his garden as an endowment, otherwise Ḥassān could not have sold it. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 19 | باب قول الله عزوجل: {وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه} [النساء:8] حدثنا محمد بن الفضل أبو النعمان: حدثنا أبو عوانة عن أبي بشر، عن سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: إن ناسا يزعمون أن هذه الآية نسخت، ولا والله ما نسخت ولكنها مما تهاون الناس، هما واليان: وال يرث وذاك الذي يرزق ، ووال لا يرث فذاك الذي يقول بالمعروف، يقول: لا أملك لك أن أعطيك. | Chapter. The Statement of Allāh تعالى: "And when the relatives and the orphans and *Al-Masākīn* (the poor) are present at the time of division, give them out of the property…" (V.4:8) Narrated Ibn 'Abbās رضي الله عنهما: Some people claim that the provision in the above Verse is abrogated; by Allāh, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans).'" (Ṣaḥīḥ Al-Bukhāri, 1997:29-30) | **Experiential Value** •Word Choice -Khan replaces "[عز وجل]" with "تعالى" which might obscure the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"the provision", "(who are in charge of the inheritance)", "(of what he inherits to the relatives, the orphans and the needy, etc.)", "(e.g., the guardian of the orphans)", " (to those who are present at the time of distribution)" and " (as the wealth belongs to the orphans)" for further clarification. -"(the poor)" defines a borrowed word.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to translate and transliterate the word "Al-Masākīn" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 19 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 20 | باب قول الله تعالى: (وآتوا اليتامى أموالهم ولا تتبدلوا الخبيث بالطيب ولا تأكلوا أموالهم إلى أموالكم إنه كان حوبا كبيرا وإن خفتم أن لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء). [النساء: 2،3]. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عن الزُّهْرِيِّ قَالَ: كان عُرْوَةُ بْنُ الزُّبَيْرِ يحدث أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى فانكحوا ما طاب لكم من النساء} قَالَتْ: هِيَ اليَتِيمَةُ فِي حَجْرِ وَلِيِّهَا ، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ يتزوجها بأدنى من سنة نسائها فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ ، قَالَتْ عَائِشَةُ: ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ، فَأَنْزَلَ اللَّهُ عز وجل: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قل الله يفتيكم فيهن} [النساء:127] قَالَتْ: فبين الله في هذه أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ ومال رَغِبُوا فِي نِكَاحِهَا ، ولم يلحقوها بسنتها بإكمال الصداق، فإذا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَالتمسوا غَيْرَهَا مِنَ النِّسَاءِ ، قَالَ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا ، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ ويعطوها حقها. | Chapter. The Statement of Allāh تعالى: "And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. "And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice..." (V. 4:2,3). Narrated Az-Zuhrī: 'Urwa bin Az-Zubair said that he asked 'Āishah رضي الله عنها about the meaning of the Qur'ānic Verse: "And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice..." 'Āishah said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a *Mahr* less than what is given to women of her standard. So they (i.e., guardians) were forbidden to marry the orphans unless they paid them a full appropriate *Mahr*, (otherwise) they are ordered to marry other women instead of them. Later on the people asked Allāh's Messenger صلى الله عليه وسلم about it. So Allāh revealed the following Verse: 'They ask your legal instruction (O Muḥammad صلى الله عليه وسلم!) concerning women, say: Allāh instructs you about them....' (V.4:127) "And in this Verse, Allāh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate *Mahr* equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full *Mahr* and securing all her rights." (V.4:2-3) (Ṣaḥīḥ Al-Bukhāri, 1997:31-32) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(your)", "(their)", "(by adding it)", "(other)", "about the meaning of the Qur'ānic Verse", "(other)", "(i.e., guardians)", "the orphans", "(otherwise)", "(O Muḥammad صلى الله عليه وسلم!)" and "equal to what her peers could get" for further clarification and explanation. - Khan adds the number of the verse for reference "(V.4:127)". -"'Āishah" and "her guardian" define pronouns.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned.<br>-Khan deletes "قَالَتْ عَائِشَةُ:" which might obscure the ST effect and meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL. He also might expect its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular -Khan changes the plural form into singular "he" instead of "They" which refers to the guardians in "تركوها ، التمسوا ، يتركونها ، يرغبون عنها ، ينكحوها إذا رغبوا فيها ، يقسطوا، يعطوها". This might change the ST meaning.<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 20 | **Expressive Value** •Modality •Linking of Sentences - Khan uses 'or' instead of 'and' in "for lack of beauty or wealth". This might change the ST's intended meaning. •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Verse". | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 21 | [باب]: وما للوصي أن يعمل في مال اليتيم وما يأكل منه بقدر عمالته . حدثنا هارون بن الأشعث: حدثنا أبو سعيد مولى بني هاشم: حدثنا صخر بن جويرية عن نافع ، عن ابن عمر رضي الله عنهما: أن عمر تصدق بمال له على عهد رسول الله صلى الله عليه وسلم وكان يقال له: ثمغ ، وكان نخلا، فقال عمر: يا رسول الله، إني استفدت مالا وهو عندي نفيس فأردت أن أتصدق به. فقال النبي صلى الله عليه وسلم: "تصدق بأصله، لا يباع ولا يوهب ولا يورث، ولكن ينفق ثمره". فتصدق به عمر فصدقته تلك في سبيل الله وفي الرقاب والمساكين والضيف وابن السبيل ولذي القربى، ولا جناح على من وليه أن يأكل منه بالمعروف، أو يوكل صديقه غير متمول به. | Chapter. How a guardian is to deal with an orphans's wealth and what he can eat thereof according to his labour. Narrated Ibn 'Umar رضي الله عنهما: In the lifetime of Allāh's Messenger صلى الله عليه وسلم, 'Umar gave in charity some of his property, a garden of date-palms called Thamgh. 'Umar said, "O Allāh's Messenger! I have some property which I prize highly and I want to give it in charity." The Prophet صلى الله عليه وسلم said, "Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allāh's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means. (Ṣaḥīḥ Al-Bukhāri, 1997:33) | **Experiential Value** •Word Choice -"أصله" is translated into "its land and trees" •Rewording •Synonyms - "The Prophet" and "Allāh's Messenger" in the same hadith. •Antonyms •Hyponyms •Overwording - "the land and trees" •Addition -"a garden of", "(i.e., as an endowment)", "the land and trees", "in charity" and "and fairly" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Thamgh" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 22 | حدثنا عبيد بن إسماعيل: حدثنا أبو أسامة عن هشام ،عن أبيه، عن عائشة رضي الله عنها { ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف } [النساء:6] قالت : أنزلت في والي اليتيم أن يصيب من ماله إذا كان محتاجا بقدر ماله بالمعروف. | Narrated 'Āishah رضي الله عنها: The following Verse: "…And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable…" (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable (according to his labour) from the orphan's share of the inheritance. (Ṣaḥīḥ Al-Bukhāri, 1997:33-34) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "The following Verse", "(amongst the guardian)", "(from the orphan's wealth)" and "(according to his labour)" for further clarification and explanation. - Khan adds the number of the verse for reference "(V.4:6)". •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -Notice that Khan translates "بالمعروف" into "just and reasonable" by adding one more adjective which shows an expressive value. •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 21 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order -Change the order of the time phrase "In the lifetime of Allāh's Messenger صلى الله عليه وسلم, 'Umar gave in charity some of his property". | Notice that Khan transliterates and translates "المساكين" in a previous hadith, while he only translates it in this hadith. This shows inconsistency. | Thematic Structure | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 22 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Verse". | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 23 | باب قوله تعالى: (إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم ناراً وسيصلون سعيرا). حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني عن أبي الغيث ، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اجتنبوا السبع الموبقات" قالوا: يا رسول الله ، وما هن؟ قال: "الشرك بالله ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات". | Chapter. The Statement of Allāh تعالى: "Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (V.4:10). Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allāh's Messenger! What are they?" He said, "(1) To join others in worship along with Allāh; (2) To practice sorcery, (3) To kill the life which Allāh has forbidden except for a just cause, (according to Islāmic law); (4) To eat *Ribā* (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers." (Ṣaḥīḥ Al-Bukhāri, 1997:34) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -It can be noticed that Khan has numbered the sins. -"(according to Islāmic law)" and "To show one's back to the enemy" for further clarification and explanation. -"(usury)" defines a borrowed word. -"the people" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to translate and transliterate the word "Ribā " to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 23 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. -Notice that Khan adds an exclamation mark in "will be burnt in the blazing Fire!" •Prepositions •Sentence order | | | Foreignisation. Fidelity. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 24 | باب الوقف<br>كيف يكتب؟<br>حدثنا مسدد: حدثنا يزيد بن زريع: حدثنا ابن عون عن نافع، عن ابن عمر رضي الله عنهما قال: أصاب عمر بخيبر أرضاً، فأتى النبي صلى الله عليه وسلم فقال: أصبت أرضاً لم أصب مالاً قط أنفس منه فكيف تأمرني به؟ قال: "إن شئت حبست أصلها وتصدقت بها". فتصدق عمر أنه لا يباع أصلها ولا يوهب ولا يورث، في الفقراء والقربى والرقاب وفي سبيل الله والضيف وابن السبيل، لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديقاً، غير متمول فيه. | Chapter. How to write the endowment? Narrated Ibn 'Umar رضي الله عنهما: When 'Umar got a piece of land in Khaibar, he came to the Prophet صلى الله عليه وسلم saying, "I have got a piece of land better than which I have never got. So, what do you advise me regarding it?" The Prophet صلى الله عليه وسلم said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, *Jihād*, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means." (Ṣaḥīḥ Al-Bukhāri, 1997:37-38) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(i.e., as an endowment)", "(and its yield)", "(according to his labour)" and "(store anything from it in order to)" for further clarification and explanation.<br>-"The Prophet صلى الله عليه وسلم" defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the words "Jihād" and "Khaibar" to build a relationship with the readers and to provide them with the terms in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -Notice that the translation of "في سبيل الله" is "Jihād" while it was "Allāh's Cause" in a previous hadith. This incompatibility might cause confusion. The use of the word 'Jihād' might reflect a negative connotation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-Khan changes the singular form into plural "his friends". This might change the ST meaning.<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |
| 25 | باب وقف الأرض للمسجد. حدثنا إسحاق: أخبرنا عبد الصمد قال: سمعت أبي: حدثنا أبو التياح قال: حدثني أنس بن مالك رضي الله عنه: لما قدم رسول الله صلى الله عليه وسلم المدينة أمر بالمسجد وقال: "يا بني النجار ثامنوني بحائطكم هذا"، فقالوا: لا والله لا نطلب ثمنه إلا إلى الله. | Chapter. The foundation of an endowment of a piece of land for building a mosque. Narrated Anas bin Mālik رضي الله عنه: When Allāh's Messenger صلى الله عليه وسلم came to Al-Madīna, he ordered that a mosque be built. He said, "O Banī An-Najjār! Suggest to me the price for this garden of yours." They replied, "By Allāh, we will demand its price from none but Allāh." (Ṣaḥīḥ Al-Bukhāri, 1997:38) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"The foundation", "for building" and "this garden" for further clarification and explanation.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Khan deletes "لا " which obscures the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 24 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 25 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Banī An-Najjār!" might indicate strong feelings. •Prepositions •Sentence order | | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 26 | باب وقف الدواب والكراع والعروض والصامت. وقال الزهري فيمن جعل ألف دينار في سبيل الله ، ودفعها إلى غلام له تاجر يتجر بها ، وجعل ربحه صدقة للمساكين و الأقربين ، هل للرجل أن يأكل من ربح تلك الألف شيئاً؟ وان لم يكن جعل ربحها صدقة في المساكين ، قال: ليس له أن يأكل منها. | Chapter. Giving animals; particularly horses and property and gold and silver as endowments. Az-Zuhrī was asked, "If somebody founds an endowment of one thousand Dīnār and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dīnār? And if he does not assign its profit to the poor?" Az-Zuhrī said, "He does not have the right to use anything of it (i.e., in either case)." (Ṣaḥīḥ Al-Bukhāri, 1997:39) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"particularly" and "(i.e., in either case)" for further clarification and explanation. -"the sum" and "Az-Zuhrī " define a pronoun. •Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Dīnār" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 27 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يحيى: حدثنا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رضي الله عنهما: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَلَ عَلَيْهَا رَجُلاً، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْتَاعَهَا، فَقَالَ: "لاَ تَبْتَعْهَا وَلاَ تَرْجِعَنَّ فِي صَدَقَتِكَ". | Narrated Ibn 'Umar رضي الله عنهما: Once 'Umar gave a horse in charity to be used in Allāh's Cause (*Jihād* - holy fighting). It had been given to him by Allāh's Messenger صلى الله عليه وسلم. 'Umar gave it to a man in charity to use it in Allāh's Cause. Then 'Umar was informed that the man has put that horse for sale, so he asked Allāh's Messenger صلى الله على عليه وسلم weather he could buy it. Allāh's Messenger صلى الله على عليه وسلم replied, "You should neither buy nor take back what you have given in charity." (Ṣaḥīḥ Al-Bukhāri, 1997:39) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(Jihād - holy fighting)" and "to use it in Allāh's Cause" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Jihād" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 28 | باب نفقة القيم للوقف. حَدَّثَنَا عبدالله بن يوسف: أخبرنا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تَقْتَسِمُ وَرَثَتِي دِينَارًا ولا درهماً، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُنَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | Chapter. The salary of the administrator of an endowment. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "My heirs will not inherit a Dīnār or Dirham (i.e., money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity." (Ṣaḥīḥ Al-Bukhāri, 1997:39) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i.e., money)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Dīnār" and "Dirham" to build a relationship with the readers and to provide them with the terms in the SL and their explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 26 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 27 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 28 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 29 | باب: إذا وقف أرضا أو بئرا، واشترط لنفسه مثل دلاء المسلمين، ووقف أنس دارا ، فكان إذا قدم نزلها. وتصدق الزبير بدوره، وقال للمردودة من بناته أن تسكن غير مضرة ولا مضر بها، فإن استغنت بزوج فليس لها حق. وجعل ابن عمر نصيبه من دار عمر سكنى لذوي الحاجات من آل عبد الله. | Chapter. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)? Anas kept a house as an endowment and whenever he came (to Al-Madīna) he used to stay in it. Az-Zubair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there. Ibn 'Umar kept his share from his father's house to be inhabited by the needy amongst 'Abdullāh's family (i. e., his own family). (Ṣaḥīḥ Al-Bukhāri, 1997:40) | **Experiential Value** •Word Choice -Khan chooses to translate "دار عمر" into "his father's house". This specifies the ST meaning. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"he should benefit by its water", "(will this be permissible)?", "(to Al-Madīan)", "(i.e., as an endowment)" and "(i.e., his own family)" for further clarification and explanation. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular -Khan changes the plural form "بدوره" into singular "his house" instead of "his houses". This might change the ST meaning. •Plural •Sentence Structure | **Relational Value** •Modes -Khan changes the mode of the sentences from a declarative statement "مثل دلاء المسلمين" by adding a question "(will this be permissible)?". This might change the ST's intended meaning. •Modality •Pronouns |
| 30 | وقال عبدان: أخبرني أبي عن شعبة ، عن أبي إسحاق ، عن أبي عبد الرحمن: أن عثمان رضي الله عنه حين حوصر أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلا أصحاب النبي صلى الله عليه وسلم، ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال: "من حفر رومة فله الجنة" فحفرتها؟ ألستم تعلمون أنه قال: "من جهز جيش العسرة فله الجنة" فجهزته؟ قال: فصدقوه بما قال. وقال عمر في وقفه: لا جناح على من وليه أن يأكل، وقد يليه الواقف وغيره فهو واسع لكل. | Abū 'Abdur-Raḥmān narrated: When 'Uthmān رضي الله عنه was circled (by the rebels), he looked upon them from above and said, "I ask you by Allāh, I ask nobody but the companions of the Prophet صلى الله عليه وسلم, don't you know that Allāh's Messenger صلى الله عليه وسلم said, 'Whoever will (buy and) dig the well of Rūma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said, 'Whoever equip the army of *'Usra* (i.e., Tabūk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said. When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible. (Ṣaḥīḥ Al-Bukhāri, 1997:40-41) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(by the rebels)", "from above", "(buy and)", "the well of" and "(bought and)" for further clarification and explanation. -"(i.e., Tabūk's Ghazwa) " defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expression -The translator chooses to transliterate the words "Rūma" and "'Usra (i.e., Tabūk's Ghazwa)" to build a relationship with the readers and to provide them with the term in the SL and their explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 29 | **Expressive Value** •Modality •Linking of Sentences - Khan uses 'or' instead of 'and' in "as an endowment, or stipulates that". This might change the ST's intended meaning. •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 30 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 31 | باب قول الله تعالى: (يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض فأصابتكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لا نشتري به ثمنا ولو كان ذا قربى ولا نكتم شهادة الله إنا إذا لمن الآثمين فإن عثر على أنهما استحقا إثما فآخران يقومان مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظالمين ذلك أدنى أن يأتوا بالشهادة على وجهها أو يخافوا أن ترد أيمان بعد أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفاسقين). [المائدة: 106، 108]. و قال لي علي بن عبد الله: حدثنا يحيى بن آدم: حدثنا ابن أبي زائدة، عن محمد بن أبي القاسم، عن عبد الملك بن سعيد بن جبير عن أبيه، عن ابن عباس رضي الله عنهما، قال: خرج رجل من بني سهم مع تميم الداري وعدي بن بداء، فمات السهمي بأرض ليس بها مسلم، فلما قدما بتركته فقدوا جاما من فضة مخوصا من ذهب، فأحلفهما رسول الله صلى الله عليه وسلم، ثم وجد الجام بمكة، فقالوا: ابتعناه من تميم وعدي، فقام رجلان من أولياء السهمي فحلفا لشهادتنا | Chapter. The Statement of Allāh عزوجل: "O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside...(up to)... Allāh guides not the people who are *Al-Fasiqūn* (the rebellious and disobedient)." (V.5:106-108). Ibn 'Abbās رضي الله عنهما said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm and 'Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh's Messenger صلى الله عليه وسلم made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and 'Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case; 'O you who believe! When death approaches any of you...'." (V.5:106). (Ṣaḥīḥ Al-Bukhāri, 1997:41-42) | **Experiential Value** •Word Choice -Khan replaces "تعالى" with "عزوجل". -Notice that Khan chooses to translate "أولياء السهمي" into "relatives of the deceased ". -Notice that Khan translates "جاما" into "bowl" while it refers to cup. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(then take)", "of the deceased" and " (to confirm their claim)" for further clarification and explanation. -Notice that Khan uses "(up to)" to link the beginning of the verse with the end rather than translating the whole verse. This might obscure the ST's intended effect. -"(the rebellious and disobedient)" defines a borrowed word. -"Tamīm and 'Adī " and "of 'Adī and Tamīm" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Al-Fasiqūn" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 31 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O you who believe!" might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Verse". | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 32 | باب قضاء الوصي ديون الميت بغير محضر من الورثة. حدثنا محمد بن سابق -أو الفضل بن يعقوب عنه-: حدثنا شيبان أبو معاوية، عن فراس قال: قال الشعبي: حدثني جابر بن عبد الله الأنصاري رضي الله عنهما: أن أباه استشهد يوم أحد وترك ست بنات وترك عليه ديناً، فلما حضره جذاذ النخل أتيت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، قد علمت أن والدي استشهد يوم أحد وترك عليه ديناً كثيراً، وإني أحب أن يراك الغرماء. قال: "اذهب فبيدر كل تمر على [ناحيته]"، ففعلت ثم دعوته، فلما نظروا إليه أغروا بي تلك الساعة، فلما رأى ما يصنعون طاف حول أعظمها بيدراً ثلاث مرات ثم جلس عليه ثم قال: "ادع أصحابك" فما زال يكيل لهم حتى أدى الله أمانة والدي، وأنا والله! راض أن يؤدي الله أمانة والدي، ولا أرجع إلى أخواتي تمرة، فسلم والله البيادر كلها حتى أني أنظر إلى البيدر الذي عليه رسول الله صلى الله عليه وسلم كأنه لم ينقص تمرة واحدة. قال أبو عبد الله: أغروا بي: يعني هيجوا بي. {فأغرينا بينهم العداوة والبغضاء}. | Chapter. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors. Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنهما: My father was martyred on the day (of the *Ghazwa*) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you." The Prophet صلى الله عليه وسلم said, "Go and collect the various kinds of dates and place them separately in heaps". i did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet صلى الله عليه وسلم saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e., the creditors)." Then he kept on measuring and giving them, till Allāh cleared all my father's debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, ( as they were) and I looked at the heap where Allāh's Messenger صلى الله عليه وسلم was sitting and noticed as if not a single date had been taken thereof. Allāh تعالى said: "So we planted amongst them enmity and hatred". (Ṣaḥīḥ Al-Bukhāri, 1997:42-43) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(of the will)", "(of the Ghazwa)", "(i. e., the creditors)" and "(as they were)" for further clarification and explanation.<br>-"the Prophet صلى الله عليه وسلم " defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -<br>Khan deletes "قال أبو عبد الله: أغروا بي: يعني هيجوا بي" which might obscure the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "the Ghazwa) of Uḥud" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 32 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. -Notice that Khan deletes the exclamation mark in "By Allāh" •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 33 | حَدَّثَنَا عَلِيٌّ ، سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى : { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا [النساء:3] } قَالَتْ : يَا ابْنَ أُخْتِي، الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا ، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. | Narrated 'Urwa that he asked 'Āishah about the Statement of Allāh تعالى: "If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice." (V.4:3) 'Āishah said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a *Mahr* less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full *Mahr*, and they are ordered to marry other women instead of them." (Ṣaḥīḥ Al-Bukhāri, 1997:19-20) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(other)", "(with them)", "(slaves)" and "(This Verse has been revealed in connection with)" for further clarification and explanation.<br>-"'Āishah" and "(such guardians)" defining pronouns.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL. He also expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 33 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O my nephew! " might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 34 | باب قول الرجل لأخيه: انظر أي زوجتي شئت حتى أنزل لك عنها. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَعِنْدَ الأَنْصَارِيِّ امْرَأَتَانِ ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ ، فَقَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلُّونِي عَلَى السُّوقِ ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ ، فَقَالَ : "مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ؟" فَقَالَ : تَزَوَّجْتُ أَنْصَارِيَّةً، قَالَ : "فَمَا سُقْتَ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | Chapter. The saying of a man to his brother (in Islām): "Have a look at either of my wives (and if you wish), I will divorce her for you.". This is narrated by 'Abdur-Raḥmān bin 'Auf. Narrated Anas bin Mālik رضي الله عنه: 'Abdur-Raḥmān bin 'Auf came (from Makkah to Al-Madīna) and the Prophet صلى الله عليه وسلم made a bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that 'Abdur-Raḥmān take half, his wives and property. 'Abdur-Raḥmān replied, "May Allāh bless you with your wives and property. Kindly show me the market." So 'Abdur-Raḥmān went to the market and gained (in bargains) some dried yoghourt and some butter. After a few days the Prophet صلى الله عليه وسلم saw 'Abdur-Raḥmān with some yellow stains on his clothes and asked him, "What is that, O 'Abdur-Raḥmān?" He replied, "I had married an *Anṣārī* woman." The Prophet صلى الله عليه وسلم asked, "How much *Mahr* did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet صلى الله عليه وسلم said, "Offer a *Walima* (wedding banquet) even with one sheep." (Ṣaḥīḥ Al-Bukhāri, 1997:23-24) | **Experiential Value** •Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(in Islām)", "(and if you wish)", "(from Makkah to Al-Madīan)", "kindly", "(in bargains)", "on his clothes" and "(date)" for further clarification and explanation. -(wedding banquet) defines the borrowed word.<br>-"'Abdur-Raḥmān" defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Mahr" and "Walima" to build a relationship with the readers and to provide them with the term in the SL. He also expects their familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 34 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 35 | باب تزويج المعسر. لقوله تعالى: (إن يكونوا فقراء يغنهم الله من فضله) [النور: 32]. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، جِئْتُ أَهَبُ لَكَ نَفْسِي ، قَالَ : فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ: "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ. وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ | Chapter. The marrying of the poor by virtue of the Statement of Allāh تعالى: "If they be poor, Allāh will enrich them out of His Bounty." (V. 24:32). Narrated Sahl bin Sa'd As-Sā'idī: A woman came to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! I have come to give you myself in marriage (without *Mahr*)." Allāh's Messeger صلى الله عليه وسلم looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me." The Prophet صلى الله عليه وسلم said, "Have you got something to offer (as a *Mahr*)?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet صلى الله عليه وسلم said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allāh, I have not found anything." Allāh's Messenger صلى الله عليه وسلم said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār* (waistsheet)." He had no *Ridā'*. He added, "I give half of it to her." Allāh's Messenger صلى الله عليه وسلم said, "What will she do with your *Izār*? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allāh's Messenger صلى الله عليه وسلم saw him going, he ordered that he be called back. When he came, the Prophet صلى الله عليه وسلم said, "How much of the Qur'ān do you know?" He said, "I know such *Sūrah* and such *Sūrah*," "Do you know them by heart?" He replied, "Yes." The Prophet صلى الله عليه وسلم said, "Go, I marry her to you for that much of the Qur'ān which you have." (Ṣaḥīḥ Al-Bukhāri, 1997:30-31) | **Experiential Value** •Word Choice -The use of the word "naked" is questioned as it might reflect a negative connotation. •Rewording •Synonyms - Notice that Khan uses 'lady' and 'woman' in the same hadith. •Antonyms •Hyponyms •Overwording •Addition -"in marriage (without Mahr)", "to offer (as a Mahr)", " (to him)", "(go again)", "again", "I could not find even" and "(to depart)" for further clarification and explanation. - "The Prophet صلى الله عليه وسلم " and "the man" define a pronoun. - "(waistsheet)" defines the borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Notice that Khan deletes "عَنْهَا" which might obscure the ST's intended meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Mahr", "Izār", "Ridā'" and "Sūrah" to build a relationship with the readers and to provide them with the term in the SL. He also expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 35 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. -Khan deletes the question mark in "and see if you have something" which might obscure the ST effect. •Prepositions •Sentence order | Khan capitalises the first letter of "Companion" which might indicate his adherence to them. He also capitalized the first letter in "His" to show his faith and respect to Allah. | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5087) A garment to cover the lower part of the body. (H. 5087) A garment to cover the uperpart of the body. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 36 | باب الأكفاء في الدين، وقوله: (وهو الذي خلق من الماء بشراً فجعله نسباً وصهراً) الآية [الفرقان: 54]. حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني عروة بن الزبير، عن عائشة رضي الله عنها: أن أبا حذيفة بن عتبة بن ربيعة بن عبد شمس - وكان ممن شهد بدرا مع النبي صلى الله عليه وسلم- تبنى سالماً وأنكحه بنت أخيه هنداً بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار، كما تبنى النبي صلى الله عليه وسلم زيدًا ، وكان من تبنى رجلا في الجاهلية دعاه الناس إليه وورث من ميراثه، حتى أنزل الله {ادعوهم لآبائهم} إلى قوله: {ومواليكم} فردوا إلى آبائهم، فمن لم يعلم له أب كان مولى وأخاً في الدين. فجاءت سهلة بنت سهيل بن عمرو القرشي ثم العامري -وهي امرأة أبي حذيفة بن عتبة- النبي صلى الله عليه وسلم فقالت: يا رسول الله، إنا كنا نرى سالماً ولداً، وقد أنزل الله فيه ما قد علمت. فذكر الحديث. | Chapter. (Both husband and wife) should have the same religion. And the Statement of Allāh تعالى: "And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage." (V.25: 54). Narrated 'Ā<u>i</u>shah رضي الله عنها: Abū Ḥu<u>dh</u>aifa bin 'Utba bin Rabī'a bin 'Abd-<u>Sh</u>ams who had witnessed the battle of Badr along with the Prophet صلى الله عليه وسلم , adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walīd bin 'Utba bin Rabī'a; and Sālim was the freed slave of an *Anṣārī* woman, just as the Prophet صلى الله عليه وسلم, had adopted Zaid as his son. It was the custom in the pre-Islāmic period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses: "Call them (adopted sons) by (the names of) their fathers (up to) and *Mawālikum* (your freed slaves)." (V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a *Maulā* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Qura<u>sh</u>ī Al-'Āmirī - and she was the wife of Abū Ḥudhaifa bin 'Utba - came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (see H. 4000) (Ṣaḥīḥ Al-Bukhāri, 1997:31-32) | **Experiential Value** <u>•Word Choice</u> -Khan uses "the boy" to translated "رجلا" instead of "the man".<br>-"the pre-Islāmic period" is used to translated "الجاهلية", he could use "The Age of Ignorance".<br><u>•Rewording</u><br>•Synonyms<br>•Antonyms<br>•Hyponyms<br><u>•Overwording</u><br><u>•Addition</u> -"of Allāh تعالى", "by blood", "by marriage", "(Both husband and wife)", "as his son", "the son of the adoptive father", "the Divine Verses", "(adopted sons)", "(the names of)", "(adopted)", "(regarding adopted sons)" and "The subnarrator then" for further clarification and explanation.<br>-"(your freed slaves)" defines a borrowed word. -Khan adds "(see H. 4000)" for reference.<br>-"and Sālim" defines a pronoun.<br><u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** <u>•Euphemistic Expressions</u> -The translator chooses to transliterate the words "Mawālikum" and "Maulā " to build a relationship with the readers and to provide them with the term in the SL. He also expects their familiarity to the readers.<br><u>•Metaphors</u><br><u>•Formal Words</u><br><u>•Informal Words</u> | **Expressive Value**<br><u>•Word Choice</u><br><u>•Metaphors</u><br><u>•Presupposition</u> | **Experiential Value**<br><u>•Nominalisation</u><br><u>•Active & Passive</u><br><u>•Positivity</u><br><u>•Negativity</u><br><u>•Singular</u><br><u>•Plural</u><br><u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u><br><u>•Modality</u><br><u>•Pronouns</u><br>-Notice that Khan adds the pronoun 'your' in "and your brother in religion" while it is not used in the ST. |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 36 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Divine Verse". He also shows his faith to Allah by capitalizing the first letter in "He Who". | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 37 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدٍ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هريرة رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A woman is married for four (things), i.e. her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser." (Ṣaḥīḥ Al-Bukhāri, 1997:32-33) | **Experiential Value** •Word Choice -Khan uses "take possession of" to translated "فاظفر" instead of "win". This might have a negative connotation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(things)", "(marry)" and "(otherwise) " for further clarification and explanation.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 37 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 38 | باب الأكفاء في المال وتزويج المقل المثرية.<br>حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي ، هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْقِصَ صَدَاقَهَا ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ . قَالَتْ : وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تعالى { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ } إِلَى { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] فَأَنْزَلَ اللَّهُ لَهُمْ ، أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى من الصَّدَاقِ. | Chapter. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady. Narrated 'Urwa that he asked 'Ā<u>i</u>shah رضي الله عنها regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans." (V.4:3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her *Mahr*. Such guardians have been forbidden to marry them unless they do justice by giving them their full *Mahr*, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Messenger صلى الله عليه وسلم after that, so Allāh revealed: 'They ask your legal instruction concerning the women... whom you desire to marry' (V.4:127) So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full *Mahr*. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full *Mahr*. (Ṣaḥīḥ Al-Bukhāri, 1997:33-34) | **Experiential Value** <u>•Word Choice</u> -Khan uses "Equality" to translate "الأكفاء" in this hadith, while he translates it into "both husband and wife" in a previous hadith. This shows inconsistency and might change the ST effect.<br>-Khan translates "رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا" into "they desired to marry her and for her family status"; however, this does not reflect the ST meaning as "نسبها" refers to marrying and not family status.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br><u>•Overwording</u><br><u>•Addition</u> -"(is not essential for the marriage)" and "(marry her and)" for further clarification and explanation. -"This Verse" and "Such guardians" define pronouns.<br><u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Notice that Khan deletes " تعالى" which might obscure the ST effect. | **Relational Value** <u>•Euphemistic Expressions</u> -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL. He also expects its familiarity to the readers.<br><u>•Metaphors</u><br><u>•Formal Words</u><br><u>•Informal Words</u> | **Expressive Value**<br><u>•Word Choice</u><br><u>•Metaphors</u><br><u>•Presupposition</u> | **Experiential Value**<br><u>•Active &</u><br><u>•</u><br>-Khan changes the singular form in the last part of "إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى من الصَّدَاقِ." into plural "them", although the hadith is about an orphan girl and not girls. This might change the ST<br><u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u><br><u>•Modality</u><br><u>•Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 38 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O my nephew! " might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Verse". | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 39 | باب لا يتزوج أكثر من أربع. لقوله تعالى: (مثنى وثلاث ورباع) [النساء: 2] . وقال علي بن الحسين عليهما السلام: يعني مثنى أو ثلاث أو رباع. وقوله جل ذكره: (أولي أجنحة مثنى وثلاث ورباع) [فاطر: 1] يعني مثنى أو ثلاث أو رباع. حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِي اليَتَامَى } [النساء:3] قَالَتْ : هِيَ اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَزَوَّجُهَا عَلَى مَالِهَا وَيُسِيءُ صُحْبَتَهَا وَلاَ يَعْدِلُ فِي مَالِهَا. فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلاَثَ وَرُبَاعَ. | Chapter. Not to marry more than four (at a time) as is decreed in the Statement of Allāh تعالى: "…two or three or four…" (V.4:3). 'Ali bin Al-Ḥussain عليهما السلام said: "It means, two or three or four." And the Statement of Allāh تعالى: "(Angles) with wings, two or three or four." (V.35:1) namely, two, three or four. Narrated 'Āishah رضي الله عنها (regarding) the Verse - "And if you fear that you shall not be able to deal justly with the orphans..." (V.4:3): It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. (Ṣaḥīḥ Al-Bukhāri, 1997:36) | **Experiential Value** •Word Choice -Khan uses "And the Statement of Allāh تعالى" to translate "وقوله جل ذكره". This does not reflect the ST effect and meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(at a time)", "(Angles)" and "(regarding) the Verse" for further clarification and explanation. -"Such a man" defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 39 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "Verse". | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 20) The Arabic word for 'or' in the Verses mentioned here are 'wa' which means 'and' in other contexts. This is why Verses are followed by comments to indicate that the word 'wa' occuring here, means 'or' (not 'and'). | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 40 | باب (وأمهاتكم اللاتي أرضعنكم) [النساء: 23] ويحرم من الرضاعة ما يحرم من النسب. حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ ، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أُرَاهُ فُلاَنًا" - لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ- قَالَتْ عَائِشَةُ : لَوْ كَانَ فُلاَنٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ فَقَالَ : "نَعَمْ ، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الوِلاَدَةُ". | Chapter. (The Verse:) "…your foster-mothers who gave you suck." (V.4:23) And foster suckling relationships render marriage unlawful, just as the corresponding birth (blood) relationships. Narrated 'Ãishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم that while Allāh's Messenger صلى الله عليه وسلم was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. 'Ãishah added: I said, "O Allāh's Messenger! This man is asking permission to enter your house." The Prophet صلى الله عليه وسلمsaid, "I think he is so-and-so," naming the foster (suckling) uncle of Ḥafṣa. 'Ãishah said, "If so-and-so," naming her foster (suckling) uncle, "were living, could he enter upon me?" The Prophet صلى الله عليه وسلم said, "Yes, for foster (suckling) relationships make all those things unlawful which are unlawful through corresponding birth (blood) relationships."(Ṣaḥīḥ Al-Bukhāri, 1997:37) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(The Verse:)", "(blood)" and "(suckling)" for further clarification and explanation. -"'Ãishah" and "The Prophet صلى الله عليه وسلم" define a pronoun. -Khan adds " رضي الله عنها" which shows his respect to 'Aisha. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 41 | حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ جَابِرِ ابْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلاَ تَتَزَوَّجُ ابْنَةَ حَمْزَةَ ؟ قَالَ : "إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ. | Narrated Ibn 'Abbās رضي الله عنهما: It was said to the Prophet صلى الله عليه وسلم, "Won't you marry the daughter of Ḥamza?" He said, "She is my foster suckling niece (suckling brother's daughter)." (Ṣaḥīḥ Al-Bukhāri, 1997:37) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(suckling brother's daughter)" for further clarification and explanation. - Khan adds " رضي الله عنهما" which shows his respect to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ" is deleted. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 40 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "The Verse". | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 41 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 42 | حَدَّثَنَا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا: أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟ فَقَالَ: " أَوَتُحِبِّينَ ذَلِكِ؟" ، فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي". ، قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ ، "بِنْتَ أُمِّ سَلَمَةَ؟" قُلْتُ: نَعَمْ ، فَقَالَ: "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". قَالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلاَةٌ لِأَبِي لَهَبٍ ، وَ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ : قَالَ لَهُ : مَاذَا لَقِيتَ ؟ قَالَ: أَبُو لَهَبٍ : لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ. | Narrated Umm Ḥabība, daughter of Abū Sufyān: I said, "O Allāh's Messenger! Marry my sister, the daughter of Abū Sufyān." The Prophet صلى الله عليه وسلم said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet صلى الله عليه وسلم said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abū Salama." He said, "(You mean) the daughter of Umm Salam?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece, I and Abū Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Urwa: Thuwaiba was the freed slave girl of Abū Lahab whom he had manumitted, and then she suckled the Prophet صلى الله عليه وسلم. When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abū Lahab said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba. (Ṣaḥīḥ Al-Bukhāri, 1997:37-38) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "The Prophet صلى الله عليه وسلم" defines a pronoun. -"(You mean)", "(in marriage)" and "(the space between his thumb and other fingers) " for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Khan deletes "في حَجْرِي" which might obscure the ST meaning. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 42 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. -Khan deletes the question mark in "انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟" which might obscure the ST effect. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 43 | باب لبن الفحل.<br>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ : أَنَّ أَفْلَحَ أَخَا أَبِي القُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ نَزَلَ الحِجَابُ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ. | Chapter. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father). Narrated 'Ā<u>i</u>shah that Aflaḥ, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of *AlḤijāb* (the use of veils by women) was revealed. 'Ā<u>i</u>shah added: I did not allow him to enter, but when Allāh's Messenger صلى الله عليه وسلم came, I told him what I had done, and he ordered me to give him permission. (Ṣaḥīḥ Al-Bukhāri, 1997:39) | **Experiential Value** <u>•Word Choice</u><br><u>•Rewording</u><br>•Synonyms<br>•Antonyms<br>•Hyponyms<br><u>•Overwording</u><br><u>•Addition</u> -"(if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father)" and "the Verse of" for further clarification and explanation. -"(the use of veils by women)" defines a borrowed word.<br><u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br><u>•Euphemistic Expressions</u> -The translator chooses to transliterate the word "AlḤijāb" to build a relationship with the readers and to provide them with the term in the SL and its explanation in the TL.<br><u>•Metaphors</u><br><u>•Formal Words</u><br><u>•Informal Words</u> | **Expressive Value**<br><u>•Word Choice</u><br><u>•Metaphors</u><br><u>•Presupposition</u> | **Experiential Value**<br><u>•Nominalisation</u><br><u>•Active & Passive</u><br><u>•Positivity</u><br><u>•Negativity</u><br><u>•Singular</u><br><u>•Plural</u><br><u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u><br><u>•Modality</u><br><u>•Pronouns</u> |
| 44 | باب شهادة المرضعة.<br>حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ : حَدَّثَتْنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ ، عَنْ عُقْبَةَ بْنِ الحَارِثِ - قَالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ - قَالَ : تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ، فَقَالَتْ : أَرْضَعْتُكُمَا ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : تَزَوَّجْتُ فُلاَنَةَ بِنْتَ فُلاَنٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي : إِنِّي قَدْ أَرْضَعْتُكُمَا ، وَهِيَ كَاذِبَةٌ. فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ ، قُلْتُ : إِنَّهَا كَاذِبَةٌ ، قَالَ : "كَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟ دَعْهَا عَنْكَ". وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى ، يَحْكِي أَيُّوبَ. | Chapter. The witness of a wet nurse. Narrated 'Uqba bin Al-Ḥārith: I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet صلى الله عليه وسلم and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet صلى الله عليه وسلم turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet صلى الله عليه وسلم said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)." (Ṣaḥīḥ Al-Bukhāri, 1997:39-40) | **Experiential Value** <u>•Word Choice</u><br><u>•Rewording</u><br>•Synonyms<br>•Antonyms<br>•Hyponyms<br><u>•Overwording</u><br><u>•Addition</u> -"I think", "(can you keep her as your wife)" and "(i.e., divorce)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم", "(you and your wife)" and "(your wife)" define pronoun.<br><u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Khan deletes "فِيقَالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ", which might obscure the ST effect. He also deleted the last part of the hadith "وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى ، يَحْكِي أَيُّوبَ". | **Relational Value**<br><u>•Euphemistic Expressions</u><br><u>•Metaphors</u><br><u>•Formal Words</u><br><u>•Informal Words</u> | **Expressive Value**<br><u>•Word Choice</u><br><u>•Metaphors</u><br><u>•Presupposition</u> | **Experiential Value**<br><u>•Nominalisation</u><br><u>•Active & Passive</u><br><u>•Positivity</u><br><u>•Negativity</u><br><u>•Singular</u><br><u>•Plural</u><br><u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u><br><u>•Modality</u><br><u>•Pronouns</u> |

| | H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 43 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "the Verse". | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 44 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 45 | بَابُ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ وَقَوْلِهِ تَعَالَى : {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ} إِلَى {عَلِيمًا حَكِيمًا} وَقَالَ أَنَسٌ : {وَالمُحْصَنَاتُ مِنَ النِّسَاءِ} ذَوَاتُ الأَزْوَاجِ الحَرَائِرُ حَرَامٌ إِ {لَّا مَا مَلَكَتْ أَيْمَانُكُمْ} لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ. وَقَالَ : {وَلاَ تَنْكِحُوا المُشْرِكَاتِ حَتَّى يُؤْمِنَّ} [البقرة: 221]. وَقَالَ ابْنُ عَبَّاسٍ : مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ. وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي حَبِيبٌ عَنْ سَعِيدٍ ، عَنِ ابْنِ عَبَّاسٍ : حَرُمَ مِنَ النَّسَبِ سَبْعٌ ، وَمِنَ الصِّهْرِ سَبْعٌ، ثُمَّ قَرَأَ : { حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ } الآيَةَ وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ : لاَ بَأْسَ بِهِ ، وَكَرِهَهُ الحَسَنُ مَرَّةً ، ثُمَّ قَالَ : لاَ بَأْسَ بِهِ. وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ ابْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ ، وَلَيْسَ فِيهِ تَحْرِيمٌ ، لِقَوْلِهِ تَعَالَى : { وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ } [النساء: 24] وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الكِنْدِيِّ ، عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبِيِّ : إِنْ أَدْخَلَهُ فِيهِ فَلاَ يَتَزَوَّجَنَّ أُمَّهُ. وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ ، عَنِ ابْنِ عَبَّاسٍ : إِذَا زَنَى بِهَا | Chapter. What women are lawful for one to marry and what are unlawful. And the Statement of Allāh تعالى: "Forbidden to you (for marriage) are: your mothers, your daughters.. (up to).. Ever All-Knowing, All-Wise." (V.4:23,24). And Anas said," 'Also (prohibited are) the women already married,' means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess." So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh said: "Do not marry Al-Mushrikūn (idolatress etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221). And Ibn 'Abbās said, "It is prohibited to marry more than four wives as it is prohibited to marry one's own mother, daughter or sister." Ibn 'Abbās further said, "Seven types of marriages are unlawful because of blood relationships, and seven because of marriage relationships." Then Ibn 'Abbās recited the Verse: "Forbidden to you (for marriage) are your mothers..." (V.4:23). 'Abdullāh bin Ja'far married the daughter and wife of 'Ali at the same time (they were step-daughter and mother). Ibn Sīrīn said, "There is no harm in that." But Al-Ḥasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin 'Ali married two of his cousins in one night, Ja'far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said, "Lawful to you are all others [beyond those (mentioned)]." (V.4:24). Ibn 'Abbās said, "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him". And narrated Abū Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry." Narrated Ibn 'Abbās, "If one commits illegal sexual intercourse with his mother-in-law, then his married relationship to his wife does not become unlawful." Abū Naṣr is reported to have said that Ibn 'Abbās in the above case, regarded his marital relationship to his wife unlawful, but Abū Naṣr is not known well for hearing Ḥādith | **Experiential Value** •Word Choice -Khan translated "وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ ابْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ" into "Al-Ḥasan bin Al-Ḥasan bin 'Ali married two of his cousins in one night", which does not reflect the ST's intended meaning as it was not mentioned that they were 'his' cousins.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(for marriage)", "(prohibited are)", "for you to marry", "(i.e., worship Allāh Alone)", "(they were step-daughter and mother)", "Al-Baṣrī ", "(between the two cousins)", "[beyond those (mentioned)]", "his mother-in-law", "in the above case" and "(with her mother)" for further clarification and explanation. -"(Anas)", "Ibn 'Abbās" and "Allāh" define pronouns. -"(idolatress etc.)" defines a borrowed word.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "قال عكرمة" "يُرْوَى عَنْ يَحْيَى الكِنْدِيِّ ، عَنِ الشَّعْبِيِّ" "وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ" is deleted. -Khan deletes " تَعَالَى" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Al-Mushrikūn " and "Ḥādith" to build a relationship with the readers and to provide them with the terms in the SL and their explanation in the TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 45 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "the Verse". | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 46 | بَابُ: {وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ} [النساء:23]، وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ وَالمَسِيسُ وَاللَّمَاسُ هُوَ الجِمَاعُ، وَمَنْ قَالَ : بَنَاتُ وَلَدِهَا هن مِنْ بَنَاتِهَا فِي التَّحْرِيمِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ حَبِيبَةَ : "لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبَ ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ ؟ قَالَ : "فَأَفْعَلُ مَاذَا ؟"، قُلْتُ : تَنْكِحُ ، قَالَ : "أَتُحِبِّينَ؟"، قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي ، قَالَ : "إِنَّهَا لاَ تَحِلُّ لِي" ، قُلْتُ : بَلَغَنِي أَنَّكَ تَخْطُبُ ، قَالَ : "ابْنَةَ أُمِّ سَلَمَةَ؟" ، قُلْتُ : نَعَمْ ، قَالَ : "لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ. | Chapter. (The Statement of Allāh:) '…your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)…" (V.4:23). And Ibn 'Abbās said (regarding the Verse) that the words *'Dukẖūl'*, *'Masīs*, and *'Limās* all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet صلى الله عليه وسلم to Umm Ḥabība, "Do not present to me your sisters," Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet صلى الله عليه وسلم gave a step-daughter of his to some people to take care of. The Prophet صلى الله عليه وسلم called his grandson (Al-Ḥasan bin 'Ali) his son. Narrated Umm Ḥabība: I said, "O Allāh's Messenger! Do you like to marry (my sister) the daughter of Abū Sufyān?" The Prophet صلى الله عليه وسلم said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abū Salama). So you should neither present your daughters nor your sisters to me." (Ṣaḥīḥ Al-Bukhāri, 1997:42-43) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(The Statement of Allāh:)", "(consummated your marriage)", "(regarding the Verse)", "(born of one's wife)", "and the wife of a son are equally unlawful to marry", "(Al-Ḥasan bin 'Ali)", "to marry (my sister)", "(with her)", "(yes)", "to marry" and "(Abū Salama)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ" is deleted. -Khan translates ""لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" " into "Do not present to me your sisters". In this he deletes "بناتكن" but such deletion might obscure the ST meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Dukhūl", "Masīs" and "Limās" to build a relationship with the readers and to provide them with the terms in the SL and their explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 46 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "the Verse". | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5106) Because it is prohibited to marry the sister of one's wife if that wife is still alive. (H. 5106) This means that the daughter of Umm Salama was the foster suckling niece of the Prophet صلى الله عليه وسلم. | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 47 | باب (وأن تجمعوا بين الأختين إلا ما قد سلف) [النساء: 23]. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ : قُلْتُ يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ؟"، قُلْتُ : نَعَمْ ، لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي" ، قُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ : "بِنْتَ أُمِّ سَلَمَةَ؟" ، فَقُلْتُ : نَعَمْ ، قَالَ : "فَوَاللَّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". | Chapter: "(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed." (V.4:23). Narrated Umm Ḥabība: I said: "O Allāh's Messener! Marry my sister, the daughter of Abū Sufyān." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet صلى الله عليه وسلم said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allāh's Messenger! By Allāh, we have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; as you should neither present your daughters nor your sisters to me." (Ṣaḥīḥ Al-Bukhāri, 1997:43) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(It is prohibited to have)", "in wedlock (as wives)", "(i.e., to be married to two sisters at a time.)", "You mean" and "to marry" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 48 | باب لا تنكح المرأة على عمتها. حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ. | Chapter. A woman should not marry a man who is already married to her paternal aunt (her father's sister). Narrated Jābir: Allāh's Messenger صلى الله عليه وسلم forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister). (Ṣaḥīḥ Al-Bukhāri, 1997:44) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(her father's sister)", "to a man" and "(her mother's sister)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ." is deleted. -The deletion of "رَضِيَ اللَّهُ عَنْهُ" might obscure the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -In the translation of "باب لا تنكح المرأة على عمتها" it can be noticed that Khan directs the sentence to women by "A woman should not marry a man who is already married to her paternal aunt". Does this indicate anything? •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 47 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" and "By Allāh!" might indicate strong feelings. •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 48 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 49 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يُجْمَعُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَلاَ بَيْنَ المَرْأَةِ وَخَالَتِهَا". | Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man." (Ṣaḥīḥ Al-Bukhāri, 1997:44) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording -"to the same man" •Addition -"(her father's sister)", "to the same man", "(similarly)" and "(her mother's sister)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 50 | حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا ، وَالمَرْأَةُ وَخَالَتُهَا. فَتُرَى خَالَةَ أَبِيهَا بِتِلْكَ المَنْزِلَةِ. | Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zauhrī (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife. (Ṣaḥīḥ Al-Bukhāri, 1997:44) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"to a man", "(at the same time)", "Az-Zauhrī (the sub-narrator) said" and "of one's wife" for further clarification and explanation. -Khan adds " رضي الله عنه" which shows his respect to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 51 | لأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ قَالَتْ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. | For 'Urwa told me that 'Ãishah said, "What is unlawful because of blood relationships, is also unlawful because of the corresponding foster suckling relationships." (Ṣaḥīḥ Al-Bukhāri, 1997:44) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 52 | باب الشغار. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ ، لَيْسَ بَيْنَهُمَا صَدَاقٌ. | Chapter. *Ash-Shighār* [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*]. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم forbade *Ash-Shighār*, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*. (Ṣaḥīḥ Al-Bukhāri, 1997:44-45) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -" [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying Mahr]" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Ash-Shighār" and "Mahr" to build a relationship with the readers and to provide them with the terms in the SL and their explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 49 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 50 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 51 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order -A change in the sentence order in this hadith can be observed. This changes the focus of the sentence. | | Thematic Structure | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 52 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 53 | باب نهي رسول الله صلى الله عليه وسلم عن نكاح المتعة آخراً. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ : أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ وَأَخُوهُ عَبْدُ اللهِ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ. | Chapter. Allāh's Messenger صلى الله عليه وسلم prohibited *Nikāḥ-al-Mut'a* lately. Narrated 'Alī رضي الله عنه: I said to Ibn 'Abbās, "During the battle of Khaibar the Prophet صلى الله عليه وسلم forbade *(Nikāḥ) Al-Mut'a* and the eating of donkey's meat." (Ṣaḥīḥ Al-Bukhāri, 1997:46) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Nikāḥ-al-Mut'a " and "Khaibar" to build a relationship with the readers and to provide them with the term in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -Notice the difference of style in Khan's translation "Nikāḥ-al-Mut'a" and "(Nikāḥ) Al-Mut'a". •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 54 | حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ يسأل عَنْ مُتْعَةِ النِّسَاءِ فَرَخَّصَ ، فَقَالَ لَهُ مَوْلًى لَهُ : إِنَّمَا ذَلِكَ فِي الحَالِ الشَّدِيدِ ، وَفِي النِّسَاءِ قِلَّةٌ ؟ أَوْ نَحْوُهُ ، فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | Narrated Abū Jamra: I heard Ibn 'Abbās (giving a verdict) when he was asked about the *Mut'a* with the women, and he permitted it *(Nikāḥ-al-Mut'a)*. On that a freed slave of his said to him, "That is only, when it is very badly needed and women are scarce." On that, Ibn 'Abbās said, "Yes." (Ṣaḥīḥ Al-Bukhāri, 1997:46) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(giving a verdict) " for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Mut'a" and "(Nikāḥ-al-Mut'a)" to build a relationship with the readers and to provide them with the term in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 55 | حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو ، عَنِ الحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قَالاَ : كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا. | Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa': While we were in an army, Allāh's Messenger صلى الله عليه وسلم came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it." (Ṣaḥīḥ Al-Bukhāri, 1997:46) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(marriage) " defines the borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mut'a" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 53 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order - "During the battle of Khaibar the Prophet صلى الله عليه وسلم forbade (Nikāḥ) Al-Mut'a and the eating of donkey's meat.", changing the order of the time phrase | | Thematic Structure | Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Chap. 32) *Nikāḥ-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islam in case of necessity, but the Prophet صلى الله عليه وسلمfinally prohibited it forever. (See H. 5115 and 4216). | |
| 54 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The question mark in " وَفِي النِّسَاءِ قِلَّةٌ ؟" is deleted which might change the ST effect or meaning. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 55 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 56 | وَقَالَ ابْنُ أَبِي ذِئْبٍ : حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَيُّمَا رَجُلٍ وَامْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَا بَيْنَهُمَا ثَلاَثُ لَيَالٍ ، فَإِنْ أَحَبَّا أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَكَا" ، فَمَا أَدْرِي أَشَيْءٌ كَانَ لَنَا خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ : وَقَدْ بَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَنْسُوخٌ. | Salama bin Al-Akwa' said: Allāh's Messenger صلى الله عليه وسلم said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū 'Abdullāh (Al-Bukhārī) said: 'Alī made it clear that the Prophet صلى الله عليه وسلم said, "The *Mut'a* marriage has been cancelled (made unlawful)." (Ṣaḥīḥ Al-Bukhāri, 1997:46-47) | **Experiential Value** •Word Choice -Notice that Khan translates "أَنَّهُ مَنْسُوخٌ" into "The Mut'a marriage has been cancelled (made unlawful)". Domestication •Rewording •Synonyms •Antonyms •Hyponyms •Overwording - "they can do so" •Addition -" (to marry temporarily)", "they can do so" and "(made unlawful)" for further clarification and explanation. - "(Al-Bukhārī)" reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan translates "حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ" into "Salama bin Al-Akwa' said". | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mut'a" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 56 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 57 | حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، فَقَالَ : "مَا عِنْدَكَ ؟" قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لا ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا وَلا خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ - قَالَ سَهْلٌ : وَمَا لَهُ رِدَاءٌ - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَمَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ ، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَاهُ أَوْ دُعِيَ لَهُ ، فَقَالَ لَهُ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" فَقَالَ له: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | Narrated Sahl bin Sa'd: A woman presented herself to the Prophet صلى الله عليه وسلم (for marriage). A man said to him, "O Allāh's Messenger! (If you are not in need of her) marry her to me." The Prophet صلى الله عليه وسلم said, "What have you got?" The man said, "I have nothing." The Prophet صلى الله عليه وسلم said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (*Izār*) waistsheet, and half of it is for her." He had no *Ridā'* (upper garment). The Prophet صلى الله عليه وسلم said, "What will she do with your waistsheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet صلى الله عليه وسلم saw him (leaving), he called back, or the man was called (for him), and he said to the man, "How much of the Qur'ān do you know (by heart)?" The man replied "I know such *Sūrah* and such *Sūrah* (by heart)," naming the *Sūrah*. The Prophet صلى الله عليه وسلم said, "I have married her to you for what you know of the Qur'ān (by heart)." (Ṣaḥīḥ Al-Bukhāri, 1997:47) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(for marriage)", "(If you are not in need of her)", "(to him)", "(for something)", "(to leave)", "(leaving)", "(for him)", "to the man", "(by heart)" and "The man" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم " and "The man said" define pronouns. -"(upper garment)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Notice that Khan deletes "قَالَ سَهْلٌ" and "والله" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Izār", "Ridā' " and "Sūrah" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 57 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 58 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكِ بْنِ مَالِكٍ : أَنَّ زينب بنت أبي سلمة أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا قَدْ نُحَدَّثُنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَعَلَى أُمِّ سَلَمَةَ ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي ، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ". | Narrated Zainab bint Salama: Umm Ḥabība said to Allāh's Messenger صلى الله عليه وسلم, "We have heard that you want to marry Durra bint Abū Salama." Allāh's Messenger صلى الله عليه وسلم said, "Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother." (Ṣaḥīḥ Al-Bukhāri, 1997:49) | **Experiential Value** •Word Choice -Khan translates "نُحَدَّثُنَا" into "we have heard", which does not reflect the ST's intended meaning. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(her mother)" and "to marry" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Notice that Khan translates "أبي سلمة" into "Salama" which might obscure the ST meaning. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 58 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 59 | بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ : { وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ } الآيَةَ إِلَى قَوْلِهِ: { غَفُورٌ حَلِيمٌ } [البقرة: 235] أَكْنَنْتُمْ: أَضْمَرْتُمْ فِي أَنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ. وَقَالَ لِي طَلْقٌ : حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ { فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ } يَقُولُ : إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ القَاسِمُ : يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ ، وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيْكِ خَيْرًا أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ : يُعَرِّضُ وَلاَ يَبُوحُ ، يَقُولُ : إِنَّ لِي حَاجَةً وَأَبْشِرِي وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ ، وَتَقُولُ هِيَ : قَدْ أَسْمَعُ مَا تَقُولُ. وَلاَ تَعِدُ شَيْئًا ، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا ، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّةُ. | Chapter. The Statement of Allāh: "And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh knows… (up to)… Oft-Forgiving, Most Forbearing." (V2;235). Ibn 'Abbās said: "Hint your intention of marrying" is made by saying (to the widow) for example: 'I want to marry, and I wish that Allāh will make a righteous lady available for me'. Al-Qāsim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allāh will bring you much good,' or something similar. 'Aṭā said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.' She (the widow) may say in reply; 'I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the *'Iddat* period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid). (Ṣaḥīḥ Al-Bukhāri, 1997:49-50) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"is made by saying (to the widow)", "Allāh", "One may say to the widow", "in reply", "(to somebody to get her married to him)", "to marry" and "by divorce (i.e., the marriage is valid)" for further clarification and explanation. - "(the widow)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Notice that Khan deletes " أَكْنَنْتُمْ: أَضْمَرْتُمْ فِي أَنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ." and "جل وعز" and "{ وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّة" which might obscure the ST meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Iddat" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 59 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 60 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، جِئْتُ لِأَهَبَ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : أَيْ رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ : "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، قَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا ، قَالَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ، ثُمَّ قَامَ فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا ، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا ، عَادَهَا، قَالَ : "أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ ، قَالَ | Narrated Sahl bin Sa'd: A woman came to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! I have come to you to present myself to you (for marriage)." Allāh's Messenger صلى الله عليه وسلم glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me." The Prophet صلى الله عليه وسلم said, "Have you got anything to offer?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet صلى الله عليه وسلم said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet صلى الله عليه وسلم said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār* (waistsheet)." He had no *Ridā* (upper garment). He added, "I give half of it to her." Allāh's Messenger صلى الله عليه وسلم said, "What will she do with your *Izār*? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothng over yourself thereof." So the man sat for a long period and then got up (to leave). When Allāh's Messenger صلى الله عليه وسلم saw him leaving, he ordered that he be called back. When he came, the Prophet صلى الله عليه وسلم asked (him), "How much of the Qur'ān do you know (by heart)?" The man replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," naming the *Sūrah*. The Prophet صلى الله عليه وسلم said, "Can you recite them by heart?" He said, "Yes." The Prophet صلى الله عليه وسلم said, "Go. I let you marry her for what you know of the Qur'ān." (Ṣaḥīḥ Al-Bukhāri, 1997:51-52) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(for marriage)", "to offer", "(to him)", "again", "(will be naked)", "(to leave)", "(him)" and "(by heart)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم " and "The man" define pronouns. - "(waistsheet)" and "(upper garment)" define borrowed words. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Izār", "Ridā " and "Sūrah" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 60 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 61 | بَابُ مَنْ قَالَ : لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ، لِقَوْلِ اللَّهِ تَعَالَى : {وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ} [البقرة:232] فَدَخَلَ فِيهِ الثَّيِّبُ وَكَذَلِكَ البِكْرُ. وَقَالَ : {وَلاَ تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا} [البقرة: 221] وَقَالَ : {وَأَنْكِحُوا الأَيَامَى مِنْكُمْ} [النور : 32]. حدثنا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ : أَنَّ النِّكَاحَ فِي الجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ : فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا. وَنِكَاحٌ الآخَرُ : كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا : أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ ، وَيَعْتَزِلُهَا زَوْجُهَا وَلاَ يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الوَلَدِ ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الاِسْتِبْضَاعِ . وَنِكَاحٌ آخَرُ : يَجْتَمِعُ الرَّهْطُ مَا دُونَ العَشَرَةِ فَيَدْخُلُونَ عَلَى المَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ | Chapter. Whoever said, A marriage is not valid except through the Wali (i..e. her father or her brother or her relative etc.) By virtue of the Statement of Allāh تعالى: "And when you have divorced women and they have fulfilled the term of their prescribed period, then do not prevent them..." (V.2: 232). And this order includes the matron as well as the virgin. Allāh also said: "Do not marry Al-Mushrikāt (idolatresses etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221). And Allāh also said: "Marry those among you who are single." (V.24:32). Narrated 'Urwa bin Az-Zubair: 'Āishah, the wife of the Prophet صلى الله عليه وسلم told him that there were four types of marriage during the Pre-Islāmic Period of ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for so-and-so and have sexual relationships with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called Al-Istibḍā'. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relationship with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would | **Experiential Value** •Word Choice -Notice that Khan translates "الجَاهِلِيَّةِ " into "Pre-Islāmic Period of ignorance", while he translates it as "the pre-Islāmic period" in a previous hadith. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(i.e., worship Allāh Alone)", "(i.e., let his wife sleep with some other man)", "of noble breed", "a child" and "(all)" for further clarification and explanation. -"(i..e. her father or her brother or her relative etc.)", "(idolatresses etc.)" and "(persons skilled in recognizing the likeness of a child to his father)" define borrowed words. -"Allāh" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Wali", "Al-Mushrikāt", "Mahr", "Al-Istibḍā'" and "Qāif" to build a relationship with the readers and to provide them with the terms in the SL and their explanation in the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 61 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O so-and-so!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 62 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] قَالَتْ : هَذَا فِي الْيَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتُهُ فِي مَالِهِ وَهُوَ أَوْلَى بِهَا ، فَيَرْغَبُ عَنْهَا أَنْ يَنْكِحَهَا فَيَعْضُلَهَا لِمَالِهَا وَلاَ يُنْكِحَهَا غَيْرَهُ ، كَرَاهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا. | Narrated 'Ā<u>i</u>shah رضي الله عنها as regards the Verse - "And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet, whom you desire to marry..." (V.4:127): This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him. (Ṣaḥīḥ Al-Bukhāri, 1997:54) | **Experiential Value** <u>•Word Choice</u> <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> -"(as regards Mahr and inheritance)", "This Verse" and "(than anybody else)" for further clarification and explanation. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** <u>•Euphemistic Expressions</u> -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u> <u>•Modality</u> <u>•Pronouns</u> |
| 63 | حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي [عَمْرو] قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي إِبْرَاهِيمُ عَنْ يُونُسَ ، عَنِ الْحَسَنِ قَالَ: { فَلاَ تَعْضُلُوهُنَّ } قَالَ : حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ أَنَّهَا نَزَلَتْ فِيهِ ، قَالَ : زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا ، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا ، فَقُلْتُ لَهُ : زَوَّجْتُكَ وَفَرَّشْتُكَ وَأَكْرَمْتُكَ فَطَلَّقْتَهَا ، ثُمَّ جِئْتَ تَخْطُبُهَا؟ لاَ ، وَاللَّهِ لاَ تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلاً لاَ بَأْسَ بِهِ وَكَانَتِ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ ، فَأَنْزَلَ اللَّهُ هَذِهِ الآيَةَ { فَلاَ تَعْضُلُوهُنَّ } فَقُلْتُ : الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ ، قَالَ : فَزَوَّجَهَا إِيَّاهُ. | Narrated Al-Ḥasan concerning the Verse - "…do not prevent them [from marrying their (former) husbands]…" (V.2:232): Ma'quil bin Yasār told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of *'Idda* (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allāh. she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allāh revealed this Verse: '... do not prevent them [from marrying their (former) husbands].....' (V.2:232). So I said, 'Now I will do it (let her go back to him), O Allāh's Messenger'." So he married her to him again. (Ṣaḥīḥ Al-Bukhāri, 1997:55) | **Experiential Value** <u>•Word Choice</u> <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> - "from marrying their (former) husbands", "(your wife)", "(again)" and "(let her go back to him)" for further clarification and explanation. -"(three menstrual periods)" defines a borrowed word. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** <u>•Euphemistic Expressions</u> -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u> <u>•Modality</u> <u>•Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 62 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "the Verse". | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 63 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "she will never go back to you (again)!" might indicate strong feelings. •Prepositions •Sentence order | Khan shows his respect and adherence to the Qur'an by capitalising the first letter in "the Verse". Notice that the word "Idda' is written this way in this hadith and "Iddat' in a previous hadith. This shows inconsistency. | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 64 | باب إذا كان الولي هو الخاطب. وخطب المغيرة بن شعبة امرأة هو أولى الناس بها ، فأمر رجلا فزوجه. وقال عبد الرحمن بن عوف لأم حكيم بنت قارظ: أتجعلين أمرك إلي ؟ قالت: نعم ، فقال: قد زوجتك. وقال عطاء: ليشهد أني قد نكحتك، أو ليأمر رجلا من عشيرتها. وقال سهل: قالت امرأة للنبي صلى الله عليه وسلم: أهب لك نفسي، فقال رجل: يا رسول الله ، إن لم تكن لك بها حاجة فزوجنيها. حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ : { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ } إِلَى آخِرِ الآيَةِ [النساء:127] قَالَتْ : هِيَ اليَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ فَيَحْبِسُهَا ، فَنَهَاهُمُ اللَّهُ عَنْ ذَلِكَ. | Chapter. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)? Al-Mughīra bin Shu'ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And 'Abdur-Raḥmān bin 'Auf asked Umm Ḥakīm, Qāriẓ's daughter, "Do you entrust the question of your marriage to me?" She said, "Yes." He said to her, "I have married you." 'Aṭā [being asked about a lady whom the only (near) relative she had wanted to marry] said, "Let him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet صلى الله عليه وسلم, 'I present myself (for marriage) to you.' Then a man said, 'O Allāh's Messenger! If you are not in need of her then please marry her to me'." Narrated 'Āishah رضي الله عنها (regarding His Statement) - "They ask your legal instruction concerning women. Say: Allāh instructs you about them..." (V.4:127): It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her form marrying. So Allāh forbade such a guardian to do so (i.e. to prevent her from marrying). (Ṣaḥīḥ Al-Bukhāri, 1997:55-56) | **Experiential Value** •Word Choice<br>•Rewording •Synonyms<br>•Antonyms •Hyponyms<br>•Overwording<br>•Addition -"(of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)", "in marriage", "to her", "being asked about a lady whom the only (near) relative she had wanted to marry", "(to marry her to him)", "(for marriage)", "(regarding His Statement)" and "(i.e. to prevent her from marrying)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes -Notice that Khan changes the title mode by adding a question "(can he marry her to him or should another guardian marry her to him)?"<br>•Modality<br>•Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 64 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan capitalises the first letter of "His Statement" which indicates his faith and respect of Allah. | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 65 | حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ ، فَخَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ ، قَالَ : "أَعِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : مَا عِنْدِي مِنْ شَيْءٍ ، قَالَ : "وَلاَ خَاتَمٌ مِنْ حَدِيدٍ ؟"، قَالَ : وَلاَ خَاتَمٌ [مِنْ حَدِيدٍ] ، وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ وَآخُذُ النِّصْفَ ، قَالَ : "لاَ ، هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Narrated Sahl bin Sa'd: While we were sitting in the company of the Prophet صلى الله عليه وسلم a woman came to him and presented herself (for marriage) to him. The Prophet صلى الله عليه وسلم looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, "Marry her to me. O Allāh's Messenger!" The Prophet صلى الله عليه وسلم asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (صلى الله عليه وسلم) said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet صلى الله عليه وسلم said, "No. Do you know some of the Qur'ān (by heart)?" He said, "Yes." The Prophet صلى الله عليه وسلم said, "Go, I have agreed to marry her to you with what you know of the Qur'ān (by heart)." (Ṣaḥīḥ Al-Bukhāri, 1997:56) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(for marriage)" and "(by heart)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم " and "(him)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 66 | بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصِّغَارَ لِقَوْلِ اللَّهِ تَعَالَى: {وَاللَّائِي لَمْ يَحِضْنَ} [الطلاق:4] فَجَعَلَ عِدَّتَهَا ثَلاَثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَأُدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | Chapter. Giving one's young children in marriage (is permissible). By virtue of the Statement of Allāh تعالى: "…and for those who have no (monthly) courses (i.e. they are still immature)…" (V.65:4) And the *'Idda* for the girl before puberty is three months (in the above Verse). Narrated 'Ā<u>i</u>shah رضي الله عنها that the Prophet صلى الله عليه وسلم wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death). (Ṣaḥīḥ Al-Bukhāri, 1997:57) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(is permissible)", "(monthly)", "(i.e. they are still immature)", "(in the above Verse)", "wrote the marriage contract " and "(i.e. till his death)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 65 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan capitalises the first letter of "Companions" which indicates his adherence and respect to the Prophet's companions. | | Fidelity, addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 66 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order -"فَجَعَلَ عِدَّتَهَا ثَلَاثَةَ اَشْهُرٍ قَبْلَ الْبُلُوغِ" into "And the 'Idda for the girl before puberty is three months" gives more focus on the time more than number of days | | Thematic Structure | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 67 | بَابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمَامِ وَقَالَ عُمَرُ : خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقَالَ هِشَامٌ : وَأُنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. | Chapter. The marrying of a daughter by her father to a ruler. And 'Umar said, "The Prophet صلى الله عليه وسلم asked for the hand of (my daughter) Ḥafṣa, and I married (her to) him." Narrated 'Āishah رضي الله عنها that the Prophet صلى الله عليه وسلم wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishām said: "I have been informed that 'Āishah رضي الله عنها remained with the Prophet صلى الله عليه وسلم for nine years (i.e. till his death)." (Ṣaḥīḥ Al-Bukhāri, 1997:57) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(my daughter)", "(her to)", "wrote the marriage contract" and "(i.e. till his death)" for further clarification and explanation. -"'Āishah رضي الله عنها " and "the Prophet صلى الله عليه وسلم " define pronouns. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 68 | باب السلطان ولي. يقول النبي صلى الله عليه وسلم: "زوجناكها بما معك من القرآن". حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : إِنِّي وَهَبْتُ مِنْ نَفْسِي ، فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ : زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ ، فقال عليه الصلاة والسلام: "هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا ؟" قَالَ : مَا عِنْدِي إِلَّا إِزَارِي ، فَقَالَ : "إِنْ أَعْطَيْتَهَا إِيَّاهُ جَلَسْتَ لَا إِزَارَ لَكَ ، فَالْتَمِسْ شَيْئًا"، فَقَالَ : مَا أَجِدُ شَيْئًا ، فَقَالَ : "الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَلَمْ يَجِدْ ، فَقَالَ : "أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟" قَالَ : نَعَمْ ، سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ سَمَّاهَا ، فَقَالَ : "زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | Chapter. The ruler is regarded as a guardian (of the lady who has no relationship to be her guardian) as is inferred from the statement of the Prophet صلى الله عليه وسلم: "We have married her (that lady) to you for what you know of the Qur'ān (by heart)." Narrated Sahl bin S'ad: A woman came to Allāh's Messenger صلى الله عليه وسلم and said, "I present myself (to you) (for marriage)." She stayed for a long while, then a man said, "If you are not in need of her, then marry her to me." The Prophet صلى الله عليه وسلم said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izār (waistsheet)." The Prophet صلى الله عليه وسلم said, "If you give her your Izār, you will have no Izār to wear, (so go) and search for something." He said, "I could not find anything." The Prophet صلى الله عليه وسلم said, "Try (to find something), even if it were an iron ring." But he was not able to find (even that). The Prophet صلى الله عليه وسلم said (to him), "Have you in your memory something of the Qur'ān?" He said, "Yes, such Sūrah and such Sūrah," naming those Sūrah. The Prophet صلى الله عليه وسلم said, "We have married her to you for what you know of the Qur'ān (by heart)." (Ṣaḥīḥ Al-Bukhāri, 1997:57-58) | **Experiential Value** •Word Choice -Notice that Khan uses the word "ruler" to translate "السلطان" in this hadith and "الإمام" in a previous hadith. This indicates that he considers both as meaning ruler. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(of the lady who has no relationship to be her guardian)", "(that lady)", "(by heart)", "(to you) (for marriage)", "(so go)", "(to find something)", "(even that)" and "(by heart)" for further clarification and explanation. -"(waistsheet)" defines a borrowed word. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Izār", "Mahr" and "Sūrah" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 67 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 68 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 69 | باب لا ينكح الأب وغيره البكر والثيب إلا برضاها. حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ"، قَالُوا : يَا رَسُولَ اللَّهِ ، وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | Chapter. The father or the guardian cannot give a virgin or matron in marriage without her consent. Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allāh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)." (Ṣaḥīḥ Al-Bukhāri, 1997:58) | **Experiential Value** •Word Choice -Notice that Khan uses the word "the guardian" to translate "غيره ". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(indicates her permission)" for further clarification and explanation. -The addition of " رضي الله عنه " shows Khan adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 70 | حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حدثنا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ أَبِي عَمْرٍو مَوْلَى عَائِشَةَ ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ إِنَّ البِكْرَ تَسْتَحِي ، قَالَ : "رِضَاهَا صَمْتُهَا". | Narrated 'Āishah رضي الله عنها: I said, "O Allāh's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence." (Ṣaḥīḥ Al-Bukhāri, 1997:59) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(expressed by)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 71 | باب إذا زوج ابنته وهي كارهة، فنكاحه مردود. حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهُ. | Chapter. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid. Narrated Khansā' bin Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allāh's Messenger صلى الله عليه وسلم and he declared that marriage invalid. (Ṣaḥīḥ Al-Bukhāri, 1997:59) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(in disagreement)" and "marriage" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 69 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 70 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 71 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 72 | حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلًا يُدْعَى خِذَامًا أَنْكَحَ ابْنَةً لَهُ. نَحْوَهُ. | Narrated 'Abdur-Raḥmān bin Yazīd and Majammi' bin Yazīd. The same Ḥadīth No. 5138 above: A man called Khidām married a daughter of his (to somebody) against her consent. (Ṣaḥīḥ Al-Bukhāri, 1997:59) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(to somebody) against her consent" for further clarification and explanation. -"The same Ḥadīth No. 5138 above:" is added for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 72 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 73 | باب تزويج اليتيمة. لقوله: (وإن خفتم أن لا تقسطوا في اليتامى فانكحوا) [النساء: 3]، وإذا قال للولي: زوجني فلانة، فمكثت ساعة، أو قال: ما معك؟ فقال: معي كذا وكذا، أو لبثا، ثم قال: زوجتكها، فهو جائز. فيه سهل، عن النبي صلى الله عليه وسلم. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عن الزُّهْرِيِّ. و قَالَ الليث: حدثني عقيل عن ابن شهاب: أخبرني عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قال لها: يا أمتاه { وَإِنْ خِفْتُمْ أَلاَ تُقْسِطُوا فِي اليَتَامَى} إلى {ما ملكت أيمانكم}؟ قالت عائشة: يا ابن أختي، هذه اليَتِيمَةُ تكون فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ ينتقص من صداقها ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. قالت عَائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذلك، فَأَنْزَلَ اللَّهُ: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إلى {وترغبون أن تنكحوهن}، فأنزل الله لهم في هذه الآية أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ مال وجمال رَغِبُوا فِي نِكَاحِهَا ونسبها والصداق ، وإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ المَال وَالجَمَال تَرَكُوهَا وَأَخَذوا غَيْرَهَا مِنَ النِّسَاءِ. قالت: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا | Chapter. The giving of an orphan girl in marriage. According to the Statement of Allāh تعالى: "If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)…" (V.4:3) And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him "What have you got?" And the other said, "I have so much and so much (*Mahr*)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet صلى الله عليه وسلم. Narrated 'Urwa bin Az-Zubair that he asked 'Ā<u>i</u>shah رضي الله عنها, saying to her, "O Mother! (in what connection was this Verse revealed): 'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess'?" (V.4:3). 'Ā<u>i</u>shah رضي الله عنها said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced *Mahr*. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full *Mahr*; and they were ordered to marry women other than them." 'Ā<u>i</u>shah رضي الله عنها added, "(Later) the people asked Allāh's Messenger صلى الله عليه وسلم for instructions, and then Allāh revealed: 'They ask your legal instruction concerning the women... And yet whom you desire to marry.' (V.4: 127). So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her *Mahr*; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of *Mahr*." (Ṣaḥīḥ Al-Bukhāri, 1997:59-60-61) | **Experiential Value** •<u>Word Choice</u> <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> -"of Allāh تعالى", "(other)", "(of a woman)", "the other", "(legal)", "(in what connection was this Verse revealed)", "a little or reduced", "female orphans", "deal with them justly" and "the reduction" for further clarification and explanation. -The addition of "much" might change the ST's intended meaning. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. -"the guardian" and "such guardians" define pronouns. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** <u>•Euphemistic Expressions</u> -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** •<u>Modes</u> <u>•Modality</u> <u>•Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 73 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Mother!" and "O my nephew!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 74 | بَابُ: إِذَا قَالَ الخَاطِبُ: زَوِّجْنِي فُلاَنَةَ ، فَقَالَ : قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا، جَازَ النِّكَاحُ وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ : أَرَضِيتَ، أَوْ قَبِلْتَ؟ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ : "مَا لِي اليَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ" ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، قَالَ : "مَا عِنْدَكَ ؟"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "فَمَا عِنْدَكَ مِنَ القُرْآنِ ؟"، قَالَ : كَذَا وَكَذَا ، قَالَ : "فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Chapter. If the suitor says (to the guardian of a woman), "Marry me to so-and-so," and the guardian says, "I have married her to you for such and such amount of *Mahr*," then the marriage is valid even if he does not ask the husband, "Have you agreed or have you accepted (her)?" Narrated Sahl: A woman came to the Prophet صلى الله عليه وسلم and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allāh's Messenger! Marry her to me." The Prophet صلى الله عليه وسلم asked him, "What have you got?" He said, "I have got nothing." The Prophet صلى الله عليه وسلم said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet صلى الله عليه وسلم asked (him), "How much of the Qur'ān do you know (by heart)?" He said, "So much and so much. The Prophet صلى الله عليه وسلم said, "I have married her to you for what you know of the Qur'ān (by heart)." (Ṣaḥīḥ Al-Bukhāri, 1997:61) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(to the guardian of a woman)", "amount of Mahr", "(her)", "(for marriage)", "(him)" and "(by heart)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" and "the guardian" define pronouns. -The addition of "So much and so much" might change the ST's intended meaning. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The deletion of "رَضِيَ اللَّهُ عَنْهُ" might change the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 75 | باب لا يخطب على خطبة أخيه حتى ينكح أو يدع. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ نَافِعًا يُحَدِّثُ :أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ. | Chapter. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. (Ṣaḥīḥ Al-Bukhāri, 1997:61-62) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"of a lady", "(Muslim)", "one should wait till the first suitor", "her" and "(by offering a bigger price)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors -"ask for the hand of a lady" •Presupposition | **Experiential Value** •Nominalisation •Active & Passive - Khan changes the passive in "لا يخطب على خطبة أخيه حتى ينكح أو يدع" into active "None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her". •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 74 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 75 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 76 | "وَلاَ يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ". | "And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her." [See. H. No. 2140, Vol 3.] (Ṣaḥīḥ Al-Bukhāri, 1997:62) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "of a lady", "(Muslim)" and "one should wait till the first suitor" for further clarification and explanation. - "[See. H. No. 2140, Vol 3.]" is added for reference. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors -"ask for the hand of a lady" •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |
| 77 | بَابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الخَطَّابِ - حِينَ تَأَيَّمَتْ حَفْصَةُ- قَالَ عُمَرُ: لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. | Chapter. (What is said regarding) the meaning of the cancelling of the engagement. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: "When Ḥafṣa became a widow," 'Umar said, "I met Abū Bakr and said to him, 'If you wish I will marry Ḥafṣa bint 'Umar to you.' I waited for a few days then Allāh's Messenger صلى الله عليه وسلم asked for her hand. Later Abū Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allāh's Messenger صلى الله عليه وسلم had mentioned (his wish to marry) her, and I could never let out the secret of Allāh's Messenger صلى الله عليه وسلم. If he had left her, I would have accepted her'." (Ṣaḥīḥ Al-Bukhāri, 1997:62-63) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(What is said regarding)", "to him", "later" and "(his wish to marry)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ" is deleted. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 76 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 77 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 78 | بَابُ قَوْلِ اللَّهِ تَعَالَى : {وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً} [النساء:4]، وَكُثْرَةِ المَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ. وَقَوْلِهِ تَعَالَى : {وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا} [النساء: 20] وَقَوْلِهِ جَلَّ ذِكْرُهُ : {أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً} [البقرة:236] وَقَالَ سَهْلٌ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَلَوْ خَاتَمًا مِنْ حَدِيدٍ". حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ ، فَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَاشَةَ العُرْسِ فَسَأَلَهُ فَقَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ. وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | Chapter. The Statement of Allāh تعالى: "And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife att the time of marriage) with a good heart…" (V.4:4). And what are the maximum and minimum amounts of money to be paid as *Mahr*. And the Statement of Allāh تعالى: "If you have given one of them a cantar (of gold i.e. a great amount) as *Mahr* (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back". (V.4:20). And also the Statement of Allāh تعالى: "Nor appointed to them their *Mahr*." (V.2:236). And Sahl said: The Prophet صلى الله عليه وسلم said (to a man), "You should bring even an iron ring (as *Mahr*)." Narrated Anas رضي الله عنه: 'Abdur Raḥmān bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as *Mahr*). When the Prophet صلى الله عليه وسلم noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as *Mahr*)." (Ṣaḥīḥ Al-Bukhāri, 1997:64) | **Experiential Value** •Word Choice -Khan replaces "جَلَّ ذِكْرُهُ" with "تعالى". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(whom you marry)", "(of gold i. e. a great amount) as Mahr", "(to a man)", "You should bring", "(as Mahr)", "gold", "(on his face)" and "gave (her) gold equal to" for further clarification and explanation. -"(obligatory bridal money given by the husband to his wife at the time of marriage)" and "(bridal money given by the husband to his wife at the time of marriage)" define borrowed words. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "تَابَعَهُ يُونُسُ وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ" is deleted. " is deleted. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Mahr" and "canter" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 78 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 79 | بَابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيْرِ صَدَاقٍ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ : إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتْ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتِ الثَّالِثَةَ فَقَالَتْ : إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَقَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، أَنْكِحْنِيهَا ، قَالَ : "هَلْ عِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : لاَ ، قَالَ : "اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَذَهَبَ وَطَلَبَ ، ثُمَّ جَاءَ فَقَالَ : مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، قَالَ : "هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، قَالَ : "اذْهَبْ فَقَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Chapter. To marry (a lady to) a man for what he knows of the Qur'ān (by heart) and without paying any *Mahr*. Narrated Sahl bin Sa'd As-Sā'idī: While I was (sitting) among the people in the company of Allāh's Messenger صلى الله عليه وسلم a woman stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you: please give your opinion about her." The Prophet صلى الله عليه وسلم did not give her any reply. She again stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her." The Prophet صلى الله عليه وسلم did not give her any reply. She again stood up for the third time and said, "O Allāh's Messenger! She has given herself in marriage to you; so give your opinion about her." So a man stood up and said, "O Allāh's Messenger! Marry her to me." The Prophet صلى الله عليه وسلم asked him, "Have you got anything?" He said, "No." The Prophet صلى الله عليه وسلم said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet صلى الله عليه وسلم said, "Do you know some of the Qur'ān (by heart)?" He replied, "I know (by heart) such *Sūrah* and such *Sūrah*." The Prophet صلى الله عليه وسلم said, "Go! I have married her to you for what you know of the Qur'ān (by heart)." (Ṣaḥīḥ Al-Bukhāri, 1997:65) | **Experiential Value** •Word Choice -Notice that Khan adds 'please' twice but deletes it the third time! •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(a lady to) a man for what he knows", "(by heart)", "(sitting)", "(in marriage)", "again", "him" and "O Allāh's Messenger!" for further clarification and explanation. - "The Prophet صلى الله عليه وسلم " and "The man" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Mahr" and "Sūrah" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 80 | باب المهر بالعروض وخاتم من حديد. حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ : "تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ". | Chapter. To give *Mahr* in the form of material things (other than money) and in the form of a ring made of iron. Narrated Sahl bin Sa'd: The Prophet صلى الله عليه وسلم said to a man, "Marry, even with (a *Mahr* equal to) an iron ring." (Ṣaḥīḥ Al-Bukhāri, 1997:65-66) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(other than money)" and "(a Mahr equal to)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 79 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" and "Go!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5149) The speaker uses the third person instead of the first person which she intends. | |
| 80 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 81 | بَابُ الشُّرُوطِ فِي النِّكَاحِ ، وَقَالَ عُمَرُ : مَقَاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ المِسْوَرُ بْنُ مَخْرَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ ، قَالَ : "حَدَّثَنِي فَصَدَقَنِي ، وَوَعَدَنِي فَوَفَى لِي". حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الخَيْرِ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ".. | Chapter. The conditions stipulated in the marriage (contract). And 'Umar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet صلى الله عليه وسلم mentioned his son-in-law. He said, "He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise." Narrated 'Uqba: The Prophet صلى الله عليه وسلم said: "The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)." (Ṣaḥīḥ Al-Bukhāri, 1997:66) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(contract)", "(stipulated during the wedding)", "(of wedding contract)", "(women's)" and "(i. e. the stipulations of the marriage contract)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Khan deletes "فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ" which might affect the ST's intended meaning. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 82 | بَابُ الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ، وَقَالَ ابْنُ مَسْعُودٍ : لاَ تَشْتَرِطِ المَرْأَةُ طَلاَقَ أُخْتِهَا. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ زَكَرِيَّا -هُوَ ابْنُ أَبِي زَائِدَةَ- عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا ، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا". | Chapter. The conditions that are not lawful in the marriage contract. And Ibn Mas'ūd said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would be husband). Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what he has been foreordained (by Allāh) for her." (Ṣaḥīḥ Al-Bukhāri, 1997:66) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(contract)", "(at the time of the wedding)", "(Muslim)", "(the other wife of her would be husband)" and "(by Allāh)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 81 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 82 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 83 | بَابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ، رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ وَبِهِ أَثَرُ صُفْرَةٍ ، فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ ، قَالَ : "كَمْ سُقْتَ إِلَيْهَا ؟" قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | Chapter. The *Ṣufra* (yellow coloured perfume) for a bridegroom. This has been said by 'Abdur-Raḥmān bin 'Auf on the authority of the Prophet صلى الله عليه وسلم. Narrated Anas bin Mālik رضي الله عنه: 'Abdur-Raḥmān bin 'Auf came to Allāh's Messenger صلى الله عليه وسلم and he had marks of *Ṣufra* (yellow perfume). Allāh's Messenger صلى الله عليه وسلم asked him(about those marks). 'Abdur-Raḥmān bin 'Auf told him that he had married a woman from the *Anṣār*. The Prophet صلى الله عليه وسلم asked, "How much *Mahr* did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allāh's Messenger صلى الله عليه وسلم said to him, "Give a wedding banquet, even with one sheep." (Ṣaḥīḥ Al-Bukhāri, 1997:67) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(about those marks)" for further clarification and explanation. - "(yellow coloured perfume)" and "(yellow perfume)" define a borrowed word. - "The Prophet صلى الله عليه وسلم" and "'Abdur-Raḥmān bin 'Auf " define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Ṣufra", "Mahr" and "Anṣār" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 84 | باب كيف يدعى للمتزوج. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ- عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ ، قَالَ : "مَا هَذَا؟" قَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | Chapter. How to invoke good upon a person who has married recently? Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم saw the traces of *Ṣufra* (yellow perfume) on Abdur-Raḥmān bin 'Auf and said, "What is this?" 'Abdur-Raḥmān said, "I have married a woman and have paid gold equal to the weight of a date stone (as her *Mahr*). The Prophet صلى الله عليه وسلم said to him, "May Allāh bless you. Offer a wedding banquet even with one sheep." (Ṣaḥīḥ Al-Bukhāri, 1997:67-68) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "recently" and "(as her Mahr)" for further clarification and explanation. - "(yellow perfume)" defines borrowed word. - "'Abdur-Raḥmān " and "The Prophet صلى الله عليه وسلم" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Ṣufra" and "Mahr" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 85 | بَابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | Chapter. Whoever consummated his marriage with a lady of nine years of age. Narrated 'Urwa: The Prophet صلى الله عليه وسلم wrote the (marriage contract) with 'Ā̈isha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death). (Ṣaḥīḥ Al-Bukhāri, 1997:69) | **Experiential Value** •Word Choice -Notice that Khan translates "تَزَوَّجَ " into "wrote the (marriage contract)". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i. e. till his death)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 83 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 84 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -Khan adds a question mark in "How to invoke good upon a person who has married recently? ". •Prepositions •Sentence order -Notice that Khan moves the object after the verb in " saw the traces of Ṣufra (yellow perfume)" | | Thematic Structure | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 85 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 86 | باب الوليمة ولو بشاة. حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِي حُمَيْدٌ: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ : "كَمْ أَصْدَقْتَهَا ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ : لَمَّا قَدِمُوا المَدِينَةَ نَزَلَ المُهَاجِرُونَ عَلَى الأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ : أُقَاسِمُكَ مَالِي وَأُنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ ، قَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى ، فَأَصَابَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | Chapter. Al-Walīma (the wedding banquet) is recommended to be given even if one sheep is presented therein. Narrated Anas رضي الله عنه: When 'Abdur-Raḥmān bin 'Auf married an *Anṣārī* woman, the Prophet صلى الله عليه وسلم asked him, "How much *Mahr* did you give her?" 'Abdur-Raḥmān said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet صلى الله عليه وسلم and his Companions) arrived at Al-Madīna, the emigrants stayed at the *Anṣār*'s houses. 'Abdur-Raḥmān bin 'Auf stayed at Sa'd bin Ar-Rabi's house. Sa'd said to 'Abdur-Raḥmān. "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Raḥmān said, "May Allāh bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Raḥmān went to the market and traded there gaining a profit of some dried yoghourt and butter, and married (an *Anṣārī* woman). The Prophet صلى الله عليه وسلم said to him, "Give a *Walīma* (wedding banquet), even with one sheep." (Ṣaḥīḥ Al-Bukhāri, 1997:74) | **Experiential Value** •Word Choice •Rewording •Synonyms -Notice that Khan translates "أُقَاسِمُكَ" into "divide and share". •Antonyms •Hyponyms •Overwording •Addition -" is presented therein" and "(an Anṣārī woman)" for further clarification and explanation. -The addition of "(I am not in need of that; but kindly show me the way to the market)" shows Khan intertextuality as he obtained this from another hadith (34). -"(the wedding banquet)" defines a borrowed word. -"'Abdur-Raḥmān", "(i.e. the Prophet صلى الله عليه وسلم and his Companions)" and "Sa'd" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Al-Walīma", "Anṣārī", "Mahr" and "Anṣār" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 87 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ عَنْ شُعَيْبٍ ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا ، وَأَوْلَمَ عَلَيْهَا بِحَيْسٍ. | Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم manumitted Ṣafiyya and then married her, and her *Mahr* was her manumission, and he gave a *Walīma* (wedding banquet) with *Ḥais* (a sort of sweet dish made from butter, cheese and dates).(Ṣaḥīḥ Al-Bukhāri, 1997:75) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(wedding banquet)" and "(a sort of sweet dish made from butter, cheese and dates)" define borrowed words. -The addition of " رضي الله عنه " shows Khan adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Al-Walīma", "Mahr" and "Ḥais" to build a relationship with the readers and to provide them with the terms in the SL and expects their familiarity to the readers. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 86 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 87 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 88 | باب (قوا أنفسكم وأهليكم ناراً). [التحريم: 6] حدثنا أبو النعمان: حدثنا حماد بن زيد عن أيوب ، عن نافع ،عن عبد الله قال: قال النبي صلى الله عليه وسلم: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤل: فالإِمَامُ رَاعٍ وهومَسْؤلٌ، وَالرَّجُلُ رَاعٍ على أَهْلِهِ وَهُوَ مَسْؤلٌ ، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وَهي مَسْؤلَةٌ ، وَالعبد رَاعٍ على مَال سَيِّدِهِ وهو مَسْؤلٌ ، ألا فَكُلُّكُمْ رَاعٍ و كلكم مَسْؤلٌ". | Chapter. "(O you who believe)! Ward off from from yourself and your families a Fire (Hell) whose fuel is men and stones…" (V.66:6). Narrated 'Abdullāh (bin 'Umar) رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)." (See H.893). (Ṣaḥīḥ Al-Bukhāri, 1997:81--82) | **Experiential Value** •Word Choice -Notice that Khan translates "المَرْأَةُ" into "a wife" rather than 'woman'. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(Hell)", "(bin 'Umar)", "(for his wards)", "(for his subjects)", "(for them)", "(for it)", "(for that)", "Beware!" and "(for your wards)" for further clarification and explanation. -The addition of " رضي الله عنهما " shows Khan adherence to the Prophet's companions. -Notice that Khan adds the rest of the Qur'anic verse "(O you who believe)! " and "whose fuel is men and stones". •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 89 | باب المرأة راعية في بيت زوجها. حدثنا عبدان: أخبرنا عبدالله: أخبرنا موسى بن عقبة عن نافع، عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤل عَنْ رَعِيَّتِهِ، والأمير رَاعٍ وَالرَّجُلُ رَاعٍ على أهل بيته، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وولده، فَكُلُّكُمْ رَاعٍ وَكلكم مَسْؤلٌ عَنْ رَعِيَّتِهِ". | Chapter. The woman is a guardian in her husband's house. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards." (Ṣaḥīḥ Al-Bukhāri, 1997:93-94) | **Experiential Value** •Word Choice -Notice that Khan translates "المَرْأَةُ" into "woman" and "lady" in this hadith, while it is translated as "a wife" in a previous hadith. •Rewording •Synonyms -It can be noticed that ""الأمير السلطان"" and "الإمام" are translated as "ruler". •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 88 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 89 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 90 | باب (وإن امرأة خافت من بعلها نشوزاً أو اعراضاً) [النساء: 128] حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } قَالَتْ : هِيَ المَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لاَ يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلاَقَهَا وَيَتَزَوَّجُ غَيْرَهَا ، تَقُولُ لَهُ : أَمْسِكْنِي وَلاَ تُطَلِّقْنِي ، ثُمَّ تَزَوَّجْ غَيْرِي ، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقِسْمَةِ لِي ، فَذَلِكَ قَوْلُهُ تَعَالَى : ( فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ).[النساء: 128] | Chapter. "If a woman fears cruelty or desetion on her husband's part…" (V.4:128). Narrated 'Āishah رضي الله عنها (regarding the Verse)- "If a woman fears cruelty or desetion on her husband's part…" (V.4-128): It concerns the woman whose husband does not want to keep her with him any longer, but wants to discover her and marry some other lady, so she says to him: "Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me." This is indicated by the Statement of Allāh تعالى: "There is no sin on them both if they make terms of peace between themselves and making peace is better." (V.4: 128). (Ṣaḥīḥ Al-Bukhāri, 1997:96-97) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(regarding the Verse)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 91 | بَابُ مَا يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى المَرْأَةِ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي البَيْتِ مُخَنَّثٌ ، فَقَالَ المُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ : إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غَدًا أَدُلُّكَ عَلَى ابْنَةِ غَيْلاَنَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ يَدْخُلَنَّ هَذَا عَلَيْكُمْ". | Chapter. It is forbidden that effeminate men should enter upon women. Narrated Umm Salama that while the Prophet صلى الله عليه وسلم was with her, there was an effeminate man in the house. The effeminate man said to Umm salma's brother, 'Abdullāh bin Abī Umaiyya, "If Allāh should make you conquer Aṭ-Tā'if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so far) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet صلى الله عليه وسلم said (to us), "This (effiminate man) should never enter upon you (O women)." (See H. 4324). (Ṣaḥīḥ Al-Bukhāri, 1997:109) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(in marriage)", "(she is so far)", "(to us)", "(effeminate man)" and "(O women)" for further clarification and explanation. -"(See H. 4324)" is added for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 90 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 91 | **Expressive Value** •Modality •Linking of Sentences -'Thereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 92 | بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ : "إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ"، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ ، وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَتْ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ"، قَالَتْ عَائِشَةُ : وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الْحِجَابُ ، قَالَتْ عَائِشَةُ : يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ. | Chapter. What is lawful as regards visiting or looking at those women who have foster suckling relationships with you. Narrated 'Āishah رضي الله عنها: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh's Messenger صلى الله عليه وسلم about that. He said, "He is your uncle, so allow him to come in." I said, "O Allāh's Messenger! I have been suckled by a woman and not by a man." Allāh's Messenger صلى الله عليه وسلم said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Ḥijāb (compulsory veiling) was revealed. All things which become unlawful because of blood relationships are unlawful because of the corresponding foster suckling relationships. (Ṣaḥīḥ Al-Bukhāri, 1997:110-111) | **Experiential Value** •Word Choice -Notice the translation of "النَّظَر إِلَى النِّسَاءِ فِي الرَّضَاعِ" into "looking at those women who have foster suckling relationships with you" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(to enter)", "about that" and "to come in" for further clarification and explanation. -"(compulsory veiling)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -A deletion of " فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ "قَالَتْ عَائِشَةُ" might change the ST's intended effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Al-Ḥijāb " to build a relationship with the readers and to provide them with the term in the SL and the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 92 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order -Notice that Khan changes the order of the sentence in "All things which become unlawful because of blood relationships are unlawful because of the corresponding foster suckling relationships" which changed the ST focus. | | Thematic Structure | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 93 | [بَابُ] وقَوْل اللَّهِ تَعَالَى : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ} [الطلاق:1]، {أَحْصَيْنَاهُ} [يس:12]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ". | Chapter. The Statement of Allāh تعالى: "O Prophet! When you divorce women, divorce them at their *'Idda* (prescribed periods) and count (accurately) their *'Idda* (perscribed periods)." (V.65: 1). The divorce according to *As-Sunna* (the Prophet's legal way is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khaṭṭāb asked Allāh's Messenger صلى الله عليه وسلم about that. Allāh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *'Idda* (perscribed period) which Allāh has fixed for the women meant to be divorced." (Ṣaḥīḥ Al-Bukhāri, 1997:117) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(prescribed periods)" and "(the Prophet's legal way)" defines borrowed words. - "(accurately)", "for the divorce", "(after her period)" and "(menses)" for further clarification and explanation. -"his wife" and "(your son)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Khan deletes "{:[12:يس] {أَحْصَيْنَاهُ حَفِظْنَاهُ وَعَدَدْنَاهُ. " which might affect the ST meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the words "'Idda" and "As-Sunna" to build a relationship with the readers and to provide them with the terms in the SL and the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 93 | **Expressive Value** •Modality •Linking of Sentences - "Whereupon" •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Prophet!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 94 | بَابُ: إِذَا طَلَّقَتِ الْحَائِضُ تُعْتَدُّ بِذَلِكَ الطَّلاَقِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَمِعْتُ ابْنَ عُمَرَ قَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لِيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ ؟ قَالَ : فَمَهْ ؟. وَعَنْ قَتَادَةَ ، عَنْ يونس بن جبير ، عَنْ ابْنِ عُمَرَ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ؟ قَالَ : "أَرَأَيْتَه إِنْ عَجَزَ وَاسْتَحْمَقَ؟". | Chapter. If a woman is divorced during her menses, then that divorce is counted as one legal divorce. Narrated Anas bin Sīrīn: Ibn 'Umar said: I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce counted (i.e., as one legal divorce)?" Ibn 'Umar said, "Of course." Narrated Yunus bin Jubair: Ibn 'Umar said, "The Prophet صلى الله عليه وسلم said to 'Umar, 'Order him (Ibn 'Umar) to take her back'." I asked, "Is such a divorce counted (as one legal divorce)?" Ibn 'Umar said, "What do you think if someone becomes helpless and foolish?" (Ṣaḥīḥ Al-Bukhāri, 1997:117-118) | **Experiential Value** •Word Choice -Khan translates "فَمَهْ ؟ : قَالَ" into "Ibn 'Umar said, "Of course."". Does this reflect the ST meaning? •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"as one legal divorce", "(to my father)", "(i.e., as one legal divorce)" and "The Prophet صلى الله عليه وسلم said to 'Umar" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم", "your son" and "(Ibn 'Umar)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "وَعَنْ قَتَادَةَ". | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 95 | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عُمَرَ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ. | Narrated Ibn 'Umar: (The divorcing of my wife during her menses) was counted as one legal divorce. (Ṣaḥīḥ Al-Bukhāri, 1997:118) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(The divorcing of my wife during her menses)" and " legal" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 96 | حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ ، عَنْ أَبِي غَلاَّبٍ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ؟ فَقَالَ : أَتَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا ، قُلْتُ : فَهَلْ عَدَّ ذَلِكَ طَلاَقًا ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn 'Umar, "(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn 'Umar? Ibn 'Umar divorced his wife while she was menstruating. 'Umar then went to the Prophet صلى الله عليه وسلم and mentioned that to him. The Prophet صلى الله عليه وسلم ordered him to take her back and when she becomes clean, he could divorce her if he wanted." I asked (Ibn 'Umar), "Was that divorce counted as one legal divorce?" He said, "If one becomes helpless and foolish (will he be excused? Of course not)." (Ṣaḥīḥ Al-Bukhāri, 1997:120) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(What is said regarding)" and "(will he be excused? Of course not)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" and "(Ibn 'Umar)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 94 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (*Fatḥ Al-Bārī*). | |
| 95 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5253) i. e., one of the three divorces. | |
| 96 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5258) i. e., one of the three divorces ? (See *Fatḥ Al-Bārī*). | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 97 | بَابُ مَنْ جوز الطلاق الثلاث. لِقَوْلِ اللهِ تَعَالى : {الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ} [البقرة:229]، وَقَالَ ابْنُ الزُّبَيْرِ فِي مَرِيضٍ طَلَّقَ : لاَ أَرَى أَنْ تَرِثَ مَبْتُوتَتُهُ. وَقَالَ الشَّعْبِيُّ : تَرِثُهُ. وَقَالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ ؟ قَالَ : نَعَمْ ، قَالَ : أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الآخَرُ ؟ فَرَجَعَ عَنْ ذَلِكَ. | Chapter. Whoever thinks it permissible to divorce one's wife thrice (at a time), depending on the Statement of Allāh تعالى: "The divorce is twice; after that either you retain her on reasonable terms or release her with kindness." (V.2:229) Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir. Ash-Sha'bī said: I think she will be his heir. Ibn Shubruma said: If the prescribed period ('Idda-legal period after the divorce) is over, can she marry?Ash-Sha'bī said: Yes. Ibn Shubruma said: If her second husband should die too (would she be the heir of two husbands)? On that Ash-Sha'bī withdrew his verdict. (Ṣaḥīḥ Al-Bukhāri, 1997:120-121) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "one's wife", "(at a time)", "his wife", "his irrevocably divorced wife", "I think", "('Idda-legal period after the divorce)", "(would she be the heir of two husbands)?" and "On that Ash-Sha'bī" for further clarification and explanation. -"Ash-Sha'bī" and "Ibn Shubruma" define pronouns. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 98 | حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ عن عُقَيْلٌ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ : أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلاَقِي ، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ القُرَظِيَّ ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | Narrated 'Ãishah رضي الله عنها: The wife of Rifā'a Al-Qurazi came to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! Rifā'a divorced me irrevocably. After him I married 'Abdur-Raḥmān bin Az-Zubair Al-Qurazī who proved to be impotent." Allāh's Messenger صلى الله عليه وسلم said to her, "Perhaps you want to return to Rifā'a? Nay (you cannot return to Rifā'a) until you enjoy the sexual relationship (consummate your marriage) with Abdur-Raḥmān and he with you." (Ṣaḥīḥ Al-Bukhāri, 1997:122) | **Experiential Value** •Word Choice -Notice that Khan translates "حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ" into "until you enjoy the sexual relationship (consummate your marriage) with Abdur-Raḥmān and he with you". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(you cannot return to Rifā'a)" and "(consummate your marriage)" for further clarification and explanation. -"Abdur-Raḥmān" defines a pronoun. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 97 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 98 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order -Khan changes the sentence order in "until you enjoy the sexual relationship (consummate your marriage) with Abdur-Raḥmān and he with you" which might change the intended focus. | Khan's style of translating "No" into "Nay" | Thematic Structure | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 99 | حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ: أَنَّ رَجُلا طَلَّقَ امْرَأَتَهُ ثَلاثًا ، فَتَزَوَّجَتْ فَطَلَّقَ ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتَحِلُّ لِلأَوَّلِ ؟ قَالَ : "لا ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ". | Narrated 'Āishah رضي الله عنها: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet صلى الله عليه وسلم was asked if she could legally marry the first husband (or not). The Prophet صلى الله عليه وسلم replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relationship (consummate his marriage) with her, just as the first husband had done." (Ṣaḥīḥ Al-Bukhāri, 1997:122) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(by expressing his decision to divorce her thrice)", "another man", "(or not)", "legally", "she cannot marry the first husband " and "(consummate his marriage)" for further clarification and explanation. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 100 | بَابُ: إِذَا قَالَ : فَارَقْتُكِ ، أَوْ سَرَّحْتُكِ ، أَوِ الْخَلِيَّةُ ، أَوِ الْبَرِيَّةُ ، أَوْ مَا عُنِيَ بِهِ الطَّلاقُ فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : { وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلا } [الأحزاب:49] وَقَالَ : { وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلا } [الأحزاب:28] وَقَالَ تعالى : { فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ } [البقرة:229] وَقَالَ : { أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ } [الطلاق:2]. وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. | Chapter. If a man says (to his wife): "I have parted with you," or "I have released you," or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention. The Statement of Allāh عزوجل: "And set them free (divorce them) in a handsome manner." (V.33: 49). "And set you free in a handsome manner (divorce)". (V.33:28). (The divorce is twice) "After that, either you retain her on reasonable terms or release her with kindness." (V.2:229). "Or part with them in a good manner." (V.65:2). And 'Āishah said: The Prophet صلى الله عليه وسلم knew that my parents would never order me to part with him. (Ṣaḥīḥ Al-Bukhāri, 1997: 123-124) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(to his wife)", "(divorce them)", "(divorce)" and "(The divorce is twice)" for further clarification and explanation. -"a man" defines a pronoun. •Omission -"أَوِ الْخَلِيَّةُ ، أَوِ الْبَرِيَّةُ" is deleted which might obscure the ST's intended effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 99 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 100 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 101 | بَابُ مَنْ قَالَ لِامْرَأَتِهِ : أَنْتِ عَلَيَّ حَرَامٌ ، وَقَالَ الحَسَنُ : نِيَّتُهُ ، وَقَالَ أَهْلُ العِلْمِ : إِذَا طَلَّقَ ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْهِ ، فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالفِرَاقِ ، وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ لِأَنَّهُ لاَ يُقَالُ لِلطَّعَامِ الحِلُّ: حَرَامٌ ، وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ . وَقَالَ فِي الطَّلاَقِ ثَلاَثًا : لاَ تَحِلُّ لَهُ من بعد حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَقَالَ اللَّيْثُ عن نَافِعٍ قَالَ : كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاَثًا قَالَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، فَإِنْ طَلَّقْتَهَا ثَلاَثًا حَرُمَتْ عليك حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. | Chapter. Whoever said to his wife: "You are Ḥarām (unlawful) for me." And Al-Ḥasan said: Its meaning depends on his intention. And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called '*Ḥarām*' (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful. And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her). Nāfi' said: When Ibn 'Umar was asked about a person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet صلى الله عليه وسلم ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)." (Ṣaḥīḥ Al-Bukhāri, 1997:124) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"Its meaning depends on", "somebody", "(his wife)", "for himself", "(learned men)", "(and her new husband divorces her)" and "(and is divorced by him)" for further clarification and explanation. -"that husband" defines a pronoun. - Notice that Khan adds the adjective 'religious' in "a religious learned man" - "(unlawful)" defines a borrowed word. •Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Ḥarām" to build a relationship with the readers and to provide them with the term in the SL and the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular The plural form in "أهل العلم" is translated into singular "a religious learned man" •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 101 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 102 | حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا وَكَانَتْ مَعَهُ مِثْلُ الْهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ زَوْجِي طَلَّقَنِي ، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلَّا هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ ، أَفَأَحِلُّ لِزَوْجِي الأَوَّلِ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | Narrated 'Ā<u>i</u>shah رضي الله عنها: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I re-marry my first husband in this case?" Allāh's Messenger صلى الله عليه وسلم said, "It is unlawful to marry your fisrt husband till the other husband consummates his marriage with you." (Ṣaḥīḥ Al-Bukhāri, 1997:124-125) | **Experiential Value** <u>•Word Choice</u> -Khan translates "يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ" into "consummates his marriage with you". <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> - "first", "to consummate his marriage" and " in this case" for further clarification and explanation. -The addition of " رضي الله عنها " shows Khan adherence to the Prophet's companions. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** <u>•Euphemistic Expressions</u> <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u> <u>•Modality</u> <u>•Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 102 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order -Notice a change in the sentence order in "who proved to be impotent and divorced her" which changes the ST focus. | | Thematic Structure | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 103 | بَابُ: لاَ طَلاَقَ قَبْلَ النِّكَاحِ، وَقَوْلُ اللَّهِ تَعَالَى: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ المُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا } [الأحزاب:49]، وَقَالَ ابْنُ عَبَّاسٍ: جَعَلَ اللَّهُ الطَّلاَقَ بَعْدَ النِّكَاحِ، وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ المُسَيِّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِيِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرٍ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِيِّ: أَنَّهَا لاَ تَطْلُقُ. | Chapter. There is no divorce before marriage. And the Statement of Allāh تعالى: "O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no *'Idda* [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner." (V.33:49). Ibn 'Abbās said: Allāh has mentioned the divorce after the wedding. It is reported that 'Alī, Sa'īd bin Al-Musaiyab, 'Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married. (Ṣaḥīḥ Al-Bukhāri, 1997:127) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "i. e. divorce", "that a woman" and "before being married" for further clarification and explanation. - "[divorce prescribed period (V. 65:4)]" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL and the TL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 103 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O you who believe!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 9) i.e., If one says: "If I marry so-and-so, she will be divorced," his saying will not be of any effect if he marries her. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 104 | بَابُ الطَّلاَقِ فِي الإِغْلاَقِ وَالكُرْهِ ، وَالسَّكْرَانِ وَالمَجْنُونِ وَأَمْرِهِمَا ، وَالغَلَطِ ، وَالنِّسْيَانِ فِي الطَّلاَقِ ، وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى" وَتَلاَ الشَّعْبِيُّ {لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا}[البقرة: 286] وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ المُوَسْوَسِ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي أَقَرَّ عَلَى نَفْسِهِ :"أَبِكَ جُنُونٌ؟" وَقَالَ عَلِيٌّ : بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُومُ حَمْزَةَ ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ ، ثُمَّ قَالَ حَمْزَةُ : وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ ثَمِلَ ، فَخَرَجَ وَخَرَجْنَا مَعَهُ. وَقَالَ عُثْمَانُ : لَيْسَ لِمَجْنُونٍ وَلاَ لِسَكْرَانَ طَلاَقٌ. وَقَالَ ابْنُ عَبَّاسٍ : طَلاَقُ السَّكْرَانِ وَالمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ : لاَ يَجُوزُ طَلاَقٌ المُوَسْوِسِ. وَقَالَ عَطَاءٌ : إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ : طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ : إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الزُّهْرِيُّ -فِيمَنْ قَالَ : إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِي طَالِقٌ ثَلاَثًا- : يُسْأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ | Chapter. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the vedict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet صلى الله عليه وسلم: "The deeds are evaluated according to one's intentions, and everybody will recieve the reward of what he has intended." Ash-Sha'bī recited: "(Our Lord)! Punish us not if we forget or fall into error." (V.2:286). And what is not valid of the confession of a person suffering from whispers in his heart. And the Prophet صلى الله عليه وسلم said to the man who confessed against himself: "Are you mad?" And 'Alī said: Ḥamza cut open the flanks of my two she-camels and then the Prophet صلى الله عليه وسلم started admonishing Ḥamza. But behold, Ḥamza was heavily drunk and his eyes were red. Ḥamza then said: "Are not all of you but the slaves of my father?" Thereupon the Prophet صلى الله عليه وسلم realized that Ḥamza was not in his senses, so he came out and we too, came out along with him. 'Uthman said: A divorce given by an insane man or a drunk is not valid. Ibn 'Abbās said: A divorce given by a drunk or given under compulsion is not valid. And 'Uqba bin 'Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid. And 'Aṭā said: If some started with (the word of ) divorce only then there is its conditions (otherwise not). And Nāfi' said: A man declared that if his wife went out of her house, she would be irrevocably divorced. Ibn 'Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her. Regarding a man saying: "If I do such-and-such a thing, then my wife is divorced thrice." Az-Zuhrī said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be | **Experiential Value** •Word Choice -Khan translates "بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ" into "Ḥamza cut open the flanks of my two she-camels" Does this reflect the ST's intended meaning? -Also "قَلْبُهُ" is translated into "his mind". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(What is said regarding)", "partners to Allāh", "his wife", "We may refer to", "are evaluated", "(Our Lord)!", "(the word of)", "(otherwise not)", "(regarding the above case)", "man", "(to his wife)", "(e.g., insane or drunk)" and "are exempted from the accounts)" for further clarification and explanation. - "Ḥamza" defines a pronoun. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 104 | **Expressive Value** •Modality •Linking of Sentences - "Thereupon" •Cohesive Devices (Conjunctions, Coordination and Subordination) -An addition of the question mark in "till he wakes up?". •Prepositions •Sentence order -"And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness" which changes the ST focus. | | Thematic Structure | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 105 | حدثنا مسلم: حدثنا هشام: حدثنا قتادة عن زرارة بن أوفى، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:" إن الله تجاوز عن أمتي ما حدثت به أنفسها ما لم تعمل أو تتكلم". وقال قتادة: إذا طلق في نفسه فليس بشيء. | Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." And Qatāda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect. (Ṣaḥīḥ Al-Bukhāri, 1997:130) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"such thoughts", "someone", "his wife" and "such an unuttered divorce" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 106 | حدثنا أصبغ: أخبرني ابن وهب عن يونس، عن ابن شهاب قال: أخبرني أبو سلمة بن عبدالرحمن، عن جابر : أن رجلاً من أسلم أتى النبي صلى الله عليه وسلم وهو في المسجد فقال إنه قد زنى، فأعرض عنه، فتنحى لشقه الذي أعرض فشهد على نفسه أربع شهادات، فدعاه فقال : "هل بك جنون ؟ هل أحصنت ؟" قال : نعم ، فأمر به أن يرجم بالمصلى، فلما أذلقته الحجارة جمز حتى أدرك بالحرة فقتل. | Narrated Jābir: A man from the tribe of Banī Aslam came to the Prophet صلى الله عليه وسلم while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet صلى الله عليه وسلم turned his face to the other side. The man turned towards the side towards which the Prophet صلى الله عليه وسلم had turned his face, and gave four witnesses against himself. On that the Prophet صلى الله عليه وسلم called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet صلى الله عليه وسلم ordered him to be stoned to the death in the *Muṣallā*. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Ḥarra and then killed. (Ṣaḥīḥ Al-Bukhāri, 1997:130-131) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"the tribe of Banī Aslam" and "(He added)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" and "The man" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the words "Muṣallā" and "Al-Ḥarra" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes -Khan changes the indirect form in "إنه قد زنى" into direct "I have committed illegal sexual intercourse". •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 105 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 106 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 107 | حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني أبو سلمة بن عبدالرحمن وسعيد بن المسيب: أن أبا هريرة قال : أتى رجل من أسلم رسول الله صلى الله عليه وسلم وهو في المسجد فناداه، فقال: يا رسول الله، إن الآخر قد زنى -يعني نفسه- فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله، فقال: يا رسول الله، إن الآخر قد زنى، فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله فقال له ذلك، فأعرض عنه فتنحى له الرابعة، فلما شهد على نفسه أربع شهادات دعاه فقال: "هل بك جنون ؟" قال : لا ، فقال النبي صلى الله عليه وسلم : "اذهبوا به فارجموه"، وكان قد أحصن . | Narrated Abū Hurairah رضي الله عنه: A man from Banī Aslam came to Allāh's Messenger صلى الله عليه وسلم while he was in the mosque and called (the Prophet صلى الله عليه وسلم) saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." On that the Prophet صلى الله عليه وسلم turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet صلى الله عليه وسلم had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet صلى الله عليه وسلم turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet صلى الله عليه وسلم had turned his face, and repeated his statement. The Prophet صلى الله عليه وسلم turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet صلى الله عليه وسلم called him and said, "Are you insane?" He replied, "No." The Prophet صلى الله عليه وسلم then said (to his Companions), "Go and stone him to death." The man was a married one. (Ṣaḥīḥ Al-Bukhāri, 1997:131) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"Banī", "(and repeated his statement)" and "(to his Companions)" for further clarification and explanation. -The addition of " رضي الله عنه " shows Khan adherence to the Prophet's companions. -"(the Prophet صلى الله عليه وسلم)" and "the man" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes -Khan changes the indirect form in "إن الآخر قد زنى -يعني نفسه-" into direct "I have committed illegal sexual intercourse". •Modality •Pronouns |
| 108 | وعن الزهري قال: فأخبرني من سمع جابر بن عبدالله الأنصاري قال: كنت فيمن رجمه فرجمناه بالمصلى بالمدينة، فلما أذلقته الحجارة جمز حتى أدركناه بالحرة، فرجمناه حتى مات. | Jābir bin 'Abdullāh Al-Anṣārī added: I was one of those who stoned him. We stoned him at the Muṣalla in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caight him at Al-Ḥarra and stoned him till he died. (See H. 5270). (Ṣaḥīḥ Al-Bukhāri, 1997:132) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(See H. 5270)" for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the words "Muṣallā" and "Al-Ḥarra" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 107 | **Expressive Value** •Modality •Linking of Sentences -'Whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Khan capitalises the first letter of "Companions" which indicates his adherence and respect to the Prophet's companions. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 108 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 109 | بَابُ الخُلْعِ وَكَيْفَ الطَّلاَقُ فِيهِ. وَقَوْلِهِ عز وجل : {وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلاَّ يُقِيمَا حُدُودَ اللَّهِ} [البقرة:229]، وَأَجَازَ عُمَرُ الخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ طَاوُسٌ : {إِلَّا أَنْ يَخَافَا أَلاَّ يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ ، وَلَمْ يُقُلْ قَوْلَ السُّفَهَاءِ : لاَ يَحِلُّ حَتَّى تَقُولَ: لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ. | Chapter. Al-Khul' and how a divorce is given according to it. And the Statement of Allāh عزوجل: "It is not lawful for you (men) to take back (from your wives) any of your Mahr, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229). 'Umar allowed Al-Khul' even without taking the permission of the authorities. And 'Uthmān permitted the husband in the case of Khul' to take from his wife everything other than the ribbon of her hair. Regarding the Verse: "Except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229). Ṭāwūs said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Ṭāwūs did not say as the ignorant people say: Al-Khul' is not permissible unless the woman says to her husband, "I will not clean myself from Janāba (i.e. I will not have sexual relationships with you)." (Ṣaḥīḥ Al-Bukhāri, 1997:132) | **Experential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(from your wives)" and "to take from his wife everything" for further clarification and explanation. - "(men)", "the husband" and "Ṭāwūs" define pronouns. -"(i.e. I will not have sexual relationships with you)" define a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the words "Al-Khul'" "Janāba" and "Mahr" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 110 | حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : يَا رَسُولَ اللَّهِ ، ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ ، وَلَكِنِّي أَكْرَهُ الكُفْرَ فِي الإِسْلاَمِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً". قال أبو عبدالله: لا يتابع فيه عن ابن عباس. | Narrated Ibn 'Abbās رضي الله عنهما: The wife of Thābit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم said to Thābit, "O Thābit! Accept your garden, and divorce her once." (Ṣaḥīḥ Al-Bukhāri, 1997:132-133) | **Experential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "being a Muslim", "(if I remain with him", "(to her)", "(as Mahr)" and "to Thābit" for further clarification and explanation. -The addition of " رضي الله عنهما " shows Khan adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "قال أبو عبدالله: لا يتابع فيه عن ابن عباس" which might change the ST effect. -" بْنُ قَيْسٍ" is deleted | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Mahr" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 109 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Chap. 12) *'Al-Khul'* means the parting of a wife from her husband by giving him a certain compensation. | |
| 110 | **Expressive Value** •Modality •Linking of Sentences -'Whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" and "O Thābit!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 111 | حَدَّثَنَا إِسْحَاقُ الوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ الحَذَّاءِ ، عَنْ عِكْرِمَةَ : أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ، بِهَذَا. وَقَالَ : "تَرُدِّينَ حَدِيقَتَهُ ؟"، قَالَتْ : نَعَمْ ، فَرَدَّتْهَا وَأَمَرَهُ يُطَلِّقُهَا. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَطَلِّقْهَا". | Narrated 'Ikrima: The sister of 'Abdullāh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet صلى الله عليه وسلم said to Thābit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet صلى الله عليه وسلم ordered Thābit to divorce her. (Ṣaḥīḥ Al-Bukhāri, 1997:133) | **Experential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"with the addition that" and "to Thābit's wife" "(then)" for further clarification and explanation. -The addition of "(the above narration, 5273)" is for reference. -"the Prophet صلى الله عليه وسلم" and "Thābit" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَطَلِّقْهَا"" which might change the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 112 | وَعَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي لاَ أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، وَلَكِنِّي لاَ أُطِيقُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟" قَالَتْ : نَعَمْ. | Narrated Ibn 'Abbās: The wife of Thābit bin Qais came to Allāh's Messenger صلى الله عليه وسلم and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him." On that Allāh's Messenger صلى الله عليه وسلم said, "Will you return his garden to him?" She said, "Yes." (Ṣaḥīḥ Al-Bukhāri, 1997:133) | **Experential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 111 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 112 | **Expressive Value** •Modality •Linking of Sentences -'Whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 113 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمَخَرِّمِيُّ: حَدَّثَنَا قُرَادٌ أَبُو نُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، مَا أَنْقِمُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، إِلاَّ أَنِّي أَخَافُ الْكُفْرَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" فَقَالَتْ : نَعَمْ ، فَرَدَّتْ عَلَيْهِ وَأَمَرَهُ فَفَارَقَهَا. | Narrated Ibn 'Abbās رضي الله عنهما: The wife of Thābit bin Qais bin Shammās came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh's Blessings." On that Allāh's Messenger صلى الله عليه وسلم said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet صلى الله عليه وسلم told him to divorce her. (Ṣaḥīḥ Al-Bukhāri, 1997:134) | **Experiential Value** •Word Choice -Notice that Khan translates "أَنِّي أَخَافُ الْكُفْرَ" into "may become unthankful for Allāh's Blessings"; however, there is a difference between "الكفر" and being unthankful which might change the ST's intended meaning. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(being a Muslim) " and "(to her)" for further clarification and explanation. -"the Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 114 | حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ ، فَذَكَرَ الْحَدِيثَ. | Narrated 'Ikrima that Jamila… Then he related the whole *Ḥadīth*, (i.e. 5276). (Ṣaḥīḥ Al-Bukhāri, 1997:134) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i. e. 5276)" for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Ḥadīth" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 115 | باب قول الله تعالى: (ولا تنكحوا المشركات حتى يؤمن ولأمة مؤمنة خير من مشركة ولو أعجبتكم) [البقرة: 221] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَالْيَهُودِيَّةِ قَالَ : إِنَّ اللَّهَ حَرَّمَ الْمُشْرِكَاتِ عَلَى الْمُؤْمِنِينَ ، وَلاَ أَعْلَمُ مِنَ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ رَبُّهَا عِيسَى ، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ. | Chapter. The Statement of Allāh تعالى: "Do not marry *Al-Mushrikāt* (idolatresses) till they believe (i.e. worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress) even though she pleases you." (V. 2:221). Narrated Nāfi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allāh has made it unlawful for the believers to marry *Al-Mushrikāt* (ladies who ascribe partners in worship to Allāh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Allāh". (Ṣaḥīḥ Al-Bukhāri, 1997:137) | **Experiential Value** •Word Choice -Notice that Khan translates "اليهودية" into "Jewess". This is an old-fashioned word for a Jewish woman. This word is now considered offensive. -Also Khan chooses the word "Lord" to translate "رَبُّهَا". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i. e. worship Allāh Alone)", "(free)", "(idolatress)" and "to marry Al-Mushrikāt" for further clarification and explanation. -"(idolatresses)" and"(ladies who ascribe partners in worship to Allāh)" define borrowed words. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Al-Mushrikāt" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 113 | **Expressive Value** •Modality •Linking of Sentences -'Whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 114 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 115 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 116 | بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ الْمُشْرِكَاتِ وَعِدَّتِهِنَّ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَنبأنا هِشَامٌ عَنِ ابْنِ جُرَيْجٍ. | Chapter. Marrying *Al-Mshrikāt* (pagan ladies) who had embraced Islām; and their *'Idda*. (Ṣaḥīḥ Al-Bukhāri, 1997:137) | **Experiential Value** •Word Choice -Notice that Khan describes "Al-Mshrikāt" as "(pagan ladies)" in this hadith while he describes them as "(ladies who ascribe partners in worship to Allāh)" and "(idolatresses)" in the previous hadith. Furthermore, 'pagan' might be considered as offensive and not invoke the ST's intended meaning. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(pagan ladies)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate and translate the word "Al-Mushrikāt" to build a relationship with the readers and to provide them with the term in the SL. He also transliterates "'Idda". •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 116 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 117 | وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: كَانَ الْمُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ : كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ ، وَمُشْرِكِي أَهْلِ عَهْدٍ لاَ يُقَاتِلُهُمْ وَلاَ يُقَاتِلُونَهُ ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ ، فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ ، فَهُمَا حُرَّانِ ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ - وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ العَهْدِ لَمْ يُرَدُّوا ، وَرُدَّتْ أَثْمَانُهُمْ. وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ : كَانَتْ قُرَيْبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ ، فَطَلَّقَهَا فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَكَانَتْ أُمُّ الحَكَمِ بِنْتُ أَبِي سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غَنْمٍ الفِهْرِيِّ- فَطَلَّقَهَا فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ. | Narrated Ibn 'Abbās رضي الله عنهما: Al-Mushrikūn were of two kinds as regards their relationship to the Prophet صلى الله عليه وسلم and the believers. Some of them were those with whom the Prophet صلى الله عليه وسلم was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet صلى الله عليه وسلم had a treaty, and neither did the Prophet صلى الله عليه وسلم fight them, nor did they fight him. If a lady from the first group of Al-Mushrikūn emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about Al-Mushrikūn involved with the Muslims in a treaty, the same as occurs in Mujāhid's narration. If a male slave or a female slave emigrated from such Al-Mushrikūn as had made a treaty with the Muslim, they would not be returned, but their prices would be paid (to Al-Mushrikūn). Narrated Ibn 'Abbās رضي الله عنهما: Qariba, the daughter of Abī Umaiyya, was the wife of 'Umar bin Al-Khaṭṭāb. 'Umar divorced her and then Mu'āwiya bin Abī Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Abī Sufyān was the wife of 'Iyāḍ bin Ghanm Al-Fihrī. He divorced her and then 'Abdullāh bin 'Uthmān Ath-Thaqafī married her. (Ṣaḥīḥ Al-Bukhāri, 1997:137-138) | **Experiential Value** •Word Choice -Notice that Khan translates " مِنْ أَهْلِ الحَرْبِ" into "the first group of Al-Mushrikūn". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"as regards their relationship", "Some of them", "towards the Muslims", "from them to the Muslims", "(not slaves)", "The narrator", "Al-Mushrikūn involved with the Muslims" and " (to Al-Mushrikūn)" "'Umar" for further clarification and explanation. -The addition of " رضي الله عنهما" shows Khan adherence to the Prophet's companions. -"the Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Al-Mushrikūn" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 117 | **Expressive Value** •Modality •Linking of Sentences -'Similarly' •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5286) Al-Mushrikīn: polythesis, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad صلى الله عليه وسلم. | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 118 | بَابُ إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الحَرْبِيِّ ، وَقَالَ عَبْدُ الوَارِثِ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ : إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي العِدَّةِ ، أَهِيَ امْرَأَتُهُ ؟ قَالَ : لاَ ، إِلَّا أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ : إِذَا أَسْلَمَ فِي العِدَّةِ يَتَزَوَّجُهَا. وَقَالَ اللَّهُ تَعَالَى : {لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ} [الممتحنة:10]. وَقَالَ الحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَّيْنِ أَسْلَمَا : هُمَا عَلَى نِكَاحِهِمَا ، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ ، لاَ سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ : قُلْتُ لِعَطَاءٍ : امْرَأَةٌ مِنَ المُشْرِكِينَ جَاءَتْ إِلَى المُسْلِمِينَ ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقَوْلِهِ تَعَالَى : {وَآتُوهُمْ مَا أَنْفَقُوا} [الممتحنة:10] ؟ قَالَ : لاَ ، إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَهْلِ العَهْدِ. وَقَالَ مُجَاهِدٌ : هَذَا كُلُّهُ فِي صُلْحِ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ قُرَيْشٍ. | Chapter. (What) If an idolatress (*Al-Mushrikah*) or a Christian woman becomes a Muslim while she is the wife of a *Dhimmī* (i.e., a non-Muslim under the protection of a Muslim government), or a *Mushrik* at war with the Muslims? Ibn 'Abbās رضي الله عنهما said: If a Christian woman embraces Islām before her husband by a short while, she will by no means remain as his wife legally. 'Aṭā was asked about a woman from *Al-Mushrikūn* who had a treaty with the Muslims: She embraced Islām, and during her *'Idda*, her husband embraced Islām too? Could he retain her as his wife? 'Aṭā said: No, unless she is willing to re-marry him with a new marriage and a new *Mahr*. Mujāhid said: If the husband embraces Islām during the *'Idda* (of his wife), he can marry her. And Allāh تعالى said: "They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them." (V.60:10). Al-Ḥasan and Qatāda said regarding a Magian couple who embraced Islām: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife. Ibn Juraij said: I asked 'Aṭā, "If a *Mushrikah* comes to the Muslims (i.e., embraces Islām), will the husband be compensated for losing her as is indicated by the Statement of Allāh: 'But give the disbelievers that (amount of money) which they have spent (as their *Mahr*)'?" (V. 60:10) 'Aṭā replied, "No, for this was valid only between the Prophet صلى الله عليه وسلم and those *Al-Mushrikūn* who made a treaty with him." And Mujāhid said: All this was valid in a treaty between the Prophet صلى الله عليه وسلم and the Quraish. (Ṣaḥīḥ Al-Bukhāri, 1997:138-139) | **Experiential Value** •Word Choice -Notice that Khan translates "بساعة" into "by a short while". -Khan translates "الحَرْبِيِّ" into "a Mushrik at war with the Muslims". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(What)", "(of his wife)", "(wives)", "the disbelievers", "(husbands)", "becomes a Muslim", "the wife is regarded as divorced", "(i.e., embraces Islām)", "(amount of money)" and "(as their Mahr)" for further clarification and explanation. -The addition of " رضي الله عنهم" shows Khan adherence to the Prophet's companions. -"(i.e., a non-Muslim under the protection of a Muslim government)" defines a borrowed word. -"'Aṭā" and "the husband" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Al-Mushrikah", "Dhimmī ", "'Idda" and "Mahr" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes -Notice that Khan changes the mode of the sentences in "a Mushrik at war with the Muslims?" and "her husband embraced Islām too?" into questions. •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 118 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 119 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ: قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ } إِلَى آخِرِ الْآيَةِ . قَالَتْ عَائِشَةُ : فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ"، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ قَطُّ ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالكَلاَمِ ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ إِلَّا بِمَا أَمَرَهُ اللَّهُ ، يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ : "قَدْ بَايَعْتُكُنَّ"، كَلاَمًا. | Narrated 'Āishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Whenever believing women came to the Prophet صلى الله عليه وسلم as emigrants, he used to test them in accordance with the Order of Allāh تعالى: "O you who believe! When believing women come to you as emigrants, examine them..." (V.60:10). So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those condition and confessed that with their tongues, Allāh's Messenger صلى الله عليه وسلم would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islām)." 'Āishah added: By Allāh, the hand of Allāh's Messenger صلى الله عليه وسلم never touched the hand of any woman, but he only used to take their *Bai'a* (pledge) orally. By Allāh, Allāh's Messenger صلى الله عليه وسلم did not take the *Bai'a* (pledge) of the women except in accordance with what Allāh had ordered him. When he accepted their *Bai'a* (pledge) he would say to them. "I have accepted your *Bai'a* (pledge)." (See H.2713). (Ṣaḥīḥ Al-Bukhāri, 1997:139-140) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(for Islām)" and "'Āishah added" for further clarification and explanation. -The addition of "the Order" and the capitalization of the first letter shows Khan focus that it was an order. -"(pledge)" defines a borrowed word. -"(See H. 2713)" is added for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The deletion of "قَالَتْ . إِلَى آخِرِ الآيَةِ عَائِشَةُ" and "كَلاَمًا" might obscure the ST's intended effect and meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Bai'a " to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural -A change of the singular "الشرط" into plural "conditions". •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 119 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O you who believe!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 120 | باب قول الله تعالى: (للذين يؤلون من نسائهم تربص أربعة أشهر - إلى قوله - سميع عليم) فإن فاؤوا: رجعوا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ: أَنَّهُ سَمِعَ أَنس بن مالك يَقُولُ : آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّتْ رِجْلُهُ ، فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا : يَا رَسُولَ اللَّهِ ، آلَيْتَ شَهْرًا، فَقَالَ : "الشَّهْرُ تِسْعٌ وَعِشْرُونَ". | Chapter. The Statement of Allāh تعالى: "Those who take an oath, not to have sexual relationships with their wives, must wait four months." (V.2: 226). Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allāh's Messenger! You took an oath to abstain from your wives for one month." He said, "The month is of twenty-nine days." (Ṣaḥīḥ Al-Bukhāri, 1997:140-141) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(dislocated)", "(the people)" and "from your wives" for further clarification and explanation. -The addition of " رضي الله عنه" shows Khan adherence to the Prophet's companions. - "(an attic room)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Khan deletes "إلى قوله - سميع عليم" and "فإن فاؤوا: رجعوا." which might obscure the ST's intended meaning. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Mashruba" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 121 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ فِي الإِيلاَءِ الَّذِي سَمَّى اللَّهُ تعالى : لاَ يَحِلُّ لأَحَدٍ بَعْدَ الأَجَلِ إِلَّا أَنْ يُمْسِكَ بِالْمَعْرُوفِ أَوْ يَعْزِمَ بِالطَّلاَقِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ. | Narrated Nāfi': Ibn 'Umar used to say about *Al-'Ilā'* which Allāh تعالى defined (in the Qur'ān), "If the period of *'Ilā'* expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh تعالى has ordered." (Ṣaḥīḥ Al-Bukhāri, 1997:141) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(in the Qur'ān)" and "If the period of 'Ilā'" for further clarification and explanation. -"the husband" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The deletion of " رضي الله عنهما" might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Al-'Ilā'" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 122 | وقَالَ لِي إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطَلِّقَ وَلاَ يَقَعُ عَلَيْهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَاثْنَيْ عَشَرَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abū Ad-Dardā, 'Āishah and twelve other Companions of the Prophet صلى الله عليه وسلم." (Ṣaḥīḥ Al-Bukhāri, 1997:141) | **Experiential Value** •Word Choice -Notice that Khan translates " يُوقَفُ" into "the husband should be put in prison". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"the husband himself " for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 120 | **Expressive Value** •Modality •Linking of Sentences -'Whereupon'. •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 121 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 5290) 'Ilā' means the oath taken by a husband that he would not approach his wife for a certain period. | |
| 122 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that Khan capitalises the first letter of "Companions" which shows his adherence to them. | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 123 | بَابُ حُكْمِ المَفْقُودِ فِي أَهْلِهِ، وَمَالِهِ، وَقَالَ ابْنُ المُسَيِّبِ : إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ القِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةً فالْتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ ، وَقَالَ : اللَّهُمَّ عَنْ فُلاَنٍ فَإِنْ أَتَى فُلاَنٌ فَلِي وَعَلَيَّ ، وَقَالَ : هَكَذَا فَافْعَلُوا باللُّقَطَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ. وَقَالَ الزُّهْرِيُّ فِي الأَسِيرِ يُعْلَمُ مَكَانُهُ : لاَ تَتَزَوَّجُ امْرَأَتُهُ وَلاَ يُقْسَمُ مَالُهُ ، فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ. | Chapter. What are the regulations concerning the property and the family of a lost person? Ibn Al-Musaiyab said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-marries). Ibn Mas'ūd bought a slave-girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Mas'ūd started giving one or two Dirhams (to poor people), and said. "O Allāh! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving will come to me, and I shall pay that person the price of the slave-girl." Ibn Mas'ūd further said: "You should do so with a *Luqaṭa* (something found)." Ibn 'Abbās narrated similarly. Az-Zuhrī said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person. (Ṣaḥīḥ Al-Bukhāri, 1997:141-142) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "person", "(before she re-marries)", "(in order to give him her price)", "(to poor people)", "(alms)", "will come to me, and I shall pay that person the price of the slave-girl.", "Ibn Mas'ūd further said" and "(of stay)" for further clarification and explanation. - "(something found)" defines a borrowed word. -"Ibn Mas'ūd" defines a pronoun. •Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Luqaṭa" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes -Khan changes the mode of the sentence in "What are the regulations concerning the property and the family of a lost person?" into a question. •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 123 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh!" might indicate strong feelings. •Prepositions •Sentence order -The order of the sentence in "the property and the family" is changed which changes the focus too. | | Thematic Structure | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 124 | بَابُ اللِّعَانِ<br>وَقَوْلِ اللَّهِ تَعَالَى : {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} إِلَى قَوْلِهِ: {إِنْ كَانَ مِنَ الصَّادِقِينَ } [النور:6]، فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ بِإِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ ، فَهُوَ كَالمُتَكَلِّمِ لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الفَرَائِضِ ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجَازِ وَأَهْلِ العِلْمِ.<br>وَقَالَ اللَّهُ تَعَالَى : {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي المَهْدِ صَبِيًّا} [مريم:29].<br>وَقَالَ الضَّحَّاكُ {إِلَّا رَمْزًا} [آل عمران: 41]: إِشَارَةً. وَقَالَ بَعْضُ النَّاسِ : لاَ حَدَّ وَلاَ لِعَانَ ، ثُمَّ زَعَمَ أَنَّ طَلاَقَ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالقَذْفِ فَرْقٌ ، فَإِنْ قَالَ : القَذْفُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، قِيلَ لَهُ : كَذَلِكَ الطَّلاَقُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، وَإِلَّا بَطَلَ الطَّلاَقُ وَالقَذْفُ ، وَكَذَلِكَ العِتْقُ ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ : إِذَا قَالَ: أَنْتِ طَالِقٌ ، فَأَشَارَ بِأَصَابِعِهِ ؛ تُبِينُ مِنْهُ بِإِشَارَتِهِ.<br>وَقَالَ إِبْرَاهِيمُ : الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادٌ : الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ. | Chapter. *Al-Li'ān*. The Statement of Allāh تعالى: "And for those who accuse their wives..(up to)..if he (her husband) speaks the truth." (V.24:6-9). If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophet صلى الله عليه وسلم has permitted the use of gestures in performing the orders prescribed by Allāh. That is the saying of some people of Ḥijāz and some learned men. And Allāh تعالى said: "Then she (Mary) pointed to him (Jesus). They said, 'How can we talk to one who is a child in the cardle?'" (V.19:29). And ad-Daḥḥāk said: '*Ilā-Ramzā*' means 'only with signals'. Some scholars said: Neither a legal prescribed punishement, nor *Li'ān* (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that; similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do *Li'ān*. Ash-Sha'bī and Qatāda said: If someone says, "You are divorced," and points with his fingers, his gesture is enough to bring about the divorce. Ibrāhīm said: If a dumb person writes a divorce with his hand, it becomes valid. And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient. (Ṣaḥīḥ Al-Bukhāri, 1997:147-148) | **Experiential Value** •Word Choice -Notice that Khan translates "بَعْضُ النَّاسِ" into "scholars".<br>•Rewording •Synonyms<br>•Antonyms •Hyponyms<br>•Overwording<br>•Addition -"(of an illegal sexual intercourse)", "means 'only with signals'", "(are permissible to be carried out through gestures)" and "someone" "(to indicate something)" for further clarification and explanation.<br>-"(her husband)", "(Mary)" and "(Jesus)" define pronouns.<br>-Khan adds a question mark in "'How can we talk to one who is a child in the cradle?"<br>•Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Al-Li'ān" and "'llā-Ramzā'"to build a relationship with the readers and to provide them with the terms in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 124 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 25) See the glossary. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 125 | باب التلاعن في المسجد.<br>حَدَّثَنَا يَحْيَى بن جعفر : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ شِهَابٍ ، عَنِ المُلاَعَنَةِ وَعَنِ السُّنَّةِ فِيهَا ، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ : أَنَّ رَجُلًا مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا ، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ [فِي] القُرْآنِ مِنْ أَمْرِ المُتَلاَعِنَيْنِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قَدْ قُضِيَ اللَّهُ فِيكَ وَفِي امْرَأَتِكَ"، قَالَ : فَتَلاَعَنَا فِي المَسْجِدِ وَأَنَا شَاهِدٌ ، فَلَمَّا فَرَغَا قَالَ : كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا ، فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَا مِنَ التَّلاَعُنِ ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ : قَالَ ابْنُ شِهَابٍ : فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ المُتَلاَعِنَيْنِ ، وَكَانَتْ حَامِلًا وَكَانَ ابْنُهَا يُدْعَى لِأُمِّهِ ، قَالَ : ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ. قَالَ ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الحَدِيثِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنْ جَاءَتْ بِهِ أُحَيْمِرَ قَصِيرًا كَأَنَّهُ وَحَرَةٌ فَلاَ أُرَاهَا إِلَّا قَدْ | Chapter. To carry out *Li'ān* in a mosque. Narrated Ibn Juraij: Ibn Shihāb informed me about Li'ān and the tradition related to it, referring to the narration of Sahl bin Sa'd, the brother of Banu Sā'ida. He said, "An *Anṣārī* man came to Allāh's Messenger صلى الله عليه وسلم and said, 'O Allāh's Messenger! If a man saw another man with his wife, should he kill him, or what should he do?' So Allāh revealed concerning his affair what is mentioned in the Qur'ān about the affair of those involved in a case of *Li'ān*. The Prophet صلى الله عليه وسلم said, 'Allāh has given His Verdict regarding you and your wife.' So they carried out *Li'ān* in the mosque while I was present there. When they had finished, the man said, O Allāh's Messenger! If I should now keep her with me as a wife then I have told a lie about her.' Then he divorced her thrice without being ordered by Allāh's Messenger صلى الله عليه وسلم, when they had finished the *Li'ān* process. So he divorced her in front of the Prophet صلى الله عليه وسلم." Ibn Shihāb added, "After their case, it became a tradition that a couple involved in a case of *Li'ān* should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allāh had prescribed for him." Ibn Shihāb said that Sahl bin Sa'd As-Sā'idī said that the Prophet صلى الله عليه وسلم said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with blackeyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as ir proved her guilty). (Ṣaḥīḥ Al-Bukhāri, 1997:152-153) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(as it proved her guilty)" for further clarification and explanation. -"lady", "the man" and "her husband" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes "فَقَالَ : كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ " and "قَالَ ابْنُ جُرَيْجٍ". | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Li'ān" and "An Anṣārī " to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 125 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order -Khan moves "then I have told a lie about her" to the end of the sentence which might change the ST effect. | Notice that Khan capitalises the first letter of "His Verdict " which shows his adherence and respect to Allah. | Thematic Structure | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Chap. 30) Li'ān: See the glossary. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 126 | باب قول النبي صلى الله عليه وسلم: "لو كنت راجماً بغير بينة" حدثنا سعيد بن عفير: حدثني الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس: أنه ذكر المتلاعنين عند النبي صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه قد وجد مع امرأته رجلا فقال عاصم : ما ابتليت بهذا إلا لقولي، فذهب به إلى النبي صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي ادعى عليه أنه وجده عند أهله آدم خدلا كثير اللحم، فقال النبي صلى الله عليه وسلم: " اللهم بين" ، فجاءت شبيها بالرجل الذي ذكر زوجها أنه وجده فلاعن النبي صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال النبي صلى الله عليه وسلم : " لو رجمت أحدا بغير بينة ، رجمت هذه ؟" فقال: لا، تلك امرأة كانت تظهرفي الإسلام السوء . قال أبو صالح وعبدالمهه ابن يوسف:آدم خدلاً. | Chapter. The statement of the Prophet صلى الله عليه وسلم: "If I were to stone any person to death without witnesses." Narrated Al-Qāsim bin Muḥmmad: Ibn 'Abbās رضي الله عنهما said, "Once *Li'ān* was mentioned before the Prophet صلى الله عليه وسلم whereupon 'Āṣim bin Adī said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Āṣim said, 'I have not been put to task except for my statement (about *Li'ān*).' 'Āṣim took the man to the Prophet صلى الله عليه وسلم and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet صلى الله عليه وسلم invoked, saying, O Allāh! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet صلى الله عليه وسلم then made them carry out *Li'ān*." Then a man from that gathering asked Ibn 'Abbās, "Was she the same lady regarding which the Prophet صلى الله عليه وسلم had said, 'If I were to stone to death someone without witness, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour." (Ṣaḥīḥ Al-Bukhāri, 1997:153-154) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"any person to death", "(about Li'ān)", "had much flesh on his calves", "the truth" and "to death" for further clarification and explanation. -"'Āṣim", "the man" and "Ibn 'Abbās" define pronouns. -The addition of "رضي الله عنهما" shows Khan's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes " قال أبو صالح وعبدالمهه ابن يوسف:آدم خدلاً". | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Li'ān" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 126 | **Expressive Value** •Modality •Linking of Sentences -'whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 127 | باب صداق الملاعنة.<br>حدثني عمرو بن زرارة: أخبرنا إسماعيل عن أيوب، عن سعيد بن جبير قال: قلت لابن عمر: رجل قذف امرأته؟ فقال: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان ، وقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما لكاذب، فهل منكما تائب؟"، فأبيا ، ففرق بينهما. قال أيوب: فقال لي عمرو بن دينار: إن في الحديث شيئا لا أراك تحدثه، قال: قال الرجل: مالي؟ قال: قيل: "لا مال لك، إن كنت صادقا فقد دخلت بها، وإن كنت كاذبا فهو أبعد منك". | Chapter. The *Mahr* in the case of *Li'ān*. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn 'Umar said, "The Prophet صلى الله عليه وسلم separated (by divorce) the couple of Banī Al-'Ajlān, and said (to them), 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." [Ayyūb, a sub-narrator said: 'Amr bin Dinār said to me, "There is something else in this *Ḥadīth* which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the *Mahr* that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back'."]. (Ṣaḥīḥ Al-Bukhāri, 1997:154) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(What is the verdict if)", "(by divorce)", "(to them)", "again", "(i.e. the Mahr that I have given to my wife)" and "(as regards the accusation)" for further clarification and explanation. -"Ibn 'Umar" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Li'ān", "Mahr" and "Ḥadīth" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 127 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 128 | باب قول الإمام للمتلاعنين: (إن أحدكما كاذب، فهل منكما تائب؟". حدثنا علي بن عبد الله: حدثنا سفيان: قال عمرو: سمعت سعيد بن جبير قال: سألت ابن عمر عن المتلاعنين فقال: قال النبي صلى الله عليه وسلم للمتلاعنين: "حسابكما على الله، أحدكما كاذب، لا سبيل لك عليها"، قال: مالي؟ قال: "لا مال لك، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك". قال سفيان: حفظته من عمرو. وقال أيوب: سمعت سعيد بن جبير قال: قلت لابن عمر: رجل لاعن امرأته؟ فقال بإصبعيه - وفرق سفيان بين إصبعيه السبابة والوسطى-: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان، وقال: "الله يعلم إن أحدكما كاذب فهل منكما تائب؟"، ثلاث مرات. قال سفيان: حفظته من عمرو وأيوب كما أخبرتك. | Chapter. The saying of the Imām (ruler) to those who are involved in a case of *Li'ān*: "Surely one of you two is a liar; so will one of you repent (to Allāh)?" Narrated Sa'īd bin Jubair: I asked Ibn 'Umar about those who were involved in a case of *Li'ān*. He said, "The Prophet صلى الله عليه وسلم said to those who were involved in a case of *Li'ān*, 'Your accounts are with Allāh. One of you two is a liar, and you (the husband) have no right over her (she is divorced)'. The man said, 'What about my property (*Mahr*)?' The Prophet صلى الله عليه وسلم said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back'." Sufyān, a subnarrator said: I learned the *Ḥadīṯh* from 'Amr. Narrated Ayyūb: I heard Sa'īd bin Jubair saying, "I asked Ibn 'Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of *Li'ān* (what will happen)?' Ibn 'Umar set two of his fingers apart. (Sufyān set his index fingers and middle finger apart.) Ibn 'Umar said, 'The Prophet صلى الله عليه وسلم separated the couple of Banī Al-'Ajlān by divorce and said thrice: Allāh knows that one of you two is a liar; so will one of you repent (to Allāh)?'" (Ṣaḥīḥ Al-Bukhāri, 1997:155) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "Surely", "(to Allāh)", "(she is divorced)", "(Mahr)", "subnarrator", "the Ḥadīth", "(accuses his wife for an illegal sexual intercourse and)", "(what will happen)", "(to Allāh)" and "by divorce" for further clarification and explanation. - "(ruler)" defines a borrowed word. -"(the husband)", "The man", "The Prophet صلى الله عليه وسلم" and "Ibn 'Umar" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes "قال سفيان: حفظته من عمرو وأيوب كما أخبرتك". | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Li'ān", "Imām" and "Mahr" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 129 | باب التفريق بين المتلاعنين. حدثني إبراهيم بن المنذر: حدثنا أنس بن عياض عن عبيد الله ، عن نافع: أن ابن عمر رضي الله عنهما أخبره: أن رسول الله صلى الله عليه وسلم فرق بين رجل وامرأة قذفها وأحلفهما. | Chapter. The separation (divorce) between those who are involved in a case of *Li'ān*. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of *Li'ān*. (Ṣaḥīḥ Al-Bukhāri, 1997:155-156) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(divorce)" and "(divorced)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Li'ān" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 128 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 129 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 130 | حدثنا مسدد: حدثنا يحيى عن عبيد الله: أخبرني نافع عن ابن عمر قال: لاعن النبي صلى الله عليه وسلم بين رجل وامرأة من الأنصار وفرق بينهما. | Narrated Ibn 'Umar: The Prophet صلى الله عليه وسلم made an *Anṣārī* man and his wife carry out *Li'ān*, and then separated them by divorce. (Ṣaḥīḥ Al-Bukhāri, 1997:156) | **Experiential Value** •Word Choice -Khan translates "امرأة" into "his wife". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(by divorce)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Li'ān" and "Anṣārī" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 131 | باب يلحق الولد بالملاعنة. حدثنا يحيى بن بكير: حدثنا مالك قال: حدثني نافع عن ابن عمر: أن النبي صلى الله عليه وسلم لاعن بين رجل وامرأته فانتفى من ولدها، ففرق بينهما وألحق الولد بالمرأة. | Chapter. The child is to be given to the lady (accused by her husband for an illegal sexual intercourse). Narrated Ibn 'Umar: The Prophet صلى الله عليه وسلم made a man and his wife carry out *Li'ān*, and the husband repudiated her child. So the Prophet صلى الله عليه وسلم got them separated (by divorce) and decided that the child belonged to the mother only. (Ṣaḥīḥ Al-Bukhāri, 1997:156) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"to be given to the lady", "by her husband", "(by divorce)" and "only" for further clarification and explanation. -"the husband" and "the Prophet صلى الله عليه وسلم" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "Li'ān" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 130 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 131 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 132 | باب قول الإمام: اللهم بين. حدثنا إسماعيل قال: حدثني سليمان بن بلال عن يحيى بن سعيد قال: أخبرني عبد الرحمن بن القاسم، عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا، ثم انصرف فأتاه رجل من قومه فذكر له أنه وجد مع امرأته رجلا ، فقال عاصم : ما ابتليت بهذا الأمر إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي وجد عند أهله آدم خدلا كثير اللحم جعدا قططا ، فقال رسول الله صلى الله عليه وسلم: "اللهم بين"، فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجد عندها ، فلاعن رسول الله صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة لرجمت هذه"؟ فقال ابن عباس: لا، تلك امرأة كانت تظهر السوء في الإسلام. | Chapter. The statement of the *Imām*: "O Allāh! Reveal the truth." Narrated Ibn 'Abbās رضي الله عنهما: Those involved in a case of *Li'ān* were mentioned before Allāh's Messenger صلى الله عليه وسلم 'Āṣim bin Adī said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Āṣim said, "I have not been put to task except for what I have said (about *Li'ān*)." 'Āṣim took the man to Allāh's Messenger صلى الله عليه وسلم and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick claves and curly hair. Allāh's Messenger صلى الله عليه وسلم said, "O Allāh! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allāh's Messenger صلى الله عليه وسلم ordered them to carry out *Li'ān*. A man from that gathering said to Ibn 'Abbās, "Was she the same lady regarding whom Allāh's Messenger صلى الله عليه وسلم said, If I were to stone to death someone without witness, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour." (Ṣaḥīḥ Al-Bukhāri, 1997:156-157) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(about Li'ān)" and "to death" for further clarification and explanation. -The addition of "رضي الله عنهما" shows Khan's adherence to the Prophet's companions. -"'Āṣim", "the man" and "the lady" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Li'ān" and "Imāmī" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 132 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 133 | باب إذا طلقها ثلاثا، ثم تزوجت بعد العدة زوجاً غيره، فلم يمسها. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنِي أَبِي عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رِفَاعَةَ القُرَظِيَّ تَزَوَّجَ امْرَأَةً ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيهَا ، وَأَنَّهُ لَيْسَ مَعَهُ إِلَّا مِثْلُ هُدْبَةٍ ، فَقَالَ : "لاَ ، حَتَّى تَذُوقِي عُسَيْلَتَهُ ، وَيَذُوقَ عُسَيْلَتَكِ". | Chapter. If a person divorces his wife thrice and she marries another man after the completion of her *'Idda* but the second husband does not consummate his marriage with her. Narrated 'Ā̲ishah رضي الله عنها: Rifā'a Al-Qurazī married a lady and then divorced her whereupon she married another man. She came to the Prophet صلى الله عليه وسلم and said that her new husband did not approach her, and that he was completely impotent. The Prophet صلى الله عليه وسلم said (to her), "No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you." (Ṣaḥīḥ Al-Bukhāri, 1997:157) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"a person", "her new husband", "(to her)", "(you cannot re-marry your first husband)" and "(i.e. till he consummates his marriage with you)" for further clarification and explanation. -"his wife" and "the second husband" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 134 | بَابُ { وَاللَّائِي يَئِسْنَ مِنَ المَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ } [الطلاق: 4] قَالَ مُجَاهِدٌ : إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ ، وَاللَّائِي قَعَدْنَ عَنِ الحِيضِ وَاللَّائِي لَمْ يَحِضْنَ: (فَعِدَّتُهُنَّ ثَلاَثَةُ ) [الطلاق: 4] | Chapter. "And those of your women as have passed the age of monthly courses, for them the *Iddah* (perscribed period), if you have doubt, (about their periods)…" (V. 65:4). Mujāhid said: If you have any doubt whether they still have monthly courses or not. The period of *'Idda* for those ladies who have reached the menopause, or have never menstruated, is three months. (Ṣaḥīḥ Al-Bukhāri, 1997:158) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"for them the Iddah", "(about their periods)" and "months" for further clarification and explanation. -"(prescribed period)" defines a borrowed word. •Omission | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 133 | **Expressive Value** •Modality •Linking of Sentences -'whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 134 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | inconsistency in spelling, e.g. 'Iddah' and 'Idda' | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 135 | باب (وأولات الأحمال أجلهن أن يضعن حملهن) [الطلاق: 4]. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا: سُبَيْعَةُ ، كَانَتْ تَحْتَ زَوْجِهَا ، تُوُفِّيَ عَنْهَا وَهِيَ حُبْلَى ، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ، فَأَبَتْ أَنْ تَنْكِحَهُ ، فَقَالَت : وَاللَّهِ مَا يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ. فَمَكَثَتْ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "انْكِحِي". | Chapter. "For those who are pregnant (whether they are divorced or their husbands are dead) their *'Idda* (period) is until they laydown their burdens." (V.65:4) Narrated Umm Salama, the wife of the Prophet صلى الله عليه وسلم: A lady from Banī Aslam, called Subai'a, became a widow while she was pregnant. Abū As-Sanābil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after giving birth to her child), she went to the Prophet صلى الله عليه وسلم and he said (to her), "You can marry now." (Ṣaḥīḥ Al-Bukhāri, 1997:158) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(whether they are divorced or their husbands are dead) "'Idda (period)", "Banī", "(to her)", "now" and "(after giving birth to her child)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns -Notice that Khan changes the pronoun 'you' to 'I' in "By Allah, I cannot marry him unless I have completed one of the two prescribed periods" which might change the ST effect. |
| 136 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ عَنِ اللَّيْثِ ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَتْ : أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ. | Narrated 'Ubaidullāh bin 'Abdullāh that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamīya how the Prophet صلى الله عليه وسلم had given her the verdict. She said, "The Prophet صلى الله عليه وسلم gave me his verdict that after I gave birth, I could marry." (Ṣaḥīḥ Al-Bukhāri, 1997:159) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"a letter asking him" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The question mark in "كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟" is deleted which might change the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 135 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 136 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 137 | حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ : أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ ، فَأَذِنَ لَهَا فَنَكَحَتْ. | Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamīya gave birth to a child a few days after the death of her husband. She came to the Prophet صلى الله عليه وسلم and asked permission to re-marry, and the Prophet صلى الله عليه وسلم gave her permission, and she got married. (Ṣaḥīḥ Al-Bukhāri, 1997:159) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"to a child" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 138 | بَابُ قَوْلِ اللَّهِ تَعَالَى : { وَالمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ }[البقرة: 228]، وَقَالَ إِبْرَاهِيمُ فِيمَنْ تَزَوَّجَ فِي العِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلاَثَ حِيَضٍ : بَانَتْ مِنَ الأَوَّلِ وَلاَ تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ : تَحْتَسِبُ ، وَهَذَا أَحَبُّ إِلَى سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ : يُقَالُ : أَقْرَأَتِ المَرْأَةُ، إِذَا دَنَا حَيْضُهَا ، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا ، وَيُقَالُ : مَا قَرَأَتْ بِسَلًى قَطُّ ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا. | Chapter. The Statement of Allāh تعالى: "And divorced women shall wait (as regards their marriage) for three menstrual periods." (V.2: 228). Ibrāhīm said regarding such a woman as married during the period of *'Idda* and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband. (Ṣaḥīḥ Al-Bukhāri, 1997:159) | **Experiential Value** •Word Ch •Rewording •Synonyms •Ar • •Addition -"(as regards their marriage)" for further clarification and explanation. - "(her second husband)" defines a pronoun. •Omission - Notice that Khan deletes the "وَلاَ تَحْتَسِبُ بِهِ rest of the Hadith لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ : تَحْتَسِبُ ، وَهَذَا أَحَبُّ إِلَى سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ : يُقَالُ : أَقْرَأَتِ المَرْأَةُ، إِذَا دَنَا حَيْضُهَا ، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا ، وَيُقَالُ : مَا قَرَأَتْ قَطُّ ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا.". | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 137 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 138 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 139 | [بَابُ] قِصَّةِ فَاطِمَةَ بِنْتِ قَيْسٍ وَقَوْلِ اللَّهِ عز وجل: {وَاتَّقُوا اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} [الطلاق:1] حدثنا إسماعيل: حدثني مالك عن يحيى بن سعيد، عن القاسم بن محمد وسليمان بن يسار: أنه سمعهما يذكران: أن يحيى بن سعيد بن العاص طلق بنت عبد الرحمن بن الحكم ، فانتقلها عبد الرحمن فأرسلت عائشة أم المؤمنين إلى مروان بن الحكم -وهو أمير المدينة-: اتق الله وارددها إلى بيتها، قال مروان -في حديث سليمان: إن عبد الرحمن بن الحكم غلبني. -وقال القاسم بن محمد: أوما بلغك شأن فاطمة بنت قيس؟ قالت: لا يضرك أن لا تذكر حديث فاطمة. فقال مروان بن الحكم: إن كان بك شر فحسبك ما بين هذين من الشر. | Chapter. The story of Fāṭima bint Qais. And the Statement of Allāh عزوجل: "And fear Allāh your Lord (O Muslims), and turn them not out of their (husband's) homes…". (V.65: 1). Narrated Qāṣim bin Muḥammad and Sulaimān bin Yasār that Yaḥya bin Sa'īd bin Al-'Āṣ divorced the daughter of 'Abdur-Raḥman bin Al-Ḥakam. 'Abdur-Raḥmān took her to his house. On that 'Āishah sent a message to Marwān bin Al-Ḥakam who was the ruler of Al-Madīna, saying, "Fear Allāh, and urge (your brother) to return her to her house." Marwān (in Sulaimān's version) said, "Abdur-Raḥmān bin Al-Ḥakam did not obey me (or had a convincing argument)." (In Al-Qāsim's version) Marwān said, "Have you not heard of the case of Fāṭima bint Qais?" 'Āishah said, "The case of Fāṭima bint Qais is not in your favour." Marwān bin Al-Ḥakam said to 'Āishah,"The reason that made Fāṭima bint Qais go to her father's house is just applicable to the daughter of 'Abdur-Raḥmān." (Ṣaḥīḥ Al-Bukhāri, 1997:159-160) | **Experiential Value** •Word Choice -Notice that Khan translates "إن كان بك شر فحسبك ما بين هذين من الشر" into "The reason that made Fāṭima bint Qais go to her father's house is just applicable to the daughter of 'Abdur-Raḥmān" which might not reflect the ST's intended message. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(O Muslims)", "(husband's)", "to his house", "a message", "saying", "(your brother)", "(or had a convincing argument)", "bint Qais " and "to 'Āishah" for further clarification and explanation. -"Marwān said" and "'Āishah" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "أنه سمعهما يذكران" is deleted. -Khan deletes "أم المؤمنين" which might obscure the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 140 | حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة عن عبد الرحمن بن القاسم ، عن أبيه ،عن عائشة: أنها قالت: ما لفاطمة؟ ألا تتقي الله؟ يعني في قولها: لا سكنى ولا نفقة | Narrated Al-Qāsim: 'Āishah رضي الله عنها said,"What is wrong with Fāṭima? Why doesn't she fear Allāh?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband). (Ṣaḥīḥ Al-Bukhāri, 1997:160) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"a divorced lady is" and "(by her husband)" for further clarification and explanation. -The addition of "رضي الله عنها" shows Khan's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 139 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 140 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 141 | باب قول الله تعالى: {ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن} [البقرة:228] من الحيض والحمل. حدثنا سليمان بن حرب: حدثنا شعبة عن الحكم، عن إبراهيم، عن الأسود، عن عائشة رضي الله عنها قالت: لما أراد رسول الله صلى الله عليه وسلم أن ينفر إذا صفية على باب خبائها كئيبة، فقال لها: "عقرى -أو حلقى- إنك لحابستنا ، أكنت أفضت يوم النحر؟" قالت: نعم ، قال: "فانفري إذا". | Chapter. The Statement of Allāh تعالى: "And it is not lawful for them to concal what Allāh has created in their wombs." (V.2:228). (It means) the menses or pregnancy. Narrated 'Ā̈ishah رضي الله عنها: When Allāh's Messenger صلى الله عليه وسلم decided to leave Makkah after the *Ḥajj*, he saw Ṣafiyya, sad and standing at the entrance of her tent. He said to her, "*Aqra* (or) *Ḥalaqa*! You will detain us. Did you perform *Ṭawāf-al-Ifāḍa* on the day of *Naḥr*? She said, "Yes." He said, "Then you can depart." (Ṣaḥīḥ Al-Bukhāri, 1997:161-162) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"Makkah after the Ḥajj" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "Ḥajj", "Aqra (or) Ḥalaqa", "Ṭawāf-al-Ifāḍa" and "Naḥr" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 142 | بَابُ: {وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ} [البقرة:228] فِي العِدَّةِ ، وَكَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ؟ وقوله: {فلا تعضلوهن} [البقرة:232] حَدَّثَنِي محمد: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا يُونُسُ عَنِ الحَسَنِ قَالَ : زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً. | Chapter. "And their husbands have the better right to take them (divorced ladies) back," (V.2:228) during the period of the *'Idda*. And how will a person retain his wife he has divoced once or twice? And His Statement: "…do not prevent them..." (V.2:232). Narrated Al-Ḥasan: Ma'quil gave his sister in marriage and later her husband divorced her once. (Ṣaḥīḥ Al-Bukhāri, 1997:162) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"a person" for further clarification and explanation. -"(divorced ladies)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 141 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "Aqra (or) Ḥalaqa! " might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 142 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 143 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: حَدَّثَنَا الحَسَنُ: أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا ، فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ : خَلَّى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا ، ثُمَّ يَخْطُبُهَا ، فَحَالَ بَيْنَهُ وَبَيْنَهَا ، فَأَنْزَلَ اللَّهُ تعالى: { وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ [البقرة:232] } إِلَى آخِرِ الآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ. | Narrated Al-Ḥasan: The sister of Ma'quil bin Yasār was married to a man and then that man divorced her and remained away from her till her period of the *'Idda* expired. Then he demanded for her hand in marriage, but Ma'quil got angry out of pride and haightiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'quil disagreed to re-marry her to him. Then Allāh revealed: "When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands...." (V.2:232). So the Prophet صلى الله عليه وسلم sent for Ma'quil and recited to him (Allāh's Order) and consequently Ma'quil gave up his pride and haughtiness and yielded to Allāh's Order. (Ṣaḥīḥ Al-Bukhāri, 1997:162-163) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"out of pride", "again?", "(Allāh's Order)" and "from marrying their (former) husbands" for further clarification and explanation. - "that man" and "Ma'quil" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The deletion of "تعالى" and "إلى آخر الآية" might obscure the ST effect. | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the word "'Idda" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 143 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 144 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ، وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ : إِنْ كُنْتَ طَلَّقْتَهَا ثَلاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ: قَالَ ابْنُ عُمَرَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا. | Narrated Nāfi': Ibn 'Umar bin Al-Khaṭṭāb عنه رضي الله divorced his wife during her menses. Allāh's Messenger صلى الله عليه وسلم ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relationships with her. And that is the period Allāh has fixed for divorcing women. Whenever 'Abdullāh (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet صلى الله عليه وسلم has ordered me so." (Ṣaḥīḥ Al-Bukhāri, 1997:163) | **Experiential Value** •Word Choice -Notice that Khan translates "رَضِيَ اللَّهُ عَنْهُمَا" into "رَضِيَ اللَّهُ عَنْهُ". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(bin 'Umar)" and "(and the other man divorces her in his turn)" for further clarification and explanation. -"(people)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ". -The deletion of "تَطْلِيقَةً وَاحِدَةً" might obscure the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns -Khan translates "ثُمَّ يُمْهِلَهَا" into "she should wait". |
| 145 | باب مراجعة الحائض حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ: سَأَلْتُ ابْنَ عُمَرَ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مُرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا، قُلْتُ : فَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Chapter. To take back one's wife (if she is divorced) while in her menses. Narrated Yūnus bin Jubair: Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet صلى الله عليه وسلم who said, "Order him (your son) to take her back, and then divorced her before her period of the *'Idda* has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?" [See *Ḥadith* No.5252]. (Ṣaḥīḥ Al-Bukhāri, 1997:163-164) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(if she is divorced)", "(during the menses)" and "(will his foolishness be an excuse for his misbehaviour)" for further clarification and explanation. -"[See Ḥadith No.5252]" is added for reference. -"(your son)" and "Ibn 'Umar" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "سَأَلْتُ ابْنَ عُمَرَ فَقَالَ" . | **Relational Value** •Euphemistic Expressions -The translator chooses to transliterate the words "'Idda" and "Ḥādith" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 144 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 145 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 146 | بَابُ نَفَقَةِ المَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا ، وَنَفَقَةِ الوَلَدِ. حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ ، عِيَالَنَا ؟ قَالَ : "لاَ ، إِلاَّ بِالمَعْرُوفِ". | Chapter. The expenditure of a woman whose husband is away from her, and the expenditure of her child. Narrated 'Āishah رضي الله عنها: Hind bint 'Utba came and said, "O Allāh's Messenger! Abū Sufyān is a miser so is it sinful of me to feed our children from his property?" Allāh's Messenger صلى الله عليه وسلم said, "No except if you take for your needs what is just and reasonable." (Ṣaḥīḥ Al-Bukhāri, 1997:178) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "her" and "your needs" for further clarification and explanation. - "Allāh's Messenger صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 147 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ". | Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward." (Ṣaḥīḥ Al-Bukhāri, 1997:178-179) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(something in charity)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 146 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 147 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 148 | بَابُ: { وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ } إِلَى قَوْلِهِ: { بَصِيرٌ } [البقرة:233] وَقَالَ : { وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا } [الأحقاف:15] وَقَالَ : { وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ } إِلَى قَوْلِهِ: { بَعْدَ عُسْرٍ يُسْرًا } [الطلاق:6،7] وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ تَعَالَى أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا ، وَذَلِكَ أَنْ تَقُولَ الوَالِدَةُ : لَسْتُ مُرْضِعَتَهُ ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وَأَشْفَقُ عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا ، فَلَيْسَ لَهَا أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتُهُ ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا ، فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفْسِ الوَالِدِ وَالوَالِدَةِ ، فَإِنْ أَرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ ، فَلاَ جُنَاحَ عَلَيْهِمَا بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ. { فِصَالُهُ } : فِطَامُهُ. | Chapter. "The mothers shall give suck to their children for two whole years, (that is ) for those (parents) who desire to complete the term of suckling…(up to)...Allāh is All-Seer of what you do". (V. 2:233). And Allāh also said: "And the bearing of him (the child) and the wearing of him is (a period of) 30 months." (V.46:15). And Allāh said: "But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted...(up to)... after hardship, ease." (V.65:6,7). Az-Zuhrī said: Allāh has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation. (Ṣaḥīḥ Al-Bukhāri, 1997:179) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(that is)", "(parents)", "of what you do", "(a period of)", "(divorced)", "her milk" and "(to suckle)" for further clarification and explanation. -"Allāh", "(the child)", "(the child's father)" and "her husband" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - The deletion of "{ فِصَالُهُ : }" might obscure the ST effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns -Notice that Khan uses the pronoun 'it' to refer to the child. |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 148 | **Expressive Value** •Modality •Linking of Sentences - Therefore •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 149 | باب إذا لم ينفق الرجل فللمرأة أن تأخذ بغير علمه ما يكفيها وولدها بالمعروف حدثنا محمد بن المثنى: حدثنا يحيى عن هشام قال: أخبرني أبي، عن عائشة أن هند بنت عتبة قالت: يا رسول الله إن أبا سفيان رجل شحيح، وليس يعطيني ما يكفيني وولدي إلا ما أخذت منه وهو لا يعلم ، فقال: خذي ما يكفيك وولدك بالمعروف. | Chapter. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable. Narrated 'Ā<u>i</u>shah رضي الله عنها: Hind bint 'Utba said, "O Allāh's Messenger! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet صلى الله عليه وسلم said, "Take what is sufficient for you and your children, and the amount should be just and reasonable." (Ṣaḥīḥ Al-Bukhāri, 1997:181) | **Experiential Value** •<u>Word Choice</u> <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> -"for his family" and "of his wealth" for further clarification and explanation. -The addition of " رضي الله عنها" shows Khan's adherence to the Prophet's companions. -"The Prophet صلى الله عليه وسلم" defines a pronoun. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - The deletion of "بغير علمه" might obscure the ST effect. | **Relational Value** <u>•Euphemistic Expressions</u> <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u> <u>•Modality</u> <u>•Pronouns</u> |
| 150 | بَابُ حِفْظِ المَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ طَاوُس عَنْ أَبِيهِ. وَأَبُو الزِّنَادِ عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ نِسَاءُ قُرَيْشٍ - وَقَالَ الآخَرُ : صَالِحُ نِسَاءِ قُرَيْشٍ - أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ". وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاس عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Chapter. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures. Narrated Abū Hurairah رضي الله عنها: Allāh's Messenger صلى الله عليه وسلم said, "The best women who ride the camels, are the women of Quraish." (Another narrator said) The Prophet صلى الله عليه وسلم said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property." (See H. 3434). (Ṣaḥīḥ Al-Bukhāri, 1997:182) | **Experiential Value** <u>•Word Choice</u> -"وَالنَّفَقَةِ" is translated into "what he gives her for expenditures" which is domestication. <u>•Rewording</u> •Synonyms •Antonyms •Hyponyms <u>•Overwording</u> <u>•Addition</u> - "narrator" and "The Prophet صلى الله عليه وسلم said" define pronouns. -The addition of " رضي الله عنها" shows Khan's adherence to the Prophet's companions. - "(See H. 3434)" for reference. <u>•Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاس عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" is deleted. | **Relational Value** <u>•Euphemistic Expressions</u> <u>•Metaphors</u> <u>•Formal Words</u> <u>•Informal Words</u> | **Expressive Value** <u>•Word Choice</u> <u>•Metaphors</u> <u>•Presupposition</u> | **Experiential Value** <u>•Nominalisation</u> <u>•Active & Passive</u> <u>•Positivity</u> <u>•Negativity</u> <u>•Singular</u> <u>•Plural</u> <u>•Sentence Structure</u> | **Relational Value** <u>•Modes</u> <u>•Modality</u> <u>•Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 149 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 150 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 151 | بَابُ كِسْوَةِ المَرْأَةِ بِالمَعْرُوفِ. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ قَالَ : سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا ، فَرَأَيْتُ الغَضَبَ فِي وَجْهِهِ فَشَقَقْتُهَا بَيْنَ نِسَائِي. | Chapter. Providing one's wife with clothes reasonably. Narrated 'Alī رضي الله عنه : The Prophet صلى الله عليه وسلم gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk. (Ṣaḥīḥ Al-Bukhāri, 1997:182) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 152 | بَابُ عَوْنِ المَرْأَةِ زَوْجَهَا فِي وَلَدِهِ. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ عَمْرٍو ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ [عَنْهُمَا] قَالَ : هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ -أَوْ تِسْعَ بَنَاتٍ- فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "تَزَوَّجْتَ يَا جَابِرُ؟" فَقُلْتُ : نَعَمْ ، فَقَالَ : "أَبِكْرًا أَمْ ثَيِّبًا ؟" قُلْتُ : بَلْ ثَيِّبًا ، قَالَ : "فَهَلَّا جَارِيَةً تُلاعِبُهَا وَتُلاعِبُكَ ، وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟" قَالَ : فَقُلْتُ لَهُ : إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْ خَيْرًا". | Chapter. A lady should help her husband in looking after his children. Narrated Jābir bin 'Abdullāh: رضي الله عنهما My father died and left seven or nine girls and I married a matron. Allāh's Messenger صلى الله عليه وسلم said to me. "O Jābir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, "'Abdullāh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allāh bless you." or "That is good." (Ṣaḥīḥ Al-Bukhāri, 1997:182-183) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(my father)" and "(matron)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 151 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 152 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Jābir!" might indicate strong feelings. •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 153 | بَابُ نَفَقَةِ الْمُعْسِرِ عَلَى أَهْلِهِ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ : هَلَكْتُ ، قَالَ : "وَلِمَ ؟" قَالَ : وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ ، قَالَ : "فَأَعْتِقْ رَقَبَةً". قَالَ : لَيْسَ عِنْدِي ، قَالَ : "فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ". قَالَ : لَا أَسْتَطِيعُ ، قَالَ : "فَأَطْعِمْ سِتِّينَ مِسْكِينًا"، قَالَ : لَا أَجِدُ ، فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ : "أَيْنَ السَّائِلُ ؟" قَالَ : هَا أَنَا ذَا ، قَالَ : "تَصَدَّقْ بِهَذَا"، قَالَ : عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ فَوَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ، قَالَ : "فَأَنْتُمْ إِذًا". | Chapter. The expenditure of a poor man on his family. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet صلى الله عليه وسلم and said, "I am ruined!" The Prophet صلى الله عليه وسلم said, "Why"? He said, "I had sexual intercourse with my wife while fasting (in the month of Ramaḍān)." The Prophet صلى الله عليه وسلم said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet صلى الله عليه وسلم said, "Then fast for two successive months." He said, "I cannot." The Prophet صلى الله عليه وسلم said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet صلى الله عليه وسلم. He said, "Where is the questioner?" The man said, "I am here." The Prophet صلى الله عليه وسلم said (to him). "Give this (basket of dates) in charity (as expiation)." He said, "O Allāh's Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madina) poorer than us." The Prophet صلى الله عليه وسلم smiled till his premolar teeth became visible. He then said, "Then, you take it." (See H. 1936). (Ṣaḥīḥ Al-Bukhāri, 1997:183) | **Experiential Value** •Word Choice -Notice that Khan translates "فَضَحِكَ" into "smiled ". •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(in the month of Ramaḍān)", "to him", "(as expiation)", "(basket of dates)" and "(of Al-Madina) " for further clarification and explanation. -"(See H. 1936)" is added for reference. -"The Prophet صلى الله عليه وسلم " and "the man" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 153 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "I am ruined!" "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Notice that Khan capitalises the first letter of "Him Who" "Truth, " which show his adherence and respect to Allah. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 154 | بَابُ: {وَعَلَى الوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] وَهَلْ عَلَى المَرْأَةِ مِنْهُ شَيْءٌ؟ {وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ} [النحل:76]. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ ، قَالَ : "نَعَمْ ، لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ". | Chapter. (The Statement of Allāh:) "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)" (V.2:233). "And is a woman chargeable with any thing thereof? And Allāh said: "Allāh puts forward (another) example of two men, one of them dumb..." (V.16:76). Narrated Umm Salama: I said, "O Allāh's Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet صلى الله عليه وسلم said, "Yes, you will be rewarded for that which you will spend on them." (Ṣaḥīḥ Al-Bukhāri, 1997:184) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(The Statement of Allāh:)", "(father's)", "(which was incumbent on the father)", "And Allāh said", "(another)", "(in the Hereafter)" and "(i.e., poor)" for further clarification and explanation. - "The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 155 | حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ ،عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : قَالَتْ هِنْدُ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَنِيَّ ؟ قَالَ : "خُذِي بِالْمَعْرُوفِ". | Narrated 'Ãishah رضي الله عنها: Hind (bint 'Utba) said, "O Allāh's Messenger! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet صلى الله عليه وسلم said, "Take (according to your needs) in a reasonable manner." (Ṣaḥīḥ Al-Bukhāri, 1997:184) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(bint 'Utba)" and "(according to your needs)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 154 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 155 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 156 | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ كَلًا أَوْ ضَيَاعًا فَإِلَيَّ". حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى ، وَإِلَّا قَالَ لِلْمُسْلِمِينَ : "صَلُّوا عَلَى صَاحِبِكُمْ"، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ". | Chapter. The statement of the Prophet صلى الله عليه وسلم: "If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants)." Narrated Abū Hurairah رضي الله عنه: A dead man in debt used to be brought to Allāh's Messenger صلى الله عليه وسلم, who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet صلى الله عليه وسلم would offer the funeral *Ṣalāt* (prayer) for him; otherwise he would say to the Muslims (present there), "Offer the funeral *Ṣalāt* (prayer) for your friend"; but when Allāh (enriched) the Prophet صلى الله عليه وسلم by making him victorious (in his Holy-expeditions), he said, "I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs." (Ṣaḥīḥ Al-Bukhāri, 1997:184-185) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"one dies", "to be repaid", "to be taken care of", "(to pay the debts and look after the needy dependants)", "the funeral ", "present there", "(enriched)" and "(in his Holy-expeditions)" for further clarification and explanation. -"the Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Ṣalāt " to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 156 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 157 | بَابُ المَرَاضِعِ مِنَ المَوَالِيَاتِ وَغَيْرِهِنَّ. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ذَلِكِ ؟" قُلْتُ : نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَارَكَنِي فِي الخَيْرِ أُخْتِي ، فَقَالَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي"، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ : "ابنة أُمِّ سَلَمَةَ؟" فَقُلْتُ : نَعَمْ ، قَالَ : فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابنة أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ : ثُوَيْبَةُ أَعْتَقَهَا أَبُو لَهَبٍ. | Chapter. Freed female slaves or any other women can be wet nurses. Narrated Umm Ḥabība, the wife of the Prophet صلى الله عليه وسلم: I said, "O Allāh's Messenger! Will you marry my sister, the daughter of Abū Sufyān." The Prophet صلى الله عليه وسلم said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allāh's Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters." Narrated 'Urwa: Thuwaiba had benn a slave-girl whom Abū Lahab had emancipated. (Ṣaḥīḥ Al-Bukhāri, 1997:185) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"You mean" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ" is deleted. -The omissions of "فَوَاللَّهِ" and "فِي حَجْرِي" might obscure the ST's intended effect and meaning. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 157 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 158 | و [بَابُ] قَوْل اللَّه تَعَالَى : {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ} إِلَى قَوْله: {وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} [النساء: 11،12]. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأنصاري [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ : مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، كَيْفَ أَصْنَعُ فِي مَالِي ؟ كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الميراث. | Chapter. The Statement of Allāh تعالى: "Allāh commands you as regards your children's (inheritance)…(up to)…This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing." (V.4:11,12). Narrated Jābir bin 'Abdullāh رضي الله عنهما: I became sick, so Allāh's Messenger صلى الله عليه وسلم and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh's Messenger صلى الله عليه وسلم performed ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Allāh's Messenger! What shall I do regarding my property? How shall I distribute it?" The Prophet صلى الله عليه وسلم did not reply till the Divine Verses of inheritance (*Al-Farā'id*) were revealed. (Ṣaḥīḥ Al-Bukhāri, 1997:380) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(inheritance)" and "(Al-Farā'id)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The omissions of "الأنصاري" might obscure the ST's intended effect and meaning. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Al-Farā'id" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 159 | بَابُ قَوْل النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ" حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ فَاطِمَةَ وَالعَبَّاسَ عَلَيْهِمَا السَّلاَمُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكَ وَ[سَهْمَهُمَا] مِنْ خَيْبَرَ. | Chapter. The statement of the Prophet صلى الله عليه وسلم: "Our (i.e., Messengers') property is not to be inherited, and whatever we leave *(after our death)*, is *Ṣadaqa* (to be spent in charity)." Narrated 'Āishah رضي الله عنها: Fāṭima and Al-'Abbās عليهما السلام came to Abū Bakr, seeking their share from the property of Allāh's Messenger صلى الله عليه وسلم, and at that time, they were asking for their land at Fadak and their share from Khaibar..... (Contd. to No. 6726). (Ṣaḥīḥ Al-Bukhāri, 1997:381) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i.e., Messengers')" and "(to be spent in charity)" for further clarification and explanation. -The addition of " رضي الله عنها" shows Khan's adherence to the Prophet's companions. -"(Contd. to No. 6726)" is added for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Ṣadaqa" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 158 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Notice that Khan capitalises the first letters of "Commandment" and "Divine Verses" which show his adherence and respect to Allah. | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Book 85) (H. 6723) Al-Farā'id means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ān and it is: half, one-fourth, one-eighth, two-third, and one-sixth. (See the Qur'ān, Sūrah 4, Verses 11,12 &176). | |
| 159 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 160 | فَقَالَ لَهُمَا أَبُو بَكْرٍ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :" لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ". قَالَ أَبُو بَكْرٍ : وَاللَّهِ لاَ أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهِ إِلاَّ صَنَعْتُهُ ، قَالَ : فَهَجَرَتْهُ فَاطِمَةَ ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ. | Abū Bakr said to them, "I have heard from Allāh's Messenger صلى الله عليه وسلم saying, 'Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muḥammad (صلى الله عليه وسلم) may take their provisions from his property.'" Abū Bakr added, "By Allāh, I will not leave the procedure I saw Allāh's Messenger صلى الله عليه وسلم following during his lifetime concerning this property." Therefore Fāṭima left Abū Bakr and did not speak to him till she died. (Ṣaḥīḥ Al-Bukhāri, 1997:381) | **Experiential Value** •Word Choice -Notice that Khan translates "صَدَقَةٌ" into "charity", while he transliterates it in the previous hadith. •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"Our property", "(after our death)", "during his lifetime " and "their provisions" for further clarification and explanation. -The addition of "(صلى الله عليه وسلم)" shows Khan's adherence to the Prophet. -"Abū Bakr" defines a pronoun. •Omission | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns -Notice that Khan translates "هَذَا الْمَالِ" into "his property". |
| 161 | حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ". | Narrated 'Āishah رضي الله عنها: The Prophet صلى الله عليه وسلم said, "Our (Messenger') property is not to be inherited, and whatever we leave, is *Ṣadaqa* (to be spent in charity is Allāh's Cause)." (Ṣaḥīḥ Al-Bukhāri, 1997:381-382) | **Experiential Value** •Word Choice -Notice that Khan transliterates the word "صدقة" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(Messenger') property" for further clarification and explanation. -The addition of "رضي الله عنها" shows Khan's adherence to the Prophet's companions. -" (to be spent in charity is Allāh's Cause)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Ṣadaqa" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 160 | **Expressive Value** •Modality •Linking of Sentences -'Therefore' •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 161 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 162 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكراً مِنْ حَدِيثِهِ ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ : انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ : هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ ؟ قَالَ : نَعَمْ ، فَأَذِنَ لَهُمْ ثُمَّ قَالَ : هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ ؟ قَالَ : نَعَمْ ، قَالَ عَبَّاسٌ : يَا أَمِيرَ الْمُؤْمِنِينَ ، اقْضِ بَيْنِي وَبَيْنَ هَذَا ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ"، يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ ؟ فَقَالَ الرَّهْطُ : قَدْ قَالَ ذَلِكَ ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ، فَقَالَ : هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ ؟ قَالاَ : قَدْ قَالَ ذَلِكَ، قَالَ عُمَرُ : فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، فَقَالَ عَزَّ وَجَلَّ : { مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ } إِلَى قَوْلِهِ { قَدِيرٌ } فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ ، لَقَدْ أَعْطَاكُمُوهَ وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا المَالُ ، فَكَانَ النَّبِيُّ صَلَّى اللَّهُ | Narrated Mālik bin 'Aus: I went and entered upon 'Umar, his doorman, Yarfa came saying, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them?" 'Umar said, "Yes." So he admitted them. Then he came again and said, "May I admit 'Alī and 'Abbās?" He said, "Yes." 'Abbās said, "O, chief of the believers! Jugde between me and this (man 'Alī)." 'Umar said, "I beseech you by Allāh, by Whose Permission both the heaven and the earth exist, do you know that Allāh's Messenger صلى الله عليه وسلم said, 'Our (the Messengers') property is not to be inherited, and whatever we leave (after our death) is *Ṣadaqa* (to be spent in charity)?' And by that Allāh's Messenger صلى الله عليه وسلم meant himself." The group said, "(No doubt), he said so." 'Umar then faced 'Alī and 'Abbās and said, "Do you both know that Allāh's Messenger صلى الله عليه وسلم said that? They replied, "(No doubt), he, said so." 'Umar said, "So let me talk to you about this matter. Allāh favoured His Messenger صلى الله عليه وسلم with something of this *Faī'* (i.e., booty was won by the Muslims at war without fighting) which He did not give to anybody else. Allāh تعالى said: 'And what Allāh gave as (*Faī'*) booty to His Messenger... (up to)... to do all thing.' (V.59:6) And so that property was only for Allāh's Messenger صلى الله عليه وسلم. Yet, by Allāh, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet صلى الله عليه وسلم used to spend the yearly maintenance for his family, and whatever used to remain he used to spend it where Allāh's property is spent (i.e., in charity, etc.) Allāh's Messenegr صلى الله عليه وسلم followed that system throughout his life. Now I beseech you by Allāh, do you know all that?" They said, "Yes." 'Umar then said to 'Alī and 'Abbās, "I beseech you by Allāh, do you know that?" Both of them said, "Yes." 'Umar added, "And when the Prophet صلى الله عليه وسلم died, Abū Bakr said, 'I am the successor of Allāh's Messenger صلى الله عليه وسلم.' and took charge of that property and managed it in | **Experiential Value** •Word Choice -Notice that Khan translates "الرَّهْطُ " into "the group". -Khan translates "عزوجل" into "تعالى" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(to see you). May I admit them", "again", "(man 'Alī)", "(the Messengers') property", "(after our death)", "(No doubt)", "of that property", "its income", "(i.e., in charity, etc.) ", "('Ali and 'Abbas)", "(O 'Abbas!)", "('Ali)" and "[i.e., that you would follow the way of the Prophet صلى الله عليه وسلم and Abu Bakr and as I ('Umar) have done in managing it]" for further clarification and explanation. -"'Umar" and "'Umar added" define pronouns. -"(i.e., booty was won by the Muslims at war without fighting)" and "(to be spent in charity)" define a borrowed word. -"(V. 59:6)" for reference. -The addition of "Lo!" is questioned! •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, Khan deletes "بْنِ الْحَدَثَانِ ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكراً مِنْ حَدِيثِهِ ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ أَبَا بَكْرٍ " and "ثُمَّ تَوَفَّى اللَّهُ فَقَالَ : فَقُلْتُ :" which might obscure the ST's intended effect. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Ṣadaqa" and "Faī'" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure - Khan changes the location of the question mark in "whatever we leave (after our death) is Ṣadaqa (to be spent in charity)?' And by that Allāh's Messenger صلى الله عليه وسلم meant himself" | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 162 | **Expressive Value** **•Modality** **•Linking of Sentences** **•Cohesive Devices (Conjunctions, Coordination and Subordination)** -The addition of the exclamation mark in "O, chief of the believers!" might indicate strong feelings. **•Prepositions** **•Sentence order** | Notice that Khan capitalises the first letters of "Whose Permission" "His" "He" which show his adherence and respect to Allah. "Hour" is capitalised for focus. | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 163 | حَدَّثَنَا إسماعيل: حدثني مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا ، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Not even a single Dinār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is *Ṣadaqa* (to be spent in charity)." (Ṣaḥīḥ Al-Bukhāri, 1997:384) | **Experiential Value** •Word Choice -Notice that Khan transliterates the word "صدقة" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(after my death)" for further clarification and explanation. -The addition of "رضي الله عنه" shows Khan's adherence to the Prophet's companions. -"(to be spent in charity)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Ṣadaqa" and "Dinār" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |
| 164 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ ، فَقَالَتْ عَائِشَةُ : أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ"؟. | Narrated Urwa: 'Ā<u>i</u>shah رضي الله عنها said, "When Allāh's Messenger صلى الله عليه وسلم died, his wives intended to send 'U<u>th</u>mān to Abū Bakr asking him for their share of the inheritance." Then 'Ā<u>i</u>shah said to them, "Didn't Allāh's Messenger صلى الله عليه وسلم say, 'Our (Messengers') property is not to be inherited, and whatever we leave is *Ṣadaqa* (to be spent in charity)." (Ṣaḥīḥ Al-Bukhāri, 1997:384) | **Experiential Value** •Word Choice -Notice that Khan transliterates the word "صدقة" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"to them" and "(Messengers') property" for further clarification and explanation. -"(to be spent in charity)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -Khan deletes the question mark in "؟"مَا تَرَكْنَا صَدَقَةٌ" | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Ṣadaqa" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 165 | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ مَالاً فَلأَهْلِهِ" حَدَّثَنَا عَيْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ". | Chapter. The statement of the Prophet صلى الله عليه وسلم: "Whoever leaves some property (after his death), then it is for his family (inheritors)." Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "I am more closer to the believers than their ownselves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs." (Ṣaḥīḥ Al-Bukhāri, 1997:384) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"some", "(after his death)", "(inheritors)", "(of them)", "(among the believers)" and "(that property)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 163 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 164 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 165 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 166 | بَابُ مِيرَاثِ الوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ : إِذَا تَرَكَ رَجُلٌ أَوِ امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤْتَى فَرِيضَتَهُ ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُس عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ". | Chapter. The Inheritance share of the offspring from the property of their dead fathers and mothers. 'And Zaid bin Thābit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property: and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs." Narrated Ibn 'Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān) to those who are entitled to recieve it. Then whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 1997:384-385) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"as an heir", "(single)", "of the property", "daughters", "(if there are any)", "a son", "(among the daughters and the son)" and "of the deceased" for further clarification and explanation. - "(the shares of the inheritance that are prescribed in the Qur'ān)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Farā'id" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural -Notice that Khan changes the singular form in the ST into plural "their dead fathers and mothers". •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 166 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 6732): See the footnote of H. 6723. | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 167 | بَابُ مِيرَاثِ البَنَاتِ. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ [قال] : أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ بِمَكَّةَ مَرَضًا فَأَشْفَيْتُ مِنْهُ عَلَى المَوْتِ فَأَتَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لاَ"، قَالَ : قُلْتُ : فَالشَّطْرُ ؟ قَالَ : "لاَ"، قُلْتُ : الثُّلُثُ ؟ قَالَ : "الثُّلُثُ كَبِيرٌ ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ". فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أُخَلَّفُ عَنْ هِجْرَتِي ؟ فَقَالَ : "لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً ، وَلَعَلَّ أَنْ تُخَلَّفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، وَلَكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ" يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ. قَالَ سُفْيَانُ : وَسَعْدُ ابْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ. | Chapter. The inheritance of daughters (i.e., their right to inherit property). Narrated Sa'd bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet صلى الله عليه وسلم came to pay me a visit. I said, "O Allāh's Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No". I said, "One-third of it?" He said, "(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allāh's sake) you will be rewarded for it, even for a morsel of food which you may put in the mouth of your wife." I said, "O Allāh's Messenger! Will I remain behind and fail to complete my emigration?" The Prophet صلى الله عليه وسلم said, "If you are left behind after me, whatever good deeds you will do for Allāh's sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you." But Allāh's Messenger صلى الله عليه وسلم felt sorry for Sa'd bin Khaula as he died in Makkah. (Sufyān, a subnarrator, said that Sa'd bin Khaula was a man from the tribe of Banī 'Āmir bin Lu'aī.) (Ṣaḥīḥ Al-Bukhāri, 1997:385-386) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(i.e., their right to inherit property)", "(only)", "(You may do so)", "(for Allāh's sake)", "good", "(the enemies)" and "a subnarrator" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. - Khan deletes "بِمَكَّةَ " and "وَلَكِنِ البَائِسُ " which might obscure the ST's intended meaning and effect. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 167 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 6733) Sa'd bin Abi Waqqāṣ survived forty years after the death of the Prophet صلى الله عليه وسلم, but Sa'id bin Khaula died in Makkah. | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 168 | حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ عَنْ أَشْعَثَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِاليَمَنِ مُعَلِّمًا وَأَمِيرًا ، فَسَأَلْنَاهُ عَنْ رَجُلٍ تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ ، فَأَعْطَى الاِبْنَةَ النِّصْفَ وَالأُخْتَ النِّصْفَ. | Narrated Al-Aswad bin Yazīd: Mu'ādh bin Jabal came to us in Yemen as a tuitor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu'ādh gave the daughter half of the property and gave the sister the other half. (Ṣaḥīḥ Al-Bukhāri, 1997:386) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(the distribution of the property)", "of the property" and "other" for further clarification and explanation. -"Mu'ādh" and "(the people of Yemen)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 169 | بَابُ مِيرَاثِ ابْنِ الاِبْنِ إِذَا لَمْ يَكُنِ ابْنٌ، وَقَالَ ابن ثابت : وَلَدُ الأَبْنَاءِ بِمَنْزِلَةِ الوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ ذَكَرُ، ذَكَرُهُمْ كَذَكَرِهِمْ ، وَأُنْثَاهُمْ كَأُنْثَاهُمْ ، يَرِثُونَ كَمَا يَرِثُونَ وَيَحْجُبُونَ كَمَا يَحْجُبُونَ ، وَلاَ يَرِثُ وَلَدُ الاِبْنِ مَعَ الاِبْنِ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | Chapter. The inheritance of one's grandchild if one has no child. And Zaid said, "Grandchildren are to be considered as one's (own) children (in the distribution of inheritance) in case none of one's own children are alive: A grandson as a son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents' property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)." Nararted Ibn 'Abbās رضي الله عنهما : Allāh's Messenger صلى الله عليه وسلم said, "Give the *Farā'iḍ* (shares prescribed in the Qur'ān) to those who are entitled to recieve it; and whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 1997:386-387) | **Experiential Value** •Word Choice -Khan translates " ابن ثابت" into "Zaid". He also translates "إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ ذَكَرُ" into "in case none of one's own children are alive" •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"one", "(own)", "(in the distribution of inheritance)", "(their grandparents' property)", "(were they alive)", "of the inheritance with all those relatives who would have been prevented from the same" and "of the deceased" for further clarification and explanation. -"(shares prescribed in the Qur'ān)" defines a borrowed word. -The addition of "رضي الله عنهما" shows Khan's adherence to the Prophet's companions. -"(grandsons and granddaughters)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Farā'id" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 168 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 169 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 170 | بَابُ مِيرَاثِ ابْنَةِ ابْنٍ مَعَ ابنة. حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ قَالَ : سُئِلَ أَبُو مُوسَى عَنْ ابنةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ ، فَقَالَ : لِلابنة النِّصْفُ ، وَلِلأُخْتِ النِّصْفُ ، وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي ، فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ : لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلابْنَةِ النِّصْفُ ، وَلِابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ ، وَمَا بَقِيَ فَلِلأُخْتِ، فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ ، فَقَالَ : لا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ. | Chapter. The share of inheritance of one's son's daughter in the presence of own daughter. Narrated Huzail bin Shuraḥbil: Abū Mūsa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take half and the sister will take the half. If you go to Ibn Mas'ūd, he will tell you the same." Ibn Mas'ūd was asked and was told of abū Mūsa's verdict. Ibn Mas'ūd then said, "If I give the same verdict, I would stay and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet صلى الله عليه وسلم did, i. e., one's-half is for the daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abū Mūsa and informed him of Ibn Mas'ūd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you." (Ṣaḥīḥ Al-Bukhāri, 1997:387) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(the inheritance of)", "If I give the same verdict", "of the total property" and "for verdicts" for further clarification and explanation. -" Ibn Mas'ūd" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 170 | **Expressive Value** •Modality •Linking of Sentences -'Afterwards' 'whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 171 | بَابُ مِيرَاثِ الجَدِّ مَعَ الأَبِ وَالإِخْوَةِ ، وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ : الجَدُّ أَبٌ. وَقَرَأَ ابْنُ عَبَّاسٍ : {يَا بَنِي آدَمَ} [الأعراف: 26] { وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ} [يوسف:38] وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاسٍ : يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي ، وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي، وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | Chapter. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased. Abū Bakr, Ibn 'Abbās and Ibn Az-Zubair said, "A grandfather is to be treated as a father (in the distribution of inheritance)," and Ibn 'Abbās recited the Holy Verse: "O children of Ādam..." (V.7:26) (And in fact, by that Allāh meant sons and grandsons and great-grandsons). He also recited the Verse: "And I have followed the religion of my fathers - Ibrāhīm (Abraham), Ishāque (Isaac) and Yaqūb (Jacob)..." (V.12:38) And it is not reported that anybody disagreed with Abū Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet صلى الله عليه وسلم. And Ibn 'Abbās said, "My son's son inherits my property though my own brothers don't, and I do not inherit the property of my son's son." And there are different views given by 'Umar, 'Alī, Ibn Mas'ūd and Zaid رضي الله عنهم (as regards inheritance). Narrated Ibn 'Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Give the *Farā'iḍ* (the shares prescribed in the Qur'ān) to those who are entitled to recieve it, and then whatever remains, should be given to the closest male relative of the deceased."(Ṣaḥīḥ Al-Bukhāri, 1997:388) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(living)", "paternal", "of the deceased", "(in the distribution of inheritance)", "the Holy Verse", "(And in fact, by that Allāh meant sons and grandsons and great-grandsons)", "He also recited the Verse", "the property of" and "(as regards inheritance)" for further clarification and explanation. -The addition of "(Abraham)", "(Isaac)" and "(Jacob)" show that Khan is targeting a wide range of audience. -The addition of "رضي الله عنهم" shows Khan's adherence to the Prophet's companions. -"(the shares prescribed in the Qur'ān)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Farā'id" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |
| 172 | حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلًا لاَتَّخَذْتُهُ وَلَكِنْ أَخُوهُ الإِسْلاَمِ أَفْضَلُ ، أَوْ قَالَ : خَيْرٌ" ، فَإِنَّهُ أَنْزَلَهُ أَبًا أَوْ قَالَ : قَضَاهُ أَبًا. | Narrated Ibn 'Abbās رضي الله عنهما: The person about whom Allāh's Messenger صلى الله عليه وسلم said, "If I were to take a *Khalīf* from this nation (my followers), then I would have taken him (i.e., Abū Bakr), but the Islāmic Brotherhood is better (or said, 'good')," and regarded a grandfather as the father himself (in distribution of inheritance). (Ṣaḥīḥ Al-Bukhāri, 1997:388-389) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(my followers)" and "(in distribution of inheritance)" for further clarification and explanation. -The addition of "رضي الله عنهما" shows Khan's adherence to the Prophet's companions. -"(i.e., Abū Bakr)" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Khalīf " to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 171 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that Khan capitalises the first letter of "Holy Verse" which show his adherence and respect to Allah. "Companions" is capitalized for respect for the prophet's companions. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 172 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 6738) Khalil: See the glossary. | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 173 | بَابُ ميراث الزوج مع الولد وغيره حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ، لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | Chapter. The inheritance of the husband along with the offspring and other relatives (of the deceased). Narrated Ibn 'Abbās رضي الله عنهما: (During the early days of Islām), the inheritance used to be given to one's offspring and legacy used to bequeathed to the parents, then Allāh cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband half (if the deceased has no children) and one-fourth (if she has children)." (Ṣaḥīḥ Al-Bukhāri, 1997:389) | **Experiential Value** •Word Choice -Notice that Khan translates "الوصية" into "legacy" instead of "will". •Rewording •Synonyms "offspring" and "child" are using interchangeably in Khan's translation. •Antonyms •Hyponyms •Overwording •Addition - "relatives (of the deceased)", "(During the early days of Islām)", "(if the deceased has children)", "(if he has no children)", "(if the deceased has no children)" and "(if she has children)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |
| 174 | بَابُ مِيرَاثِ المَرْأَةِ وَالزَّوْجِ مَعَ الوَلَدِ وَغَيْرِهِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنِ ابْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ، ثُمَّ إِنَّ المَرْأَةَ الَّتِي قُضِيَ لَهَا بِالغُرَّةِ تُوُفِّيَتْ ، فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا ، وَأَنَّ العَقْلَ عَلَى عَصَبَتِهَا. | Chapter. The inheritance of a woman and a husband along with the offspring and other relatives. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم gave the judgement that a male or female slave should be given in *Qiṣāṣ* for an abotion case of a woman from the tribe of Banī Liḥyān (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet صلى الله عليه وسلم ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her *'Aṣaba*. (Ṣaḥīḥ Al-Bukhāri, 1997:389) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "relatives" and "(as blood money for the foetus)" for further clarification and explanation. -The addition of "رضي الله عنه" shows Khan's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Qiṣāṣ" and "'Aṣaba" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 173 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that Khan capitalises the first letter of "He" which show his adherence and respect to Allah. | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 174 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (H. 6740) Qiṣāṣ: Laws of equality in punishment for wounds etc. in retaliation. (H. 6740) 'Aṣaba means all male relatives of the deceased from the father's side. | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 175 | بَابُ مِيرَاثُ الأَخَوَاتِ مَعَ الْبَنَاتِ عَصَبَةٌ. حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ قَالَ : قَضَى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : النِّصْفُ لِلاِبْنَةِ وَالنِّصْفُ لِلأُخْتِ. ثُمَّ قَالَ سُلَيْمَانُ : قَضَى فِينَا ، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Chapter. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the '*Aṣaba*. Narrated Al-Aswad: Muādh bin Jabal gave this verdict for us in the lifetime of Allāh's Messenger صلى الله عليه وسلم. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimān said: Mu'ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh's Messenger صلى الله عليه وسلم. (Ṣaḥīḥ Al-Bukhāri, 1997:390) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(of the deceased)" and "(of the deceased), the sisters being treated as" for further clarification and explanation. -"Mu'ādh" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "'Aṣaba" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 176 | حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ قَالَ : قَالَ عَبْدُ اللَّهِ : لأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلاِبْنَةِ النِّصْفُ ، وَلِابْنَةِ الاِبْنِ السُّدُسُ ، وَمَا بَقِيَ فَلِلأُخْتِ. | Narrated Huzail: 'Abdullāh said, "The judgement I will give in this matter will be like the judgement of the Prophet صلى الله عليه وسلم, i.e., half is for the daughter and the rest of the inheritance for the sister." (Ṣaḥīḥ Al-Bukhāri, 1997:390) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The omission of "وَلِابْنَةِ الِابْنِ السُّدُسُ " might obscure the ST's intended meaning. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 177 | بَابُ مِيرَاثِ الأَخَوَاتِ وَالإِخْوَةِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا لِي أَخَوَاتٌ ، فَنَزَلَتْ آيَةُ الْفَرَائِضِ. | Chapter. The inheritance of the sisters and brothers. Narrated Jābir رضي الله عنه: While I was sick, the Prophet صلى الله عليه وسلم entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, "O Allāh's Messenger! I have sisters." Then the Divine Verses regarding the Laws of Inheritance were revealed. (Ṣaḥīḥ Al-Bukhāri, 1997:390-391) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"and after he had finished his ablution" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 175 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 12) 'Aṣaba: See the footnote of H. 6740. | |
| 176 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 177 | **Expressive Value** •Modality •Linking of Sentences -'whereupon' •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | Notice that Khan capitalises the first letter of "Divine Verses" which show his adherence and respect to Allah. | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 178 | بَابُ:<br>{يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النساء: 176]<br>حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ }. | Chapter. (The Statement of Allāh عزوجل:) "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.' (Thus) does Allāh make clear to you (His Law), lest you go astray. And Allāh is the All-Knower of everything" (V.4:176).<br>Narrated Al-Barā' رضي الله عنه: The last Qur'ānic Verse that was revealed (to the Prophet صلى الله عليه وسلم) was the last Verse of *Sūrat An-Nisā*: "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176).(Ṣaḥīḥ Al-Bukhāri, 1997:391) | **Experiential Value** •Word Choice<br>•Rewording •Synonyms<br>•Antonyms •Hyponyms<br>•Overwording<br>•Addition -<br>"(The Statement of Allāh عزوجل:)", "(thus)", "(such a deceased was)", "(His Law)" and "(to the Prophet صلى الله عليه وسلم)" for further clarification and explanation.<br>-"(those who leave neither descendants nor ascendants as heirs)" defines a borrowed word. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Al-Kalālah" and "Sūrat An-Nisā" to build a relationship with the readers and to provide them with the terms in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value** •Modes<br>•Modality<br>•Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 178 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that Khan capitalises the first letters of "Qur'ānic Verse" and "(His Law)" which show his adherence and respect to Allah. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 179 | بَابُ: ابْنَيْ عَمٍّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ، وَقَالَ عَلِيٌّ : لِلزَّوْجِ النِّصْفُ ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.<br>حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَتَرَكَ مَالا فَمَالُهُ لِمَوَالِي الْعَصَبَةِ ، وَمَنْ تَرَكَ كَلا أَوْ ضَيَاعًا فَأَنَا وَلِيُّهُ فَلْأَدْعَى لَهُ". | Chapter. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband. 'Alī said, "Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them." Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Aṣaba; and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter." (Ṣaḥīḥ Al-Bukhāri, 1997:391-392) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "Regarding the heirs of a lady who dies", "of her left property", "of the property", "(among them)" and "or dependants" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "'Aṣaba" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 179 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 15) The relationship between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who consequently married her first husband's brother and gave birth to a girl. This girl married the first son of her father's brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother. (H. 6745) 'Aṣsaba: See the footnote of Ḥadīth No. 6740. | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 180 | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحٍ ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | Narrated Ibn 'Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 1997:392) | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"of the deceased" for further clarification and explanation. -The addition of "رضي الله عنهما" shows Khan's adherence to the Prophet's companions. -"(the shares of the inheritance that are prescribed in the Qur'ān)" defines a borrowed word. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the word "Farā'id" to build a relationship with the readers and to provide them with the term in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality -'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation. •Pronouns |
| 181 | باب ذوي الأرحام. حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : قُلْتُ لِأَبِي أُسَامَةَ : حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } [النساء:33] ) وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ( قَالَ : كَانَ المُهَاجِرُونَ حِينَ قَدِمُوا المَدِينَةَ يَرِثُ الأَنْصَارِيُّ المُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ ، فَلَمَّا نَزَلَتْ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } قَالَ : نَسَخَتْهَا ( وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ). | Chapter. (Can) kindred by blood (i.e., *Dhawī-Arḥām*) (be the heir of the deceased). Narrated Ibn 'Abbās regarding the Holy Verse: "And to everyone, We have appointed heirs…" (V.4:33). And also: "…To those also with whom you have made a pledge (brotherhood), give them their due portion by (*Wasiya* - wills)..." (V.4:33). When the emigrants came to Al-Madīna, the *Anṣār* used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (*Dhawīl-Arḥām*), and that was because of the bond of brotherhood which the Prophet صلى الله عليه وسلم had established between them, i.e., the *Anṣār* and the emigrants. But when the Divine Verse: "And to everyone, We have appointed heirs..." (V.4:33) was revealed, it cancelled the other order i.e.: "...To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* - wills)..." (V.4:33). [See Vol.3, Ḥadīth No. 2292]. (Ṣaḥīḥ Al-Bukhāri, 1997:392-393). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(Can)", " (i.e., Dhawī-Arḥām) (be the heir of the deceased)", "regarding the Holy Verse", "And also" "(brotherhood), give them their due portion by (Wasiya - wills)", "(and vice versa)", "i.e., the Anṣār and the emigrants", "the other order" and "(brotherhood), give them their due portion (by Wasiya - wills)..." (V.4:33)" for further clarification and explanation. -"[See Vol.3, Ḥadīth No. 2292]" is added for reference. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Dhawī-Arḥām" and "Wasiya" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 180 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 181 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | Notice that Khan capitalises the first letters of "Holy Verse" and "Divine Verse" which show his adherence and respect to Allah. | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 182 | بَابُ مِيرَاثِ الْمُلاَعَنَةِ. حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَفَى مِنْ وَلَدِهَا ، فَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الوَلَدَ بِالمَرْأَةِ. | Chapter. The inheritance in the case of *Mulā'ana*. Narrated Ibn 'Umar رضي الله عنهما: A man and his wifehad a case of *Li'ān* (or *Mulā'ana*) during the lifetime of the Prophet صلى الله عليه وسلم and the man denied the paternity of her child. The Prophet صلى الله عليه وسلم gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only. (Ṣaḥīḥ Al-Bukhāri, 1997:393). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(or Mulā'ana)", "(divorce) " and "only" for further clarification and explanation. -"the man" defines a pronoun. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Li'ān" and "Mulā'ana" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 182 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 17) Mulā'ana or Li'ān means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur'ān 24:7-10). This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir. (H. 6748) Such a mother would inherit the share prescribed for her in the Qur'ān from her child's inheritance and he would be her heir if she died before him. | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 183 | بَابٌ : الوَلاءُ لِمَنْ أَعْتَقَ ، وَمِيرَاثُ اللَّقِيطِ، وَقَالَ عُمَرُ : اللَّقِيطُ حُرٌّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ الحَكَمِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اشْتَرِيهَا فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ"، وَأُهْدِيَ لَهَا شَاةٌ ، فَقَالَ : "هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ". قَالَ الحَكَمُ : وَكَانَ زَوْجُهَا حُرًّا، وَقَوْلُ الحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | Chapter. Al-Walā' is for the manumitter. (Regarding) the inheritance of *Al-Laqīṭ* (a small child or an insane person, who has nobody to be reponsible for him). And 'Umar said, "*Al-Laqīṭ* is a free person and not a slave." Narrated 'Ā'ishah رضي الله عنها: I bought Barīra (a female slave). The Prophet صلى الله عليه وسلم said (to me), "Buy her as *Al-Walā'* is for the manumitter. Once, she was given a sheep (in charity). The Prophet صلى الله عليه وسلم said, "It (the sheep) is *Ṣadaqa* (a thing given in charity) for her (Barīra) and a gift for us." Al-Ḥakam said, "Barīra's husband was a free man." Ibn 'Abbās said, "When I saw him, he was a slave." Narrated Ibn 'Umar رضي الله عنهما: The prophet صلى الله عليه وسلم said, "The *Walā'* is for the manumitter (of the slave)." (Ṣaḥīḥ Al-Bukhāri, 1997:394-395). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(Regarding)", "(to me)", "(in charity)", "(a thing given in charity)" and "(of the slave)" for further clarification and explanation. -The addition of "رضي الله عنهما" and "رضي الله عنها:" show Khan's adherence to the Prophet's companions. -"(a small child or an insane person, who has nobody to be responsible for him)", "and not a slave" and "(a female slave)" define borrowed words. -"The Prophet صلى الله عليه وسلم" and "(the sheep)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The omission of "حُرٌّ" and "وَقَوْلُ الحَكَمِ مُرْسَلٌ" might change the ST's intended meaning. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Al-Walā'", "Al-Laqīṭ", "Barīra" and "Ṣadaqa" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 184 | بَابُ مِيرَاثِ السَّائِبَةِ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ ، عَنْ عبد الله قَالَ : إِنَّ أَهْلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ ، وَإِنَّ أَهْلَ الجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ. | Chapter. The heir of the *Sā'iba* (a slave whose master frees him and tells him that nobody will be entitled to get his Walā'). Narrated 'Abdullāh رضي الله عنه: The Muslims did not free slaves as *Sā'iba*, but the people of the Pre-Islāmic Period of Ignorance used to do so. (Ṣaḥīḥ Al-Bukhāri, 1997:395). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"(a slave whose master frees him and tells him that nobody will be entitled to get his Walā')" defines a borrowed word. -The addition of "رضي الله عنه:" show Khan's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Walā'" and "Sā'iba" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | **Footnotes** | **Comments on Paratexts** |
| 183 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (Ch. 19) *Al-Walā'*: See the glossary. | |
| 184 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 185 | حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي اشْتَرَيْتُ بَرِيرَةَ لِأُعْتِقَهَا ، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلاَءَهَا فَقَالَ : "أَعْتِقِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ، أَوْ قَالَ : أَعْطَى الثَّمَنَ"، قَالَ : فَاشْتَرَتْهَا فَأَعْتَقَتْهَا ، قَالَ : وَخُيِّرَتْ فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ : لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ. قَالَ الأَسْوَدُ : وَكَانَ زَوْجُهَا حُرًّا، قَوْلُ الأَسْوَدِ مُنْقَطِعٌ ، وَقَوْلُ ابْنِ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا ، أَصَحُّ. | Narrated Al-Aswad: 'Āishah رضي الله عنها bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* (after her death) would be for them. 'Āishah said, "O Allāh's Messenger! I have bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* will be for them." The Prophet صلى الله عليه وسلم said, "Manumit her, as the *Walā'* is for the one who manumits (the slave),"or said, "The one who pays her price." Then 'Āishah bought and manumitted her. After that, Barīra was given the choice (by the Prophet صلى الله عليه وسلم) (to stay with her husband or leave him). She said, "If he gave me so much, and so much (money), I would not stay with him." (Al-Aswas added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad's statement is not authentic. The statement of Ibn 'Abbās, i.e., "When I saw him he was a slave,' is more authentic. (Ṣaḥīḥ Al-Bukhāri, 1997:395-396). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "(after her death)", "(the slave)", "(to stay with her husband or leave him)" and "(money)" for further clarification and explanation. -"The Prophet صلى الله عليه وسلم", "'Āishah" and "(by the Prophet صلى الله عليه وسلم)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Walā'" and "Barīra" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |
| 186 | بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الوَلاَءِ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّهُمْ يَشْتَرِطُونَ الوَلاَءَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اشْتَرِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | Chapter. What a women can inherit of the *Walā'*. Narrated Ibn 'Umar رضي الله عنهما: When 'Āishah intended to buy Barīra, she said to the Prophet صلى الله عليه وسلم, "Barīra's masters stipulated that they will have the *Walā'*." The Prophet صلى الله عليه وسلم said (to 'Āishah), "Buy her, as the *Walā'* is for the one who manumits." (Ṣaḥīḥ Al-Bukhāri, 1997:398). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition - "Barīra's masters " and "(to 'Āishah)" for further clarification and explanation. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions -The translator transliterates the words "Walā'" and "Barīra" to build a relationship with the readers and to provide them with the terms in the SL. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

| | H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 185 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 186 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 187 | حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عائشة قَالَتْ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "الوَلاَءُ لِمَنْ أَعْطَى الوَرِقَ وَوَلِيَ النِّعْمَةَ". | Narrated 'Ā<u>i</u>shah رضي الله عنها: Allāh's Messenger صلى الله عليه وسلم said, "The *Walā'* is for the one who gives the silver (i.e., pays the price) and does the favour (of manumission after paying the price)." (Ṣaḥīḥ Al-Bukhāri, 1997:398). | **Experiential Value** •<u>Word Choice</u> •<u>Rewording</u> •Synonyms •Antonyms •Hyponyms •<u>Overwording</u> •<u>Addition</u> -"(i. e., pays the price)" and "(of manumission after paying the price)" for further clarification and explanation. -The addition of "رضي الله عنها:" show Khan's adherence to the Prophet's companions. •<u>Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •<u>Euphemistic Expressions</u> -The translator transliterates the word "Walā'" to build a relationship with the readers and to provide them with the term in the SL. •<u>Metaphors</u> •<u>Formal Words</u> •<u>Informal Words</u> | **Expressive Value** •<u>Word Choice</u> •<u>Metaphors</u> •<u>Presupposition</u> | **Experiential Value** •<u>Nominalisation</u> •<u>Active & Passive</u> •<u>Positivity</u> •<u>Negativity</u> •<u>Singular</u> •<u>Plural</u> •<u>Sentence Structure</u> | **Relational Value** •<u>Modes</u> •<u>Modality</u> •<u>Pronouns</u> |
| 188 | بَابُ مِيرَاثِ الأَسِيرِ، قَالَ: وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي العَدُوِّ وَيَقُولُ : هُوَ أَحْوَجُ إِلَيْهِ. وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ : أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يُغَيِّرْ عَنْ دِينِهِ ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ. حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :" مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا". | Chapter. The inheritance of a captive (in the hands of the enemy). Shuraiḥ used to give inheritance to the captive who was in the hands of the enemy, and used to say, "he is in more need of it than anybody else." And 'Umar bin 'Abdul-Azīz said, "Execute the will of the captive, and fulfil his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes." Narrated Abū Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them." (Ṣaḥīḥ Al-Bukhāri, 1997:399). | **Experiential Value** •<u>Word Choice</u> •<u>Rewording</u> •Synonyms •Antonyms •Hyponyms •<u>Overwording</u> •<u>Addition</u> -"(in the hands of the enemy)", "(among the Muslims) ", "the property" and "or dependants" for further clarification and explanation. -The addition of "رضي الله عنه:" show Khan's adherence to the Prophet's companions. •<u>Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -The omission of "مَا لَمْ يُغَيِّرْ عَنْ دِينِهِ" might change the ST's intended meaning. | **Relational Value** •<u>Euphemistic Expressions</u> •<u>Metaphors</u> •<u>Formal Words</u> •<u>Informal Words</u> | **Expressive Value** •<u>Word Choice</u> •<u>Metaphors</u> •<u>Presupposition</u> | **Experiential Value** •<u>Nominalisation</u> •<u>Active & Passive</u> •<u>Positivity</u> •<u>Negativity</u> •<u>Singular</u> •<u>Plural</u> •<u>Sentence Structure</u> | **Relational Value** •<u>Modes</u> •<u>Modality</u> •<u>Pronouns</u> |
| 189 | بَابٌ : لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيرَاثُ فَلاَ مِيرَاثَ لَهُ حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ". | Chapter. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share. Narrated Usāma bin Zaid رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim." (Ṣaḥīḥ Al-Bukhāri, 1997:399-400). | **Experiential Value** •<u>Word Choice</u> •<u>Rewording</u> •Synonyms •Antonyms •Hyponyms •<u>Overwording</u> •<u>Addition</u> -"of his dead (disbeliever) relative" and "among the heirs" for further clarification and explanation. •<u>Omission</u> -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •<u>Euphemistic Expressions</u> •<u>Metaphors</u> •<u>Formal Words</u> •<u>Informal Words</u> | **Expressive Value** •<u>Word Choice</u> •<u>Metaphors</u> •<u>Presupposition</u> | **Experiential Value** •<u>Nominalisation</u> •<u>Active & Passive</u> •<u>Positivity</u> •<u>Negativity</u> •<u>Singular</u> •<u>Plural</u> •<u>Sentence Structure</u> | **Relational Value** •<u>Modes</u> •<u>Modality</u> •<u>Pronouns</u> |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 187 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 188 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| 189 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | | | | | Description of Text |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | |
| 190 | بَابُ مَن ادَّعَى أَخًا أو ابْنَ أَخٍ. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ : اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ ، فَقَالَ سَعْدٌ : هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ ، انْظُرْ إِلَى شَبَهِهِ ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ : هَذَا أَخِي يَا رَسُولَ اللَّهِ ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ ، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ ، فَقَالَ : "هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ، الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ"، قَالَتْ : فَلَمْ يَرَ سَوْدَةَ بعد. | Chapter. Whoever claims that somebody is his brother or his nephew. Narrated 'Āishah رضي الله عنها: Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'a had a dispute over a boy. Sa'd said, "O Allāh's Messenger! This (boy) is the son of my brother, 'Utba bin Abī Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abd bin Zam'a said, "This is my brother, O Allāh's Messenger! He was born on my father's bed by his slave-girl." Then the Prophet صلى الله عليه وسلم looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the boy) is for you, O 'Abd bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'Āishah added: Since then he never saw Sauda. (Ṣaḥīḥ Al-Bukhāri, 1997:400). | **Experiential Value** •Word Choice •Rewording •Synonyms •Antonyms •Hyponyms •Overwording •Addition -"please" for further clarification and explanation. -"(boy)", "(the boy)" and "'Āishah" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -The use of the word 'screen' in "screen yourself" might have a hidden meaning. This is because screen refers to blocking the vision or movement of something. •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns |

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| | | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| 190 | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) -The addition of the exclamation mark in "O Allāh's Messenger!" might indicate strong feelings. •Prepositions •Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

# Ṣaḥīḥ al-Bukhāri: al-Sharīf

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 3 | باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس. حَدَّثَنَا أَبُو نعيم: حدثنا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدِ بن أبي وقاص رَضِيَ اللَّهُ عَنْهُ يقول: جاء النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا بِمَكَّةَ، وهو يكره أن يموت بالأرض التي هاجر منها، قال: "يرحم الله ابن عفراء" قُلْتُ: يا رسول الله! أُوصِي بِمَالِي كُلِّه ؟ قَالَ : "لا" ، قُلْتُ : فَالشَّطر؟ قَالَ : "لا" ، قُلْتُ: الثُّلُث؟ قَالَ: "فالثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إنك أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وإنك مَهْمَا أَنْفَقْتَ من نفقة فإنها صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا إلى فِي امْرَأَتِكَ، وَعسى اللَّهَ أَن يَرْفَعُكَ فَيَنْتَفِعُ بِكَ نَاسٌ وَيُضَرُّ بِكَ آخَرُونَ ولم يكن له يومئذ إلا ابنه". | It is better for you to leave your inheritors wealthy than to leave them poor begging others. Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to visit me while I was (ill) in Mecca. He (Sa'd, according to the sub-narrator) disliked to die in the land, whence he had already emigrated. He (The Prophet) said: "May Allah bestow His Mercy on Ibn Afra (Sa'd Ibn Khawla)." I said: "O Allah's Apostle! May I make a will of all my property (in charity)?" He said: "No." I said: "Then may I make a bequest of half of it?" He said: "No." I said: "Onethird?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others; and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may give you along life so that some people might benefit by you, and some others might be harmed by you." At that time Sa'd had only one daughter. (Ṣaḥīḥ Al-Bukhāri, 2007:408) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>AlSharif repeats the word 'leave' this gives it more focus.<br>•Addition<br>-"poor", "(ill)", "(in charity)" and "Yes" give further explanation of the ST's intended meaning. -<br>AlSharif adds "for you", although it wasn't specified in the ST.<br>-An addition of "(Sa'd, according to the sub-narrator)", and "(Sa'd Ibn Khawla)" "Sa'd" provide identification to the speakers.<br>-AlSharif adds "blessing" to "صلى الله عليه وسلم". This might show his strong adherence to the Prophet. -AlSharif adds "Then may I make a bequest of " which gives comprehension.<br>-Notice that AlSharif adds "for Allāh's sake"; however, it wasn't specified in the ST "من نفقة". This shows his understanding of the ST message.<br>-"(The Prophet)" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned.<br>-It can be noticed that omission of the word "في أيديهم" occurred. This deletion obscures the ST effect of as "في أيديهم" gives description of the act of begging. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"narrated" tense. AlSharif changes the verb tense from present to past.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the ST mode by using "It is better for you" this mode gives an implication of warning.<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif capitalises the first letter of "His Mercy" which indicates his faith and respect of Allah. | | Foreignisation. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فالشطر) وقوله: (الثلث) وقوله: (فالثلث) في الثلاثة الرفع والنصب والجر انظر الشارح. -و (عالة): أي ففراء. -وقوله: (إنك) بالكسر على الاستئناف وتفتح بتقدير حرف الجر أي لأنك قاله الشارح. | The footnote shows Alsharif's acknowledgement of the meaning of the ST and intertexuality. |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 4 | باب الوصية بالثلث.<br>وقال الحسن: لا يجوز للذمي وصية إلا بالثلث: وقال الله عز وجل: {وأن أحكم بينهم بما أنزل الله} [المائدة: 49].<br>حدثنا قتيبة بن سعيد: حدثنا سفيان عن هشام بن عروة، عن أبيه، عن ابن عباس رضي الله عنهما قال: "لو غض الناس إلى الربع لأن رسول الله صلى الله عليه وسلم قال: الثلث والثلث كثير". | The will is to be of only one-third of one's property. Ibn Abbas "Allah be pleased with both" said: People would better reduce the proportion of what they bequeath by will to the fourth (of the heritage), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "One-third, yet even one third is too much." (Ṣaḥīḥ Al-Bukhāri, 2007:408) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-AlSharif adds "of one's property", "the proportion of what they bequeath by will" and "(of the heritage)" for comprehension. -<br>The addition of "only" in "only one-third" might reflect a hidden denomination as if AlSharif indicating that one-third is not much! Although the Prophet stated that it is too much. •Omission<br>-Notice that "وقال الحسن: لا يجوز للذمي وصية إلا بالثلث: وقال الله عز وجل: {وأن أحكم بينهم بما أنزل الله} [المائدة: 49]." was deleted. This obscures the ST's intended effect. -<br>The transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 5 | حدثنا محمد بن عبد الرحيم: حدثنا زكريا بن عدي: حدثنا مروان عن هاشم بن هاشم، عن عامر بن سعد، عن أبيه رضي الله عنه قال : "مرضت فعادني النبي صلى الله عليه وسلم فقلت: يا رسول الله! ادع الله أن لا يردني على عقبي، قال: لعل الله يرفعك وينفع بك ناسا. فقلت : أريد أن أوصي ، وإنما لي ابنة، فقلت: أوصي بالنصف؟ قال: النصف كثير، قلت: فالثلث؟ قال: الثلث والثلث كثير أو كبير، قال: وأوصى الناس بالثلث فجاز ذلك لهم". | Amer Ibn Sa'd narrated from his father "Allah be pleased with him": I fell sick and The Prophet "Allah's blessing and peace be upon him" visited me. I said to him: "O Allah's Apostle! I invoke Allah that He may not let me expire in the land from where I emigrated (Mecca)." He said: "May Allah give you health and let the people benefit by you." I said: "I want to bequeath by will my property, and (since) I have only one daughter I want to make a will of half of my property (to be given in charity)." He said:" Half is too much." I said: "Then I bequeath one third." He said: "One-third, though one-third is too much." The narrator added: "So the people started to bequeath by will one third of their property; and that was Permitted for them." (Ṣaḥīḥ Al-Bukhāri, 2007:408-410) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "كثير أو كبير" into "too much". Furthermore, this is to add emphasis which does not appear in the TT. •Rewording<br>•Synonyms<br>-AlSharif uses "The Prophet" and "Allah's Apostle" in the same hadith.<br>-Other synonyms used in the same hadith are "I want to make a will" and "I bequeath".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-AlSharif adds "(Mecca)", "(since)", "(to be given in charity)" and "The narrator added" for comprehension.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the mode of the sentences from a question "أوصي بالنصف؟" and "فالثلث؟" into declarative statements "I want to make a will of half of my property" and "Then I bequeath one third". This might change the ST's intended meaning.<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif capitalises the first letter of "The Messenger" which indicates his faith and respect of the Prophet. | | Domestication. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (لو غض الناس) أي لو نقصوا من الثلث إلى الربع في الوصية كان أولى (شارح). | It can be noticed that AlSharif is keen to explain the ST meaning |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif capitalises the first letter of "He" which indicates his faith and respect to Allah. - Notice than AlSharif capitalises the first letter of "Permitted" which might indicate that he wants to stress that one-third is the permitted amount to will. | | Domestication. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فأوصى) ولأبي ذر (وأوصى) وقوله: (وجاز) ولأبي ذر: فجاز | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 6 | باب قول الموصي لوصيه: تعاهد لولدي، وما يجوز للوصي من الدعوى. حدثنا عبدالله بن مسلمة عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم أنها قالت: كان عتبة بن أبي وقاص عهد إلى أخيه سعد بن أبي وقاص أن ابن وليدة زمعة مني فاقبضه إليك، فلما كان عام الفتح أخذه سعد فقال : ابن أخي قد كان عهد إلي فيه، فقام عبد بن زمعة فقال: أخي وابن أمة أبي، ولد على فراشه، فتساوقا إلى رسول الله صلى الله عليه وسلم فقال سعد: يا رسول الله! ابن أخي كان عهد إلي فيه، فقال عبد بن زمعة: هو أخي وابن وليدة أبي، فقال رسول الله صلى الله عليه وسلم : "هو لك يا عبد بن زمعة! الولد للفراش وللعاهر الحجر" ، ثم قال لسودة بنت زمعة: "احتجبي منه" لما رأى من شبهه بعتبة، فما رآها حتى لقي الله". | When the will maker says to the trustee: "Take care of my child." Urwa narrated from A'isha "Allah be pleased with her": Utba Ibn Abu'waqqas entrusted (his son) to his brother Sa'd Ibn Abu'waqqas saying: "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa'd took the boy and said: "This is my brother's son whom my brother entrusted to me." Abd Ibn Zam'a got up and said: "He is my brother, the son of the slave girl of my father, and was born on my father's bed." Then both of them came to The Messenger of Allah "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! This is my brother's son whom my brother entrusted to me." Abd Ibn Za,'a got up and said: "This is my brother and the son of the slave-girl of my father." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ibn Zam'a! This boy is for you as the boy belongs to the bed (on which he was born), and for the adulterer is the stone (deprivation)." Then The Prophet "Allah's blessing and peace be upon him" said to his wife Sawda Bint Zam'a: "Screen yourself from this boy." Indeed, he saw the boy's resemblance to Utba. Since then the boy did not see Sawda till he died. (Ṣaḥīḥ Al-Bukhāri, 2007:410) | **Experiential Value**<br>•Word Choice<br>-"لقي الله" into "died" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"(got up and said)"<br>-"my brother"<br>•Addition<br>-AlSharif adds "(his son)", "(illegal)", "(of Mecca)", "got up", "slave-girl", "(on which he was born)" and "(deprivation)" for comprehension.<br>-AlSharif adds "saying" to explain that it is the exact saying of Utba.<br>•Omission<br>-An omission of "وما يجوز للوصي من الدعوى" in the title is noticed.<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. AlSharif deletes the surname "بن الزبير" from Urwa, which might confuse the reader. - Notice that AlSharif deletes "زوج النبي صلى الله عليه وسلم ". This obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The use of the word 'screen' in "screen yourself" might have a hidden meaning. This is because screen refers to blocking the vision or movement of something.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (وقال رسول الله) ولأبي ذر فقال الخ (شرح) | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 7 | بَابُ لا وصية لوارث.<br>حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eight (in case there is offspring) or a fourth (in case there is none) and for the husband a half (if there is no offspring) or a fourth (if there is offspring). (Ṣaḥīḥ Al-Bukhāri, 2007:410) | **Experiential Value**<br>•Word Choice<br>-"كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ" into "The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-AlSharif repeats "of the deceased" three times in the same sentence.<br>•Addition<br>-AlSharif adds "(in ancient time)", "of the deceased", "(of the whole legacy)", "(in case there is offspring)" and "(in case there is none)" for comprehension.<br>•Omission<br>-Notice that AlSharif does not translate the title "بَابُ لا وصية لوارث".<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 8 | باب تأويل قول الله تعالى: {من بعد وصية يوصي بها أو دين} [النساء:11]، ويذكر أن النبي صلى الله عليه وسلم قضى بالدين قبل الوصية.<br>وقوله عز وجل: {إن الله يأمركم أن تؤدوا الأمانات إلى أهلها} [النساء:58] فأداء الأمانة أحق من تطوع الوصية. وقال النبي صلى الله عليه وسلم: "لا صدقة إلا عن ظهر غنى". وقال ابن عباس: لا يوصي العبد إلا بإذن أهله.<br>وقال النبي صلى الله عليه وسلم: "العبد راع في مال سيده". | The interpretation of Allah's saying: "(the distribution in all cases is) after the payment of legacies and debts." (The Women "An'nisa" 11) Indeed, it is worthy mentioning here that The Messenger of Allah "Allah's blessing and peace be upon him" judged that one's debt should be paid first before implementing his will. Allah Almighty said: "Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you for Allah is He Who heareth and seeth all things." (The Women "An'nisa" 58) In this way He Almighty gave preference to giving back the trust over executing one's will. Furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (best) charity (which is accepted by Allah) is this which is taken from a wealthy person." Ibn Abbas said: "The slave has no right to make a will unless he takes his masters permission." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave is a guardian in his master's property." (Ṣaḥīḥ Al-Bukhāri, 2007:412) | **Experiential Value**<br>•Word Choice<br>- "In this way He Almighty gave preference to" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "one's debt" for comprehension.<br>-AlSharif adds the rest of the verse "and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you for Allah is He Who heareth and seeth all things" for comprehension. -Notice that AlSharif adds "(best)" and "(which is accepted by Allah)". Furthermore, this addition might obscure the ST's intended meaning as the Prophet stated that no charity is recommended unless from a wealthy person.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to translate and transliterate the word "An'nisa" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-AlSharif translates "ويذكر" into "it is worthy mentioning here that". This might indicate his view toward the Prophet's action.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-وكانت الوصيّة" لِلوَالِدَيْن" into "As for the parents (of the deceased), they would inherit by the will of the deceased". | AlSharif capitalises the first letter of "He" which indicates his faith and respect to Allah. | Thematic Structure | Domestication. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronouns 'ye', 'giveth', 'heareth' and 'seeth'. AlSharif capitalises the first letter of "He Who" and "He Almighty" which indicates his faith and respect of Allah. | | Foreignisation. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 9 | حدثنا محمد بن يوسف: أخبرنا الأوزاعي عن الزهري ، عن سعيد بن المسيب ، وعروة بن الزبير: أن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سألته فأعطاني، ثم قال لي:" يا حكيم ، إن هذا المال خضر حلو ، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى". قال حكيم : فقلت: يا رسول الله، والذي بعثك بالحق! لا أرزأ أحدا بعدك شيئا حتى أفارق الدنيا ، فكان أبو بكر يدعو حكيما ليعطيه العطاء فيأبى أن يقبل منه شيئا، ثم إن عمر دعاه ليعطيه فيأبى أن يقبله، فقال: يا معشر المسلمين ، إني أعرض عليه حقه الذي قسم الله له من هذا الفيء فيأبى أن يأخذه ، فلم يرزأ حكيم أحدا من الناس بعد النبي صلى الله عليه وسلم حتى توفي رحمه الله. | Urwa Ibn Az'zubair narrated: Hakim Ibn Hezam said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" for something, and he gave me. I asked him again and he gave me and said: "O Hakim! This wealth is green and sweet (as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (giving) hand is better than the lower (taking) hand.'" Hakim added: "I said: "O Allah's Apostle! By he, Who has sent you with the Truth I will never demand anything from anybody after you till I die.'" Afterwards Abu'bakr used to call Hakim to give him, but he refused to accept anything from him. Then Omar called him to give him, but he refused. Then Omar said: "O Muslims! I offered to him (Hakim) his share which Allah has ordained for him from this booty but he refuses to take it." Thus Hakim did not ask anybody for anything after The Prophet "Allah's blessing and peace be upon him", till he died "May Allah's mercy be upon him". (Ṣaḥīḥ Al-Bukhāri, 2007:414) | **Experiential Value**<br>•Word Choice<br>-"أفارق الدنيا" into "I die" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"for something", "(as tempting as fruits)", "(giving)" and "(taking)" are added for explanation. -<br>"(Hakim)" defines a pronoun.<br>•Omission<br>-Notice that AlSharif does not translate "رضي الله عنه". This might reflect a hidden ideology.<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 10 | حدثنا بشر بن محمد السختياني: أخبرنا عبد الله: أخبرنا يونس عن الزهري قال: أخبرني سالم ، عن ابن عمر، عن أبيه رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع ومسئول عن رعيته، والإمام راع ومسئول عن رعيته، والرجل راع في أهله ومسئول عن رعيته ، والمرأة في بيت زوجها راعية ومسؤلة عن رعيتها ، والخادم في مال سيده راع ومسؤل عن رعيته". قال: وأحسب أن قد قال: "والرجل راع في مال أبيه". | Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." He added: I think that The Prophet "Allah's blessing and peace be upon him" also said: "A man is a guardian of his father's property and is responsible for it." (Ṣaḥīḥ Al-Bukhāri, 2007:414) | **Experiential Value**<br>•Word Choice<br>-"custody" and "subjects" are used to translate "رعية"<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned.<br>-Notice that AlSharif deletes "عن أبيه" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Hakim!" and "O Muslims!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | AlSharif capitalises the first letters in "By he, Who has sent you with the Truth" and "His Mercy" which indicates his faith and respect of Allah. | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: لا أرزأ أحداً أي لا آخذ من أحد<br>قوله: (دعا) ولأبي ذر دعاه أي حكيماً | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 11 | باب: إذا وقف ، أو أوصى لأقاربه، ومن الأقارب؟، وقال ثابت: عن أنس، قال النبي صلى الله عليه وسلم لأبي طلحة:"اجعلها لفقراء أقاربك"، فجعلها لحسان وأبي بن كعب ،وقال الأنصاري: حدثني أبي عن ثمامة، عن أنس بمثل حديث ثابت، قال: "اجعلها لفقراء قرابتك"، قال أنس: فجعلها لحسان وأبي بن كعب وكانا أقرب إليه مني ، وكان قرابة حسان وأبي من أبي طلحة ، واسمه زيد بن سهل بن الأسود بن حرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار ، وحسان بن ثابت بن المنذر بن حرام ، فيجتمعان إلى حرام وهو الأب الثالث. وحرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار، وهو بجامع حسان وأبا طلحة وأبي إلى ستة آباء إلى عمرو بن مالك وهو أبي بن كعب بن قيس بن عبيد بن زيد بن معاوية بن عمرو بن مالك بن النجار، فعمرو بن مالك يجمع حسان وأبا طلحة وأبيا. وقال بعضهم : إذا أوصى لقرابته فهو إلى آبائه في الإسلام. | Making a will or giving as endowment to one's relatives. In this respect, Anas reported that The Messenger of Allah "Allah's blessing and peace be upon him" had said to Abu'talha (when he came to take his advice as regards to his garden): "Give it to your poor relatives." He gave it to Hassan Ibn Thabit and Obai Ibn Ka'b. Indeed, they were nearer to Abu'talha in kinship than Anas. (Ṣaḥīḥ Al-Bukhāri, 2007:414) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "(when he came to take his advice as regards to his garden)" and "Ibn Thabit" for clarification.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes the rest of the hadith and replaces it with "Indeed, they were nearer to Abu'talha in kinship than Anas". This obscures the ST's intended meaning and effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 12 | حدثنا عبد الله بن يوسف: أخبرنا مالك عن إسحاق بن عبد الله [بن أبي طلحة]: أنه سمع أنسا رضي الله عنه قال: قال النبي صلى الله عليه وسلم لأبي طلحة:" أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. وقال ابن عباس: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء: 214] جعل النبي صلى الله عليه وسلم ينادي: "يا بني فهر، يا بني عدي"، لبطون قريش. وقال أبو هريرة: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء: 214] قال النبي صلى الله عليه وسلم:" يا معشر قريش". | Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Abu'talha: "You'd better divide (this garden) amongst your relatives." Abu'talha said: "O Allah's Apostle! I will do so." Abu'talha divided it among his relatives and cousins. Ibn Abbas "Allah be pleased with both" said: When Allah's saying "Warn your nearest kinsmen" (The Poets 214) Was revealed, The Prophet "Allah's blessing and peace be upon him" started calling the various big families of Quraish: "O Banu'fihr! O Banu'adi!" Abu'huraira "Allah be pleased with him" narrated: When Allah revealed the Verse "Warn your nearest kinsmen", Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O people of Quraish!" (Ṣaḥīḥ Al-Bukhāri, 2007:416) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "(this garden)", "got up" and "Allah's saying" for clarification.<br>-The addition of ""Allah be pleased with him"" shows AlSharif's respect to Abu Hurairah.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences "In this respect"<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "ومن الأقارب؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order | AlSharif adds "(when he came to take his advice as regards to his garden)" to the ST which shows his interpretation of the ST by intertextuality. As he understood the situation from a previous hadith. | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (وحسان ابن ثابت) ترسم ألف ابن بعد حسان لأن ابن وقع خبراً لا صفة وكذلك قوله: وحرام ابن عمرو وقوله: وأبيّ بالرفع جملة مستأنفة أي وأبيّ يجامعهما. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" "O Banu'fihr! O Banu'adi!" "O people of Quraish!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-AlSharif moves the Object "the various big families of Quraish" before the Prophet's calling, which gives it more emphasis. | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 13 | باب هل ينتفع الواقف بوقفه؟ وقد اشترط عمر رضي الله عنه: لا جناح على من وليه أن يأكل منها، وقد يلي الواقف وغيره، وكذلك كل من جعل بدنة أو شيئا لله فله أن ينتفع بها كما ينتفع غيره وإن لم يشترط. | Could the endower benefit from his endowment? Omar put the condition (considering his garden in Khaibar which he gave as endowment for Allah's sake) that there is no blame on its administrator to eat from it. Of course, the endower himself, as well as others, might be the administrator. This applies also to he, who presented a camel for sacrifice or anything for Allah's sake. That's, he could benefit from it as well as others. (Ṣaḥīḥ Al-Bukhāri, 2007:416) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "(considering his garden in Khaibar which he gave as endowment for Allah's sake)" for clarification which shows his acknowledgement of the ST.<br>-The addition of "Of course" gives a feeling of assertion.<br>•Omission<br>-AlSharif deletes"وإن لم يشترط" which obscures the ST's intended meaning and effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 14 | حدثنا قتيبة [بن سعيد]: حدثنا أبو عوانة عن قتادة، عن أنس رضي الله عنه: "أن النبي صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال له: اركبها، فقال: يا رسول الله إنها بدنة، فقال في الثالثة أو في الرابعة: اركبها ويلك أو ويحك". | Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw a man driving a camel for sacrifice to whom he said:" Ride on it." The man said: "O Allah's Apostle! It is a camel for sacrifice." (After The Prophet "Allah's blessing and peace be upon him" had repeated his order), on the third or fourth time he said: "Ride on it, woe to you!" (Or said: "May Allah be merciful to you)!" (Ṣaḥīḥ Al-Bukhāri, 2007:416) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "(After The Prophet "Allah's blessing and peace be upon him" had repeated his order)" for clarification. -"The man" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 15 | حدثنا إسماعيل: حدثنا مالك عن أبي الزناد، عن الأعرج ، عن أبي هريرة رضي الله عنه: "أن رسول الله صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال: اركبها، قال : يا رسول الله إنها بدنة، قال: اركبها ويلك، في الثانية أو في الثالثة ". | Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw a man driving a camel for sacrifice to whom he said:" Ride on it." The man said: "O Allah's Apostle! It is a camel for sacrifice." (After The Prophet "Allah's blessing and peace be upon him" had repeated his order), he said on the second or third time: "Ride on it, woe to you!" (Ṣaḥīḥ Al-Bukhāri, 2007:418) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "The man" to define a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif adds "(considering his garden in Khaibar which he gave as endowment for Allah's sake)" to the ST which shows his interpretation of the ST by intertextuality. As he understood the situation from a previous hadith. | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!", "woe to you!" and "May Allah be merciful to you)!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" "woe to you!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-AlSharif moves "(After The Prophet "Allah's blessing and peace be upon him" had repeated his order)" before the Prophet's saying. | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 16 | باب: إذا وقف شيئا قبل أن يدفعه إلى غيره فهو جائز، لأن عمر رضي الله عنه أوقف فقال: لا جناح على من وليه أن يأكل، ولم يخص إن وليه عمر أو غيره. وقال النبي صلى الله عليه وسلم لأبي طلحة: "أرى أن تجعلها في الأقربين ، فقال: أفعل، فقسمها في أقاربه وبني عمه". | If one gave as endowment something, which he did not hand it over to a certain person, then it would be permissible. A mention may be made here of Omar Ibn Al'khattab who gave as endowment his land which he had got in Khaibar and allowed for its administrator to eat from it. But he did not appoint a certain person as an administrator. Moreover, The Messenger of Allah "Allah's blessing and peace be upon him", according to Anas, said to Abu'talha concerning his garden: "I see it better that you divide it among your relatives." Really, Abu'talha divided it among his relatives and cousins. (Ṣaḥīḥ Al-Bukhāri, 2007:418) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "A mention may be made here ", "Ibn Al'khattab", "his land which he had got in Khaibar", "according to Anas", "concerning his garden" and "Really" for clarification.<br>•Omission<br>-AlSharif deletes " عمر أو غيره" which changes the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the direct quote "لا جناح على من وليه أن يأكل" into a declarative sentence "allowed for its administrator to eat from it".<br>•Modality<br>•Pronouns |
| 17 | باب: إذا قال: داري صدقة لله ولم يبين للفقراء أو غيرهم فهو جائز، ويضعها للأقربين أو حيث أراد، قال النبي صلى الله عليه وسلم لأبي طلحة حين قال: أحب أموالي إلي بيرحاء وإنها صدقة لله، فأجاز النبي صلى الله عليه وسلم ذلك. وقال بعضهم: لا يجوز حتى يبين لمن. والأول أصح. | If one said: "My house is given in charity for the sake of Allah" and did not mention whether to poor or others it would be endowed. When Abu'talha said to The Messenger of Allah "Allah's blessing and peace be upon him": "The most beloved property to me is (the garden of) Bairuha, which I am going to give (endow) in charity for the sake of Allah" he (The Prophet) admitted it. (Ṣaḥīḥ Al-Bukhāri, 2007:418) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "one", "(the garden of)", "(endow)", "according to Anas" and "concerning his garden" for clarification. -<br>"(The Prophet)" defines a pronoun.<br>•Omission<br>-AlSharif deletes"ويضعها للأقربين أو حيث أراد" and the last part of the hadith, which changed the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences - AlSharif uses 'moreover' to link between two sentences.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أوقف: لغة شاذة في وقف | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (ببرحاء) بكسر الموحدة وفتحها وسكون الياء من غير همز وفتح الراء وضمها آخره همزة مصروف وغير مصروف وفيها وجوه أخرى سبقت ا هـ من الشارح | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 18 | باب من تصدق إلى وكيله، ثم رد الوكيل إليه<br>وقال إسماعيل: أخبرني عبد العزيز بن عبد الله بن أبي سلمة عن إسحاق بن عبد الله بن أبي طلحة، لا أعلمه إلا عن أنس رضي الله عنه قال: لما نزلت: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران: 92] جاء أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، يقول الله تعالى في كتابه: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] وإن أحب أموالي إلي بيرحاء –قال: وكانت حديقة كان رسول الله صلى الله عليه وسلم يدخلها ويستظل بها ويشرب من مائها- فهي إلى الله [عز وجل] وإلى رسوله صلى الله عليه وسلم، أرجو بره وذخره، فضعها أي رسول الله حيث أراك الله ، فقال رسول الله صلى الله عليه وسلم :" بخ يا أبا طلحة، ذلك مال رابح قبلناه منك ورددناه عليك فاجعله في الأقربين". فتصدق به أبو طلحة على ذوي رحمه ، قال: وكان منهم أبي وحسان، قال: وباع حسان حصته منه من معاوية ، فقيل له: تبيع صدقة أبي طلحة؟ فقال: ألا أبيع صاعا من تمر بصاع من دراهم؟ قال: وكانت تلك الحديقة في موضع قصر بني حديلة الذي بناه معاوية. | when one gives something in charity to somebody to whom he entrusts it, and the latter gives it back to him. Anas Ibn Malik "Allah be pleased with him" narrated: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me." Anas commented: it was a garden in front of the Mosque of The Prophet. "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." (Abu'talha resumed): "So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. We accepted it and gave it back to you to divide among your relatives." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and his cousins. Both of Hassan and Obai Ibn Ka'b were involved in his relatives. But Hassan sold his share in it to Mo'awiya. When he was asked: "Do you sell the charity of Abu'talha?" he replied: "Isn't it that I sell a Sa of dates for a Dirham?" this garden was in the place where the palace of Banu'jadila was built by Mo'awiya. (Ṣaḥīḥ Al-Bukhāri, 2007:420) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-It can be noticed that AlSharif adds "one", "Ibn Malik", "(freely)", "and whatever ye give, of a truth Allah knoweth it well", "no doubt", "garden", "Anas commented", "in front of the Mosque of The Prophet. "Allah's blessing and peace be upon him"", "(Abu'talha resumed)", "Abu'talha said: "I will do so, O Allah's Apostle."" and "Ibn Ka'b" for clarification. -The addition of the adjective "nice" reveals AlSharif's view about the water.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. -<br>AlSharif deletes "ويستظل بها" which obscures the ST effect.<br>-AlSharif deletes "[عز وجل]" which obscures the ST effect. He also deletes "وإلى رسوله صلى الله عليه وسلم". -A deletion of 'Sa' in "for a Dirham" obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to translate and transliterate the words "Sa" and "Dirham" to build a relationship with the readers and to provide them with the terms in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" "Bravo!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronouns 'ye' 'knoweth'. | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: "بخ" بفتح الموحدة وسكون الخاء المعجمة من غير تكرار كلمة تقال عند المدح والرضا (شارح). | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 19 | باب قول الله عزوجل: {وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه} [النساء:8] حدثنا محمد بن الفضل أبو النعمان: حدثنا أبو عوانة عن أبي بشر، عن سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: إن ناسا يزعمون أن هذه الآية نسخت، ولا والله ما نسخت ولكنها مما تهاون الناس، هما واليان: وال يرث وذاك الذي يرزق ، ووال لا يرث فذاك الذي يقول بالمعروف، يقول: لا أملك لك أن أعطيك. | Allah's saying: "But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice." (Women "An'nisa" 8) Ibn Abbas "Allah be pleased with both" narrated: Some people claim that the order in the above Verse was cancelled, though, by Allah, it was not cancelled. But the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): The first is he, who inherits; and such a person should give (of what he inherits to the relatives, the orphans and the needy). The other is he who does not inherit (the guardian of the orphans); and such a person should speak kindly and say (to those who are present at the time of distribution): "I have no power to give it to you (since the wealth belongs to the orphans)." (Ṣaḥīḥ Al-Bukhāri, 2007:420) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "other" does not reflect the ST's intended meaning as "أولو القربى" refers to the relatives.<br>-"(property)", "and speak to them words of kindness and justice", "the order", "(who are in charge of the inheritance)", "(of what he inherits to the relatives, the orphans and the needy)", "(the guardian of the orphans)", "(to those who are present at the time of distribution)" and "(since the wealth belongs to the orphans)" add clarification.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to translate and transliterate the word "An'nisa" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences - Notice that AlSharif uses "or" instead of "and". This use changes the ST's intended meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (وذاك) ولأبي ذر : وذلك وكذا قوله: فذاك كما في الشارح. | |

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| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 20 | باب قول الله تعالى: (وآتوا اليتامى أموالهم ولا تتبدلوا الخبيث بالطيب ولا تأكلوا أموالهم إلى أموالكم إنه كان حوبا كبيرا وإن خفتم أن لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء). [النساء: 2،3]. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} قَالَتْ: هِيَ اليَتِيمَةُ فِي حَجْرِ وَلِيِّهَا ، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ يَتزوجها بِأَدْنَى من سنة نسائها فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ ، قَالَتْ عَائِشَةُ: ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ، فَأَنْزَلَ اللَّهُ عز وجل: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قل الله يفتيكم فيهن} [النساء:127] قالت: فبين الله في هذه أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ ومال رَغِبُوا فِي نِكَاحِهَا ، ولم يلحقوها بسنتها بإكمال الصداق، فإذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَالتمسوا غَيْرَهَا مِنَ النِّسَاءِ ، قَالَ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا ، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ ويعطوها حقها. | Allah's saying: "To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women "An'nisa" 2:3). Urwa Ibn Az'zubair said that he asked A'isha about the meaning of Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice , two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them) then only one, or ( a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women "An'nisa" 3). A'isha said: "It is about a female orphan under the custody of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a dower less than what is given to women of her standard. So they (the guardians) were forbidden to marry the orphans unless they paid them a full appropriate dower; (otherwise) they were ordered to marry other women instead of them. Later on the people asked The Messenger of Allah "Allah's blessing and peace be upon him" about it. So Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (The Woman 127). In this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate dowry equal to what her peers could get. But if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(when they reach their age)", "(your)", "(their)", "(by mixing it up)", "about the meaning of Allah's saying)", "(otherwise)" "her guardian", "equal to what her peers could get", "(in case of being poor with no beauty)" and "(in state of being wealthy and beautiful)" add clarification. -AlSharif adds the Qur'anic verse "two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice" and ", two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them) then only one, or ( a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." and "and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." This addition might reflect a hidden ideology.<br>-"(the guardians)", "A'isha" and "the orphans" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes ""تعالى رَضِيَ اللَّهُ عَنْهَا"" and "عز وجل" which might obscure the ST effect and reveal a hidden intention. -Another deletion is "قَالَتْ عَائِشَةُ:" which might obscure the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to translate and transliterate the word "An'nisa" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>-AlSharif changes the plural form into singular "he" instead of "They" which refers to the guardians in "تركوها ، التمسوا يتركونها ، يرغبون عنها ، ينكحوها إذا رغبوا فيها ، يقسطوا، يعطوها". This might change the ST meaning.<br>•Plural<br>**•Sentence Structure** | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences - AlSharif uses 'or' instead of 'and' in "for lack of beauty or wealth". This might change the ST's intended meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif shows his respect and adherence to Qur'an by capitalising the first letter in "Verse". Additionally notice AlSharif's use of the archaic pronoun 'ye'. It can be noticed that AlSharif usually does not only mention the Qur'anic verse in the ST but also continues translating the rest of the verse. | | Foreignisation. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (بأدنى) الخ أي بأقل من مهر مثلها. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 21 | [باب]: وما للوصي أن يعمل في مال اليتيم وما يأكل منه بقدر عمالته . حدثنا هارون بن الأشعث: حدثنا أبو سعيد مولى بني هاشم: حدثنا صخر بن جويرية عن نافع ، عن ابن عمر رضي الله عنهما: أن عمر تصدق بمال له على عهد رسول الله صلى الله عليه وسلم وكان يقال له: ثمغ ، وكان نخلا، فقال عمر: يا رسول الله، إني استفدت مالا وهو عندي نفيس فأردت أن أتصدق به. فقال النبي صلى الله عليه وسلم: "تصدق بأصله، لا يباع ولا يوهب ولا يورث، ولكن ينفق ثمره". فتصدق به عمر فصدقته تلك في سبيل الله وفي الرقاب والمساكين والضيف وابن السبيل ولذي القربى، ولا جناح على من وليه أن يأكل منه بالمعروف، أو يوكل صديقه غير متمول به. | The guardian has the right to work on, and eat from the orphan's property justly according to his work on it. Ibn Omar "Allah be pleased with both" reported: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Omar gave in charity some of his property, a garden of date palms called Thamgh. Omar said: "O Allah's Apostle! I have some property which I appreciate highly and I want to give it in charity." The Prophet said: "Give it in charity (As an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So Omar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided that he had no intention of becoming wealthy by its means. (Ṣaḥīḥ Al-Bukhāri, 2007:424) | **Experiential Value**<br>•Word Choice<br>-"أصله" is translated into "its land and trees".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"the land and trees".<br>•Addition<br>-"a garden of", "(As an endowment)", "the land and trees", "in charity" and "and fairly" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first couple of narrators are mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "Thamgh" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-A change in the conditional sentence in "وما للوصي أن يعمل في مال اليتيم وما يأكل منه بقدر عمالته" into declarative "The guardian has the right to work on, and eat from the orphan's property justly according to his work on it".<br>•Modality<br>•Pronouns |
| 22 | حدثنا عبيد بن إسماعيل: حدثنا أبو أسامة عن هشام ،عن أبيه، عن عائشة رضي الله عنها { ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف } [النساء: 6] قالت : أنزلت في والي اليتيم أن يصيب من ماله إذا كان محتاجا بقدر ماله بالمعروف. | A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable." (Women 7): (It) was revealed in connection with the guardian of an orphan. It means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance. (Ṣaḥīḥ Al-Bukhāri, 2007:424) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"commenting on Allah's saying", "the guardian" and "(from the orphan's wealth)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that AlSharif translates "بالمعروف" as "just and reasonable" by adding one more adjective which shows an expressive value. -"commenting on"<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-The time phrase "In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Omar gave in charity some of his property". | | Thematic Structure | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فصدقته ذلك) أي المذكور ولأبي ذر تلك كما في الشارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 23 | باب قوله تعالى: (إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم ناراً وسيصلون سعيرا). حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني عن أبي الغيث ، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اجتنبوا السبع الموبقات" قالوا: يا رسول الله ، وما هن؟ قال: "الشرك بالله ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات". | Allah's saying: "Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire." (Women 10).<br>Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the seven great destructive sins." The people enquire: "O Allah's Apostle! What are they? "He said: "To associate others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to flee from the battle field at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers." (Ṣaḥīḥ Al-Bukhāri, 2007:424) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(according to Islamic law)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that AlSharif translates "بطونهم" as "bodies". This is more general as the ST specified which part of the body.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 24 | باب الوقف كيف يكتب؟ حدثنا مسدد: حدثنا يزيد بن زريع: حدثنا ابن عون عن نافع، عن ابن عمر رضي الله عنهما قال: أصاب عمر بخيبر أرضاً، فأتى النبي صلى الله عليه وسلم فقال: أصبت أرضاً لم أصب مالاً قط أنفس منه فكيف تأمرني به؟ قال: "إن شئت حبست أصلها وتصدقت بها". فتصدق عمر أنه لا يباع أصلها ولا يوهب ولا يورث، في الفقراء والقربى والرقاب وفي سبيل الله والضيف وابن السبيل، لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديقاً، غير متمول فيه. | How is the endowment written. Ibn Omar "Allah be pleased with both" narrated: Omar got land in Khaibar. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have got land than which I have never got more precious. What do you suggest for me to do with it?" The Prophet said: "Give it in charity (As an endowment) on the condition that the land and trees will neither be sold nor be given as a present, nor bequeathed, but the fruits are to be spent in charity." (So Omar gave it in charity). It was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided that he had no intention of becoming wealthy by its means. (Ṣaḥīḥ Al-Bukhāri, 2007:428) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"O Allah's Apostle!", "(As an endowment)", "but the fruits are to be spent in charity" and "and fairly" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes "إن شئت" which might obscure the ST meaning and reflect a certain intention because the Prophet had given Omar the choice. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the word "Khaibar" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (المويقات): المهلكات: والتولي يوم الزحف: أي الفرار عن القتال يوم ازدحام الطائفتين. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Notice that AlSharif deletes the question mark in "باب الوقف كيف يكتب؟ ".<br>•Prepositions<br>•Sentence order<br>-AlSharif moves "(So Omar gave it in charity)" to the end of the sentence which changed the ST effect. -Notice that AlSharif changes the order of "Allah's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen". This might indicate a certain intention and changes the ST effect and meaning. | | Thematic Structure | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 25 | باب وقف الأرض للمسجد. حدثنا إسحاق: أخبرنا عبد الصمد قال: سمعت أبي: حدثنا أبو التياح قال: حدثني أنس بن مالك رضي الله عنه: لما قدم رسول الله صلى الله عليه وسلم المدينة أمر بالمسجد وقال: "يا بني النجار ثامنوني بحائطكم هذا" ، فقالوا: لا والله لا نطلب ثمنه إلا إلى الله. | Giving as endowment the land for the mosque. Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, he ordered that the mosque should be built. He said to Banun'najjar: "O Banun'najjar! Suggest a price for this land of you." They replied: "No! we would not demand its price except from Allah." (Ṣaḥīḥ Al-Bukhāri, 2007:430) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to Banun'najjar" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes "بن مالك " and "والله" which might obscure the ST meaning and cause confusion. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 26 | باب وقف الدواب والكراع والعروض والصامت. وقال الزهري فيمن جعل ألف دينار في سبيل الله ، ودفعها إلى غلام له تاجر يتجر بها ، وجعل ربحه صدقة للمساكين و الأقربين ، هل للرجل أن يأكل من ربح تلك الألف شيئا؟ وان لم يكن جعل ربحها صدقة في المساكين ، قال: ليس له أن يأكل منها. | The endowment of animals, horses, and money (gold and silver) Az'zuhri was asked about a man who gave in charity one thousand Dinars. He gave it to a merchant to invest in trading and give its profits to poor and needy people for the sake of Allah. Would it be permissible for him to eat from this profit even if it was not restricted to poor and needy? He answered: "No. it is impermissible to him to eat from it." (Ṣaḥīḥ Al-Bukhāri, 2007:430) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "الأقربين" into "needy people". This might not reflect the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"and needy" for further clarification and explanation.<br>-Notice that AlSharif adds "No" which shows assertion.<br>•Omission<br>-Notice that AlSharif deletes "العروض" which obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 27 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يحيى: حدثنا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رضي الله عنهما: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَلَ عَلَيْهَا رَجُلًا، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْتَاعَهَا، فَقَالَ: "لاَ تَبْتَعْهَا وَلاَ تَرْجِعَنَّ فِي صَدَقَتِكَ". | Nafī narrated from Ibn Omar "Allah be pleased with both" that Omar had presented a horse for the sake of Allah, which he gave to The Messenger of Allah "Allah's blessing and peace be upon him" to get somebody ride on it. Then Omar was informed that this man stopped the horse to sell it. Omar asked The Messenger of Allah "Allah's blessing and peace be upon him" to buy it. But The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not buy it; and do not take back what you had given in charity." (Ṣaḥīḥ Al-Bukhāri, 2007:430) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"this man" for further clarification and explanation.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation marks in "O Banun'najjar!" and "No!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (والكراع) بضم الكاف: الخيل من عطف الخاص على العام (والصامت): ضد الناطق أي النقدين الذهب والفضة.<br>قوله: (يتجر) بضم الجيم وتكسر (شارح) | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 28 | باب نفقة القيم للوقف.<br>حَدَّثَنَا عبدالله بن يوسف: أخبرنا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تَقْتَسِمُ وَرَثَتِي دِينَارًا ولا درهماً، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُنَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | The endowment's administrator's expense. Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My heirs will not inherit a Dinar or a Dirham, for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is given in charity." (Ṣaḥīḥ Al-Bukhāri, 2007:430) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the words "Dinar" and "Dirham" to build a relationship with the readers and to provide them with the term in the SL and their explanation in the TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 29 | باب: إذا وقف أرضا أو بئرا، واشترط لنفسه مثل دلاء المسلمين، ووقف أنس دارا ، فكان إذا قدم نزلها. وتصدق الزبير بدوره، وقال للمردودة من بناته أن تسكن غير مضرة ولا مضر بها، فإن استغنت بزوج فليس لها حق. وجعل ابن عمر نصيبه من دار عمر سكنى لذوي الحاجات من آل عبد الله. | what about he, who endowed a land or a well and stipulated that he would have a share from it like those of Muslims. Anas gave as endowment a home in which he used to stay whenever he came. Az'zubair gave in charity (some of) his homes and allowed for the divorced women of his daughters to go to any of them, without harming or being harmed. But if she had a husband then she would have no right to do so. Ibn Omar made his share of Omar's house for the needy of his relatives to stay in it. (Ṣaḥīḥ Al-Bukhāri, 2007:430-432) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "لذوي الحاجات من آل عبد الله" into "for the needy of his relatives". This specify the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(some of)" for further clarification and explanation.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 30 | وقال عبدان: أخبرني أبي عن شعبة ، عن أبي إسحاق ، عن أبي عبد الرحمن: أن عثمان رضي الله عنه حين حوصر أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلا أصحاب النبي صلى الله عليه وسلم، ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال: "من حفر رومة فله الجنة" فحفرتها؟ ألستم تعلمون أنه قال: "من جهز جيش العسرة فله الجنة" فجهزته؟ قال: فصدقوه بما قال. وقال عمر في وقفه: لا جناح على من وليه أن يأكل، وقد يليه الواقف وغيره فهو واسع لكل. | Abu Abdur'rahman narrated that Othman Ibn Affan "Allah be pleased with him" had said when he was besieged: "O community of Muslims! I call upon you, and particularly The Prophet's companions. Did not The Prophet "Allah's blessing and peace be upon him" say: "He, who digs the well of Rawma, would enter into Paradise"; and, subsequently, I dug it? Did not The Prophet "Allah's blessing and peace be upon him" say: "He, who prepares the army of difficulty, would enter into Paradise"; and I prepared it? So, make belief of his saying." Omar said regarding his endowment: "There is no harm if its administrator ate from it." Indeed, the endower himself might be its administrator. (Ṣaḥīḥ Al-Bukhāri, 2007:432) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "وقد يليه الواقف وغيره فهو واسع لكل" into "Indeed, the endower himself might be its administrator". This does not reflect the ST's intended meaning.<br>-In addition, there is an incorrect translation of "جيش العسرة", as he translates it as "the army of difficulty", while "Usra' is a name.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Ibn Affan" and "O community of Muslims! " for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (لا يقتسم) بالجزم على النهي ولأبي ذر بالرفع على الخبر (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Fidelity. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (المردودة): المطلقة. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 31 | باب قول الله تعالى: (يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض فأصابتكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لا نشتري به ثمنا ولو كان ذا قربى ولا نكتم شهادة الله إنا إذا لمن الآثمين فإن عثر على أنهما استحقا إثما فآخران يقومان مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظالمين ذلك أدنى أن يأتوا بالشهادة على وجهها أو يخافوا أن ترد أيمان بعد أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفاسقين). [المائدة: 106، 108] و قال لي علي بن عبد الله: حدثنا يحيى بن آدم: حدثنا ابن أبي زائدة، عن محمد بن أبي القاسم، عن عبد الملك بن سعيد بن جبير عن أبيه، عن ابن عباس رضي الله عنهما، قال: خرج رجل من بني سهم مع تميم الداري وعدي بن بداء، فمات السهمي بأرض ليس بها مسلم، فلما قدما بتركته فقدوا جاما من فضة مخوصا من ذهب، فأحلفهما رسول الله صلى الله عليه وسلم، ثم وجد الجام بمكة، فقالوا: ابتعناه من تميم وعدي، فقام رجلان من أولياء السهمي فحلفا لشهادتنا أحق من شهادتهما، وأن الجام لصاحبهم. قال: وفيهم نزلت هذه الآية: {يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت}. | Allah's saying: "O ye who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them doth after prayer, and let them both swear by Allah: we wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold the sin be upon us. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, nearest in kin from among those who claim a lawful right: let them swear by Allah: we affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold the wrong be upon us. That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to his counsel): for Allah guideth not a rebellious people." (The Repast "Al'ma'ida" 106:108). Ibn Abbas "Allah be pleased with both" reported: A man from (the tribe of) Sahm went out for travelling with Tamim Ad'dari and Adi Ibn Bada. He died in a town, which had none of Muslims. His two companions returned with his heritage, from which a cup of silver inscribed with gold was lost. The Prophet "Allah's blessing and peace be upon him" got them swear (that they did not take it). Later, this cup was found in Mecca. When The Prophet "Allah's blessing and peace be upon him" asked about it, people of Mecca answered that they had purchased it from both of Adi and Tamim. Two companions of the deceased man of Sahm stood up and said to The Prophet "Allah's blessing and peace be upon him": "By Allah! Our witness is more reliable than theirs." They confirmed that the cup belonged to their deceased companion. On them the following saying of Allah was revealed: "O ye who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them doth after prayer, and let them both swear by Allah: we wish not | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(take)", "(brotherhood)", "(thus)", "(their truth)", "(beneficiary)", "(of perjury)", "(beyond the truth)", "(to his counsel)", "(the tribe of)", "for travelling", "(that they did not take it)", "people of Mecca", "of the deceased man" and "By Allah!" for further clarification and explanation.<br>-AlSharif continues the Qur'anic verse "(take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them doth after prayer, and let them both swear by Allah: we wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold the sin be upon us." This addition might reflect a hidden ideology.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "تعالى" which might change the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to translate and transliterate the word "Al'ma'ida" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronouns 'ye' and 'doth'. | | Foreignisation. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (جاما) الخ أي 02/03/201كأ سأ فيها خطوط طوال كالخوص وهو ورق نخل. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 32 | باب قضاء الوصي ديون الميت بغير محضر من الورثة.<br>حدثنا محمد بن سابق -أو الفضل بن يعقوب عنه-: حدثنا شيبان أبو معاوية، عن فراس قال: قال الشعبي: حدثني جابر بن عبد الله الأنصاري رضي الله عنهما: أن أباه استشهد يوم أحد وترك ست بنات وترك عليه ديناً، فلما حضره جذاذ النخل أتيت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، قد علمت أن والدي استشهد يوم أحد وترك عليه ديناً كثيراً، وإني أحب أن يراك الغرماء. قال: "اذهب فبيدر كل تمر على [ناحيته]"، ففعلت ثم دعوته، فلما نظروا إليه أغروا بي تلك الساعة، فلما رأى ما يصنعون طاف حول أعظمها بيدراً ثلاث مرات ثم جلس عليه ثم قال: "ادع أصحابك" فما زال يكيل لهم حتى أدى الله أمانة والدي، وأنا والله! راض أن يؤدي الله أمانة والدي، ولا أرجع إلى أخواتي تمرة، فسلم والله البيادر كلها حتى أني أنظر إلى البيدر الذي عليه رسول الله صلى الله عليه وسلم كأنه لم ينقص تمرة واحدة.<br>قال أبو عبد الله: أغروا بي: يعني هيجوا بي. {فأغرينا بينهم العداوة والبغضاء}. | when the guardian fulfils the deceased person's debts in the absence of the inheritors. Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated: My father was martyred on the day of Ohud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle" You know that my father was martyred on Ohud's day; and he owed much debt, and I wish that the creditors would see you." The Prophet "Allah's blessing and peace be upon him" said: "Go and classify the various kinds of dates separately into heaps." I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When The Prophet "Allah's blessing and peace be upon him" saw how they behaved, he went round the biggest heap thrice over which he sat and said: "Call your companions (the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were). I looked at the heap where The Messenger of Allah "Allah's blessing and peace be upon him" was sitting and noticed as if not a single date had been taken thereof. (Ṣaḥīḥ Al-Bukhāri, 2007:434) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "(the creditors)" and "(as they were)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "قال أبو عبد الله: أغروا بي: يعني هيجوا بي. {فأغرينا بينهم العداوة والبغضاء}." which might obscure the ST's intended meaning. AlSharif always add Qur'anic verses instead of deleting them! so why did he delete this verse! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Notice that AlSharif deletes the exclamation mark in "By Allāh".<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (جداد النخل) بهذا الضبط أي أوان قطع ثمرتها ولأبي ذر: (فلما حضره جذاذ النخل) بضمير المفعول وبكسر الجيم وبالمعجمتين في الشارح.<br>قوله: (ولا أرجع) هو في عدة نسخ صحيحة بالرفع وفي نسخة بالنصب.<br>قوله: (حتى أني) بفتح الهمزة (شارح). | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 33 | حَدَّثَنَا عَلِيٌّ ، سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى : { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي، الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا ، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ.| Urwa Ibn Az-zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injuistice." (The Women 3). She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman." (Ṣaḥīḥ Al-Bukhāri, 2007:722) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Ibn Az-zubair" reference. -"(with them)", "(a captive)", "This is about", "such guardians" and "otherwise" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 34 | باب قول الرجل لأخيه: انظر أي زوجتي شئت حتى أنزل لك عنها. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَعِنْدَ الأَنْصَارِيِّ امْرَأَتَانِ ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ ، فَقَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلُّونِي عَلَى السُّوقِ ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَسَمْنًا مِنْ سَمْنٍ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ ، فَقَالَ : "مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ؟" فَقَالَ : تَزَوَّجْتُ أَنْصَارِيَّةً، قَالَ : "فَمَا سُقْتَ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "أَوْلِمْ وَلَوْ بِشَاةٍ".| when one says to his brother (in Islam): "Look at my wives, and whomever you wished, I shall divorce her so that you would marry her (after spending her prescribed period of Iddat)" Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf "Allah be pleased with him" came to Medina, the Prophet "Allah's blessing and peace be upon him" held a bond of brotherhood between him and Sa'd Ibn Ar'rabie Al'ansari. Sa'd was a rich man, so he said to Abdur'rahman: "I will give you half of my property and will help you marry." Abdur'rahman replied: "May Allah bless you in your family and property. Show me the market." So Abdur'rahman did not return from the market till he gained some yogurt and butter (through trading). Later on, The Prophet "Allah's blessing and peace be upon him" saw him scented with yellowish perfume. He said (to him): "What is the matter with you?" He replied: "I got married to an Ansari woman." The Prophet "Allah's blessing and peace be upon him" asked: "What did you pay her?" He replied: "(A piece of) gold which weighs a date stone." The Prophet "Allah's blessing and peace be upon him" said (to him): "Make a wedding banquet even with one sheep." (Ṣaḥīḥ Al-Bukhāri, 2007:726) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ" into "I will give you half of my property and will help you marry". This shows inaccuracy in conveying the ST meaning.<br>-Another inaccuracy is the translation of " أَقِطٍ " into "yogurt" which does not reflect the intended meaning. He also translates "يَا عَبْدَ الرَّحْمَنِ" into "with you" by replacing the name with the pronoun.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(in Islam)", "(after spending her prescribed period of Iddat)", "to Medina", "Sa'd was a rich man, so he said to Abdur'rahman", "(through trading)", "perfume", "(to him)", "date" and "(A piece of)" for further clarification and explanation.<br>-"Abdur'rahman" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "بْنَ مَالِكٍ " which might cause confusion and obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL. He also might expect the readers familiarity with the term.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O my nephew! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domesticati on. Addition. | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | قوله: في حجر بفتح الحاء وكسرها (عيني). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisatio n. Addition . Omission | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 35 | باب تزويج المعسر. لقوله تعالى: (إن يكونوا فقراء يغنهم الله من فضله) [النور: 32]. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، جِئْتُ أَهَبُ لَكَ نَفْسِي ، قَالَ : فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ: "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ. وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ القُرْآنِ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، عَدَّدَهَا ، فَقَالَ : "تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Marrying the poor men. This is in view of Allah's saying: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knoweth all things." (The Light "An'nur" 32). Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him leaving. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: "How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an by heart." (Ṣaḥīḥ Al-Bukhāri, 2007:732-734) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-Notice that AlSharif repeats "such Sura" three times while it is only mentioned twice in the ST.<br>•Addition<br>-"men", "this woman", "(as a dower)", "to him", "the man" and "O Allah's Apostle!" for further clarification and explanation.<br>-"The Messenger of Allah "Allah's blessing and peace be upon him"" and "The Prophet "Allah's blessing and peace be upon him"" define pronouns.<br>-AlSharif completes the verse by adding "Marry those among you who are single, or the virtuous ones among your slaves, male or female:" and "for Allah encompasseth all, and He knoweth all things"<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes "تعالى" and "السَّاعِدِيِّ" which obscures the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the words "Sura" and "An'nur" to build a relationship with the readers and to provide them with the terms in the SL. He also might expect the readers' familiarity with the terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>-AlSharif uses "recite it" instead of "recite them" to translate "تَقْرَؤُهُنَّ".<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>-AlSharif deletes the question mark in "so that you can find something" which obscures the ST effect.<br>•Prepositions<br>•Sentence order | AlSharif capitalises the first letter in "His" to show his faith and respect to Allah. | | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: تصعيد النظر رفعه وتصويبه خفضه. (لم يكن عليك شيء) لم يكن عليك شيء نخ | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 36 | باب الأكفاء في الدين، وقوله: (وهو الذي خلق من الماء بشراً فجعله نسباً وصهراً) الآية [الفرقان: 54]. حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني عروة بن الزبير، عن عائشة رضي الله عنها: أن أبا حذيفة بن عتبة بن ربيعة بن عبد شمس - وكان ممن شهد بدرا مع النبي صلى الله عليه وسلم- تبنى سالماً وأنكحه بنت أخيه هنداً بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار، كما تبنى النبي صلى الله عليه وسلم زيدًا ، وكان من تبنى رجلا في الجاهلية دعاه الناس إليه وورث من ميراثه، حتى أنزل الله {ادعوهم لآبائهم} إلى قوله: {ومواليكم} فردوا إلى آبائهم، فمن لم يعلم له أب كان مولى وأخا في الدين. فجاءت سهلة بنت سهيل بن عمرو القرشي ثم العامري - وهي امرأة أبي حذيفة بن عتبة- النبي صلى الله عليه وسلم فقالت: يا رسول الله، إنا كنا نرى سالماً ولداً، وقد أنزل الله فيه ما قد علمت. فذكر الحديث. | The Equality in religion. And Allah's saying: "It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things)." (The Criterion "Al'furqan" 54). A'isha "Allah be pleased with her" reported: Abu'hudhaifa Ibn Utba Ibn Rabie'a Ibn Abdu'shams, who had witnessed the battle of Badr along with The Prophet "Allah's blessing and peace be upon him" adopted Salim as his son, as well as The Prophet "Allah's blessing and peace be upon him" had adopted Zaid as his son. To him (Salim), he married his niece, Hind Bint Al'walid Ibn Utba Ibn Rabie'a. Salim was the freed slave of an Ansari woman. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verse: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful" (The Confederates "Al'ahzab" 5) the adopted persons were called by their fathers names. The one, whose father was not known, would be regarded as a Mawla (Affiliate) and a brother in religion. Later on Sahla Bint Suhail Ibn Amr Al'quraishi Al'ameri, the wife of Abdu'hudhaifa Ibn Utba, came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons). "The narrator then mentioned the rest of the tradition. (Ṣaḥīḥ Al-Bukhāri, 2007:734) | **Experiential Value**<br>•Word Choice<br>-AlSharif uses "the boy" to translated "رجلا" instead of "the man".<br>-"the Pre-Islāmic period" is used to translated "الجاهلية", he could use "The Age of Ignorance".<br>-Notice that AlSharif uses "the tradition" to translate "الحديث". This does not convey the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"And Allah's saying", "as his son", "the adoptive father", "the Divine Verses", "(the names of)", "(adopted)", "(regarding adopted sons)" and "The narrator then" for further clarification and explanation.<br>-"(Affiliate)" defines the borrowed word -"The Prophet "Allah's blessing and peace be upon him"" and "Salim" define pronouns.<br>-Notice that (as usual) AlSharif continues adding the rest of the Verse in "for thy Lord has power (over all things" and "that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Al'furqan", "Mawlas", "Al'ahzab " and "a Mawla" to build a relationship with the readers and to provide them with the terms in the SL. He also expects their familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of the sentence in "تبنى سالماً وأنكحه بنت أخيه هنداً بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار، كما تبنى النبي صلى الله عليه وسلم زيدًا". which changes the focus of the ST sentence. | AlSharif shows his respect and adherence to Qur'an by capitalising the first letter in " Divine Verse". He also shows his faith to Allah by capitalizing the first letter in "He Who". | Thematic Structure | Foreignisation. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 37 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هريرة رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) you will be a loser." (Saḥīḥ Al-Bukhāri, 2007:734) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"things" for further clarification and explanation.<br>-"(lest)" for fear that; so that one should not. It is used negatively to introduce a clause expressive of an action or occurrence requiring caution. There are very few contexts in English where the subjunctive mood is, strictly speaking, required: lest remains one of them.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 38 | باب الأكفاء في المال وتزويج المقل المثرية. حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي ، هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْقِصَ صَدَاقَهَا ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ . قَالَتْ : وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تعالى { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ } إِلَى { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء: 127] فَأَنْزَلَ اللَّهُ لَهُمْ ، أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الْأَوْفَى من الصَّدَاقِ. | The equality in wealth; and what about marrying the poor men to the rich women. Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3) She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowery that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman." A'isha further said: "After that verse the people again asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed : "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127) in this way, Allah sent down what means that if the orphan girl was of much beauty and property then they (the guardians) would have the desire to marry her without the just dower. But if she was of less property and beauty, then they would leave her and instead marry another girl." She added: "as they (the guardians) generally refrain from marrying the orphan girls (when they are neither beautiful nor wealthy), they were forbidden to marry them (when possessing property and beauty), except in case they dealt with them justly and gave them the most suitable dower." (Ṣaḥīḥ Al-Bukhāri, 2007:736) | **Experiential Value**<br>•Word Choice<br>-The use of the word "girl" to translate "النساء" might have a negative connotation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the meaning of the Statement of Allah", "This is about", "to marry her", "that might have been given by another suitor", "such orphan girls", "they treated them justly", "otherwise", "After that verse", "(about the marriage with orphan girls)", "in this way", "generally", "the orphan girls (when they are neither beautiful nor wealthy)" and "(when possessing property and beauty)" for further clarification and explanation.<br>-"such guardians", "A'isha" and "(the guardians)" define pronouns. -As always, AlSharif continues the Qur'anic verse by adding "then Marry (Other) women of your choice Two or three or four" and "Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes "رَضِيَ اللَّهُ عَنْهَا" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to translate and transliterate the word "An'nisa" to build a relationship with the readers and to provide them with the term in the SL and TL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Active &<br>-AlSharif changes the singular into plural in "men" and "women".<br>-He also changes the singular form in "فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الْأَوْفَى من الصَّدَاقِ" into<br>**•Sentence Structure** | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O my nephew! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of the sentence in "Her wealth and beauty" which places more emphasis on the wealth than beauty. This does not reflect the ST effect. | We can notice that there is an inconsistency in AlSharif's style as he sometime capitalises the first letter in a title and sometimes not! E.g. 'equality'. Notice that AlSharif capitalises the first letters in "Be" "With" "Marry" "Concerning" "Recited" but does this indicate anything. Another capitalisation is "The Book" which shows AlSharif's respect and adherence to Qur'an. | Thematic Structure | Foreignisation. Addition . Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 39 | باب لا يتزوج أكثر من أربع. لقوله تعالى: (مثنى وثلاث ورباع) [النساء: 2] . وقال علي بن الحسين عليهما السلام: يعني مثنى أو ثلاث أو رباع. وقوله جل ذكره: (أولي أجنحة مثنى وثلاث ورباع) [فاطر: 1] يعني مثنى أو ثلاث أو رباع. حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى } [النساء: 3] قَالَتْ : هِيَ الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَزَوَّجُهَا عَلَى مَالِهَا وَيُسِيءُ صُحْبَتَهَا وَلاَ يَعْدِلُ فِي مَالِهَا. فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلاَثَ وَرُبَاعَ. | One should not marry more than four (women). This is in view of Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four." (Women 3). He also said: "Praise be to Allah, Who created (out of nothing) the heavens and the earth. Who made the angels Messengers with wings, two, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things." (Fatir 1). A'isha "Allah be pleased with her" narrated, explaining Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans" (Women 3): "It is about the orphan girl who is in the custody of her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property justly. Such a man should marry whomever women he likes other than her, two or three or four." (Ṣaḥīḥ Al-Bukhāri, 2007:738) | **Experiential Value**<br>•Word Choice<br>-AlSharif uses "He also said" to translated "وقوله جل ذكره" This does not reflect the ST effect and meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(women)", "(pairs)", "narrated, explaining Allah's saying", "It is about" and "Such a man" for further clarification and explanation.<br>-AlSharif adds ""Allah be pleased with her"" to 'Aisha which shows his respect towards her.<br>-AlSharif continues the Qur'anic verse by adding "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice" and "Praise be to Allah, Who created (out of nothing) the heavens and the earth. Who made the angels Messengers" and "(Pairs): He adds to Creation as He pleases: for Allah has power over all things".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "تعالى" which changed the ST effect.<br>-Another deletion which might change the ST effect is "وقال علي بن الحسين عليهما السلام: يعني مثنى أو ثلاث أو رباع." | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronoun 'ye'. | | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 40 | باب (وأمهاتكم اللاتي أرضعنكم) [النساء: 23] ويحرم من الرضاعة ما يحرم من النسب. حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ ، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللهِ ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "أَرَاهُ فُلَانًا" -لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ- قَالَتْ عَائِشَةُ : لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ فَقَالَ : "نَعَمْ ، الرَّضَاعَةُ، تُحَرِّمُ مَا تُحَرِّمُ الوِلاَدَةُ". | Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful." (Women 23) on the other hand, The Messenger of Allah said: "the foster relations prohibit what blood relations prohibit (regarding marriage)." Amra Bint "daughter of" Abdur'rahman narrated That A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had told her that once, while The Prophet "Allah's blessing and peace be upon him" was in her house, she heard a man asking Hafsa's permission to enter her home. A'isha said: "O Allah's Apostle! There is a man asking the permission to enter your house." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I think he is so-and-so, Hafsa's foster uncle." A'isha said: "If so-and-so (her foster uncle) was living would he be allowed to visit me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, he would, for the foster relations prohibit what blood relations prohibit (regarding marriage)." (Ṣaḥīḥ Al-Bukhāri, 2007:738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Prohibited to you (for marriage) are:", "(regarding marriage)" and "(her foster uncle)" for further clarification and explanation.<br>-AlSharif adds " Allah be pleased with her" which shows his respect to 'Aisha.<br>-The addition of "on the other hand, The Messenger of Allah said:" might reflect a negative connotation as 'On the other hand' is sometimes used when the coming sentence is opposite to the previous one. -<br>"A'isha" and "The Messenger of Allah "Allah's blessing and peace be upon him" " define pronouns.<br>-""daughter of"" defines the borrowed word.<br>-AlSharif continues the Qur'anic verse by adding "daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful.".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 41 | حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ جَابِرِ ابْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلاَ تَتَزَوَّجُ ابْنَةَ حَمْزَةَ ؟ قَالَ : "إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ". وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ. | Ibn Abbas "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" had been asked: "Wouldn't you marry the daughter of Hamza?" The Prophet "Allah's blessing and peace be upon him" answered: "She is the daughter of my foster brother." (Ṣaḥīḥ Al-Bukhāri, 2007:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>-AlSharif adds "Allah be pleased with both" which shows his respect to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ :" is deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 42 | حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا : أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟ فَقَالَ : " أَوَتُحِبِّينَ ذَلِكِ؟" ، فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي" . ، قُلْتُ : فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ ، "بِنْتَ أُمِّ سَلَمَةَ؟" قُلْتُ : نَعَمْ ، فَقَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". قَالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلاَةٌ لأَبِي لَهَبٍ ، و كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ : قَالَ لَهُ : مَاذَا لَقِيتَ ؟ قَالَ: أَبُو لَهَبٍ : لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ. | Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)." Urwa narrated: Thuwaiba was the freed slave girl of Abu'lahab whom he had manumitted, and then she suckled The Prophet "Allah's blessing and peace be upon him". When Abu'lahab died, one of his relatives saw him in a dream in a very bad state. He asked him: "What have you faced?" Abu'lahab said: "I have found no rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) just for my manumitting Thuwaiba." (Ṣaḥīḥ Al-Bukhāri, 2007:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-""daughter of"" defines a borrowed word.<br>- "The Prophet "Allah's blessing and peace be upon him" defines a pronoun.<br>-"(You mean)", "(in marriage)" and "(the space between his thumb and other fingers) " for further clarification and explanation.<br>-AlSharif adds "Allah be pleased with both" which shows his respect to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "فِي حَجْرِي" which obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle! " might indicate strong feelings. -AlSharif deletes the question mark in "انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟" which obscures the ST effect.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: بمخلية قال في النهاية المخلية التي تخلو بزوجها وتنفرد به وليس من قولهم امرأة مخلية إذا خلت الزواج ا هـ<br>قوله: بشر حيبة أي على أسوأ حالة يقال: بات الرجل بحيبة سوء أي بحالة رديئة ووقع عند المستملي بفتح الحاء المعجمة أي في حالة خائبة من كل خير اهـ من العيني باختصار.<br>قوله: لم ألف بعدكم خيراً وفي نسخة العيني: لم ألف بعدكم بحذف المفعول ولا يستقيم الكلام إلا به، وروي بدل خيراً رجاء وراحة كما في الشارح. | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 43 | باب لبن الفحل. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ : أَنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ نَزَلَ الحِجَابُ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ. | what about suckling in relation to the man (whose wife or brother's wife gave suck). Urwa narrated from A'isha "Allah be pleased with her" that Aflah. The brother of Abul'qu'ais, asked permission to visit her after the order of the veil was revealed. I rejected to give permission to him. When The Prophet "Allah's blessing and peace be upon him" entered upon me, I told him of what I had done. He allowed me to give permission to him. (Ṣaḥīḥ Al-Bukhāri, 2007:742) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "امرني" into "He allowed me" which does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(whose wife or brother's wife gave suck)" for further clarification and explanation.<br>-AlSharif adds "Allah be pleased with her" which shows his respect to A'isha.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 44 | باب شهادة المرضعة. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ : حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ ، عَنْ عُقْبَةَ بْنِ الحَارِثِ - قَالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ - قَالَ : تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ، فَقَالَتْ : أَرْضَعْتُكُمَا ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : تَزَوَّجْتُ فُلاَنَةَ بِنْتَ فُلاَنٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي : إِنِّي قَدْ أَرْضَعْتُكُمَا ، وَهِيَ كَاذِبَةٌ. فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ ، قُلْتُ : إِنَّهَا كَاذِبَةٌ ، قَالَ : "كَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟ دَعْهَا عَنْكَ". وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى ، يَحْكِي أَيُّوبَ. | The witness of the nurse. Uqba Ibn Al'harith "Allah be pleased with him" narrated: I married a woman and then a black lady came to us and said: " I have suckled you both." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so and then a black lady came to us and said to me: "I suckled both of you." But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" turned his face away from me. But I moved to be in his face, and said: "She is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her) since that lady said that she had suckled both of you? So divorce her." (Ṣaḥīḥ Al-Bukhāri, 2007:742) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "المرضعة" into "nurse" instead of "wet nurse" which does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"I think" and "(can you keep her)" for further clarification and explanation.<br>-AlSharif adds "Allah be pleased with him" which shows his respect to the Prophet's companions.<br>-"How The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes ": فيقال وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ" which obscures the ST effect. He also deletes the last part of the hadith "وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى ، يَحْكِي أَيُّوبَ". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: لبن الفحل أي الرجل ونسبة اللبن إليه مجاز لكونه سبباً فيه يعني هل يثبت حرمة الرضاع بينه وبين الرضيع أو لا أفاده الشارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فأعرض عنه) فأعرض عني نخ.<br>قوله: يحكي أيوب يعني أن إسماعيل الرواي أشار بإصبعيه حكاية أيوب السختياني في إشارته بهما إلى الزوجين حيث يحكم فعل النبي صلى الله عليه وسلم فحكى ذلك كل راو لمن دونه وحل الشارح هذه الإشارة. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 45 | بَابُ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ<br>وَقَوْلِهِ تَعَالَى : {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ} إِلَى {عَلِيمًا حَكِيمًا} وَقَالَ أَنَسٌ : {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ} ذَوَاتُ الأَزْوَاجِ الحَرَائِرُ حَرَامٌ {إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ} لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ.<br>وَقَالَ : {وَلاَ تَنْكِحُوا المُشْرِكَاتِ حَتَّى يُؤْمِنَّ} [البقرة:221].<br>وَقَالَ ابْنُ عَبَّاسٍ : مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ. وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي حَبِيبٌ عَنْ سَعِيدٍ ، عَنِ ابْنِ عَبَّاسٍ : حَرُمَ مِنَ النَّسَبِ سَبْعٌ ، وَمِنَ الصِّهْرِ سَبْعٌ، ثُمَّ قَرَأَ : { حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ } الآيَةَ وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ : لاَ بَأْسَ بِهِ ، وَكَرِهَهُ الحَسَنُ مَرَّةً ، ثُمَّ قَالَ : لاَ بَأْسَ بِهِ.<br>وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ ابْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ ، وَلَيْسَ فِيهِ تَحْرِيمٌ ، لِقَوْلِهِ تَعَالَى : { وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ } [النساء:24]<br>وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الكِنْدِيِّ ، عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبِيِّ : إِنْ أَدْخَلَهُ فِيهِ فَلاَ يَتَزَوَّجَنَّ أُمَّهُ. وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ ، عَنِ ابْنِ عَبَّاسٍ : إِذَا زَنَى بِهَا لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبِي نَصْرٍ أَنَّ ابْنَ عَبَّاسٍ حَرَّمَهُ ، وَأَبُو نَصْرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنِ ابْنِ عَبَّاسٍ وَيُرْوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالحَسَنِ وَبَعْضِ أَهْلِ العِرَاقِ قَالَ: يَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ : لاَ تَحْرُمُ عليه حَتَّى يُلْزِقَ بِالأَرْضِ ، يَعْنِي يُجَامِعَ. وَجَوَّزَهُ ابْنُ المُسَيَّبِ وَعُرْوَةُ وَالزُّهْرِيُّ، وَقَالَ الزُّهْرِيُّ : قَالَ عَلِيٌّ : لاَ يَحْرُمُ. وَهَذَا مُرْسَلٌ. | What is lawful and unlawful of women? And Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful; Also (prohibited are) women already married, except those whom your right hands possess: thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing All-Wise." (The Women 23:24). Ibn Abbas "Allah be pleased with both" narrated: Seven relations of women are prohibited (onto one to marry)", and he recited the previous verses. On the other hand, Abdullah Ibn Ja'far was said to have gathered in wedlock both of Ali's daughter and wife (after his death). Ibn Sirin told that there was no harm in it. Though Al'hasan disliked it once, he, sometime later, told that there was no harm in it. Furthermore, Al'hasan Ibn Al'hasan Ibn Ali gathered two cousins in wedlock in one night. But Jaber Ibn Zaid disliked it since it could severe the relation with one's kith and kin, though there is nothing (of revelation) to regard it as unlawful. Indeed, Allah Almighty said: "except for these, all others are lawful." Moreover, Ikrima narrated from Ibn Abbas: If a man committed adultery with his wife's sister or mother, then his wife would not be unlawful to him. (Ṣaḥīḥ Al-Bukhāri, 2007:742) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "ثُمَّ قَرَأَ : } حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ { " into "he recited the previous verses", which does not reflect the ST's intended effect as every part in the hadith is said for a reason; thus, any deletion or change might obscure its effect. -Notice that AlSharif translates "قال" into "told that" which does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(for marriage)", "(onto one to marry)", "On the other hand", "in wedlock", "(after his death)", "furthermore" and "(of revelation)" for further clarification and explanation.<br>-AlSharif adds 'or mother' to "If a man committed adultery with his wife's sister". This might cause an incorrect delivery of the ST's intended meaning. -The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>-AlSharif adds the rest of the verse "sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time" and "thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing All-Wise."<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "قال أنس" is | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that AlSharif uses the idiomatic expression "one's kith and kin". This refers to one's friends and family. Kith is obsolete except in the alliterative expression kith and kin, a phrase that dates from Middle English times and seems to have already become a cliché by the 1300s. The Middle English noun kith meant basically "familiar country, place that one knows" and also "kinsfolk, relations". It comes from the Old English noun cȳth, meaning "knowledge," "known, familiar country," and "acquaintances, friends." Cȳth in turn comes from the Germanic noun *kunthithō, a derivative of *kunthaz, "known." Germanic *kunthaz was the past participle of a verb *kunnan, "to know, know how," which became cunnan in Old English. The first person singular of this verb, can, is alive and well today, as is what was originally the verbal noun and adjective of cunnan, namely cunning, which first appeared in the 1300s.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -On the other hand, Furthermore.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif starts with the sentence with 'Seven' in "Seven relations of women are prohibited". This gives the number more focus. | Notice that AlSharif always adds the full Qur'anic verse. In this Hadith particularly, many additions and omissions were made. This shows inaccuracy in conveying the ST meaning and effect and might reflect a hidden ideology. | Thematic Structure | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: فيمن يلعب الخ اللائق بمنصب العلماء أن يجلوا قدرهم عن كتب مثل هذا الكلام والتفوه به (مصحح).<br>قوله: إذا زنى بها أي بأم امرأته (شارح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 46 | بَابُ: {وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ} [النساء:23]، وَقَالَ ابْنُ عَبَّاس: الدُّخُولُ وَالمَسِيسُ وَاللَّمَاسُ هُوَ الجِمَاعُ، وَمَنْ قَالَ : بَنَاتُ وَلَدِهَا هن مِنْ بَنَاتِهَا فِي التَّحْرِيمِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ حَبِيبَةَ : "لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبَ ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ ؟ قَالَ : "فَأَفْعَلُ مَاذَا ؟"، قُلْتُ : تَنْكِحُ ، قَالَ : "أَتُحِبِّينَ؟"، قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِيكِ أُخْتِي ، قَالَ : "إِنَّهَا لاَ تَحِلُّ لِي" ، قُلْتُ : بَلَغَنِي أَنَّكَ تَخْطُبُ ، قَالَ : "ابْنَةَ أُمِّ سَلَمَةَ؟" ، قُلْتُ : نَعَمْ ، قَالَ : "لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ. | Allah's saying: "your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in." (The Women 23). Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Do you like to have the daughter of Abu'sufyan?" he said: "What shall I do with her?" I replied: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)." (Ṣaḥīḥ Al-Bukhāri, 2007:744) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "أَرْضَعَتْنِي وَأَبَاهَا" into "Abu'salama and I". He replaces 'her father' with his name and changes the order<br>-Also notice that the translation of "وَأَحَبُّ مَنْ شَرِكَنِي فِيكِ أُخْتِي" is "I like that my sister should share the good with me". The addition of 'the good' indicates AlSharif's adherence to the Prophet and intertextuality as it was taken from another hadith (see the following hadith).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to have", "(You mean)", "since she is my foster niece" and "in marriage" are added for explanation and clarification. -<br>AlSharif adds "Allah be pleased with both" which shows his respect to the Prophet's companions.<br>-"daughter of" defines a borrowed word.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>-"no prohibition if ye have not gone in" an addition to the verse.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ" is deleted. -<br>AlSharif deletes "وَقَالَ ابْنُ عَبَّاس: الدُّخُولُ وَالمَسِيسُ وَاللَّمَاسُ هُوَ الجِمَاعُ، وَمَنْ قَالَ : بَنَاتُ وَلَدِهَا هن مِنْ بَنَاتِهَا فِي التَّحْرِيمِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ حَبِيبَةَ : "لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا." which obscures the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronoun 'ye'. | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 47 | باب (وأن تجمعوا بين الأختين إلا ما قد سلف) [النساء: 23].<br>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ : قُلْتُ يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ؟"، قُلْتُ : نَعَمْ ، لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي" ، قُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ : "بِنْتَ أُمِّ سَلَمَةَ؟" ، فَقُلْتُ : نَعَمْ ، قَالَ : "فَوَاللَّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ".<br>باب لا تنكح المرأة على عمتها. حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ. | Allah's saying: "and two sisters in wedlock at one and the same time."<br>Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, daughter of Abu'salama." He said: "(You mean) the daughter of Um Salam?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)." (Ṣaḥīḥ Al-Bukhāri, 2007:744) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"in wedlock", "(You mean)" and "(in marriage)" for further clarification and explanation.<br>-"daughter of" defines a borrowed word.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>-AlSharif adds "Allah be pleased with both" which shows his respect to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "إلا ما قد سلف" which obscures the ST's intended meaning.<br>-Another deletion is ": قُلْتُ يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا " and "فواللهِ" which change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 48 | | The woman should not be married to a man along with her paternal aunt. Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to man along with her paternal or maternal aunt. (Ṣaḥīḥ Al-Bukhāri, 2007:744) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>Consequently, "وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ." is deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 49 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يُجْمَعُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَلاَ بَيْنَ المَرْأَةِ وَخَالَتِهَا". | Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to a man along with her maternal aunt: she should also not be married to a man along with her paternal aunt. (Ṣaḥīḥ Al-Bukhāri, 2007:746) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"she should also not be married to a man"<br>•Addition<br>-"to a man" adds further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of 'maternal aunt' and 'paternal aunt' in the hadith. | | Thematic Structure | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 50 | حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا ، وَالمَرْأَةُ وَخَالَتُهَا. فَتُرَى خَالَةَ أَبِيهَا بِتِلْكَ المَنْزِلَةِ. | Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade that a woman should be married to a man along with her paternal or maternal aunt. We (the sub-narrator) think that the same applies to the maternal aunt of the father of the woman's wife. (Ṣaḥīḥ Al-Bukhāri, 2007:746) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to a man", "(the sub-narrator)" and "of the woman's wife" adds further clarification and explanation.<br>-AlSharif adds "Allah be pleased with him" which shows his respect to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 51 | لِأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ قَالَتْ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. | (That is) because Urwa told me that A'isha said: "What is illegal because of blood relations, is also illegal because of corresponding foster relations." (Ṣaḥīḥ Al-Bukhāri, 2007:746) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 52 | باب الشغار. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ ، لَيْسَ بَيْنَهُمَا صَدَاقٌ. | Forbidding the mutual marriage (without dowry). Ibn Omar "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" prevented the mutual marriage, which means that a man marries his daughter (or sister) to another whose daughter (or sister) is married, in return, to this man, without paying dowry for each. (Ṣaḥīḥ Al-Bukhāri, 2007:746) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(without dowry)" and "(or sister)" add further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 53 | باب نهي رسول الله صلى الله عليه وسلم عن نكاح المتعة آخراً. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ : أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ وَأَخُوهُ عَبْدُ اللَّهِ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ. | The Prophet's forbidding the temporary marriage of enjoyment at last. Ali told Ibn Abbas "Allah be pleased with them": The Prophet "Allah's blessing and peace be upon him" forbade the temporary marriage of enjoyment as well as he forbade (eating the meat of) the donkeys while being in the battle of Khaibar. (Ṣaḥīḥ Al-Bukhāri, 2007:746) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"he forbade" adds assertion.<br>•Addition<br>-"eating" adds further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domesticati on. Addition. | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-A change in the sentence order in this hadith can be observed. This changes the focus of the sentence. | | Thematic Structure | Domesticati on | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domesticati on | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domesticati on | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 54 | حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ يسأل عَنْ مُتْعَةِ النِّسَاءِ فَرَخَّصَ ، فَقَالَ لَهُ مَوْلًى لَهُ : إِنَّمَا ذَلِكَ فِي الْحَالِ الشَّدِيدِ ، وَفِي النِّسَاءِ قِلَّةٌ ؟ أَوْ نَحْوُهُ ، فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | Abu'jamra narrated: Ibn Abbas was asked about the (temporary marriage of) enjoyment with the women; and he permitted it. On that a freed slave of his said to him: "That is only when it is very badly needed and women are rare." Ibn Abbas said: "Yes." (Ṣaḥīḥ Al-Bukhāri, 2007:748) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 55 | حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قَالاَ : كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا. | both of Jabr Ibn Abdullah and Salama Ibn Al'akwa "Allah be pleased with them" narrated: While we were in an army, Allah's Apostle "Allah's blessing and peace be upon him" came to us and said: "You have been allowed to do the temporary marriage of enjoyment, so do it." (But it was cancelled later.) (Ṣaḥīḥ Al-Bukhāri, 2007:748) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah be pleased with them" shows AlSharif's adherence to the Prophet's companions.<br>-Notice that the addition of "(But it was cancelled later.)" shows AlSharif's intention to make sure that it is not permitted after that.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 56 | وَقَالَ ابْنُ أَبِي ذِئْبٍ : حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَيُّمَا رَجُلٍ وَامْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَا بَيْنَهُمَا ثَلاَثُ لَيَالٍ ، فَإِنْ أَحَبَّا أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَكَا"، فَمَا أَدْرِي أَشَيْءٌ كَانَ لَنَا خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ : وقد بَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَنْسُوخٌ. | Salama Ibn Al'akwa "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man and a woman agree to marry temporarily , their marriage should last for three nights. If they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (al'bukhari) said: Ali made it clear that The Prophet "Allah's blessing and peace be upon him" said: "The temporary marriage of enjoyment has been annulled." (Ṣaḥīḥ Al-Bukhāri, 2007:748) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "أَنَّهُ مَنْسُوخٌ" into "The temporary marriage of enjoyment has been annulled" which is domestication.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to marry temporarily " and "they can do so" for further clarification and explanation.<br>-AlSharif adds "Allah be pleased with him" which shows his respect to the Prophet's companions.<br>-"(al'bukhari)" referencing •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif translates "حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ" into "Salama Ibn Al'akwa". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in " وَفِي النِّسَاءِ قِلَّةٌ ؟" is deleted which might change the ST effect or meaning.<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | وقد بين علي نخ | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 57 | حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، فَقَالَ : "مَا عِنْدَكَ ؟" قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لا ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا وَلا خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ - قَالَ سَهْلٌ : وَمَا لَهُ رِدَاءٌ - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَمَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ ، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ أَوْ دُعِيَ لَهُ ، فَقَالَ لَهُ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" فَقَالَ له: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | Sahl "Allah be pleased with him" reported: A woman presented herself to The Prophet "Allah's blessing and peace be upon him" (for marriage). A man said to him: "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "What have you got?" The man said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said (to him): "(Go and search for something) even if it were an iron ring." The man went and returned saying: "No, I have found nothing, not even an iron ring; but this is my waist sheet, half of which is for her." Sahl said that He had no upper garment. The Prophet "Allah's blessing and peace be upon him" said: "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When The Prophet "Allah's blessing and peace be upon him" saw him (leaving), he called him back, or the man was called (for him), to whom he said: "How much of the Qur'an do you keep (by heart)?" The man replied: "I keep such and such Suras (by heart)." (Naming many Suras) The Prophet "Allah's blessing and peace be upon him" said: "I have married her to you for what you know of the Qur'an." (Ṣaḥīḥ Al-Bukhāri, 2007:748) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(for marriage)", " (If you are not in need of her)", "(to him)", "(to leave)", "(leaving)", "(for him)" and "(by heart)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "The man" define pronouns.<br>-AlSharif adds "Allah be pleased with him" which shows his respect to the Prophet's companions.<br>-The addition of 'many' in "many Suras" shows AlSharif's view that it should be many!<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif translates "سهل بن سعد" into "Sahl". This might cause a confusion to the reader as he does not provide the full name as occurs in the ST.<br>-Notice that AlSharif deletes "والله" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the word "Suras" to build a relationship with the readers and to provide them with the term in the SL. He also expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 58 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكِ بْنِ مَالِكٍ : أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَعَلَى أُمِّ سَلَمَةَ ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي ، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ". | Zainab Bint Abu'salama narrated: Ommu'habiba said to The Messenger of Allah "Allah's blessing and peace be upon him": "We learnt that you want to marry Durra Bint Abu'salama." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could she be married along with Ommu'salama? Even if I did not marry Ommu'salama, she would not be lawful for me to marry, since her father is my foster brother." (Ṣaḥīḥ Al-Bukhāri, 2007:750) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "تَحَدَّثْنَا" into "We learnt", which does not reflect the ST's intended meaning. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition . Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (لم يكن عليها من شيء) لم يكن عليها منه شيء نخ. قوله: مجلسه بفتح اللام وكسرها (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 59 | بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ : { وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ } الآيَةَ إِلَى قَوْلِهِ: { غَفُورٌ حَلِيمٌ } [البقرة: 235] أَكْنَنْتُمْ: أَضْمَرْتُمْ فِي أَنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ. وَقَالَ لِي طَلْقٌ : حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ { فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ } يَقُولُ : إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ تُيُسِّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ الْقَاسِمُ : يُقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ ، وَإِنَّ اللَّهَ لَسَابِقٌ إِلَيْكِ خَيْرًا أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ : يُعَرِّضُ وَلاَ يَبُوحُ ، يَقُولُ : إِنَّ لِي حَاجَةً وَأَبْشِرِي وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ ، وَتَقُولُ هِيَ : قَدْ أَسْمَعُ مَا تَقُولُ. وَلاَ تَعِدُ شَيْئًا ، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا ، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرِّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّةِ. | Allah's saying: "There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him: and know that Allah is Oft-Forgiving, Most Forbearing." (The Heifer 235). Ibn Abbas said: "make an offer of betrothal" is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me." Al'qasim said: One may say to the widow: "I hold all respect for you, and I am interested in you; Allah will bring you much good" or something similar. Ata said: One should hint his intention, and should not declare it openly. One might say: "I have some need. Have good tidings. Praise be to Allah; you are fitting for marriage again." She (the widow) might say in reply: "I am listening to what you say." But she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (for their marriage is considered to be valid). (Ṣaḥīḥ Al-Bukhāri, 2007:750-752) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "البقرة" into "The Heifer" instead of transliterating it. This does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-AlSharif adds the rest of the Qur'anic verse "that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him". -"(to the widow)", "Allah", "in reply", "(to somebody to get her married to him)" and "by divorce (for their marriage is considered to be valid)" for further clarification and explanation.<br>-"(the widow)" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes " أَكْنَنْتُمْ: أَضْمَرْتُمْ فِي أَنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ." and "جل وعز" and "وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّةِ" which obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the word "'Iddat" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye'. | | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: ابن غنام ساقط عن بعض النسخ. لايبوح أي لا يصرح قوله: نافقة أي رائجة. قوله: (ولا يواعد) أي الرجل (وليها) بالرفع فاعلا كذا في الشارح قال وفي اليونينية: ولا يواعد بالجزم على النهي وليها بالنصب على المفعولية أ هـ. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 60 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، جِئْتُ لأَهَبَ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : أَيْ رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ : "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، قَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا ، قَالَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ، ثُمَّ قَامَ فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا ، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا ، عادها، قَالَ : "أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | Sahl "Allah be pleased with him" reported: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle "Allah's blessing and peace be upon him" glanced at her carefully. Fixed his glance on her, he then lowered his head. When the lady saw that he said nothing, she sat down. A man from his companions got up and said: "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Have you got anything to offer?" The man said: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to him): "Go to your family in an attempt to find something." So the man went and returned, saying: "No, by Allah, O Allah's Apostle! I have found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Go again and look for something, even if it were an iron ring." He went and returned, saying: "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my waist sheet." It (according to Sahl) had no upper garment. He added: "I give half of it to her." Allah's Apostle "Allah's blessing and peace be upon him" said: "What will she do with your loin-cloth? If you wear it, she will have nothing over herself thereof; and if she wears it, then you will have nothing over yourself thereof." so the man sat for a long period and then got up (to leave). When Allah's Apostle "Allah's blessing and peace be upon him" saw him leaving, he ordered that he should be called back. When he came, The Prophet "Allah's blessing and peace be upon him" asked (him): "How much of the Qur'an do you keep (by heart)?" The man replied: "I know such and such Sura, and such and such Sura," naming the Suras. The Prophet "Allah's blessing and peace be upon him" said: "Can you recite it by heart?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go and I married her to you for what you know of the Qur'an (as her dowry)." (Ṣaḥīḥ Al-Bukhāri, 2007:752) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice that AlSharif uses "waist sheet" and "loin-cloth" to translate "إزار". •Antonyms<br>•Hyponyms<br>•Overwording<br>-Notice that AlSharif does not repeat the phrase "such and such Sura, and such and such Sura" three times as it appears in the ST "سُورَةُ كَذَا ، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا ،"<br>•Addition<br>-"(for marriage)", "to offer", "(to him)", "again", "(according to Sahl)", "(to leave)", "(him)", "(by heart)" and "(as her dowry)" for further clarification and explanation.<br>-AlSharif adds ""Allah be pleased with him"" which shows his respect to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "The man" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "بْنِ سَعْدٍ" which might cause confusion as to who Sahl is. | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate the word "Suras" to build a relationship with the readers and to provide them with the term in the SL. He also expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle! " might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: مجلسه اقتصر الشارح هنا على فتح اللام ا هـ. مصححه.<br>قوله: سورة بالنصب والرفع في الثلاثة ا هـ. من الشارح. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 61 | بَابُ مَنْ قَالَ : لاَ نِكَاحَ إِلاَ بِوَلِيٍّ، لِقَوْلِ اللهِ تَعَالَى : {وإذا طلقتم النساء فبلغن أجلهن فلا تَعْضُلُوهُنَّ} [البقرة:232] فَدَخَلَ فِيهِ الثَّيِّبُ وَكَذَلِكَ البِكْرِ. وَقَالَ : {وَلاَ تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا} [البقرة: 221] وَقَالَ : {وَأَنْكِحُوا الأَيَامَى مِنْكُمْ} [النور: 32].<br>حدثنا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ.<br>وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ : أَنَّ النِّكَاحَ فِي الجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ : فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أو ابْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا. وَنِكَاحٌ الآخَرُ : كَانَ الرَّجُلُ يَقُولُ لاِمْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا : أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ ، وَيَعْتَزِلُهَا زَوْجُهَا وَلاَ يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الوَلَدِ ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الاِسْتِبْضَاعِ . وَنِكَاحٌ آخَرُ : يَجْتَمِعُ الرَّهْطُ مَا دُونَ العَشَرَةِ فَيَدْخُلُونَ عَلَى المَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا ، تَقُولُ لَهُمْ : قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلاَنُ ، تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا ، لاَ يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ.<br>وَنِكَاحُ الرَّابِعِ : يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلُونَ عَلَى المَرْأَةِ لاَ تَمْنَعُ مِنْ جَاءَهَا ، وَهُنَّ البَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ القَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَتْهِ بِهِ وَدُعِيَ ابْنَهُ ، لاَ يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالحَقِّ هَدَمَ نِكَاحَ الجَاهِلِيَّةِ كُلَّهُ إِلاَّ نِكَاحَ النَّاسِ اليَوْمَ. | There is no marriage for a woman without her guardian's agreement. This is in view of Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (The Heifer 232). This applies to both of virgins and matrons. He also said: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221) and: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knowth all things." (The Light 32). A'isha "Allah be pleased with her" narrated: The marriage in the Pre-Islamic period of ignorance was of four types: The first was that which people know today. That is, the man would demand the hand of the woman from her guardian who would marry her to him with the dower. The second was that the man used to say to his wife after her getting clean from menses: "Send to so-and-so and let him have sexual intercourse with you", until you become pregnant. During this period, her real husband would not touch her. After her pregnancy became clear, then her husband would touch her if he wished. This type of marriage was made seeking for begetting children. The third type of marriage was that a group of men, less than ten, would go to the woman. All of them would have sexual relation with her, with the result that she would become pregnant. A few nights after she gave birth to her child, she would invite all of them; and none could be able to flee. When they gathered she would say to them: "You know what you had done. This child is the son of you", calling whomever she wanted from amongst them to ascribe the child to him. Of course, he would accept and join the child to him. As for the fourth type, a lot of men used to enter into the woman and have sexual relations with her. Such women were known as the prostitutes. When that woman became pregnant and then gave birth to her child, she would invite all men who committed adultery with her, who would come, accompanied by those whose job was to follow the traces of the ascription of children, by checking the similarity, shape, and colour, in order to attribute them to their fathers. When such child was known to have belonged to a certain man, he would join him with mo | **Experiential Value**<br>•Word Choice<br>-Notice that Khan translates "الجَاهِلِيَّةِ " into "Pre-Islāmic Period of ignorance" while he translates it as "the Pre-Islāmic period" in a previous hadith.<br>-AlSharif translates "وَلِيَّتَهُ أو ابْنَتَهُ " into "the woman from her guardian". This does not reflect the ST's specification.<br>-Notice that AlSharif translates "البقرة" into "The Heifer" instead of transliterating it. This does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(idolaters)", "to her child" and "When such child was known to have belonged to a certain man" for further clarification and explanation.<br>-The addition of "until you become pregnant" "by checking the similarity, shape, and colour" may change the ST meaning. -AlSharif adds the rest of the Qur'anic verse "from marrying their (former) husbands, if they mutually agree on equitable terms" and "or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knowth all things"<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-An omission of "تَعَالَى" and "مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ" "كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ " may obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "'Iddat" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-AlSharif changes the order in "both of virgins and matrons". | | Thematic Structure | Foreignisation. Addition . Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أنحاء، أي أنواع. الإصداق تعيين الصداق وتسميته والطمث الحيض والاستبضاع طلب المباضعة وهي الجماع. قوله: (ومر ليال) ومر عليها ليال نخ. وفي بعض النسخ: ليالي بإثبات الياء وفتحها. قوله: (أن يمتنع به) أن يمتنع منه نخ. قوله: ونكاح الرابع بالإضافة أي ونكاح النوع الرابع وهو من إضافة الشيء لنفسه على رأي الكوفيين (شارح). القافة جمع قائف كقادة وقائد. قوله: فالتاط أي التصق. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 62 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء: 127] قَالَتْ : هَذَا فِي الْيَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتُهُ فِي مَالِهِ وَهُوَ أَوْلَى بِهَا ، فَيَرْغَبُ عَنْهَا أَنْ يَنْكِحَهَا فَيَعْضُلَهَا لِمَالِهَا وَلاَ يُنْكِحَهَا غَيْرَهُ ، كَرَاهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا. | Aisha "Allah be pleased with her" narrated, concerning Allah's saying: "and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": "This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him. (Ṣaḥīḥ Al-Bukhāri, 2007:754) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(remember)" and "(than anybody else)" for further clarification and explanation.<br>-The addition of "Allah be pleased with her" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 63 | حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي [عَمْرٍو] قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي إِبْرَاهِيمُ عَنْ يُونُسَ ، عَنِ الْحَسَنِ قَالَ: { فَلاَ تَعْضُلُوهُنَّ } قَالَ : حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ أَنَّهَا نَزَلَتْ فِيهِ ، قَالَ : زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا ، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا ، فَقُلْتُ لَهُ : زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ فَطَلَّقْتَهَا ، ثُمَّ جِئْتَ تَخْطُبُهَا؟ لاَ ، وَاللَّهِ لاَ تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلاً لاَ بَأْسَ بِهِ وَكَانَتِ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ ، فَأَنْزَلَ اللَّهُ هَذِهِ الآيَةَ { فَلاَ تَعْضُلُوهُنَّ } فَقُلْتُ : الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ ، قَالَ : فَزَوَّجَهَا إِيَّاهُ. | Al'hasan narrated that Ma'qil Ibn Yasar "Allah be pleased with him" told him, concerning Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms": "I married my sister to a man who divorced her. When her days of Iddat (three menstrual months) were over, the man came again and asked for her hand, but I said to him: "I married her to you, made her your bed (wife), and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!" That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (Heifer 232) So I said: "Now I will do it (let her go back to him), O Allah's Apostle!" So he married her to him again. (Ṣaḥīḥ Al-Bukhāri, 2007:756) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"from marrying their (former) husbands", "(wife)", "(again)", "his wife" and "(let her go back to him)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>-AlSharif adds the rest of the Verse "When you divorce women, and they fulfil the term of their (Iddat)", "if they mutually agree on equitable terms" and "This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not". -"(three menstrual months)" defines a borrowed word. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "أَنَّهَا نَزَلَتْ فِيهِ" which obscures the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye' | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: فيرغب أن ينكحها أي يرغب عنها أي ينكحها كما جاء في رواية على ما حكاه الشارح وإسقاط عن في مثل هذا الموضع يشكل المعنى. قوله: فبعضلها عطف على قوله فيرغب فهو مرفوع لا منصوب وعضل المرأة منعها من الزواج. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "she will never go back to you (again)!" and "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif moves "that Ma'qil Ibn Yasar "Allah be pleased with him" told him" before the Verse. | AlSharif shows his respect and adherence to Qur'an by capitalising the first letter in "the Verse". | | Foreignisation. Addition . Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 64 | باب إذا كان الولي هو الخاطب. وخطب المغيرة بن شعبة امرأة هو أولى الناس بها ، فأمر رجلا فزوجه. وقال عبد الرحمن بن عوف لأم حكيم بنت قارظ: أتجعلين أمرك إلي ؟ قالت: نعم ، فقال: قد زوجتك. وقال عطاء: ليشهد أني قد نكحتك، أو ليأمر رجلا من عشيرتها. وقال سهل: قالت امرأة للنبي صلى الله عليه وسلم: أهب لك نفسي، فقال رجل: يا رسول الله ، إن لم تكن لك بها حاجة فزوجنيها. حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ : { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ } إِلَى آخِرِ الآيَةِ [النساء: 127] قَالَتْ : هِيَ اليَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ فَيَحْبِسُهَا ، فَنَهَاهُمُ اللَّهُ عَنْ ذَلِكَ. | When the guardian himself becomes the suitor (of the girl under his guardianship) In this respect, it was said that Al'mogheera Ibn Sho'ba demanded the hand of a girl over whom he had more right than anybody else. He asked somebody to marry her to him. Abdur'rahman Ibn Awf said to Ommu'hakim Bint Qariz: "Do you make me your guardian?" she replied affirmatively. Then he said: "I married you." Ata said (concerning a certain woman whose hand her cousin had demanded): "Let one of your clan witness that I married you." Sahl said: "A woman said to The Prophet "Allah's blessing and peace be upon him": "I present myself to you." A man said: "If you aren't in need for her O Messenger of Allah, then marry her to me." A'isha "Allah be pleased with her" narrated, concerning Allah's saying "and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": "This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him. So, Allah forbade them to do so. (Ṣaḥīḥ Al-Bukhāri, 2007: 756) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates the Qur'anic verse "{ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ }" into ""and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry"". This does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(of the girl under his guardianship) In this respect, it was said" and "(concerning a certain woman whose hand her cousin had demanded)" for further clarification and explanation.<br>-The addition of "and he has more right over her (than anybody else)" might reflect a negative connotation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "ليشهد أني قد نكحتك" which obscures the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the sentence mode from a direct quote to an indirect one "she replied affirmatively"<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | AlSharif shows his respect and adherence to Qur'an by capitalising the first letter in " the Verse". | | Foreignisation. Addition . Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: وقال عطاء ليشهد الخ المفهوم من كلام الشارح أن عطاء بن أبي رباح قاله في امرأة خطبها ابن عم لها لا رجل لها غيره قال حين سألوه عنها فلتشهد أن فلاناً خطبها وإني أشهدكم أني قد نكحته أو تفوض الأمر إلى الولي الأبعد وهو معنى قوله بعد هذا أو ليأمر رجلاً من عشيرتها والكلام جرى على التذكير في ضبط الشارح ونحن أتينا البيوت من بها مصحح.<br>قوله: أو ليأمر رجلاً من عشيرتها أن يزوجها له مع كونه أبعد ا هـ. (شارح) | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 65 | حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ ، فَخَفَضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ ، قَالَ : "أَعِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : مَا عِنْدِي مِنْ شَيْءٍ ، قَالَ : "وَلاَ خَاتَمٌ مِنْ حَدِيدٍ ؟"، قَالَ : وَلاَ خَاتَمٌ [مِنْ حَدِيدٍ] ، وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ وَآخُذُ النِّصْفَ ، قَالَ : "لاَ ، هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Sahl Ibn Sa'd "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him" a woman came and presented herself to him(for marriage). The Prophet "Allah's blessing and peace be upon him" looked at her, lowering and raising his eyes, but did not give a reply. One of his companions said: "Marry her to me O Allah's Apostle! " The Prophet "Allah's blessing and peace be upon him" asked (him): "Do you have anything (to give her as a dower?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Not even an iron ring?" He said: "Not even an iron ring, but I will tear my garment into two halves one of which I will give her and keep the other." The Prophet "Allah's blessing and peace be upon him" said: "No. Do you keep anything of the Qur'an (by heart)?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an (as her dower)." (Ṣaḥīḥ Al-Bukhāri, 2007:758) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(for marriage)", "(to give her as a dower)", "(by heart)" and "(as her dower)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "(him)" define pronouns.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 66 | بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصِّغَارَ لِقَوْلِ اللَّهِ تَعَالَى :{ وَاللَّائِي لَمْ يَحِضْنَ} [الطلاق:4] فَجَعَلَ عِدَّتَهُنَّ ثَلاَثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ.<br>حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَأُدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | One's marrying his small daughters (to others). This is in view of Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The divorce 4) The Iddat for the girl before puberty is three months (according to the previous verse). A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. She remained with him nine years (and then he died). (Ṣaḥīḥ Al-Bukhāri, 2007:758) | **Experiential Value**<br>•Word Choice<br>-The use of the adjective 'small' in "small daughter" is incorrect and obscures the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to others)", "(it is the same)", "(according to the previous verse)" and "(and then he died)" for further clarification and explanation.<br>-The addition of the full verse shows AlSharif's intention of providing the full message "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -<br>The translator chooses to transliterate the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-"The Iddat for the girl before puberty is three months" changing the focus by placing more emphasis on the time. | Notice that AlSharif in this hadith does not transliterate the name of the Sura, while he does in previous hadiths! This shows inconsistency. | thematic Structure | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (واللاء) واللائي نخـ.<br>قوله: ومكثث بفتح الكاف وضمها (شارح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 67 | بَابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمَامِ وَقَالَ عُمَرُ : خَطَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقَالَ هِشَامٌ : وَأُنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. | The father's marrying his daughter to the imam. Omar "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" demanded the hand of Hafsa; and I married her to him. Ai'sha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. Hesham (the sub-narrator) said: I was told that She remained with him nine years (and then he died). (Ṣaḥīḥ Al-Bukhāri, 2007:758) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(the sub-narrator)", "her to" and "(and then he died)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" and "Allah be pleased with her" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "imam" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 68 | باب السلطان ولي.<br>يقول النبي صلى الله عليه وسلم:<br>"زوجناكها بما معك من القرآن". حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : إِنِّي وَهَبْتُ مِنْ نَفْسِي ، فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ : زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ ، فقال عليه الصلاة والسلام: "هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا ؟" قَالَ : مَا عِنْدِي إِلَّا إِزَارِي ، فَقَالَ : "إِنْ أَعْطَيْتَهَا إِيَّاهُ جَلَسْتَ لَا إِزَارَ لَكَ ، فَالْتَمِسْ شَيْئًا"، فَقَالَ : مَا أَجِدُ شَيْئًا ، فَقَالَ : "الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَلَمْ يَجِدْ ، فَقَالَ : "أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟" قَالَ : نَعَمْ ، سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ سَمَّاهَا ، فَقَالَ : "زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | The ruler is considered to be a guardian. This is in view of The Messenger of Allah's saying: "We married her to you with what you know of The Qur'an." Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I present myself (to you)." She stayed for a long while before a man said: "If you are not in need of her then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Do you have anything in order to pay her dower?" He said: "I have nothing with me except my waist sheet." The Prophet "Allah's blessing and peace be upon him" said: "If you give her your waist sheet, you will have no waist sheet to wear. Look for something else." He said: "I could not find anything." The Prophet "Allah's blessing and peace be upon him" said: "Try (to find something), even if it were an iron ring." But he was unable to find (even this). The Prophet "Allah's blessing and peace be upon him" said: "Do you keep (by heart) anything of the Qur'an?" He said: Yes: such Sura and such Sura", naming those Suras which he was keeping. The Prophet "Allah's blessing and peace be upon him" said: "We married her to you with what you keep of the Qur'an (by heart)." (Ṣaḥīḥ Al-Bukhāri, 2007:758) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to you)", "(to find something)", "(even this)" and "(by heart)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity.<br>Addition.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: ست ضبطه الشارح أولاً بالفتح ثم ذكر رواية الجر. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity.<br>Addition.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: إني وهبت من نفسي كلمة من زائدة ويروي وهبت منك نفسي ا هـ. عيني مختصراً. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 69 | باب لا ينكح الأب وغيره البكر والثيب إلا برضاها. حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ"، قَالُوا : يَا رَسُولَ اللهِ ، وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | The matron or the virgin should not be given (to anyone) in marriage before being consulted, or before taking her permission. Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her permission." The people asked: "O Allah's Apostle! How can we know her permission?" He said: "Her silence (indicate her permission)." (Ṣaḥīḥ Al-Bukhāri, 2007:760) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to anyone)", "or before taking her permission", "(to any person)" and "(indicate her permission)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "الأب وغيره " which changed the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 70 | حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حدثنا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ أَبِي عَمْرٍو مَوْلَى عَائِشَةَ ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ : يَا رَسُولَ اللهِ إِنَّ البِكْرَ تَسْتَحِي ، قَالَ : "رِضَاهَا صَمْتُهَا". | A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! A virgin feels shy." He said: "Her agreement is (understood through) her silence." (Ṣaḥīḥ Al-Bukhāri, 2007:760) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(understood through)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 71 | باب إذا زوج ابنته وهي كارهة، فنكاحه مردود. حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ ، عَنْ خَنْسَاءَ بِنْتِ خِدَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ ، فَأَتَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهُ. | If a woman was given by her father in marriage, which she disliked, this marriage should be considered as invalid. Khansa Bint Khizam Al'ansariyya "Allah be pleased with her" reported that her father had given her in marriage when she was a matron. She disliked that marriage. So she went to Allah's Apostle "Allah's blessing and peace be upon him" who declared that marriage as invalid. (Ṣaḥīḥ Al-Bukhāri, 2007:760) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "Allah be pleased with her" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive - Notice that the active form in "زوج ابنته" is transferred into passive "a woman was given by her father".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of the sentence in "The matron or the virgin should not be given (to anyone) in marriage " which changed the ST focus. | | Thematic Structure | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 72 | حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلًا يُدْعَى خِذَامًا أَنْكَحَ ابْنَةً لَهُ. نَحْوَهُ. | Abdur'rahman and Mujammi, sons of Yazid narrated the same previous narration: that a man called Khizam married his daughter (khansa)… (Ṣaḥīḥ Al-Bukhāri, 2007:760) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif combined both names by "sons of Yazid". This might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the same previous narration" and "(khansa)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 73 | باب تزويج اليتيمة.<br>لقوله: (وإن خفتم أن لا تقسطوا في اليتامى فانكحوا) [النساء: 3]،<br>وإذا قال للولي:<br>زوجني فلانة، فمكثت ساعة، أو قال: ما معك؟ فقال: معي كذا وكذا، أو لبثا، ثم قال: زوجتكها، فهو جائز.<br>فيه سهل، عن النبي صلى الله عليه وسلم.<br>حَدَّثَنَا أَبُو اليَمَانِ:<br>أَخْبَرَنَا شُعَيْبٌ عن الزُّهْرِيِّ. وَ قَالَ اللَّيْثُ: حدثني عقيل عن ابن شهاب: أخبرني عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قال لها: يا أمتاه {وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى} إلى {ما ملكت أيمانكم}؟ قالتْ عائشة: يا ابن أختي، هذه اليَتِيمَةُ تكون في حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ ينتقص من صداقها ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. قَالَتْ عَائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ، فَأَنْزَلَ اللَّهُ: {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إلى {وترغبون أن تنكحوهن}، فأنزل الله لهم في هذه الآية أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ مال وجمال رَغِبُوا فِي نِكَاحِهَا ونسبها والصداق ، وإذا كانتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ. قالت: فكما يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا ويعطوها حقها الأَوْفَى مِنَ الصَّدَاقِ. | Marrying the orphan girls.<br>Indeed, Allah Almighty said: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess." (Women 3).<br>Urwa Ibn Az'zubair narrated: I asked A'isha: "O mother! What about Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly ( with them), then only one, or (a captive) that your right hands possess." A'isha said: "O my nephew! It was about the orphan girl under the care of her guardian who was interested in her beauty and wealth and wanted to marry her with a reduced dower. So such guardians were forbidden to marry the orphan girls unless they deal with them justly and give their full dowry; and they were ordered to marry women other than them." A'isha further said: "Then people asked Allah's Apostle, for instructions, and then Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry." (Women 127). This means if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her dower. But if she was not desired by them because of her lack in wealth and beauty, they would leave her and marry some other woman. So, as they used to leave her when they had no interest in her, they were prevented to marry her if they had the desire to do so, unless they deal justly with her and gave her a full dowry." (Ṣaḥīḥ Al-Bukhāri, 2007:760) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah Almighty", "What about Allah's saying" "they deal with them justly" and "further" "the reduction" for further clarification and explanation.<br>-"such guardians" defines a pronoun.<br>-AlSharif adds the rest of the Verse "women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess" and "marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly ( with them), then only one, or (a captive) " and "say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed,".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "وإذا قال للولي: زوجني فلانة، فمكثت ساعة، أو قال: ما معك؟ فقال: معي كذا وكذا، أو لبثا، ثم قال: زوجتكها، فهو جائز." which obscures the ST's intended meaning. -A deletion of " رَضِيَ اللَّهُ عَنْهَا" obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Mother!" and "O my nephew!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye'. | | Foreignisation. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: فمكثت بضم الكاف وفتحها (شارح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 74 | بَابُ: إِذَا قَالَ الخَاطِبُ: زَوِّجْنِي فُلاَنَةَ ، فَقَالَ : قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا، جَازَ النِّكَاحُ وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ : أَرَضِيتَ، أَوْ قَبِلْتَ؟ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ : "مَا لِي اليَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ" ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، قَالَ : "مَا عِنْدَكَ ؟"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "فَمَا عِنْدَكَ مِنَ القُرْآنِ ؟"، قَالَ : كَذَا وَكَذَا ، قَالَ : "فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | If the suitor said to the guardian: "Marry so-and-so to me", and the guardian said: "I married her to you with such-and-such, and such-and-such", then the marriage would be valid even if the suitor did not say: "I accepted". Sahl "Allah be pleased with him" narrated: A woman came to The Prophet "Allah's blessing and peace be upon him", to whom she presented herself. He said: "I am not in need of women these days." A man said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "What do you have?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Give her something, even an iron ring." He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" asked: "How much of the Qur'an do you keep (by heart)?" He said: "So much and so much." The Prophet "Allah's blessing and peace be upon him" said: "I married her to you with what you keep of the Qur'an." (Ṣaḥīḥ Al-Bukhāri, 2007:762) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "أَرَضِيتَ، أَوْ قَبِلْتَ" into "I accepted"<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to the guardian" and "(by heart)" for further clarification and explanation.<br>-The addition of "So much and so much" might change the ST's intended meaning.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "the guardian" define pronouns. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 75 | باب لا يخطب على خطبة أخيه حتى ينكح أو يدع. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ نَافِعًا يُحَدِّثُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ. | One should not demand the hand of a woman who is engaged to another Muslim until the first suitor marries or leaves her. Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). Furthermore, a man should not demand the hand of a girl who is already engaged to his Muslim brother, unless the first wooer gives her up, or allows him to ask for her hand. (Ṣaḥīḥ Al-Bukhāri, 2007:762) | **Experiential Value**<br>•Word Choice<br>-AlSharif uses "wooer" to refer to "الخاطب"<br>•Rewording<br>•Synonyms<br>-wooer vs suitor.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-" a woman", "Abdullah" and "(by offering a bigger price)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>-"demand the hand of a woman".<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -AlSharif changes the passive in "لا يخطب على خطبة أخيه حتى ينكح أو يدع" into active "One should not demand the hand of a woman who is engaged to another Muslim until the first suitor marries or leaves her".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |
| 76 | "ولا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ". | None should demand the hand of a girl who is already engaged to his (Muslim) brother, but he should wait till the first suitor marries or leaves her." (Ṣaḥīḥ Al-Bukhāri, 2007:762) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "of a girl", "(Muslim)" and "should wait till the first suitor" for further clarification and explanation.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>-"demand the hand of a girl".<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Furthermore' is used to link ideas.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: ولا يخطب بالرفع على النفي ا هـ. قسطلاني، وقال العيني بالنصب ولا زائدة وبالرفع نفياً وبالكسر نهياً بتقدير قال: عطفاً على نهى أي وقال: لا يخطب ا هـ. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: حتى ينكح أو يترك الظاهر أن المغيا محذوف هنا وفي الترجمة وتقدير الكلام لا يخطب الرجل على خطبة أخيه بل ينتظر حتى ينكح أو يترك (مصححه). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 77 | بَابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الخَطَّابِ -حِينَ تَأَيَّمَتْ حَفْصَةُ- قَالَ عُمَرُ : لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ : إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ : إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. | One's apologizing for rejecting the (offer of) marriage. Abdullah Ibn Omar "Allah be pleased with both" narrated: When Hafsa became a widow, Omar said: "I met Abu'bakr and said to him: "If you wish I will marry Hafsa Bint Omar to you." A few days later, The Messenger of Allah "Allah's blessing and peace be upon him" asked for her hand. Later Abu'bakr met me and said: "Nothing prevented me from returning to you regarding your offer except that I knew that The Messenger of Allah "Allah's blessing and peace be upon him" had mentioned (his desire to marry) her. Furthermore, I could not desire the secret of The Messenger of Allah "Allah's blessing and peace be upon him". Had he given her up, I would have accepted her." (Ṣaḥīḥ Al-Bukhāri, 2007:762) | **Experiential Value**<br>•Word Choice<br>-AlSharif uses "One's apologizing for rejecting the (offer of) marriage" to refer to "ترك الخطبة"<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(offer of)", "later", "to him" and "(his desire to marry)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ" is deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 78 | بَابُ قَوْلِ اللَّهِ تَعَالَى : {وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً} [النساء:4]، وَكَثْرَةِ المَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ. وَقَوْلِهِ تَعَالَى : {وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا} [النساء: 20] وَقَوْلِهِ جَلَّ ذِكْرُهُ : {أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً} [البقرة:236] وَقَالَ سَهْلٌ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَلَوْ خَاتَمًا مِنْ حَدِيدٍ". حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ ، فَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَاشَةَ العُرْسِ فَسَأَلَهُ فَقَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ. وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | Allah's saying: "And give the women (on marriage) their dower as a free gift." (Women 4). And what about the high amount of dower, and the premitted minimum amount of it. Allah further said: "But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?" (Women 20). He said too: "There is no blame on you if ye divorce women before consummation or the fixation of their dower." (The Heifer 236). Anas "Allah be pleased with him" narrated: Abdur'rahman Ibn Awf married a woman with (a piece of) gold equal in weight to a date stone (as dower). When The Prophet "Allah's blessing and peace be upon him" noticed the effects of happiness of the marriage (on his face) and asked him about it, he said: "I married a woman with (a piece of ) gold equal in weight to a date stone (as dower)." (Ṣaḥīḥ Al-Bukhāri, 2007:764) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(on marriage)", "(a piece of) gold", "(as dower)" and "(on his face)" for further clarification and explanation.<br>-AlSharif adds the rest of the Qur'anic verse "But if ye decide to take one wife in place of another" and "would ye take it by slander and a manifest wrong?", "There is no blame on you if ye divorce women before consummation".<br>-"Allah be pleased with him" shows respect to the prophet's companions. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently "تَابَعَهُ يُونُسُ عَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. " is deleted.<br>-AlSharif deletes ""تَعَالَى جل ذكره"" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: تفسير ترك الخطبة أي الاعتذار عن تركها. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 79 | بَابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيْرِ صَدَاقٍ.<br>حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ، فَلَمْ يُجِبْهَا شَيْئًا، ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ، فَلَمْ يُجِبْهَا شَيْئًا، ثُمَّ قَامَتِ الثَّالِثَةَ فَقَالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْكِحْنِيهَا، قَالَ: "هَلْ عِنْدَكَ مِنْ شَيْءٍ؟"، قَالَ: لاَ، قَالَ: "اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَذَهَبَ وَطَلَبَ، ثُمَّ جَاءَ فَقَالَ: مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ، قَالَ: "هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ؟" قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا، قَالَ: "اذْهَبْ فَقَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | Marrying (to the man) with (what he keeps of) The Qur'an (as dower). Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: While I was among the people with The Messenger of Allah "Allah's blessing and peace be upon him", a woman got up and said: "O Allah's Apostle! She presented herself to you; please give your opinion of her." The Prophet "Allah's blessing and peace be upon him" gave her no reply. She again got up and said: "O Allah's Apostle! She presented herself to you; so please give your opinion regarding her." The Prophet "Allah's blessing and peace be upon him" gave her no answer. She got up for the third time and said: "She presented herself to you; so give your opinion concerning her." Then, a man stood up and said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have anything?" He said: "No." The Prophet "Allah's blessing and peace be upon him" said: "Go and look for anything, even if it were an iron ring." The man went and looked for something. Then he returned and said: "I could find nothing, not even an iron ring." The Prophet "Allah's blessing and peace be upon him" said: "Do you keep (by heart) anything of the Qur'an?" He replied: "I keep (by heart) such Sura and such Sura." The Prophet "Allah's blessing and peace be upon him" said: "Go! I married her to you with what you keep (by heart) of the Qur'an." (Ṣaḥīḥ Al-Bukhāri, 2007:766) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "بِغَيْرِ صَدَاقٍ" into "(as dower)".<br>-Notice that AlSharif adds 'please' in the first twice and deletes it the third time!<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to the man)", "(what he keeps of)", "again" and "(by heart)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>Consequently "ثَابِتٍ عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. is deleted.<br>" is deleted. | **Relational Value**<br>•Euphemistic Expressions -The translator chooses to transliterate the word "Sura" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 80 | باب المهر بالعروض وخاتم من حديد. حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: "تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ". | The proposals of the dower and the iron ring (as a dowry). Sahl Ibn Sa'd "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Marry with (a dower of) even an iron ring." (Ṣaḥīḥ Al-Bukhāri, 2007:766) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(as a dowry)" and "(a dower of)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" "Go!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: إنها قد وهبت نفسها فيه عدول عن التكلم إلى الغيبة.<br>قوله: فر (ر) أمر من الرأي وهو من الصيغ التي تبقى على حرف واحد. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 81 | بَابُ الشُّرُوطِ فِي النِّكَاحِ ، وَقَالَ عُمَرُ : مَقَاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ المِسْوَرُ بْنُ مَخْرَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ ، قَالَ : "حَدَّثَنِي فَصَدَقَنِي ، وَوَعَدَنِي فَوَفَى لِي". حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الخَيْرِ ، عَنْ عُقْبَةَ ،عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ". | The Conditions in marriage. Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (with your wives by The marriage contract) have the greatest right to be fulfilled." (Ṣaḥīḥ Al-Bukhāri, 2007:766) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(with your wives by The marriage contract)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "وَقَالَ عُمَرُ : مَقَاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ المِسْوَرُ بْنُ مَخْرَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ ، قَالَ : "حَدَّثَنِي فَصَدَقَنِي ، وَوَعَدَنِي فَوَفَى لِي" which might affect the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 82 | بَابُ الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ، وَقَالَ ابْنُ مَسْعُودٍ : لاَ تَشْتَرِطِ المَرْأَةُ طَلاَقَ أُخْتِهَا. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ زَكَرِيَّا -هُوَ ابْنُ أَبِي زَائِدَةَ- عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا ، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا". | The unlawful stipulations in marriage. Abu'huraira "Allah be pleased with him" narrated: The Prophet "Alalh's blessing and peace be upon him" said: "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (to have her husband) in order to have everything for herself. She will take only what has been written for her." (Ṣaḥīḥ Al-Bukhāri, 2007:766) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(at the time of wedding)" and "(to have her husband)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "وَقَالَ ابْنُ مَسْعُودٍ : لاَ تَشْتَرِطِ المَرْأَةُ طَلاَقَ أُخْتِهَا" which might affect the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فوفى فوفاني نخـ.<br>قوله: أن توفوا متعلق بأحق تقدير الباء، والمعنى الشروط التي كنتم توفون بها في الجاهلية أحقها، بالإيفاء بها فيما بعد هي الشروط التي استحللتم بها الفروج. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 83 | بَابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ، رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ وَبِهِ أَثَرُ صُفْرَةٍ ، فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ ، قَالَ : "كَمْ سُقْتَ إِلَيْهَا ؟" قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | The yellow perfume for he who got married. Anas Ibn Malik "Allah be pleased with him" narrated: Abdur'rahman Ibn Awf came to The Messenger of Allah "Allah's blessing and peace be upon him" having the traces of yellow perfume. The Messenger of Allah "Allah's blessing and peace be upon him" asked him (about those traces). Abdur'rahman Ibn Awf told him that he had married a woman from the Ansar. The Prophet "Allah's blessing and peace be upon him" asked: "How much dower did you pay her?" He said: "I paid (a piece of) gold equal in weight to a date stone." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Give a wedding banquet, even if with one sheep." (Ṣaḥīḥ Al-Bukhāri, 2007:768) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(about those traces)" and "I paid (a piece of)" for further clarification and explanation.<br>-"Abdur'rahman Ibn Awf" and "The Prophet "Allah's blessing and peace be upon him"" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 84 | باب كيف يدعى للمتزوج. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ -هُوَ ابْنُ زَيْدٍ- عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ ، قَالَ : "مَا هَذَا؟" قَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | How could one invoke good upon he, who got married. Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw the traces of yellow perfume on Abdur'rahman Ibn Awf and said: "What is this?" Abdur'rahman said: "I married a woman with (a dower of a piece of) gold equal in weight to a date stone." The Prophet "Allah's blessing and peace be upon him" said to him: "May Allah bless you! Offer a wedding banquet even with a sheep." (Ṣaḥīḥ Al-Bukhāri, 2007:768) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"perfume" and "(a dower of a piece of) " for further clarification and explanation.<br>-"Abdur'rahman" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 85 | بَابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | What about he, who consummated marriage with a girl of nine. Urwa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" married A'isha when she was six years old, and consummated his marriage with her when she was nine. She remained with him nine years (till he died). (Ṣaḥīḥ Al-Bukhāri, 2007:770) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(till he died)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "May Allah bless you!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif moved the object after the verb in "saw the traces of yellow perfume". | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 86 | باب الوليمة ولو بشاة.<br>حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِي حُمَيْدٌ: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ : "كَمْ أَصْدَقْتَهَا ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ.<br>وَعَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ : لَمَّا قَدِمُوا المَدِينَةَ نَزَلَ المُهَاجِرُونَ عَلَى الأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ : أُقَاسِمُكَ مَالِي وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ ، قَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى ، فَأَصَابَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | (Presenting) a wedding banquet even with a sheep. Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf married an Ansari woman, The Prophet "Allah's blessing and peace be upon him" asked him: "How much did you give her as dower?" Abdur'rahman said: "(A piece of) gold equal in weight to a date stone." Anas further said: When they (The Prophet "Allah's blessing and peace be upon him" and his companions) came to Medina, the emigrants stayed at the Ansar's houses. Abdur'rahman Ibn Awf stayed at Sa'd Ibn Ar'rabie's house. Sa'd said to Abdur'rahman: "I will divide and share my property with you. Moreover, I will give one of my two wives to you." Abdur'rahman said: "May Allah bless you, your wives and property." So Abdur'rahman went to the market where he practised trading. Then he gained a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet "Allah's blessing and peace be upon him" said to him: "Present a wedding banquet, even with a sheep." (Ṣaḥīḥ Al-Bukhāri, 2007:774) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice that AlSharif translates "أقاسمك" into "divide and share".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(Presenting)", "(A piece of) ", "further" and his companions)", "Sa'd" and "(an Ansari woman)" for further clarification and explanation.<br>-"Abdur'rahman" and "(The Prophet "Allah's blessing and peace be upon him" define pronouns. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 87 | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ عَنْ شُعَيْبٍ ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا ، وَأَوْلَمَ عَلَيْهَا بِحَيْسٍ. | Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyya and then married her. Indeed, her dower was her manumission. He presented a wedding banquet with a sweet dish made from butter, yoghurt, and dates. (Ṣaḥīḥ Al-Bukhāri, 2007:776) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -'Moreover' and 'So'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences - 'Indeed'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 88 | باب (قوا أنفسكم وأهليكم نارا). [التحريم: 6] حدثنا أبو النعمان: حدثنا حماد بن زيد عن أيوب ، عن نافع ،عن عبد الله قال: قال النبي صلى الله عليه وسلم: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤل: فالإِمَامُ رَاعٍ وهومَسْؤلٌ، وَالرَّجُلُ رَاعٍ على أَهْلِهِ وَهُوَ مَسْؤلٌ ، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وَهي مَسْؤلةٌ ، وَالعبد رَاعٍ على مَال سَيِّدِهِ وهو مَسْؤلٌ ، ألا فَكُلُّكُمْ رَاعٍ و كلكمَ مَسْؤلٌ". | (Allah's saying) "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (The Prohibition 6). Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible (for his wards): A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and responsible (for it); a slave is a guardian of his master's property and responsible (for it). Then, all of you are guardians and are responsible (for your wards)." (Ṣaḥīḥ Al-Bukhāri, 2007:782) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "المَرْأَةُ" into "a wife" rather than 'woman' •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(Allah's saying)", "Ibn Omar", "(for his wards)", "(for his subjects)", "(for them)", "(for it)" and "(for your wards)" for further clarification and explanation.<br>-The addition of ""Allah be pleased with both"" shows AlSharif adherence to the Prophet's companions.<br>-Notice that AlSharif adds the rest of the Qur'anic verse "O ye who believe!" and "whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 89 | باب المرأة راعية في بيت زوجها. حدثنا عبدان: أخبرنا عبدالله: أخبرنا موسى بن عقبة عن نافع، عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤل عَنْ رَعِيَّتِهِ، والأمير رَاعٍ وَالرَّجُلُ رَاعٍ على أهل بيته، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وولده، فَكُلُّكُمْ رَاعٍ وَكلكم مَسْؤلٌ عَنْ رَعِيَّتِهِ". | The woman is a guardian of her husband's house. Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible for his wards: A ruler is a guardian; a man is a guardian of his family; and a wife is a guardian of her husband's house and children. Then, all of you are guardians and are responsible for your wards." (Ṣaḥīḥ Al-Bukhāri, 2007:794) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "المَرْأَةُ" into "a wife" rather than 'woman'. •Rewording<br>•Synonyms<br>-It can be noticed that "السلطان" "الأمير" and "الإمام" are translated as "ruler". Furthermore, "الإمام" is translated as "Imam" in another hadith.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Abdullah" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Then'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye' | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Then'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 90 | باب (وإن امرأة خافت من بعلها نشوزاً أو اعراضا) [النساء: 128] حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } قَالَتْ : هِيَ المَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لاَ يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلاَقَهَا وَيَتَزَوَّجُ غَيْرَهَا ، تَقُولُ لَهُ : أَمْسِكْنِي وَلاَ تُطَلِّقْنِي ، ثُمَّ تَزَوَّجْ غَيْرِي ، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقَسْمَةِ لِي ، فَذَلِكَ قَوْلُهُ تَعَالَى : ( فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ). [النساء: 128] | Allah's saying: "If a wife fears cruelty or desetion on her husband's part." (The Women "An'nisa" 128). A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part": "A man may dislike his wife and intend to divorce her and marry another. So she says to him: "Do not divorce me, and you could marry whomever lady you wish. Moreover, you are free from spending on me or assigning for me a night turn." So Allah Almighty revealed: "there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed." (Women 128)". (Ṣaḥīḥ Al-Bukhāri, 2007:798) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "المَرْأَةُ" into "a wife" rather than 'woman' •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying" and "commenting on Allah's saying" for further clarification and explanation.<br>-AlSharif adds the rest of the verse "even though men's souls are swayed by greed".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 91 | بَابُ مَا يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى المَرْأَةِ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي البَيْتِ مُخَنَّثٌ ، فَقَالَ المُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ : إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غَدًا أَدُلُّكَ عَلَى ابْنَةِ غَيْلاَنَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ يَدْخُلَنَّ هَذَا عَلَيْكُمْ". | It is forbidden for the effeminate men to enter upon women. Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to my brother Abdullah Ibn Abu'omaiyya: "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)". (Ṣaḥīḥ Al-Bukhāri, 2007:810) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"came to me", "sitting with me", "O Abdullah!", "(in marriage)", "(she is so beautiful and fat that)", "(effeminate men)" and "(O women!)" for further clarification and explanation.<br>-The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-Notice the singular "هَذَا" is changed into plural "these".<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-The sentence "كَانَ عِنْدَهَا" is changed into "came to me".<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Moreover'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أن يصالحا التلاوة أن يصلحا. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: عليكم ولأبي ذر عن الكشميهني عليكن (شارح). | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 92 | بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ.<br>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ : "إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ"، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ ، وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَتْ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ"، قَالَتْ عَائِشَةُ : وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الْحِجَابُ ، قَالَتْ عَائِشَةُ : يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ. | What is lawful of entering upon and looking at the women by those having foster relations with them. A'isha "Allah be pleased with her" reported: my foster uncle came to visit me. I said: "I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said: "O Allah's Apostle! My foster uncle asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "What stopped you from permitting him? He is your uncle." I said: "O Allah's Apostle! The man was not the person who had suckled me, but the woman who had suckled me." He said: "Admit him, for he is your uncle." A'isha said: "This was after the order of the veil was revealed." Urwa, the sub-narrator, told: A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids." (Ṣaḥīḥ Al-Bukhāri, 2007:810) | **Experiential Value**<br>•Word Choice<br>-Notice the translation of "النَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ" into "looking at the women by those having foster relations with them" •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to visit me", "O Allah's Apostle! My foster uncle asked permission to visit me but I refused to permit him till I take your permission", "What stopped you from permitting him?", "Urwa, the sub-narrator, told" and "used to say" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 93 | [بَابُ] وقَوْلِ اللَّهِ تَعَالَى : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ} [الطلاق:1]، {أَحْصَيْنَاهُ} [يس:12]: حَفِظْنَاهُ وَعَدَدْنَاهُ.<br>وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ.<br>حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ". | Allah's saying: "O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord." (The Divorce "At'talaq" 1). Ibn Omar "Allah be pleased with both" reported that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Omar Ibn Al'khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced." (Ṣaḥīḥ Al-Bukhāri, 2007:818) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(accurately)" for further clarification and explanation.<br>- "(your son)" defines a pronoun.<br>-AlSharif adds the rest of the verse "and fear Allah your Lord"<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of " "تَعَالَى أَحْصَيْنَاهُ{}" and "عَنْ عَبْدِ اللَّهِ" [يس:12]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ" might change the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions -<br>The translator chooses to transliterate the word "At'talaq" to build a relationship with the readers and to provide them with the term in the SL and expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of the sentence in "The man was not the person who had suckled me, but the woman who had suckled me" which changed the ST focus. Another change of order is in "Admit him, for he is your uncle". | | Thematic Structure | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: في الرضاع أي في وجود الرضاع بين الداخل والمدخول إليها ا هـ. من العيني. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -"Whereupon"<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Prophet!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye'. | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | -كتاب الطلاق قوله: وقول الله بالجر عطف على قوله: الطلاق كذا في العيني. وقال القسطلاني وسقطت الواو لغير أبي ذر ولم يزد على هذا شيئاً فكأنه مال إلى كون الواو ابتدائه وعن هذا ترى اللام في الأصل المطبوع مشكولة بالضمة ا هـ. مصححه. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 94 | بَابُ: إِذَا طُلِّقَتِ الحَائِضُ تُعْتَدُّ بِذَلِكَ الطَّلاَقِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَمِعْتُ ابْنَ عُمَرَ قَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لِيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ ؟ قَالَ : فَمَهْ ؟. وَعَنْ قَتَادَةَ ، عَنْ يونس بن جبير ، عَنْ ابْنِ عُمَرَ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ؟ قَالَ : "أَرَأَيْتَه إِنْ عَجَزَ وَاسْتَحْمَقَ؟". | Divorcing the menstruating woman is counted as legal. Anas Ibn Sirin narrated: Ibn Omar said: "I divorced my wife during her menses. Omar mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Let your son take her back." I asked (Ibn Omar): "Is such a divorce counted (as legal divorce)?" Ibn Omar said: "What would it be then (if it was not counted as so?" Yunus Ibn Jubair told: Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" said to Omar: "Tell him (Ibn Omar) to take her back." I asked: "Is such a divorce counted (as one legal divorce)?" Ibn Omar said: "What do you think if someone becomes helpless and foolish?" (Ṣaḥīḥ Al-Bukhāri, 2007:818) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates ": قَالَ فَمَهْ ؟" into "Ibn 'Umar said, "What would it be then (if it was not counted as so?". Does this reflect the ST meaning?<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"as legal", "(as legal divorce)", "(if it was not counted as so" and "The Prophet "Allah's blessing and peace be upon him" said to Omar" for further clarification and explanation.<br>-"your son" and "(Ibn Omar)" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif deletes " وَعَنْ قَتَادَةَ". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 95 | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عُمَرَ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ. | Ibn Omar "Allah be pleased with both" reported: (Divorcing my wife during her menses) was counted as one legal divorce. (Ṣaḥīḥ Al-Bukhāri, 2007:820) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(Divorcing my wife during her menses)" and "legal" for further clarification and explanation.<br>-The addition of ""Allah be pleased with both"" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 96 | حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ ، عَنْ أَبِي غَلاَبٍ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ؟ فَقَالَ : أَتَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا ، قُلْتُ : فَهَلْ عَدَّ ذَلِكَ طَلاَقًا ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Abu'ghallab Yunus Ibn Jubair narrated: I asked Ibn Omar: "(What do you think of) a man divorces his wife during her menses?" He said: "Do you know Ibn Omar? Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn Omar): "Was that divorce counted as one *legal* divorce?" He said: "If one becomes helpless and foolish (will he be excused?)" (Ṣaḥīḥ Al-Bukhāri, 2007:820) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(What do you think of)", "(Ibn Omar)", "legal " and "(will he be excused?)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him" " defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: يعتد بهذا الضبط أي يعتبر ذلك الطلاق وذكر الشارح رواية تعتد بالتاء المفتوحة.<br>قوله: أتحتسب كذا بذكر أداء الاستفهام في الأول وبحذفها في الثاني عند الشارح، وفي نسخة العيني بحذفها في الموضعين، وقوله: فمه معناه فما يكون إن لم تحتسب فما لاستفهام وأبدل الألف هاء كما في العيني وزعم الشارح أن الهاء للسكت مصحح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 97 | بَابُ مَنْ جوز الطَّلاَقَ الثَّلاَث. لِقَوْلِ اللَّهِ تَعَالَى : {الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ} [البقرة: 229]، وَقَالَ ابْنُ الزُّبَيْرِ فِي مَرِيضٍ طَلَّقَ : لاَ أَرَى أَنَّ تَرِثَ مَبْتُوتَهُ. وَقَالَ الشَّعْبِيُّ : تَرِثُهُ. وَقَالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ ؟ قَالَ : نَعَمْ ، قَالَ : أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الآخَرُ ؟ فَرَجَعَ عَنْ ذَلِكَ. | What about divorcing thrice. (Ṣaḥīḥ Al-Bukhāri, 2007:822) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-AlSharif deletes the whole Hadith and only mentioned the title! Does this reflect any hidden intention?! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 98 | حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ عَائِشَةَ أَخْبَرَتْهُ : أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلاَقِي ، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ القُرَظِيَّ ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | A'isha "Allah be pleased with her" reported: The wife of Rifa'a Al'qurazi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Rifa'a divorced me irretrievably. After him I married Abdur'rahman Ibn Az'zubair Al'qurazi who proved to be impotent." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and Abdur'rahman consummate your marriage." (Ṣaḥīḥ Al-Bukhāri, 2007:822) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ" into "until you and Abdur'rahman consummate your marriage".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(you cannot return to Rifa'a)" for further clarification and explanation.<br>-The addition of "Allah be pleased with her" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 99 | حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي القَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ: أَنَّ رَجُلاً طَلَّقَ امْرَأَتَهُ ثَلاَثًا ، فَتَزَوَّجَتْ فَطَلَّقَ ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتَحِلُّ لِلأَوَّلِ ؟ قَالَ : "لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ". | A'isha "Allah be pleased with her" narrated: A man divorced his wife thrice. Then she married another man who also divorced her. The Prophet "Allah's blessing and peace be upon him" was asked whether she could marry the first husband. The Prophet "Allah's blessing and peace be upon him" replied: "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done." (Ṣaḥīḥ Al-Bukhāri, 2007:824) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"she cannot marry the first husband " for further clarification and explanation.<br>-The addition of "Allah be pleased with her" shows AlSharif's adherence to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-The sentence mode in "أَتَحِلُّ لِلأَوَّلِ ؟" is changed from a question into an informative sentence "whether she could marry the first husband".<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | من جوز الطلاق الثلاثة نخ. قوله: مبتوتة كذا في ضبط الشارح وفي بعض النسخ مبتوتته. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>- | AlSharif's style of translating "No" into "Nay". | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: وإن ما معه وفي بعض النسخ وإنما معه وهو غلط الناسخ كما أن الزيادة من في حديث العسيلة في بعض كتب الأصول من أغلاط الناسخين (مصحح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 100 | بَابُ: إِذَا قَالَ : فَارَقْتُكِ ، أَوْ سَرَّحْتُكِ ، أَوِ الخَلِيَّةُ ، أَوِ البَرِيَّةُ ، أَوْ مَا عُنِيَ بِهِ الطَّلاَقُ فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : { وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً } [الأحزاب: 49] وَقَالَ : { وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً } [الأحزاب: 28] وَقَالَ تعالى : { فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ } [البقرة:229] وَقَالَ : { أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ }[الطلاق: 2]. وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. | If one said (to his wife): "I separated with you", "I set you free", "I parted with you", or any other word by which he meant to divorce her, then it would be counted according to his intention. In this issue, Allah Almighty said: "and set them free in a handsome manner." (Al'ahzab 49). He also said: "then come I will provide for your enjoyment and set free in a handsome manner." (Al'ahzab 28). He further said: "the parties should either hold together on equitable terms, or separate with kindness." (The Heifer 229). Allah said: "Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms" (The Divorce 2). (Ṣaḥīḥ Al-Bukhāri, 2007:824) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to his wife)", "the parties" and "In this issue" for further clarification and explanation.<br>-AlSharif completes the verses "then come I will provide for your enjoyment" and "Thus when they fulfil their term appointed, either take them back on equitable terms".<br>-"one" defines a pronoun. •Omission<br>-" أَوِ البَرِيَّةُ " and "وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ" are deleted which obscures the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-should<br>•Pronouns |
| 101 | بَابُ مَنْ قَالَ لاِمْرَأَتِهِ : أَنْتِ عَلَيَّ حَرَامٌ ، وَقَالَ الحَسَنُ : نِيَّتُهُ ، وَقَالَ أَهْلُ العِلْمِ : إِذَا طَلَّقَ ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْهِ ، فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالفِرَاقِ ، وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ لِأَنَّهُ لاَ يُقَالُ لِلطَّعَامِ الحِلُّ: حَرَامٌ ، وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ . وَقَالَ فِي الطَّلاَقِ ثَلاَثًا : لاَ تَحِلُّ لَهُ مِن بعد حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَقَالَ اللَّيْثُ عن نَافِعٍ قَالَ : كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاَثًا قَالَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، فَإِنْ طَلَّقْتَهَا ثَلاَثًا حَرُمَتْ عليك حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. | What about one's saying to his wife: "You are unlawful to me" In this respect, Al'hasan said: "It is counted according to his intention." The men of knowledge said that if he divorced her thrice, then she should not be lawful to him. But this is not like the one who says about the lawful food: "It is unlawful to me", because the lawful food could not be described as unlawful. Nafi narrated: whenever Ibn Omar was asked about divorceing thrice, he would say: "Would that you divorce once or twice, because The Messenger of Allah "Allah's blessing and peace be upon him" told me to do so. But if you divorced you wife thrice, then you should not be able to remarry her until she marries a man other than you (and he divorces her)." (Ṣaḥīḥ Al-Bukhāri, 2007:824-826) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"In this respect", "It is counted according to" "to me" and "(and he divorces her)" for further clarification and explanation.<br>•Omission<br>-"فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالفِرَاقِ" and "وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ . وَقَالَ فِي الطَّلاَقِ ثَلاَثًا : لاَ تَحِلُّ لَهُ من بعد حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَقَالَ اللَّيْثُ" are deleted which obscures the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: قول الله، ولأبي ذر وقوله الله (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | you wife' instead of 'your wife'! | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: ثلاثاً وعند الشارح ثلاث بالرفع ولا عبرة به. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 102 | حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا وَكَانَتْ مَعَهُ مِثْلَ الهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ زَوْجِي طَلَّقَنِي ، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلَّا هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ ، أَفَأَحِلُّ لِزَوْجِي الأَوَّلِ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ".<br>A'isha "Allah be pleased with her" narrated: A man divorced his wife who married another man. But the latter proved to be impotant and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to you to marry your first husband until the other husband consummates his marriage with you." (Ṣaḥīḥ Al-Bukhāri, 2007:826) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ" into "consummates his marriage with you".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the latter", "to consummate his marriage" and "in this case" for further clarification and explanation.<br>-The addition of "Allah be pleased with her" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 103 | بَابُ: لاَ طَلاَقَ قَبْلَ النِّكَاحِ، وَقَوْلُ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ المُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا } [الأحزاب: 49]، وَقَالَ ابْنُ عَبَّاسٍ : جَعَلَ اللَّهُ الطَّلاَقَ بَعْدَ النِّكَاحِ، وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ المُسَيِّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِيِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرِ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِيِّ : أَنَّهَا لاَ تَطْلُقُ.<br>There is no divorce before (consummating) marriage. And Allah's saying: "O ye who believe when ye marry believing women, and then divorce them before ye have touched them, no period of Iddat have ye to count in respect of them: so give them a present, and set them free in a handsome manner." (The Confederates "A;'ahzab" 49). In this respect, Ibn Abbas "Allah be pleased with both" told: Allah regarded the divorce as valid after (consummating) marriage. All of the learnt companions of The Prophet set the opinion that there is no divorce without (consummating) marriage. (Ṣaḥīḥ Al-Bukhāri, 2007:828) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(consummating) ", "In this respect" and "without (consummating) marriage" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, AlSharif replaces them with "All of the learnt companions of The Prophet". | **Relational Value**<br>•Euphemistic Expressions - The translator chooses to transliterate and translate the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL. He also expects its familiarity to the readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>- A change in the ST order appears in "proved to be impotent and divorced her" which changes the intended focus. | | Thematic Structure | Domesticati on. Addition | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | قوله: (فأحل لزوجي) أفأحل لزوجي نخ. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye'. | | Foreignisatio n. Addition | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | قوله: أنها لا تطلق يقال طلق الرجل امرأته تطليقاً فهو مطلق وطلقت هي تطلق من باب قتل وفي لغة من باب قرب فهي طالق كما في المصباح. | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 104 | بَابُ الطَّلاَقِ فِي الإِغْلاَقِ وَالكُرْهِ ، وَالسَّكْرَانِ وَالمَجْنُونِ وَأَمْرِهِمَا ، وَالغَلَطِ ، وَالنِّسْيَانِ فِي الطَّلاَقِ ، وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى" وَتَلاَ الشَّعْبِيُّ {لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا}[البقرة:286] وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ المُوَسْوَسِ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي أَقَرَّ عَلَى نَفْسِهِ : "أَبِكَ جُنُونٌ؟" وَقَالَ عَلِيٌّ : بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُومُ حَمْزَةَ ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ ، ثُمَّ قَالَ حَمْزَةُ : وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ ثَمِلَ ، فَخَرَجَ وَخَرَجْنَا مَعَهُ. وَقَالَ عُثْمَانُ : لَيْسَ لِمَجْنُونٍ وَلاَ لِسَكْرَانَ طَلاَقٌ. وَقَالَ ابْنُ عَبَّاس : طَلاَقُ السَّكْرَانِ وَالمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ : لاَ يَجُوزُ طَلاَقُ المُوَسْوَسِ. وَقَالَ عَطَاءٌ : إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ : طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ : إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الزُّهْرِيُّ -فِيمَنْ قَالَ : إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِي طَالِقٌ ثَلاَثًا- : يُسْأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ : إِنْ قَالَ : لاَ حَاجَةَ لِي فِيكِ ، نِيَّتُهُ ، وَطَلاَقُ كُلِّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ : إِذَا قَالَ : إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ ثَلاَثًا ، يَعْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً ، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ. وَقَالَ الحَسَنُ : إِذَا قَالَ : الحَقِي بِأَهْلِكِ ، نِيَّتُهُ. وَقَالَ ابْنُ عَبَّاس : الطَّلاَقُ عَنْ وَطَرٍ ، وَالعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الزُّهْرِيُّ : إِنْ قَالَ : مَا أَنْتِ بِامْرَأَتِي ، نِيَّتُهُ ، وَإِنْ نَوَى طَلاَقًا فَهُوَ مَا نَوَى. وَقَالَ عَلِيٌّ : أَلَمْ تَعْلَمْ أَنَّ القَلَمَ رُفِعَ عَنْ ثَلاَثَةٍ : عَنِ المَجْنُونِ حَتَّى يُفِيقَ ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَقَالَ عَلِيٌّ : وَكُلُّ الطَّلاَقِ جَائِزٌ ، إِلَّا طَلاَقَ المَعْتُوهِ. | What about the divorce of the one who is drunken, the one who is forced to do so, the one who is mad, the one who does so forgetfully or mistakenly, and so on. In this issue, The Prophet "Allah's blessing and peace be upon him" said: "(The rewards of) one's deeds are accounted according to his intention; and everyone has only what he intended to do." Ash'sha'bi recited Allah's saying: "(pray:) our Lord! condemn us not if we forget or fall into error" (The Heifer 286). The prophet "Allah's blessing and peace be upon him" said to the one who confessed of committing adultery: "Have you got mad?" Ali said: "Hamza cut open the flanks of my two she-camels. When The Messenger of Allah "Allah's blessing and peace be upon him" came to blame him, he found him drunken, with his eyes red. Hamza looked up and said: "Aren't you only the slaves of my forefathers?" in this way, The Messenger of Allah "Allah's blessing and peace be upon him" knew that he (Hamza) was drunken. So he went out and we went out with him." On the other hand, Othman said: "The divorce of the drunken or the mad is not to be counted as legal." Ibn Abbas said: "The divorce of the drunken man, or that which is carried out by force is not legal." Az'zuhri said concerning the one who says: "If I did not do such-and-such, then my wife would be divorced from me thrice": "His intention at the time of saying so should be sought for." Ibrahim said: if one said: "I'm not in need for you", then his intention should be sought for. Furthermore, every nation utters the words expressing the divorce according to its language and dialect. Al'hasan said: If the man said to his wife: "Join your family" then his intention should be considered. Ali narrated: "Do not you know that the pen (of recording one's deeds) is lifted from three (types of persons): the mad until he restores his mind, the boy until he comes to puberty, and the sleeping person until he gets up!" (Ṣaḥīḥ Al-Bukhāri, 2007:830) | **Experiential Value**<br>•Word Choic<br>-Notice that AlSharif translates "فِي الإِغْلاَقِ وَالكُرْهِ ، وَالسَّكْرَانِ وَالمَجْنُونِ وَأَمْرِهِمَا ، وَالغَلَطِ ، وَالنِّسْيَانِ فِي الطَّلاَقِ ، وَالشِّرْكِ وَغَيْرِهِ" into "who is drunken, the one who is forced to do so, the one who is mad, the one who does so forgetfully or mistakenly, and so on". This shows changes in order and meaning. -<br>"بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ" AlSharif translates into "Hamza cut open the flanks of my two she-camels". Does this reflect the ST's intended meanin.<br>-"لأبي" is translated into "forefathers".<br>•Rewordin<br>•Synonyms<br>•Antonyms<br><br>•Additio<br>-"In this issue", "(The rewards of)", "Allah's saying: "(pray:) our Lord!", "of committing adultery", "in this way" "from me", "and dialect", "(of recording one's deeds)" and "(types of persons)" for further clarification and explanatior<br>-"(Hamza)" defines a pronoun.<br>•Omissio<br>-AlSharif deletes "وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ المُوَسْوَسِ." and "وَقَالَ عُقْبَةُ بْنُ عَامِرٍ : لاَ يَجُوزُ طَلاَقُ المُوَسْوَسِ. وَقَالَ عَطَاءٌ : إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ : طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ : إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ." and "فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ." and "وَقَالَ قَتَادَةُ : إِذَا قَالَ : إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ ثَلاَثًا ، يَعْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً ، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ. " and "وَقَالَ ابْنُ عَبَّاس : الطَّلاَقُ عَنْ وَطَرٍ ، وَالعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الزُّهْرِيُّ : إِنْ قَالَ : مَا أَنْتِ بِامْرَأَتِي ، نِيَّتُهُ ، وَإِنْ نَوَى طَلاَقًا فَهُوَ مَا نَوَى." and "وَقَالَ عَلِيٌّ : وَكُلُّ الطَّلاَقِ جَائِزٌ ، إِلَّا طَلاَقَ المَعْتُوهِ" which obscures the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -'On the other hand' and 'However'.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "until he gets up!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-AlSharif changes the order in "The divorce of the drunken or the mad" which change the ST focus. | | thematic Structure | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: في الإغلاق أي الإكراه كأنه يغلق عليه الباب وفسر بالغضب تحاشياً عن شائبة التكرار مع ما بعده وليس بشيء (مصحح).<br>قوله: والمكره في نسخة العيني والكره بضم فسكون بغير ميم. قوله: الحقي بكسر أوله وفتح ثالثة وقيل: عكسه اهـ شارح.<br>قوله: عن وطر أي عن حاجة فلا يطلق الرجل إلا عند الحاجة كالنشوز. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 105 | حدثنا مسلم: حدثنا هشام: حدثنا قتادة عن زرارة بن أوفى، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:" إن الله تجاوز عن أمتي ما حدثت به أنفسها ما لم تعمل أو تتكلم". وقال قتادة: إذا طلق في نفسه فليس بشيء. | Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." Quatada said: If someone divorces his wife just in his mind, such a divorce has no effect. (Ṣaḥīḥ Al-Bukhāri, 2007:830) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"such thoughts", "someone", "his wife" and "such a divorce" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 106 | حدثنا أصبغ: أخبرني ابن وهب عن يونس، عن ابن شهاب قال: أخبرني أبو سلمة بن عبدالرحمن، عن جابر : أن رجلاً من أسلم أتى النبي صلى الله عليه وسلم وهو في المسجد فقال إنه قد زنى، فأعرض عنه، فتنحى لشقه الذي أعرض فشهد على نفسه أربع شهادات، فدعاه فقال : "هل بك جنون ؟ هل أحصنت ؟" قال : نعم ، فأمر به أن يرجم بالمصلى، فلما أذلقته الحجارة جمز حتى أدرك بالحرة فقتل. | Jabr "Allah be pleased with him" narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said: "I have committed adultery." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. The man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and gave four witnesses against himself. On that The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" (He asked him again) "Are you married?" The man said: "Yes." On that The Prophet "Allah's blessing and peace be upon him" ordered him to be stoned to death in the praying place. When the stones hit him with their sharp edges he escaped. But he was caught and killed at Al'harra. (Ṣaḥīḥ Al-Bukhāri, 2007:832) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the tribe of" and "(He asked him again)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "The man" define pronouns.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates and translates the word "Al'harra" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the indirect form in "إنه قد زنى" into direct "I have committed adultery".<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أنفسها بالنصب على المفعولية يقال: حدثت نفسي بكذا أو بالرفع على الفاعلية يقال: حدثتني نفسي بكذا ا هـ شارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: هل أحصنت بفتح أوله وثالثه أو بضم الأول وكسر الثالث أي هل تزوجت قط هـ. شارح.<br>قوله: أذلقته: أي أصابته (الحجارة) بحدها وألمته (جمز) أي أسرع هارباً من القتل. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 107 | حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني أبو سلمة بن عبدالرحمن وسعيد بن المسيب: أن أبا هريرة قال : أتى رجل من أسلم رسول الله صلى الله عليه وسلم وهو في المسجد فناداه، فقال: يا رسول الله، إن الآخر قد زنى - يعني نفسه- فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله، فقال: يا رسول الله، إن الآخر قد زنى، فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله فقال له ذلك، فأعرض عنه فتنحى له الرابعة، فلما شهد على نفسه أربع شهادات دعاه فقال: "هل بك جنون ؟" قال : لا ، فقال النبي صلى الله عليه وسلم : "اذهبوا به فارجموه"، وكان قد أحصن . | Abu'huraira "Allah be pleased with him" narrated: A man from Aslam came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called (The Prophet "Allah's blessing and peace be upon him") saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. But the man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and said: "O Alalh's Apostle! I have committed fornication." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. But the man moved to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and repeated his statement. The Prophet "Allah's blessing and peace be upon him" turned his face to the other side again. The man turned (and repeated his statement) for the fourth time. So after the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death." The man was married. (Ṣaḥīḥ Al-Bukhāri, 2007:832) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(and repeated his statement)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>-"(The Prophet "Allah's blessing and peace be upon him")" and "the man" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-AlSharif deletes "يعني نفسه" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 108 | وعن الزهري قال: فأخبرني من سمع جابر بن عبدالله الأنصاري قال: كنت فيمن رجمه فرجمناه بالمصلى بالمدينة، فلما أذلقته الحجارة جمز حتى أدركناه بالحرة، فرجمناه حتى مات. | jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died. (Ṣaḥīḥ Al-Bukhāri, 2007:832) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates and translates the word "Al'harra" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: إن الآخر بهذا الضبط ومد الهمزة خططاً وكذا فتح الخاء أي المتأخر عن السعادة المدبر المنحوس ا هـ. شارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 109 | بَابُ الخُلعِ وَكَيْفَ الطَّلاَقُ فِيهِ. وَقَوْلِه عز وجل : {وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} [البقرة:229]، وَأَجَازَ عُمَرُ الخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ طَاوُسٌ : {إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ : لاَ يَحِلُّ حَتَّى تَقُولَ: لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ. | What about separation. And Allah's saying: "It is not lawful for you, (men), to take back any of your gift (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on eother of them if she give something for her freedom. These are the limits ordained by Allah such persons wrong (themselves as well as others)." (Heifer 229). Indeed, Omar made it legal with no need to take the ruler's permission. (Ṣaḥīḥ Al-Bukhāri, 2007:832) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(from your wives)" for further clarification and explanation.<br>-"(men)" defines a pronoun.<br>-AlSharif adds the rest of the verse "If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah such persons wrong (themselves as well as others)".<br>•Omission<br>-AlSharif deletes "وَكَيْفَ الطَّلاَقُ فِيهِ" "عز وجل" "وَأَجَازَ عُثْمَانُ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ طَاوُسٌ : {إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ : لاَ يَحِلُّ حَتَّى تَقُولَ: لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 110 | حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ ، وَلَكِنِّي أَكْرَهُ الكُفْرَ فِي الإِسْلاَمِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً". قال أبو عبدالله: لا يتابع فيه عن ابن عباس. | Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said to Thabit: "O Thabit! Accept your garden, and divorce her once." (Ṣaḥīḥ Al-Bukhāri, 2007:834) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"being a Muslim", "(if I remain with him)", "(to her)", "(as Dowry)" and "to Thabit" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows Khan adherence to the Prophet's companions. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif deletes "قال أبو عبدالله: لا يتابع فيه عن ابن عباس" which might change the ST effect.<br>-" بْنُ قَيْسٍ" is deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: دون السلطان أي بغير حضور السلطان وأراد به الحاكم ا هـ. عيني.<br>قوله: دون عقاصها المعنى أن المختلعة إذا افتدت نفسها من زوجها بجميع ما تملك كان له أن يأخذ ما دون عقاص شعرها وهو الخيط الذي تعقص به أطراف رأسها ا هـ من العيني.<br>قوله: (ولم يقل) أي طاوس (قول السفهاء) القائلين إنه (لا يحل) الخلع (حتى تقول) الزوجة (لا اغتسل لك من جنابة) تريد منعه من وطئها ا هـ من الشارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>- | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أعتب بضم الفوقية وكسرها وفي رواية: ما أعيب ا هـ. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 111 | حَدَّثَنَا إِسْحَاقُ الوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ الحَذَّاءِ ، عَنْ عِكْرِمَةَ : أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ، بِهَذَا. وَقَالَ : "تَرُدِّينَ حَدِيقَتَهُ ؟"، قَالَتْ : نَعَمْ ، فَرَدَّتْهَا وَأَمَرَهُ بِطَلْقِهَا. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَطَلِّقْهَا". | Ikrima narrated that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave back the garden. Then The Prophet "Allah's blessing and peace be upon him" ordered him to divorce her. (Ṣaḥīḥ Al-Bukhāri, 2007:834) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's Apostle "Allah's blessing and peace be upon him" said (to her)", "(as Dowry)" and "the garden" for further clarification and explanation.<br>-The addition of "(the above narration, 5273)" is for reference.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif deletes "أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ، بِهَذَا" and " وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَطَلِّقْهَا"""" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 112 | وَعَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي لاَ أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، وَلَكِنِّي لاَ أُطِيقُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟" قَالَتْ : نَعَمْ. | Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his religion or his character, but I cannot bear him." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has gven you (as Dowry)?" She replied: "Yes." (Ṣaḥīḥ Al-Bukhāri, 2007:834) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to her)" and "(as Dowry)" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: يطلقها بالجزم (شارح). وهو مرفوع في بعض نسخ المتن. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>- | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 113 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا قُرَادٌ أَبُو نُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، مَا أَنْقِمُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، إِلاَّ أَنِّي أَخَافُ الْكُفْرَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" فَقَالَتْ : نَعَمْ ، فَرَدَّتْ عَلَيْهِ وَأَمَرَهُ فَفَارَقَهَا. | Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais Ibn Shammas came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave it back. Then The Prophet "Allah's blessing and peace be upon him" told Thabit to divorce her. He separated with her. (Ṣaḥīḥ Al-Bukhāri, 2007:834) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"being a Muslim", "(if I remain with him)", "(to her)", "(as Dowry)" and "The Prophet "Allah's blessing and peace be upon him" told Thabit to divorce her" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 114 | حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ ، فَذَكَرَ الحَدِيثَ. | Ikrima narrated: (The same previous tradition). (Ṣaḥīḥ Al-Bukhāri, 2007:834) | **Experiential Value**<br>•Word Choice<br>-AlSharif replaces "أَنَّ جَمِيلَةَ ، فَذَكَرَ الحَدِيثَ" with "(The same previous tradition)" which obscures the ST's intended effect and meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>- | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 115 | باب قول الله تعالى: (ولا تنكحوا المشركات حتى يؤمن ولأمة مؤمنة خير من مشركة ولو أعجبتكم) [البقرة: 221] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَاليَهُودِيَّةِ قَالَ : إِنَّ اللَّهَ حَرَّمَ المُشْرِكَاتِ عَلَى المُؤْمِنِينَ ، وَلاَ أَعْلَمُ مِنَ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ المَرْأَةُ رَبُّهَا عِيسَى ، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ. | Allah's saying: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221). Nafi narrated: Whenever Ibn Omar was asked about marrying The Jews or The Christians women, he would say: "Allah forbade Muslims to marry the pagans; and I do not know any kind of associating others with Allah in worship greater than the woman's saying that her Lord is Jesus, though he is one of Allah's slaves." (Ṣaḥīḥ Al-Bukhāri, 2007:838) | **Experiential Value**<br>•Word Choice<br>-AlSharif chooses the word "Lord" to translate "رَبُّهَا".<br>-He also chooses the word "pagans" to translate "المشركات". This word might have a negative connotation. In historical context, it refers to a person who is not a Christian, Jew, or Muslim; a heathen. Relating to the worship or worshipers of any religion that is neither Christian, Jewish, nor Muslim. Thus, this word does not reflect the ST's intended meaning.<br>-AlSharif chooses the word "Muslims" rather than 'believers' to translate "المؤمنين". This gives the meaning more specification.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(idolaters)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes the rest of the verse "ولأمة مؤمنة خير من مشركة ولو أعجبتكم" although he always add! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changed the order in "The Jews or The Christians women" which reflects a change in focus. | | thematic Structure | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 116 | بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ الْمُشْرِكَاتِ وَعِدَّتِهِنَّ.<br>حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَنبأنا هِشَامٌ عَنِ ابْنِ جُرَيْجٍ. | Marrying the women who embraced Islam after their heathenism. Ibn Juraij told: (see 5287). (Ṣaḥīḥ Al-Bukhāri, 2007:838) | **Experiential Value**<br>•Word Choice<br>-AlSharif chooses the word "heathenism" to translate "المشركات". This word might have a negative connotation and does not reflect the ST's intended meaning. It refers to an adherent of a religion who does not worship the God of Judaism, Christianity, or Islam. An adherent of a Neopagan religion that seeks to revive the religious beliefs and practices of the ancient Germanic people.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(see 5287)" for reference.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-Notice that AlSharif deletes "وَعِدَّتِهِنَّ" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: على منزلتين وهما ما ذكره بقوله كانوا مشركي أهل الحرب ومشركي أهل عهد وروي أهل عقد كما في الشارح. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 117 | وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: كَانَ الْمُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ : كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ ، وَمُشْرِكِي أَهْلِ عَهْدٍ لاَ يُقَاتِلُهُمْ وَلاَ يُقَاتِلُونَهُ ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ ، فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ ، فَهُمَا حُرَّانِ ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ - وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ العَهْدِ لَمْ يُرَدُّوا ، وَرُدَّتْ أَثْمَانُهُمْ. وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ : كَانَتْ قُرَيْبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ ، فَطَلَّقَهَا فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ -وَكَانَتْ أُمُّ الحَكَمِ بِنْتُ أَبِي سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غُنْمٍ الفِهْرِيِّ- فَطَلَّقَهَا فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ. | Ibn Abbas "Allah be pleased with both" narrated: The pagans were of two kinds as regards their relationship to The Prophet "Allah's blessing and peace be upon him" and the Believers. Some of them were those with whom The Prophet "Allah's blessing and peace be upon him" was at war and used to fight against, and they used to fight him. The others were those with whom The Prophet "Allah's blessing and peace be upon him" made a contract, and neither did The Prophet "Allah's blessing and peace be upon him" fight them, nor did they fight him. If a lady from the pagans of war emigrated towards the Muslims, her hand would not be demanded in marriage until she got the menses and then became clean. When she became clean, it would be lawful for her to get married. If her husband emigrated too before she got married, then she would be returned to him. If any slave or slave woman emigrated from them to the Muslims, they would be considered as free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with Muslims in a contract, the same as in Mujahid's tradition. If a slave or a slave woman emigrated from such pagans as had made a contract with the Muslims, they would not be returned, but their prices would be paid (to the pagans). Ibn Abbas further said: Qariba, the daughter of Abu'omaiyya, was the wife of Omar Ibn Al'khattab whom he divorced and then Mo'awiya Ibn Abu'sufyan married. Similarly, Ommul'hakam, the daughter of Abu'sufyan was the wife of Iyad Ibn Ghanm Al'fihri whom he divorced and then Abdullah Ibn Othman Ath'thaqafi married. (Ṣaḥīḥ Al-Bukhāri, 2007:838) | **Experiential Value**<br>•Word Choice<br>-AlSharif chooses the word "The pagans" again in this hadith.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"as regards their relationship", "Some of them", "from the pagans", "towards the Muslims", "from them to the Muslims", "(not slaves)" ,"The narrator", "the pagans ", "the Muslims" and "further" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows AlSharif adherence to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Similarly'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif capitalises the first letter in "Believers" which gives it more focus. | | Foreignisation. Addition | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 118 | بَابُ إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الْحَرْبِيِّ ، وَقَالَ عَبْدُ الْوَارِثِ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ : إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ الْعَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي الْعِدَّةِ ، أَهِيَ امْرَأَتُهُ ؟ قَالَ : لاَ ، إِلاَّ أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ : إِذَا أَسْلَمَ فِي الْعِدَّةِ يَتَزَوَّجُهَا. وَقَالَ اللَّهُ تَعَالَى : {لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ} [الممتحنة:10]. وَقَالَ الْحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَّيْنِ أَسْلَمَا : هُمَا عَلَى نِكَاحِهِمَا ، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ ، لاَ سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ : قُلْتُ لِعَطَاءٍ : امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقَوْلِهِ تَعَالَى : {وَآتُوهُمْ مَا أَنْفَقُوا} [الممتحنة:10] ؟ قَالَ : لاَ ، إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَهْلِ الْعَهْدِ. وَقَالَ مُجَاهِدٌ : هَذَا كُلُّهُ فِي صُلْحِ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ قُرَيْشٍ. | What about the unbelieving woman when she embraces Islam while she is married to a nun-Muslim between whom and Muslims there is a contract. Indeed, it is well known that if a previously unbelieving woman embraces Islam she will be unlawful to her unbelieving husband forever as long as he kept on his religion. But when the woman embraces Islam and then her unbelieving husband embraces Islam after her then she will be also unlawful to him until she is given the option and then he remarries her. (Ṣaḥīḥ Al-Bukhāri, 2007: 838) | **Experiential Value**<br>•Word Choice<br>-AlSharif chooses "the unbelieving woman " to translate "الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ".<br>-He also chooses "to a nun-Muslim between whom and Muslims there is a contract" to translate "الذِّمِّيِّ أَوِ الْحَرْبِيِّ".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-Notice that AlSharif deletes the whole hadith and replaced it with "Indeed, it is well known that if a previously unbelieving woman embraces Islam she will be unlawful to her unbelieving husband forever as long as he kept on his religion. But when the woman embraces Islam and then her unbelieving husband embraces Islam after her then she will be also unlawful to him until she is given the option and then he remarries her". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication.<br>Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: أيعاوض وروي أيعاض أي أيعطى (شارح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 119 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ: قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ } إِلَى آخِرِ الآيَةِ . قَالَتْ عَائِشَةُ : فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ"، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ قَطُّ ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلاَمِ ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللَّهُ ، يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ : "قَدْ بَايَعْتُكُنَّ"، كَلاَمًا. | A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: When believing women came to The Prophet "Allah's blessing and peace be upon him" as emigrants, he used to examine them according to the order of Allah: "O ye who believe! When there came to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom." (Al'mumtahina 10) So if anyone of those believing women accepted the above-mentioned coditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Go, I accepted your oath of fealty." By Allah, the hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did not take the pledge of allegiance from the women except according to what Allah had ordered him. When he accepted their pledge of allegiance he would say to them: "I accepted your oath of fealty." (Ṣaḥīḥ Al-Bukhāri, 2007:840) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(and test)" and "the pledge of allegiance" for further clarification and explanation.<br>-The addition of "the order" shows AlSharif's focus that it was an order. -AlSharif replaces "إِلَى آخِرِ الآيَةِ " by adding the rest of the verse "Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "كَلاَمًا" obscures the ST's intended effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-A change of the singular "الشرط" into plural "conditions".<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O ye who believe!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice that AlSharif's use of the archaic pronoun 'ye'. | | Foreignisation. Addition. omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 120 | باب قول الله تعالى: (للذين يؤلون من نسائهم تربص أربعة أشهر - إلى قوله - سميع عليم) فإن فاؤوا: رجعوا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْس عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ: أَنَّهُ سَمِعَ أَنس بن مالك يَقُولُ : آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّتْ رِجْلُهُ ، فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا : يَا رَسُولَ اللَّهِ ، آلَيْتَ شَهْرًا، فَقَالَ : "الشَّهْرُ تِسْعٌ وَعِشْرُونَ". | Allah's saying: "For those who take an oath for abstention from their wives, awaiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful." (The Heifer 226). Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath that he would keep himself from his wives for a month. At that time his leg had been dislocated. So he stayed in an attic room of his for 29 days. Then he came down. When they (people) said: "O Allah's Apostle! You took an oath to keep yourself from your wives for one month", he said: "The month is of twenty nine days." (Ṣaḥīḥ Al-Bukhāri, 2007:840) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"for a month" for further clarification and explanation.<br>-"(people)" defines a pronoun.<br>-The addition of "Allah be pleased with him" shows AlSharif adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 121 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ فِي الإِيلاَءِ الَّذِي سَمَّى اللَّهُ تَعَالَى : لاَ يَحِلُّ لِأَحَدٍ بَعْدَ الأَجَلِ إِلَّا أَنْ يُمْسِكَ بِالمَعْرُوفِ أَوْ يَعْزِمَ بِالطَّلاَقِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ. | Nafi nararted: Ibn Omar used to say about the one's taking oath to obstain from his wives as defined by Allah (in The Qur'an): "If its period expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah ordered." (Ṣaḥīḥ Al-Bukhāri, 2007:840) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(in The Qur'an)" for further clarification and explanation.<br>-"the husband" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of " رضي الله عنهما" and "تعالى" obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 122 | وقَالَ لِي إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطَلِّقَ وَلاَ يَقَعُ عَلَيْهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَاثْنَيْ عَشَرَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Ibn Omar added: "When the period of four months expires, the husband should be put in prison until he divorces his wife, but the divorce does not occur unless the husband himself declares it." This has been mentioned by Othman, Ali, Abud'darda, A'isha and twelve otehr companions of The Prophet "Allah's blessing and peace be upon him". (Ṣaḥīḥ Al-Bukhāri, 2007:840) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates " يُوقفُ" into " the husband should be put in prison".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"his wife" and "the husband himself " for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 123 | بَابُ حُكْمِ المَفْقُودِ فِي أَهْلِهِ، وَمَالِهِ، وَقَالَ ابْنُ المُسَيِّبِ : إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ القِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةً فالْتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ ، وَقَالَ : اللَّهُمَّ عَنْ فُلاَنٍ فَإِنْ أَتَى فُلاَنٌ فَلِي وَعَلَيَّ ، وَقَالَ : هَكَذَا فَافْعَلُوا بِاللُّقَطَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ. وَقَالَ الزُّهْرِيُّ فِي الأَسِيرِ يُعْلَمُ مَكَانُهُ : لاَ تَتَزَوَّجُ امْرَأَتُهُ وَلاَ يُقْسَمُ مَالُهُ ، فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ. | The judgement concerning the lost man. In this issue, Ibn Al'musaiyyab told that his wife should wait him for a year. Az'zuhri told: Concerning the captive, the place where he is captured should be known. Then his wife should (wait him and) not marry; and his property should not be distributed. But if there were no news learnt of him, then the judgement concerning him is likely as that of the lost one. (Ṣaḥīḥ Al-Bukhāri, 2007:842) | **Experiential Value**<br>•Rewordin<br>•Synonyms<br>•Antonyms<br>•Additio<br>-"(wait him and)" for explanation.<br>•Omissio<br>-AlSharif deletes many sentences in this hadith which obscures the ST's intended meaning and effect. " فِي أَهْلِهِ، وَمَالِهِ" "إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ القِتَالِ" "وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةً فالْتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ ، وَقَالَ : اللَّهُمَّ عَنْ فُلاَنٍ فَإِنْ أَتَى فُلاَنٌ فَلِي وَعَلَيَّ ، وَقَالَ : هَكَذَا فَافْعَلُوا بِاللُّقَطَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 124 | بَابُ اللِّعَانِ وَقَوْلِ اللَّهِ تَعَالَى : {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} إِلَى قَوْلِهِ: {إِنْ كَانَ مِنَ الصَّادِقِينَ } [النور:6] ، فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ ، فَهُوَ كَالمُتَكَلِّمِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الفَرَائِضِ ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجَازِ وَأَهْلِ العِلْمِ. وَقَالَ اللَّهُ تَعَالَى : {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي المَهْدِ صَبِيًّا} [مريم:29]. وَقَالَ الضَّحَّاكُ {إِلَّا رَمْزًا} [آل عمران: 41]: إِشَارَةً. وَقَالَ بَعْضُ النَّاسِ : لاَ حَدَّ وَلاَ لِعَانَ ، ثُمَّ زَعَمَ أَنَّ طَلاَقَ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالقَذْفِ فَرْقٌ ، فَإِنْ قَالَ : القَذْفُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، قِيلَ لَهُ : كَذَلِكَ الطَّلاَقُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، وَإِلَّا بَطَلَ الطَّلاَقُ وَالقَذْفُ ، وَكَذَلِكَ العِتْقُ ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ : إِذَا قَالَ: أَنْتِ طَالِقٌ ، فَأَشَارَ بِأَصَابِعِهِ ؛ تَبِينُ مِنْهُ بِإِشَارَتِهِ. وَقَالَ إِبْرَاهِيمُ : الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادٌ : الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ. | Invoking Allah's curse upon the husband or the wife who tells lies regarding affirming or denying her illegal sexual intercourse. And Allah's saying: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be recieved) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (The Light "An'nur" 6: 9). Most Muslim learnt men agree that one's pointing with the hand might have the same effect as uttering in such cases as divorce and accusing one's wife of committing adultery. (Ṣaḥīḥ Al-Bukhāri, 2007:846) | **Experiential Value**<br>•Rewordin<br>•Synonyms<br>•Antonyms<br>•Additio<br>-AlSharif adds "upon the husband or the wife who tells lies regarding affirming or denying her illegal sexual intercourse" and "(her accuser)" which add further explanation. - He also adds the rest of the Qur'anic verse "and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself".<br>•Omissio<br>-AlSharif deletes most of this hadith which obscures the ST's intended meaning and effect. " فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ ، فَهُوَ كَالمُتَكَلِّمِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الفَرَائِضِ ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجَازِ وَأَهْلِ العِلْمِ. وَقَالَ اللَّهُ تَعَالَى : {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي المَهْدِ صَبِيًّا} [مريم:29]. وَقَالَ الضَّحَّاكُ {إِلَّا رَمْزًا} [آل عمران: 41]: إِشَارَةً. وَقَالَ بَعْضُ النَّاسِ : لاَ حَدَّ وَلاَ لِعَانَ ، ثُمَّ زَعَمَ أَنَّ طَلاَقَ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالقَذْفِ فَرْقٌ ، فَإِنْ قَالَ : القَذْفُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، قِيلَ لَهُ : كَذَلِكَ الطَّلاَقُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، وَإِلَّا بَطَلَ الطَّلاَقُ وَالقَذْفُ ، وَكَذَلِكَ العِتْقُ ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ : إِذَا قَالَ: أَنْتِ طَالِقٌ ، فَأَشَارَ بِأَصَابِعِهِ ؛ تَبِينُ مِنْهُ بِإِشَارَتِهِ. وَقَالَ إِبْرَاهِيمُ : الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادٌ : الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ" and replaced it with "Most Muslim learnt men agree that one's pointing with the hand might have the same effect as uttering in such cases as divorce and accusing one's wife of committing adultery." | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates and translates the word "An'nur" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | As mentioned, AlSharif opts for referring to the verse by translating and transliterating its name. "(The Light "An'nur" 6:9)" However, this strategy is not consistent throughout his translation. | | Foreignisation. Addition. omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (أو إيماء) أو بإيماء نخـ قوله: في الفرائض أي في الأمور المفروضة كما في الصلاة فإن العاجز عن غير الإشارة يصلي بالإشارة ا هـ، عيني. قوله: وليس بين الطلاق والقذف فرق لا يخفى أن الطلاق مما تمسه حاجة الإنسان ولا كذلك القذف وموجب الحد لا بد وأن يكون صريحاً فإن الإشارة تتمكن منها الشبهة والحد من شأنه أن يدرأ بها، فإن أراد ببعض الناس سادتنا الحنفية فهم الأعلون كعوباً أن يذكروا تأنيباً ولست إن شاءا الله تعالى ممن أساء سمعاً وأساء جابة ا هـ مصححه | |

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| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 125 | باب التلاعن في المسجد. حَدَّثَنَا يَحْيَى بن جعفر : أَخْبَرَنَا عَبْدُ الرَّزَّاق: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ شِهَابٍ ، عَنِ الْمُلاَعَنَةِ وَعَنِ السُّنَّةِ فِيهَا ، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ : أَنَّ رَجُلًا مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا ، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ [فِي] الْقُرْآنِ مِنْ أَمْرِ الْمُتَلاَعِنَيْنِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قَدْ قُضِيَ اللَّهُ فِيكَ وَفِي امْرَأَتِكَ"، قَالَ : فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ ، فَلَمَّا فَرَغَا قَالَ : كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا ، فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَا مِنَ التَّلاَعُنِ ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ : قَالَ ابْنُ شِهَابٍ : فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ ، وَكَانَتْ حَامِلًا وَكَانَ ابْنُهَا يُدْعَى لأُمِّهِ ، قَالَ : ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ. قَالَ ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الْحَدِيثِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنْ جَاءَتْ بِهِ أَحْمَرَ قَصِيرًا كَأَنَّهُ وَحَرَةٌ فَلاَ أُرَاهَا إِلاَّ قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا ، وَإِنْ جَاءَتْ بِهِ أَسْوَدَ أَعْيَنَ ذَا أَلْيَتَيْنِ فَلاَ أُرَاهُ إِلاَّ قَدْ صَدَقَ عَلَيْهَا". فَجَاءَتْ بِهِ عَلَى الْمَكْرُوهِ مِنْ ذَلِكَ. | Invoking Allah's curse upon the liar of the two couples in the mosque. Ibn Juraij narrated: Ibn Shehab informed me of invoking Allah's curse upon the liar of the two couples when her husband accuses her of committing adultery. He told me the tradition related to it, referring to the narration of Sahl Ibn Sa'd, the brother of Banu'sa'ida. He said: An Ansari man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?" So Allah revealed in connection with his case what is mentioned in the Holy Qur'an about those involved in the case of invoking Allah's curse upon the liar. The Prophet "Allah's blessing and peace be upon him" said: "Allah has given His verdict regarding you and your wife." So they carried out (the measures of) invoking Allah's curse upon the liar of them in the mosque while I was present. After they had finished, the man said: "O Allah's Apostle! If I kept her with me as a wife then I would be considered to have told a lie about her." Then he divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him", after they had finished the process of invoking Allah's curse upon the liar of them. So he divorced her in front of The Prophet "Allah's blessing and peace be upon him"." Ibn Shehab commented: "After their case, it became a tradition that a couple involved in a case of invoking Allah's curse upon the liar of them should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would be her heir as regards the share Allah had prescribed for him," Ibn Shehab told that Sahl Ibn Sa'd As'sa'idi said that The Prophet "Allah's blessing and peace be upon him" said: "If that lady delivers a small red child like a lizard, then she will be regarded as true, and the man will be considered as a liar; but if she delivers as child with black eyes and huge lips, then her husband will be regarded as true." Then she delivered it in the shape one would dislike (since it proved her guilty). (Ṣaḥīḥ Al-Bukhāri, 2007:852) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "التلاعن" into "Invoking Allah's curse upon the liar of the two couples" domestication.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"when her husband accuses her of committing adultery", "He said", "(the measures of)" and "(since it proved her guilty)" for further clarification and explanation.<br>-"lady", "the man" and "her husband" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes "فَقَالَ : كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ " and "قَالَ ابْنُ جُرَيْجٍ". | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Ansari" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-AlSharif moves "would be considered to have told a lie about her" to the end of the sentence which might change the ST effect. | Notice that AlSharif capitalises the first letter of "His" which shows his adherence and respect to Allah. | Thematic Structure | Foreignisation. Addition. omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: يحيى بن جعفر كذا في نسخة الشارح وفي نسخة العيني يحيى دون ابن جعفر.<br>قوله: أن النبي أخبر الشارح أن همزة إن مكسورة في اليونينية.<br>قوله: أعين بلفظ أفعل الصفة أي واسع العين (عيني). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 126 | باب قول النبي صلى الله عليه وسلم: "لو كنت راجماً بغير بينة" حدثنا سعيد بن عفير: حدثني الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس: أنه ذكر المتلاعنين عند النبي صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه قد وجد مع امرأته رجلا فقال عاصم : ما ابتليت بهذا إلا لقولي، فذهب به إلى النبي صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي ادعى عليه أنه وجده عند أهله آدم خدلا كثير اللحم، فقال النبي صلى الله عليه وسلم: " اللهم بين" ، فجاءت شبيها بالرجل الذي ذكر زوجها أنه وجده فلاعن النبي صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال النبي صلى الله عليه وسلم : " لو رجمت أحدا بغير بينة ، رجمت هذه ؟" فقال: لا، تلك امرأة كانت تظهرفي الإسلام السوء . قال أبو صالح وعبدالهه ابن يوسف: آدم خدلاً. | The prophet's saying: "If I were to stone to death someone without witness, I would have stoned this". Al-qasim Ibn Mohammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Alalh's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior." (Ṣaḥīḥ Al-Bukhāri, 2007:852) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to death someone", "I would have stoned this", "(about invoking Allah's curse upon the liar)", "had much flesh on his calves", "(the measures of)" and "the truth" "to death" for further clarification and explanation.<br>-"Asim", "the man", "lady" and "Ibn Abbas" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes " قال أبو صالح وعبدالهه ابن يوسف:آدم خدلاً".<br>-The deletion of " صلى الله عليه وسلم" might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'whereupon'.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allāh!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: خدلاً بفتح الخاء وسكون الدال هنا وبكسر الدال فيما يأتي وهو الممتلىء الضخم وليس في لامه تشديد خلافاً لما ز عمه الشارح. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 127 | باب صداق الملاعنة.<br>حدثني عمرو بن زرارة: أخبرنا إسماعيل عن أيوب، عن سعيد بن جبير قال: قلت لابن عمر: رجل قذف امرأته؟ فقال: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان ، وقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما لكاذب، فهل منكما تائب؟"، فأبيا ، ففرق بينهما. قال أيوب: فقال لي عمرو بن دينار: إن في الحديث شيئا لا أراك تحدثه، قال: قال الرجل: مالي؟ قال: قيل: "لا مال لك، إن كنت صادقا فقد دخلت بها، وإن كنت كاذبا فهو أبعد منك". | The (destination of) dower of the woman who is involved in invoking Allah's curse upon the liar of the couple. Sa'eed Ibn Jubair narrated: I asked Ibn Omar: "If a man accuses his wife of committing adultery, (What will be the verdit)?" Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu'ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them refused. He again said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them rejected. So he separated them by divorce." (Aiyub, a sub-narrator said: Amr Ibn Dinar told me: "There is a further thing in this tradition which you did not mention. It goes as follows: "The man said: "What about my money (dower)?" It was said: "You have no right to restore any money, for if you are true (as regards the accusation), you have also consummated your marriage with her; and if you are liar, you are less rightful to have your money back".). (Ṣaḥīḥ Al-Bukhāri, 2007:854) | **Experiential Value**<br>•Word Choice<br>- AlSharif translates "صداق الملاعنة" into "The (destination of) dower of the woman who is involved in invoking Allah's curse upon the liar of the couple" see footnote.<br>•Rewording<br>•Synonyms<br>-"rejected" and "refused". •Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(destination of)", "of the woman who is involved in invoking Allah's curse upon the liar of the couple", "(What will be the verdict)", "(by divorce)", "again", "(dower)" and "(as regards the accusation)" for further clarification and explanation.<br>-"Ibn Omar" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: باب صداق الملاعنة أي المرأة الملاعنة فهو اسم مفعول لا مصدر (مصحح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 128 | باب قول الإمام للمتلاعنين: (إن أحدكما كاذب، فهل منكما تائب؟". حدثنا علي بن عبد الله: حدثنا سفيان: قال عمرو: سمعت سعيد بن جبير قال: سألت ابن عمر عن المتلاعنين فقال: قال النبي صلى الله عليه وسلم للمتلاعنين: "حسابكما على الله، أحدكما كاذب، لا سبيل لك عليها"، قال: مالي؟ قال: "لا مال لك، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك". قال سفيان: حفظته من عمرو. وقال أيوب: سمعت سعيد بن جبير قال: قلت لابن عمر: رجل لاعن امرأته؟ فقال بإصبعيه -وفرق سفيان بين إصبعيه السبابة والوسطى-: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان، وقال: "الله يعلم إن أحدكما كاذب فهل منكما تائب؟"، ثلاث مرات. قال سفيان: حفظته من عمرو وأيوب كما أخبرتك. | Asking the two invokers of Allah's curse upon the liar of them, for repentance. Sa'eed Ibn Jubair narrated: I asked Ibn Omar "Allah be pleased with both" about the case of invoking Allah's curse upon the liar of the couple. He said: The Prophet "Allah's blessing and peace be upon him" said to those who were involved in a case of invoking Allah's curse upon the liar of them: "Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of bring divorced)." The man said: "What about my property (dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the consummation of your marriage with her; and if you told a lie about her, then you would have no right to get back your property." Sufyan, a sub-narrator said: "I learned the tradition from Amr. Aiyub narrated: I heard Sa'eed Ibn Jubair saying: I asked Ibn Omar about the case of a man (who accuses his wife of committing adultery and ) carries out the process of invoking Allah's curse upon the liar of them. Ibn Omar set two of his fingers apart. (Sufyan set his index and middle fingers apart.) Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated the couple of Banu'ajlan by divorce and said thrice: "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?" ". (Ṣaḥīḥ Al-Bukhāri, 2007:854) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(in case of bring divorced).", "(dowry)", "a sub-narrator", "(who accuses his wife of committing adultery and )" and "(to Allah)" for further clarification and explanation.<br>-"(the husband)", "The man", "The Prophet "Allah's blessing and peace be upon him"" and "Ibn Omar" define pronouns.-The addition of ""Allah be pleased with both"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently he deletes "قال سفيان: حفظته من عمرو وأيوب كما أخبرتك". -<br>The question mark in "رجل لاعن امرأته؟ " is deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-AlSharif changes the mode of the sentence from a question "باب قول الإمام للمتلاعنين: (إن أحدكما كاذب، فهل منكما تائب؟" into a declarative form "Asking the two invokers of Allah's curse upon the liar of them, for repentance".<br>•Modality<br>•Pronouns |
| 129 | باب التفريق بين المتلاعنين. حدثني إبراهيم بن المنذر: حدثنا أنس بن عياض عن عبيد الله ، عن نافع: أن ابن عمر رضي الله عنهما أخبره: أن رسول الله صلى الله عليه وسلم فرق بين رجل وامرأة قذفها وأحلفهما. | Separating the two invokers of Allah's curse upon the liar of them. Nafi narrated from Ibn Omar. The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the wife from her husband who accused her of committing adultery, and made them take the oath of invoking Allah's curse upon the liar of them. (Ṣaḥīḥ Al-Bukhāri, 2007:854) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(by divorce)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "رضي الله عنهما" might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 130 | حدثنا مسدد: حدثنا يحيى عن عبيد الله: أخبرني نافع عن ابن عمر قال: لاعن النبي صلى الله عليه وسلم بين رجل وامرأة من الأنصار وفرق بينهما. | Nafi narrated from Ibn Omar: The Prophet "Allah's blessing and peace be upon him" made an Ansari man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. Then he separated them by divorce. (Ṣaḥīḥ Al-Bukhāri, 2007:854) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "امرأة" into "his wife".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(by divorce)" and "(the process of)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Ansari" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 131 | باب يلحق الولد بالملاعنة. حدثنا يحيى بن بكير: حدثنا مالك قال: حدثني نافع عن ابن عمر: أن النبي صلى الله عليه وسلم لاعن بين رجل وامرأته فانتفى من ولدها، ففرق بينهما وألحق الولد بالمرأة. | The child should belong to the mother who is accused by her husband of committing adultery, and is involved in the case of invoking Allah's curse upon the liar of them. Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" made a man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. When the husband denied her child, The Prophet "Allah's blessing and peace be upon him" separated them (by divorce) and ordered that the child belonged to the mother only. (Ṣaḥīḥ Al-Bukhāri, 2007:854) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to the mother who is accused by her husband of committing adultery", "(by divorce)", "only" and "(the process of)" for further clarification and explanation.<br>-The addition of ""Allah be pleased with both"" shows AlSharif's adherence to the Prophet's companions.<br>-"the husband" and "The Prophet "Allah's blessing and peace be upon him"" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: لاعن النبي أي أمر صلى الله تعالى عليه وسلم بالملاعنة بينهما. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: بالملاعنة كذا بصيغة اسم المفعول وحكى الشارح كسرة العين عن اليونينية. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 132 | باب قول الإمام: اللهم بين. حدثنا إسماعيل قال: حدثني سليمان بن بلال عن يحيى بن سعيد قال: أخبرني عبد الرحمن بن القاسم، عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا، ثم انصرف فأتاه رجل من قومه فذكر له أنه وجد مع امرأته رجلا ، فقال عاصم : ما ابتليت بهذا الأمر إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي وجد عند أهله آدم خدلا كثير اللحم جعدا قططا ، فقال رسول الله صلى الله عليه وسلم: "اللهم بين"، فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجد عندها ، فلاعن رسول الله صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة لرجمت هذه"؟ فقال ابن عباس: لا، تلك امرأة كانت تظهر السوء في الإسلام. | The imam's saying: "O Allah! Disclose the truth". Al'qasim Ibn Muhammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat, having curled hair, and much flesh on his claves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior." (Ṣaḥīḥ Al-Bukhāri, 2007:856) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(about invoking Allah's curse upon the liar)", "to death" and "(the measures of)" for further clarification and explanation. -<br>"Asim", "the man" and "that lady" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'whereupon'.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-AlSharif changes the order of the sentence "brown, fat, having curled hair, and much flesh on his claves". | | Thematic Structure | Domesticati on. Addition | MR cultural capital professional habitus | Intertextualit y | Societal level | Institutional level | Situational level | قوله: خدلاً بفتح الخاء المعجمة وسكون الدال المهملة وكسرها كما علمت، وقوله: قططاً بفتحات وبكسر الطاء الأولى شديد الجعودة ا هـ من الشارح بتصرف. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 133 | باب إذا طلقها ثلاثا، ثم تزوجت بعد العدة زوجاً غيره، فلم يمسها. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنِي أَبِي عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رِفَاعَةَ الْقُرَظِيَّ تَزَوَّجَ امْرَأَةً ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيهَا ، وَأَنَّهُ لَيْسَ مَعَهُ إِلاَّ مِثْلُ هُدْبَةٍ ، فَقَالَ : "لاَ ، حَتَّى تَذُوقِي عُسَيْلَتَهُ ، وَيَذُوقَ عُسَيْلَتَكِ". | When the woman is divorced thrice and then married to another who does not approach her. A'isha "Allah be pleased with her" reported: Rifa'a Al'qurazi married a woman and then divorced thrice. Then she married another man who did not approach her. She came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned to him that he (the latter) did not approach her and that he proved to be important." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and your (latter) husband consummate your marriage." (Ṣaḥīḥ Al-Bukhāri, 2007:856) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "thrice", "(the latter)", "to her", "Perhaps you want to return to Rifa'a?", "(you cannot return to Rifa'a)" and "(latter)" for further clarification and explanation.<br>-"the woman" and "Allah's Apostle "Allah's blessing and peace be upon him"" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 134 | بَابُ { وَاللَّائِي يَئِسْنَ مِنَ المَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ } [الطلاق: 4] قَالَ مُجَاهِدٌ : إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ ، وَاللَّائِي قَعَدْنَ عَنِ الحَيْضِ وَاللَّائِي لَمْ يَحِضْنَ: (فَعِدَّتُهُنَّ ثَلاَثَةُ ) [الطلاق: 4] | Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The Divorce "At'talaq" 4). (Ṣaḥīḥ Al-Bukhāri, 2007:856) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying" "for them the prescribed period" for further clarification and explanation.<br>•Omission<br>-Notice that AlSharif deletes "قَالَ مُجَاهِدٌ : إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ ، وَاللَّائِي قَعَدْنَ عَنِ الحَيْضِ وَاللَّائِي لَمْ يَحِضْنَ: (فَعِدَّتُهُنَّ ثَلاَثَةُ ) [الطلاق: 4]" and replaces it with "is three months, and for those who have no courses (it is the same)". This might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions -<br>The translator transliterates the word "At'talaq" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: باب واللائي وفي العيني باب قوله تعالى: (واللائي) وقبله بسم الله الرحمن الرحيم كتاب العدة (مصححه). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 135 | باب (وأولات الأحمال أجلهن أن يضعن حملهن) [الطلاق: 4]. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا: سُبَيْعَةُ ، كَانَتْ تَحْتَ زَوْجِهَا ، تُوُفِّيَ عَنْهَا وَهِيَ حُبْلَى ، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ، فَأَبَتْ أَنْ تُنْكِحَهُ ، فَقَالَتْ : وَاللَّهِ مَا يَصْلُحُ أَنْ تُنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ. فَمَكُثَتْ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "انْكِحِي". | Allah's saying: "For those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (The Divorce "At'talaq" 4). Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: A woman from Banu'aslam, called Subai'a, become a widow while she was pregnant. Abus'sanabil Ibn Ba'kak demanded her hand in marriage, but she refused to marry him and said: "By Allah, I cannot marry him before completing one of the two prescribed periods." Nearly ten days later (after delivering her child), she went to The Prophet "Allah's blessing and peace be upon him" who said (to her): "You can marry now." (Ṣaḥīḥ Al-Bukhāri, 2007:858) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "وأولات الأحمال" into "those who carry (life within their wombs)" instead of 'pregnant'.<br>-"أسلم" is translated into "Banu'aslam" which obscures the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying", "(after delivering her child)", "(to her)" and "now" for further clarification and explanation.<br>-AlSharif adds the rest of the verse "and for those who fear Allah, He will make their path easy". -The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Notice that AlSharif changes the pronoun 'you' to 'I' in "By Allah, I cannot marry him before completing one of the two prescribed periods" which might change the ST effect. |
| 136 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ عَنِ اللَّيْثِ ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَتْ : أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ. | Obaidullah Ibn Abdullah narrated that his father had written to Ibn Al'arqam a message, urging him to ask Subai'a Al'aslamiyya how The Prophet "Allah's blessing and peace be upon him" had given her his opinion. She said: "The Prophet "Allah's blessing and peace be upon him" gave me his verdict that after giving birth, I could marry." (Ṣaḥīḥ Al-Bukhāri, 2007:858) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"a message, urging him" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The question mark in "كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟" is deleted which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: فقال أي أبو السنابل لما رآها تجملت لغيره من الخطاب (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 137 | حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ : أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ ، فَأَذِنَ لَهَا فَنَكَحَتْ. | Al'miswar Ibn Makhrama narrated: Subai'a Al'aslamiyya delivered a child a few days following her husband's death. She came to The Prophet "Allah's blessing and peace be upon him" and asked permission to remarry. The Prophet "Allah's blessing and peace be upon him" gave her permission; and she got married. (Ṣaḥīḥ Al-Bukhāri, 2007:858) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"a child" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 138 | بَابُ قَوْلِ اللَّهِ تَعَالَى : { وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ } [البقرة:228]، وَقَالَ إِبْرَاهِيمُ فِيمَنْ تَزَوَّجَ فِي العِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلاَثَ حِيَضٍ : بَانَتْ مِنَ الأَوَّلِ وَلاَ تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ : تُحْتَسِبُ ، وَهَذَا أَحَبُّ إِلَيَّ سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ : يُقَالُ : أَقْرَأَتِ المَرْأَةُ، إِذَا دَنَا حَيْضُهَا ، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا ، وَيُقَالُ : مَا قَرَأَتْ بِسَلًى قَطُّ ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا. | Allah's saying: "Divorced women shall wait concerning themselves for three monthly periods." (Heifer 228). (Ṣaḥīḥ Al-Bukhāri, 2007:858) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-The deletion of "تَعَالَى" might change the ST effect.<br>-Notice that AlSharif does not translate the Hadith, this might reflect a hidden denomination and change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | والسلى وزان الحصى الذي يكون فيه الولد والجمع أسلاء مثل سبب وأسباب كذا في المصباح وهو بالألف في الشرح المطبوع. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 139 | [بابُ] قِصَّةِ فاطِمَة بِنْتِ قَيْس وَقَوْل اللَّه عز وجل: {وَاتَّقُوا اللَّهَ رَبَّكُمْ لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} [الطلاق: 1]<br>حدثنا إسماعيل: حدثني مالك عن يحيى بن سعيد، عن القاسم بن محمد وسليمان بن يسار: أنه سمعهما يذكران: أن يحيى بن سعيد بن العاص طلق بنت عبد الرحمن بن الحكم ، فانتقلها عبد الرحمن فأرسلت عائشة أم المؤمنين إلى مروان بن الحكم -وهو أمير المدينة-: اتق الله وارددها إلى بيتها، قال مروان -في حديث سليمان: إن عبد الرحمن بن الحكم غلبني. -وقال القاسم بن محمد: أوما بلغك شأن فاطمة بنت قيس؟ قالت: لا يضرك أن لا تذكر حديث فاطمة. فقال مروان بن الحكم: إن كان بك شر فحسبك ما بين هذين من الشر. | The story of Fatima Bint Qais. Allah said: "and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul." (The Divorce "At'talaq" 1). He further said: "Let the women live (in Iddat) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on anu person beyong what He has given him. After a difficulty, Allah will soon grant relief." (Divorce 6:7). Al'qasim Ibn Mohammad and Sulaiman Ibn Yasar narrated that Yahya Ibn Sa'eed Ibn Al'ass divorced the daughter of Abdur'rahman Ibn Al'hakam. Abdur'rahman took her to his house. On that A'isha sent a letter to Marwan Ibn Al'hakam who was the ruler of Medina, saying: "Fear Allah, and urge your brother to return her to her house." Marwan (according to Sulaiman) said: "Abdur'rahman Ibn Al'hakam convinced me in argument." (But according to Al'qasim) Marwan said: "Have not you learnt the case of Fatima Bint Qais?" A'isha said: "The case of Fatima Bint Qais is not in your favor." Marwan Ibn Al'hakam said to A'isha: "The reason that made Fatima Bint Qais go to her father's house is just the same as that of the daughter of Abdur'rahman." The same as above. (Ṣaḥīḥ Al-Bukhāri, 2007:858-860) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "إن كان بك شر فحسبك ما بين هذين من الشر" into "The reason that made Fatima Bint Qais go to her father's house is just the same as that of the daughter of Abdur'rahman." The same as above" which might not reflect the ST's intended message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to his house", "a letter", "saying", "your brother", "Bint Qais" and "to A'isha" for further clarification and explanation.<br>-"Marwan said" and "A'isha" define pronouns. -AlSharif completes the rest of the verse in "nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul" and added another quranic verse "He further said: "Let the women live (in Iddat) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on anu person beyond what He has given him. After a difficulty, Allah will soon grant relief." (Divorce 6:7)".<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "أنه سمعهما يذكران" is deleted. -AlSharif deletes "أم المؤمنين" "عز وجل: {وَاتَّقُوا اللَّهَ رَبَّكُمْ" which obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: فانتقلها أي نقلها أبوها من مسكنها الذي طلقت فيه. | |

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| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 140 | حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة عن عبد الرحمن بن القاسم ، عن أبيه ،عن عائشة: أنها قالت: ما لفاطمة؟ ألا تتقي الله؟ يعني في قولها: لا سكنى ولا نفقة | Al'qasim narrated: A'isha said: "What is wrong with Fatima? Why doesn't she fear Allah?" i.e. by saying that a divorced lady is not entitled to be provided (by her husband) with a dwelling and sustenance. The same as above. (Ṣaḥīḥ Al-Bukhāri, 2007:858) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"a divorced lady is", "(by her husband)" and "The same as above" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 141 | باب قول الله تعالى: {ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن} [البقرة: 228] من الحيض والحمل.<br>حدثنا سليمان بن حرب: حدثنا شعبة عن الحكم، عن إبراهيم، عن الأسود، عن عائشة رضي الله عنها قالت: لما أراد رسول الله صلى الله عليه وسلم أن ينفر إذا صفية على باب خبائها كئيبة، فقال لها: "عقرى -أو حلقى- إنك لحابستنا ، أكنت أفضت يوم النحر؟" قالت: نعم ، قال: "فانفري إذا". | Allah's saying: "Nor is it lawful for them to hide what Allah hath created in their wombs, if they have Faith in Allah and the Last Day." (The Heifer "Al'baqara" 228).<br>A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" intended to depart from Mecca after the Hajj, he saw Safiyya sad and standing at her tent's door. He said to her: "Aqra (or) Halqa! You will detain us. Did you perform The Ifada circumambulation on The Day of Salughtering?" She said: "Yes." He said: "Then you can depart." (Ṣaḥīḥ Al-Bukhāri, 2007:860) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"from Mecca after the Hajj" for further clarification and explanation.<br>-"if they have Faith in Allah and the Last Day" completing the verse.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "تعالى" might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the words "Ḥajj" "Aqra (or) Halqa!" to build a relationship with the readers and to provide them with the terms in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 142 | بَابُ: {وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ} [البقرة:228] فِي العِدَّةِ ، وَكَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ؟ وقوله: {فلا تعضلوهن} [البقرة: 232]<br>حَدَّثَنِي محمد: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا يُونُسُ عَنِ الحَسَنِ قَالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً. | Alalh's saying: "And their husbands have the better right to take them back in that period, if they wish for reconsiliation." (Heifer 228).<br>And how could one take his wife back within the prescribed period (of Iddat) if he divorced her once or twice. Al'hasan narrated: Ma'qil (Ibn Yasar) gave his sister in marriage; but later her husband divorced her once. (Ṣaḥīḥ Al-Bukhāri, 2007:862) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying", "if they wish for reconciliation", "(of Iddat)" and "(Ibn Yasar)" for further clarification and explanation.<br>-"her husband" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "وقوله: {فلا تعضلوهن} [البقرة:232]" might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (يعني في قوله) يعني في قولها نخـ. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "Aqra (or) Halqa!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: الاقتحام هو الهجوم على الشخص من غير إذن والبذاء هو القول الفاحش كما في العيني. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: وكيف يراجع أي الرجل وفي العيني: وكيف تراجع المرأة بالبناء للمفعول. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 143 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ: أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا ، فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ : خَلَّى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا ، ثُمَّ يَخْطُبُهَا ، فَحَالَ بَيْنَهُ وَبَيْنَهَا ، فَأَنْزَلَ اللَّهُ تعالى: { وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلا تَعْضُلُوهُنَّ } [البقرة:232] إِلَى آخِرِ الآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ فَتَرَكَ الْحَمِيَّةَ وَاسْتَقَادَ لأَمْرِ اللَّهِ. | Al'hasan narrated: The sister of Ma'qil Ibn Yasar was given in marriage to a man who later divorced her and kept away from her till her period of Iddat expired. When he demanded her hand in marriage, Ma'qil got angry out of pride and haughtiness and said: "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (The Heifer 232) The Messenger of Allah "Allah's blessing and peace be upon him" called him and recited it to him. Then he left the pride and haughtiness, and complied with Allah's order. (Ṣaḥīḥ Al-Bukhāri, 2007:862) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"out of pride" and "again?" for further clarification and explanation.<br>-"So Ma'qi" defines a pronoun.<br>-AlSharif replaces "إِلَى آخِرِ الآيَةِ" with "from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not". •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "تعالى" obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 144 | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ، وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لأَحَدِهِمْ : إِنْ كُنْتَ طَلَّقْتَهَا ثَلاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ: قَالَ ابْنُ عُمَرَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا. | Nafi narrated: (Abdullah) Ibn Omar Ibn Al'khattab divorced his wife during her menses. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take her back till she became clean and then got another course of menses while she was with him. Then he should wait till she became clean again and only then, if he wanted to divorce her, he could do so before approaching her. That is the period fixed by Allah for divorcing women. Whenever Abdullah (Ibn Omar) was asked about that, he would say to the questioner: "If you divorced her thrice, she would be unlawful for you unless she marries another man (and he divorces her in his turn)." Ibn Omar further said: "Would that you (people) give only one or two divorces, because The Prophet "Allah's blessing and peace be upon him" ordered me to do so." (Ṣaḥīḥ Al-Bukhāri, 2007:862) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(Abdullah)", "(Ibn Omar)" and "(and he divorces her in his turn)" for further clarification and explanation.<br>-"(people)" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif deletes "وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ". -The deletion of "تَطْلِيقَةً وَاحِدَةً" and "رَضِيَ اللَّهُ عَنْهُمَا" obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (زوجاً غيره) زوجاً غيرك نخ.<br>قوله: لو طلقت مرة جزاؤه محذوف أي لكان خيراً (عيني). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 145 | باب مراجعة الحائض حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ: سَأَلْتُ ابْنَ عُمَرَ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا، قُلْتُ : فَتُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Taking back one's wife who was menstruating (when he divorced her). Yunus Ibn Jubair narrated: I asked Ibn Omar (concerning a man who divorce his wife during her menses). He said: "Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back and then he could divorce her before her period of Iddat passed." I asked (Ibn Omar): "Was that divorce counted as one legal divorce?" He said: "If one becomes helpless and foolish (will he be excused?)" (Ṣaḥīḥ Al-Bukhāri, 2007:862) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(when he divorced her)", "(concerning a man who divorce his wife during her menses)" and " (will he be excused" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "(Ibn Omar)" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Iddat" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 146 | بَابُ نَفَقَةِ المَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا ، وَنَفَقَةِ الوَلَدِ. حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ ، عِيَالَنَا ؟ قَالَ : "لاَ ، إِلَّا بِالمَعْرُوفِ". | The expense of the wife whose husband is absent; and the expense of the children. A'isha "Allah be pleased with her" narrated: Hind Bint Utba came and said: "O Allah's Apostle! Abu'sufyan is a miser. Is it sinful of me to take from his property to feed our children?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No except if you take for your needs what is fair and reasonable." (Ṣaḥīḥ Al-Bukhāri, 2007:880) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"children" and "your needs" for further clarification and explanation.<br>-"The Messenger of Allah "Allah's blessing and peace be upon him" " defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>The singular form "الولد" is translated into plural "children".<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 147 | حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ". | Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman spent (in charity) from her husband's property without taking his permission, then he would receive half the reward." (Ṣaḥīḥ Al-Bukhāri, 2007:880) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(in charity)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: من قبل بهذا الضبط أي وقت استقبال العدة والشروع فيها ا هـ. من العيني. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: مسيك بهذا الضبط صيغة مبالغة وضبطه العيني بفتح الميم وتخفيف السين أيضاً فيكون كالبخيل زنة ومعنى مصحح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 148 | بَابُ: { وَالوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ } إِلَى قَوْلِهِ: { بَصِيرٌ } [البقرة:233] وَقَالَ : { وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا } [الأحقاف:15] وَقَالَ : { وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ } إِلَى قَوْلِهِ: { بَعْدَ عُسْرٍ يُسْرًا } [الطلاق:6،7] وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ تعالى أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا ، وَذَلِكَ أَنْ تَقُولَ الوَالِدَةُ : لَسْتُ مُرْضِعَتَهُ ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وَأَشْفَقُ عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا ، فَلَيْسَ لَهَا أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتَهُ ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا ، فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفْسِ الوَالِدِ وَالوَالِدَةِ ، فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ ، فَلاَ جُنَاحَ عَلَيْهِمَا بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ. { فِصَالُهُ } : فِطَامُهُ. | Missing! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 149 | باب إذا لم ينفق الرجل فللمرأة أن تأخذ بغير علمه ما يكفيها وولدها بالمعروف<br>حدثنا محمد بن المثنى: حدثنا يحيى عن هشام قال: أخبرني أبي، عن عائشة أن هند بنت عتبة قالت: يا رسول الله إن أبا سفيان رجل شحيح، وليس يعطيني ما يكفيني وولدي إلا ما أخذت منه وهو لا يعلم ، فقال: خذي ما يكفيك وولدك بالمعروف. | If the man does not spend on his family, then the wife would take from his property without his knowledge what is sufficient for her and the children but fairly and reasonably. A'isha "Allah be pleased with her" narrated: Hind Bint Utba said: "O Allah's Apostle! Abu'sufyan is a miser and he does not give me what is sufficient for my children and me. Can I take from his property without his knowledge?" The Prophet "Allah's blessing and peace be upon him" said: "Take what is sufficient for you and your children, and the amount should be fair and reasonable. (Ṣaḥīḥ Al-Bukhāri, 2007:882) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"on his family" for further clarification and explanation.<br>-The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "بغير علمه" obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>Notice than AlSharif changes the order of the sentence in "for my children and me" which changed the ST focus. | | Thematic structure | Domestication. Addition. omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (أن هند أن هنداً نخـ | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 150 | بَابُ حِفْظِ المَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ. وَأَبُو الزِّنَادِ عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ نِسَاءُ قُرَيْشٍ - وَقَالَ الآخَرُ : صَالِحُ نِسَاءِ قُرَيْشٍ - أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ". وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. | The woman's looking after her husband's property and (her being fair and reasonable in ) spending. Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women among the camel riders are the women of Quraish." (or) "The righteous among the women of Quraish are those who are merciful to their children and who look after their husband's property." (Ṣaḥīḥ Al-Bukhāri, 2007:882) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(her being fair and reasonable in )" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ" and "وَقَالَ الآخَرُ" are deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 151 | بَابُ كِسْوَةِ المَرْأَةِ بِالمَعْرُوفِ. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ قَالَ : سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا ، فَرَأَيْتُ الغَضَبَ فِي وَجْهِهِ فَشَقَقْتُهَا بَيْنَ نِسَائِي. | The woman's clothing justly and reasonably. Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gave me a silk suit which I wore; but when I noticed the (signs of) anger on his face, I cut and distributed it among my wives. (Ṣaḥīḥ Al-Bukhāri, 2007:882) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(signs of )" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 152 | بَابُ عَوْنِ المَرْأَةِ زَوْجَهَا فِي وَلَدِهِ. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ [عَنْهُمَا] قَالَ : هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ -أَوْ تِسْعَ بَنَاتٍ- فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "تَزَوَّجْتَ يَا جَابِرُ؟" فَقُلْتُ : نَعَمْ ، فَقَالَ : "أَبِكْرًا أَمْ ثَيِّبًا ؟" قُلْتُ : بَلْ ثَيِّبًا ، قَالَ : "فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ ، وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟" قَالَ : فَقُلْتُ لَهُ : إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْ خَيْرًا". | The woman's assisting her husband in bringing up the children. Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jaber! Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her and she plays with you, and to amuse her and she amuses you?" I said: "Abdullah (my father) died and left girls (my sisters), and I dislike to marry a girl like them. For this reason, I married a lady (matron) so as to look after them." On that he said: "May Allah bless you", or "That is good." (Ṣaḥīḥ Al-Bukhāri, 2007:884) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(who were my sisters)", "(did you)", "(marry)", "(my father)", "(my sisters)" and "(matron)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: حلة بإضافته لسيراء ولأبي ذر حلة بالتنوين وسيراء بكسر السين وفتح الياء برد فيه خطوط صفر أو مضلعة بالحرير ا هـ شارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Jabir!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (أو خيراً) أو قال خيراً نخـ. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 153 | بَابُ نَفَقَةِ الْمُعْسِرِ عَلَى أَهْلِهِ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ : هَلَكْتُ ، قَالَ : "وَلِمَ ؟" قَالَ : وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ ، قَالَ : "فَأَعْتِقْ رَقَبَةً". قَالَ : لَيْسَ عِنْدِي ، قَالَ : "فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ". قَالَ : لاَ أَسْتَطِيعُ ، قَالَ : "فَأَطْعِمْ سِتِّينَ مِسْكِينًا" ، قَالَ : لاَ أَجِدُ ، فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ : "أَيْنَ السَّائِلُ ؟" قَالَ : هَا أَنَا ذَا ، قَالَ : "تَصَدَّقْ بِهَذَا"، قَالَ : عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ فَوَالَّذِي بَعَثَكَ بِالحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ، قَالَ : "فَأَنْتُمْ إِذًا". | The poor man's spending on his family. Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "I am ruined!" The Prophet "Allah's blessing and peace be upon him" said: "What is the wrong with you?" He said: "I had sexual relation with my wife while fasting (in Ramadan)." The Prophet "Allah's blessing and peace be upon him" said to him: "Manumit a slave (as expiation)." He replied: "I cannot afford that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast for two successive months." He said: "I cannot." The Prophet "Allah's blessing and peace be upon him" said: "Then feed sixty poor persons." He said: "I have nothing to do so." At the same time a basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Where is the questioner." The man said: "I am here." The Prophet "Allah's blessing and peace be upon him" said: "Give this (basket of dates) in charity (as expiation)." He said: "O Allah's Apostle! Shall I give it to people poorer than us? By He, Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth got seen. He said: "Then take it." (Ṣaḥīḥ Al-Bukhāri, 2007: 884) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "فَضَحِكَ" into "smiled ".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "(in Ramadan)", "to him", "(as expiation)", "(basket of dates)" and "Medina's two mountains" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" and "the man" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "I am ruined!" "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice that AlSharif capitalises the first letters of "He Who" and "Truth, " which show his adherence and respect to Allah. | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: بعرق بفتح العين والراء وعاء من خوص (شارح). | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 154 | بَابُ: {وَعَلَى الوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] وَهَلْ عَلَى المَرْأَةِ مِنْهُ شَيْءٌ؟ {وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ} [النحل:76]. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ ، قَالَ : "نَعَمْ ، لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ". | Allah's saying: "an heir shall be chargeable in the same way." (The Heifer "Al'baqara" 233) then, is the woman to be (whether partially) chargeable in the same way? He further said: "Allah sets forth (another) parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way? To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things." (The Bees "An'nahl" 76:77). Ommu'salama "Allah be pleased with her" narrated: I said: "O Allah's Apostle! Shall I recieve a reward if I spend on the children of Abu'salama and do not leave them like this and like this (poor) but deal with them like my children?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, you will recieve a reward for that which you will spend on them." (Ṣaḥīḥ Al-Bukhāri, 2007:884) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying", "(whether partially)", "He further said", "(another)" and "(poor)" for further clarification and explanation.<br>-AlSharif adds the rest of the verse "with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way? To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things". -The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions.<br>-"The Prophet "Allah's blessing and peace be upon him"" defining a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 155 | حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : قَالَتْ هِنْدُ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَنِيَّ ؟ قَالَ : "خُذِي بِالْمَعْرُوفِ". | A'isha "Allah be pleased with her" narrated: Hind said: "O Allah's Apostle! Abu'sufyan is a miser. Would there be any harm if I took from his property what is sufficient for me and my children?" The Prophet "Allah's blessing and peace be upon him" said: "Take (what is sufficient for your needs) but justly and reasonably." (Ṣaḥīḥ Al-Bukhāri, 2007:884) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(what is sufficient for your needs)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: هكذا وهكذا أي محتاجين (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Fidelity. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 156 | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَإِلَيَّ". حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى ، وَإِلَّا قَالَ لِلْمُسْلِمِينَ : "صَلُّوا عَلَى صَاحِبِكُمْ"، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ". | The Prophet's saying: "If a Muslim dies while in debt, I am responsible for the repayment of his debt" Abu'huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs." (Ṣaḥīḥ Al-Bukhāri, 2007:886) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"a Muslim dies", "for the repayment of his debt", "his funeral", "to be the guardian of the believers" and "(after his death)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "أَوْ ضَيَاعًا" obscures the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 157 | بَابُ الْمَرَاضِعِ مِنَ الْمَوَالِيَاتِ وَغَيْرِهِنَّ. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ذَلِكِ ؟" قُلْتُ : نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَارَكَنِي فِي الْخَيْرِ أُخْتِي ، فَقَالَ : "إِنَّ ذَلِكِ لَا يَحِلُّ لِي"، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ : "ابْنَةَ أُمِّ سَلَمَةَ؟" فَقُلْتُ : نَعَمْ ، قَالَ : فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ". وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ : ثُوَيْبَةُ أَعْتَقَهَا أَبُو لَهَبٍ. | The nurses from the freed slave women. Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)." Urwa told: Thuwaiba was the slave woman of Abu'lahab, whom he manumitted. (Ṣaḥīḥ Al-Bukhāri, 2007:886) | **Experiential Value**<br>•Word Choice<br>-AlSharif replaces "زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ" with "Bint "daughter of" Abu'sufyan "Allah be pleased with both" ".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(You mean)" and "(in marriage)" for further clarification and explanation.<br>-"The Prophet "Allah's blessing and peace be upon him"" defines a pronoun.<br>-The addition of ""Allah be pleased with both"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, "وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ" is deleted.<br>-The omissions of ""فَوَاللَّهِ فِي حَجْرِي " وَغَيْرِهِنَّ"" obscures the ST's intended effect and meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Bint" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: كلا أي ثقلاً من دين ونحوه، وقوله: أو ضياعاً أي من لا يستقل بنفسه ولو خلي وطبعه لكان في معرض الهلاك ا هـ من الشارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order<br>-Notice that the sentence order is changed in "Abu'salama and I". | | Thematic Structure | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: من المواليات جمع مولاة وهي الأمة وكانوا في أول أمرهم يكرهون رضاع الإماء ويحبون العربيات طلباً لنجابة الولد فأراهم النبي صلى الله عليه وسلم أنه قد رضع من غير العرب وأن رضاع الإماء لا يهجن ا هـ من العيني. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 158 | و [بَابُ] قَوْل اللَّهِ تَعَالَى : {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ} إِلى قوله: {وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} [النساء: 11،12]. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ : مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، كَيْفَ أَصْنَعُ فِي مَالِي ؟ كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الميراثِ. | The Book of Obligatory Share of Inheritance. Allah's saying: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inherritance; of only one, her share is a half. For parents, a sixth share of the inheeritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not weather your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Kowing, All-Wise. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendantsnor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, most forbearing." (The Women "An'nisa" 11:12). Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came walking to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! How will I do with my property (as I have neither ascendants nor descendants)?" The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply until the Divine verses (regarding obligatory shares as prescribed by Allah) of inheritance were revealed. (Ṣaḥīḥ Al-Bukhāri, 2007:524) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates the two questions "كَيْفَ أَصْنَعُ في مَالِي ؟ كَيْفَ أَقْضِي فِي مَالِي ؟" into one question "How will I do with my property", which might change the ST's intended effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"of Obligatory Share of Inheritance", "(thus)", "(inheritance)", "the remaining", "(as I have neither ascendants nor descendants)" and "(regarding obligatory shares as prescribed by Allah)" for further clarification and explanation.<br>-AlSharif adds the full Verse "to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not weather your parents or your children are nearest to you in benefit" and "In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendant nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, most forbearing".<br>-"The Messenger of Allah "Allah's blessing and peace be upon him"" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-"فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" is replaced with the pronoun "He", which might change the ST effect. |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | Notice that AlSharif capitalises the first letter of "Divine" which show his adherence and respect to Allah. | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فأتاني) أي النبي وفي نسخة العيني فأتياني أي النبي ولأبو بكر. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 159 | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ" حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ فَاطِمَةَ وَالعَبَّاسَ عَلَيْهِمَا السَّلاَمُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكَ وَ [سَهْمَهُمَا] مِنْ خَيْبَرَ. | The Prophet's saying: "Our property will not be inherited. But whatever we (meaning himself) leave is (to be used for) charity" A'isha "Allah be pleased with her" narrated: Both of Fatima and Al'abbas came to ask Abu'bakr for their shares of inheritance from the property of The Messenger of Allah "Allah's blessing and peace be upon him". They meant the land which he left at Fadak, and their shares at Khaibar. (Ṣaḥīḥ Al-Bukhāri, 2007:526) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Our property", "(meaning himself)", "(to be used for)" and "the property of " for further clarification and explanation. -<br>The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The omissions of "عَلَيْهِمَا السَّلاَمُ" obscures the ST's intended effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 160 | فَقَالَ لَهُمَا أَبُو بَكْرٍ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :" لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا المَالِ". قَالَ أَبُو بَكْرٍ : وَاللَّهِ لاَ أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهِ إِلاَّ صَنَعْتُهُ ، قَالَ : فَهَجَرَتْهُ فَاطِمَةُ ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ. | Abu'bakr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity. Moreover, the family of Mohammad might satisfy their needs of living from this property." Abu'bakr said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do with this property but that I will do it." A'isha added: Fatima deserted him, and stopped speaking to him until she died (six months after The Prophet's death). (Ṣaḥīḥ Al-Bukhāri, 2007:526) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Our property", "(prophets)", "(to be used for)", "the property of ", "this property" and "(six months after The Prophet's death)" for further clarification and explanation.<br>-"A'isha added" defines a pronoun.<br>•Omission<br>-The omissions of " لَهُمَا" obscures the ST's intended effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 161 | حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ المُبَارَكِ عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ". | A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity." (Ṣaḥīḥ Al-Bukhāri, 2007:526) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Our property" and "(to be used for)" for further clarification and explanation.<br>-"(prophets)" defines a pronoun.<br>-The addition of ""Allah be pleased with her"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (فدك) بالصرف وعدمه وخيبر بعدم الصرف قاله الشارح. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 162 | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ : انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ : هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ ؟ قَالَ : نَعَمْ ، فَأَذِنَ لَهُمْ ثُمَّ قَالَ : هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ ؟ قَالَ : نَعَمْ ، قَالَ عَبَّاسٌ : يَا أَمِيرَ الْمُؤْمِنِينَ ، اقْضِ بَيْنِي وَبَيْنَ هَذَا ، قَالَ: أَنْشُدُكُمْ بِاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ"، يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ ؟ فَقَالَ الرَّهْطُ : قَدْ قَالَ ذَلِكَ ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ، فَقَالَ : هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ ؟ قَالاَ : قَدْ قَالَ ذَلِكَ، قَالَ عُمَرُ : فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ لِرَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، فَقَالَ عَزَّ وَجَلَّ : { مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ } إِلَى قَوْلِهِ { قَدِيرٌ } فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ ، لَقَدْ أَعْطَاكُمُوهَ وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا المَالُ ، فَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا المَالِ نَفَقَةَ سَنَتِهِ ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ ، فَعَمِلَ بِذَاكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيَاتَهُ ، أَنْشُدُكُمْ بِاللهِ هَلْ تَعْلَمُونَ ذَلِكَ ؟ قَالُوا : نَعَمْ ، ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ : أَنْشُدُكُمَا بِاللهِ هَلْ تَعْلَمَانِ ذَلِكَ ؟ قَالاَ : نَعَمْ ، فَتَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ : أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَبَضَهَا، فَعَمِلَ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ : أَنَا وَلِيُّ [وَلِيِّ] رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا مَا عَمِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا ، فَقُلْتُ : إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا | Malik Ibn Aws Ibn Al'hadathan narrated: I was with Omar Ibn Al'khattab when his doorman Yarfa came saying: "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?" Omar said: "Yes." So they were admitted. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." Omar said: "I bessech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Alalh's blessing and peace be upon him" said: "Our property will not be inherited and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: "He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle a speacial favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives poer to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6). Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distrubuted it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: "Yes." Omar added: "When Allah had taken His Prophet unto Him. | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "الرَّهْطُ " into "the group".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"I beseech you by Allah" is added twice.<br>•Addition<br>-"Ibn Al'khattab ", "Ibn Awf", "are asking your permission (to enter into you). May I admit them", "Our property", "(by saying "we")", "this property", "Omar added "So, Abu'bakr", "that property", "my Caliphate", "(i.e. Ali)", "(as The Messenger of Allah "Allah's blessing and peace be upon him" used to do" and "(I have already given)" for further clarification and explanation.<br>-"Omar", "(Ali)", "Omar then recited", "Omar added", "(Ali and Abbas)" and "(Abbas)" define pronouns.<br>-AlSharif adds the rest of the verse "(and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases". -"(The Mustering "Al'hashr" 6)" is added for reference.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. Consequently, AlSharif deletes "وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ " "صلى الله عليه وسلم" "عَزَّ وَجَلَّ" "حَتَّى تَقُومَ السَّاعَةُ" which obscures the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -'On the contrary'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Commander of The Believers!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | "Commander" "The Believers" are capitalised for focus. Notice that AlSharif capitalises the first letters of "Whose Permission", "His" and "Him" which show his adherence and respect to Allah. Another capitalisation is "His Apostle" and "His Messenger" which shows AlSharif's respect to the Prophet. | | Foreignisation. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (يرفأ) كبيداً وقد لا يهمز علم حاجب سيدنا عمر رضي الله تعالى عنه وجد في نسخة الشارح بالياء كيخشى وهو رسم غير معهود فيه. فكانت خاصة نخـ. قوله: (ما احتازها) من الحيازة أي ما جمعها. لقد طاكموها نخـ. فعمل بذلك نخـ. | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 163 | حَدَّثَنَا إسماعيل: حدثني مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا ، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My heirs will not inherit a Dinar or a Dirham, for whatever I leave, excluding the adeqaute support of my wives and the wages of my employees, is given in charity." (Ṣaḥīḥ Al-Bukhāri, 2007:528) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"or a Dirham" and "the wages" for further clarification and explanation.<br>-The addition of ""Allah be pleased with him"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 164 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ ، فَقَالَتْ عَائِشَةُ : أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ"؟. | A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" died, The wives of The Prophet "Allah's blessing and peace be upon him" intended to send Othman to Abu'bakr asking for their shares of inheritance from The prophet's property. I said: "Didn't The Prophet "Allah's blessing and peace be upon him" say: "Our property is not to be inherited, but whatever we leave is to be given in charity?" (Ṣaḥīḥ Al-Bukhāri, 2007:528) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"from The prophet's property" and "Our property" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 165 | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ مَالاً فَلِأَهْلِهِ"<br>حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ". | The prophet's saying: "Whoever leaves a property, then it will belong to his family". Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt and leaves nothing to fulfill it, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs." (Ṣaḥīḥ Al-Bukhāri, 2007:528) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"than other believers", "a Muslim" and " (after his death)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Notice that AlSharif changes the pronoun in "فَعَلَيْنَا" into "I am". |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 166 | بَابُ مِيرَاثِ الوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ : إِذَا تَرَكَ رَجُلٌ أَو امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤْتَى فَرِيضَتَهُ ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ.<br>حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ". | The child's heritage from his parents. Zaid Ibn Thabit said: If one died and left one daughter, then she would inherit a half of the property; if he left two daughters or more, then they would share the two-thirds. In case there was a male to share the inheritance with them, then you should begin with giving the obligatory shares to their holders and distribute the remaining on the basis that the male would have a portion of two females. Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to recieve them. Then whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 2007:528-530) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"of the property", "(prescribed in the Qur'an)" and "of the deceased" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns<br>-Notice that AlSharif changes the pronoun in "إِذَا تَرَكَ رَجُلٌ أَو امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ ، وَإِنْ كَانَتَا اثْنَتَيْنِ" into "If one died and left one daughter, then she would inherit a half of the property; if he left two daughters". |
| 167 | بَابُ مِيرَاثِ البَنَاتِ.<br>حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ [قال] : أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ بِمَكَّةَ مَرَضًا فَأَشْفَيْتُ مِنْهُ عَلَى المَوْتِ فَأَتَانِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي ، فَقُلْتُ : يَا رَسُولَ اللهِ ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا"، قَالَ : قُلْتُ : فَالشَّطْرُ ؟ قَالَ : "لَا" ، قُلْتُ : الثُّلُثُ ؟ قَالَ : "الثُّلُثُ كَبِيرٌ ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ". فَقُلْتُ : يَا رَسُولَ اللهِ ، أُخَلَّفُ عَنْ هِجْرَتِي ؟ فَقَالَ : "إِنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً ، وَلَعَلَّ أَنْ تُخَلَّفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، وَلَكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ" يَرْثِي لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ. قَالَ سُفْيَانُ : وَسَعْدُ ابْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ. | The daughter's inheritance. Amer Ibn Sa'd Ibn Abu'waqqas narrated from his father: The Prophet "Allah's blessing and peace be upon him" visted me when I fell ill in Mecca, and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No." I said: "Then one-third?" he said: "Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend (with the intention of getting Allah's Pleasure) even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I remain behind and fail to fulfill my migration?" He said: "If you are left behind me, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca. (Sufyan, the sub-narrator, said: Sa'd Ibn Khawla was a man from The Sons of Amer Ibn Lu'ai). (Ṣaḥīḥ Al-Bukhāri, 2007:530) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"I am very ill as you see", "only", "Shall I then give ", "of it in charity", "give", "in charity", "no doubt", "(with the intention of getting Allah's Pleasure)", "(we feel sorry for)" and "the sub-narrator" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-AlSharif changes the singular form in "امْرَأَتِكَ" into plural "wives".<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (بمن شركهم) أي بمن شرك البنات والذر فغلب التذكير على التأنيث. ا هـ. عيني.<br>قوله: (لأولى رجل) أي لأقربه وفائدة قوله: ذكر بعد رجل التنبيه على سبب الاستحقاق وهو الذكورة المقابلة للأنوثة والرجل قد يراد به مقابل الصبي ا هـ. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فالشطر) بالرفع والجر والرفع على الابتداء والخبر محذوف أي فالشطر أتصدق به ومثله قوله في الثلث كما في الشارح.<br>قوله: (إن تركت ولدك) همزة إن مكسورة على الشرطية وجزاء الشرط خبر بتقدير فهو انظر الشارح.<br>ولعلك نخـ. | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 168 | حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ عَنْ أَشْعَثَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِالْيَمَنِ مُعَلِّمًا وَأَمِيرًا ، فَسَأَلْنَاهُ عَنْ رَجُلٍ تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ ، فَأَعْطَى الاِبْنَةَ النِّصْفَ وَالأُخْتَ النِّصْفَ. | Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal came to us in Yemen as a tutor and a ruler, whom we asked about (distributing the wealth of) a man who had died leaving a daughter and a sister. Mu'adh gave the daughter a half of the property and gave the sister the other half. (Ṣaḥīḥ Al-Bukhāri, 2007:530) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(distributing the wealth of)", "of the property" and "other" for further clarification and explanation.<br>- "Mu'adh" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 169 | بَابُ مِيرَاثِ ابْنِ الاِبْنِ إِذَا لَمْ يَكُنِ ابْنٌ، وَقَالَ ابن ثابت : وَلَدُ الأَبْنَاءِ بِمَنْزِلَةِ الوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ ذَكَرُ، ذَكَرهُمْ كَذَكَرِهِمْ ، وَأُنْثَاهُمْ كَأُنْثَاهُمْ ، يَرِثُونَ كَمَا يَرِثُونَ وَيَحْجُبُونَ كَمَا يَحْجُبُونَ ، وَلاَ يَرِثُ وَلَدُ الاِبْنِ مَعَ الاِبْنِ.<br>حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | The inheritance of the son's child in case there is no living son. Zaid said that the son's child must be treated concerning inheritance as the sons in case there are no living sons. This applies to both males and females. Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to recieve them. Then whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 2007:530) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates " ابن ثابت" into "Zaid".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"concerning inheritance", "(prescribed in the Qur'an)" and "of the deceased" for further clarification and explanation.<br>-The addition of ""Allah be pleased with both"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The deletion of "يَرِثُونَ وَيَحْجُبُونَ كَمَا يَحْجُبُونَ ، وَلاَ يَرِثُ وَلَدُ الاِبْنِ مَعَ الاِبْنِ" might change the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | فهو لأولى نخ. | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 170 | بَابُ مِيرَاثِ ابْنَةِ ابْنٍ مَعَ ابنةٍ. حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ قَالَ : سُئِلَ أَبُو مُوسَى عَنْ ابنةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ ، فَقَالَ : لِلابنة النِّصْفُ ، وَلِلأُخْتِ النِّصْفُ ، وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي ، فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ : لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلابْنَةِ النِّصْفُ ، وَلابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ ، وَمَا بَقِيَ فَلِلأُخْتِ، فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ ، فَقَالَ : لاَ تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ. | The inheritance of the son's daughter with the daughter. Huzail Ibn Shurahbil narrated: Abu'moosa "Allah be pleased with him" was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said: "The daughter will take a half and the sister will take the other half. If you go to Ibn Mas'ood, he will tell you the same." Ibn Mas'ood was asked and was told of Abu'moosa's verdict. Ibn Mas'ood then said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu'moosa whom we informed of Ibn Mas'ood's verdict, whereupon he said: "So, do not ask me for verdicts, as long as this learned man is among you." (Ṣaḥīḥ Al-Bukhāri, 2007:532) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(the inheritance of)", "other" and "If I give the same verdict" for further clarification and explanation.<br>-"Ibn Mas'ood" defines a pronoun.<br>-The addition of ""Allah be pleased with him"" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 171 | بَابُ مِيرَاثِ الْجَدِّ مَعَ الأَبِ وَالإِخْوَةِ ، وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ : الْجَدُّ : أَبٌ. وَقَرَأَ ابْنُ عَبَّاس : {يَا بَنِي آدَمَ} [الأعراف:26] { وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ} [يوسف: 38] وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاس : يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي ، وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي، وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلأَوْلَى رَجُلٍ ذَكَرٍ". | The inheritance of one's grandfather with his father and brothers. In this respect, it was said that one's grandfather is considered (in relation to him) as his father. Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to recieve them. Then whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 2007:532) | **Experiential Value**<br>•Rewordin<br>•Synonyms<br>•Antonyms<br>•Additio<br>-"(in relation to him)", "(prescribed in the Qur'an)" and "of the deceased" for further clarification and explanation.<br>•Omissio<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentione<br>-Notice the deletion of "وَقَرَأَ ابْنُ عَبَّاس : {يَا بَنِي آدَمَ} [الأعراف:26] { وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ} [يوسف: 38] وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاس : يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي ، وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي، وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ" which obscures the ST message and effe. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-'Afterwards' 'whereupon'<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (الحبر) العالم المشهور فيه كسر الحاء يسمى باسم الحبر الذي يكتب به وهو المداد وإليه نسب كعب التابعي ويجمع على أحبار مثل حمل وأحمال قال في المصباح والفتح لغة فيه فيجمع على حبور مثل فلس وفلوس والرواية هنا الفتح لا غير نص عليه العيني ا هـ. مصححه. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: ولم يذكر بالبناء للفاعل والمفعول. | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 172 | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلًا لاَتَّخَذْتُهُ وَلَكِنْ أَخُوَّةُ الإِسْلاَمِ أَفْضَلُ ، أَوْ قَالَ : خَيْرٌ" ، فَإِنَّهُ أَنْزَلَهُ أَبًا أَوْ قَالَ : قَضَاهُ أَبًا. | Abdullah Ibn Abbas "Allah be pleased with both" narrated: The man, about whom Allah's Apostle "Allah's blessing and peace be upon him" said: "If I were to take a blossom friend, I would certainly have taken him (Abu'bakr), but the Islamic brotherhood is better (or good), regarded one's grandfather as the father himself (concerning inheritance)." (Ṣaḥīḥ Al-Bukhāri, 2007:532) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(concerning inheritance)" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>-"(Abu'bakr)" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 173 | بَابُ ميراث الزوج مع الولد وغيره حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ المَالُ لِلْوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ، لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | The inheritance of the husband with the children or others. Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife one-eight (in case there is offspring) or one-fourth (in case there is none) and for the husband a half (if there is no offspring) or one-fourth (if there is offspring). (Ṣaḥīḥ Al-Bukhāri, 2007:532-534) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"The custom (in ancient time)", "of the deceased", "that custom", "(of the whole legacy)", "(in case there is offspring)", "(in case there is none)", "(if there is no offspring)" and "(if there is offspring)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 174 | بَابُ مِيرَاثِ المَرْأَةِ وَالزَّوْجِ مَعَ الوَلَدِ وَغَيْرِهِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنِ ابْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ، ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضَى لَهَا بِالغُرَّةِ تُوُفِّيَتْ ، فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا ، وَأَنَّ العَقْلَ عَلَى عَصَبَتِهَا. | The inheritance of the wife with the children and others. Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood money for the fetus which was in the womb of a woman from the tribe of Banu'lihyan, as a result of an (attack by another woman led to) abortion. But the lady on whom the penalty had been imposed died, so The Prophet "Allah's blessing and peace be upon him" ordered that her property should be inherited by her offspring and her husband and that the penalty should be paid by her close relatives (from the side of the father). (Ṣaḥīḥ Al-Bukhāri, 2007:534) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"a blood money for the foetus which was in the womb", "(attack by another woman led to)" and "(from the side of the father)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فإنه) يعني أبا بكر (شارح). | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif capitalises the first letter of "He" which show his adherence and respect to Allah. | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences -'As a result of'.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: لحيان بكسر اللام وفتحها ا هـ. شارح. قوله: (عبد) بالتنوين بيان لغرة ويروى بالإضافة أيضاً ا هـ. عيني. | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 175 | بَابُ مِيرَاثُ الأَخَوَاتِ مَعَ البَنَاتِ عَصَبَةً. حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ قَالَ : قَضَى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : النِّصْفُ لِلاِبْنَةِ وَالنِّصْفُ لِلأُخْتِ. ثُمَّ قَالَ سُلَيْمَانُ : قَضَى فِينَا ، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | The inheritaance of the sisters with the daughters. Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal judged (while being a ruler of Yemen) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", that the daughter should be given a half of the property and the sister the other half. (Ṣaḥīḥ Al-Bukhāri, 2007:534) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Ibn Yazid" and "(while being a ruler of Yemen)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The omission of "ثُمَّ قَالَ سُلَيْمَانُ : قَضَى فِينَا ، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" obscures the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |
| 176 | حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ قَالَ : قَالَ عَبْدُ اللَّهِ : لأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلاِبْنَةِ النِّصْفُ ، وَلِابْنَةِ الاِبْنِ السُّدُسُ ، وَمَا بَقِيَ فَلِلأُخْتِ. | Huzail narrated: Abdullah "Allah be pleased with him" said: "The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, (with the result that Both shares make two-thirds of the total property); and the rest is for the sister." (Ṣaḥīḥ Al-Bukhāri, 2007:534) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(with the result that Both shares make two-thirds of the total property)" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 177 | بَابُ مِيرَاثِ الأَخَوَاتِ وَالإِخْوَةِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا لِي أَخَوَاتٌ ، فَنَزَلَتْ آيَةُ الفَرَائِضِ. | The inheritance of the sisters and brothers. Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! (To whom will my property go as) I have (no heirs except) my sisters?" Then the Divine verses regarding obligatory shares as prescribed by Allah (of inheritance) were revealed. (Ṣaḥīḥ Al-Bukhāri, 2007:534) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"and unconscious", "(To whom will my property go as)", "(no heirs except)" and "(of inheritance)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Omission | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (عصبة) بالنصب حال وبالرفع خبر مبتدى محذوف أي هي عصبة. ا هـ. عيني. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice that AlSharif capitalises the first letter of "Divine" which show his adherence and respect to Allah. | | Domestication. Addition | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 178 | بَابُ: {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النساء: 176]<br>حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةَ سُورَةِ النِّسَاءِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ }. | Allah's saying: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women 176). Al'bara "Allah be pleased with him" narrated: The last verse sent down of The Holy Qur'an was the last verse of The Sura of Woman: "say: Allah directs (thus) about those who leave no descendants or ascendants as heirs." (Women 176). (Ṣaḥīḥ Al-Bukhāri, 2007:534-536) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"Allah's saying", "(thus)", "(such a deceased was)", "(between them)", "(they share)" and "(his law)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "'Sura" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 179 | بَابُ: ابْنَيْ عَمِّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ، وَقَالَ عَلِيٌّ : لِلزَّوْجِ النِّصْفُ ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.<br>حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَتَرَكَ مَالًا فَمَالُهُ لِمَوَالِي العَصَبَةِ ، وَمَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَأَنَا وَلِيُّهُ فَلْأَدْعَى لَهُ". | What about two cousins: one of whom is a half brother from the side of the mother, and the other is a husband? In this respect, Ali judged that a half of the property should be given to the husband, one-sixth to the half brother from the side of the mother, and what is remaining should be divided between them equally. Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am more closer to the believers than themselves. Whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants or destitute children, then I am their supporter." (Ṣaḥīḥ Al-Bukhāri, 2007:536) | **Experiential Value**<br>•Word Choice<br>-Notice that AlSharif translates "اخ" into "a half brother" which obscures the ST meaning. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"What about", "In this respect" and "or having dependants" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>Notice that the sentence mode of the title is changed into a question "What about two cousins: one of whom is a half brother from the side of the mother, and the other is a husband?".<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | Notice AlSharif's use of the archaic pronouns 'ye'. AlSharif uses "thee", "err" and "hath". | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | قوله: (فلأدعى) بلفظ أمر المتكلم المجهول واللام مكسورة وقد تسكن مع الفاء والواو غالباً فيهما وإثبات الألف بعد العين جائز على قول من قال: ألم يأتيك والأنباء تنمي. وكان القياس فلأدع له أي فادعوني له حتى أقوم بكله وضياعه ا هـ. من شرح العيني. | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 180 | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحٍ ، عَنْ عُبَيْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased." (Ṣaḥīḥ Al-Bukhāri, 2007:536) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(prescribed in the Qur'an)" and "of the deceased" for further clarification and explanation.<br>-The addition of "Allah be pleased with both" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |
| 181 | باب ذوي الأرحام.<br>حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : قُلْتُ لِأَبِي أُسَامَةَ : حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } [النساء:33] ( وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ) قَالَ : كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الأَنْصَارِيُّ الْمُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ ، فَلَمَّا نَزَلَتْ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } قَالَ : نَسَخَتْهَا ( وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ) . | One's kith and kin. Sa'eed Ibn Jubair narrated: Ibn Abbas said (regarding Allah's saying) And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) and: "To those, also, to whom your right hand was pledged, give their due portion" (Women 33): "When the emigrants came to Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which The Prophet "Allah's blessing and peace be upon him" established between them (the emigrants and the Ansar). When the verse: "And to (benefit) everyone We have appointed sharers and heirs" (The Women 33) was revealed, it cancelled (the bond (the pledge) of brotherhood regarding inheritance)." (Ṣaḥīḥ Al-Bukhāri, 2007:536) | **Experiential Value**<br>•Word Choice<br>-AlSharif translates "الأرحام" into "kith and kin". •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(regarding Allah's saying)", "(benefit)", "give their due portion", "(the emigrants and the Ansar)" and "(the pledge)" for further clarification and explanation.<br>-" (The Women 33)" is added for reference.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 182 | بَابُ مِيرَاثِ الْمُلاَعَنَةِ.<br>حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلاً لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَفَى مِنْ وَلَدِهَا ، فَفَرَّقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الوَلَدَ بِالمَرْأَةِ. | The inheritance of any of the two (husband or wife) who is involved in the case of cursing the liar of them when she is accused of committing adultery. Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered a wife and her husband, who accused her of committing adultery and denied his paternity to her (conceived) child, to offer (the measures of) invoking Allah's curse upon the liar of them as Allah decreed. Then he gave his decision that they should be separated (by divorce) and that the child would be for the mother. (Ṣaḥīḥ Al-Bukhāri, 2007:538) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"of any of the two (husband or wife) who is involved", "when she is accused of committing adultery", "(conceived)", "(the measures of)" and "(by divorce)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |

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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | التلاوة والذين عقدت. قوله: نسختها الخ فيه تسامح لظهور الناسخة والمنسوخة. | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice that AlSharif changes the order of the sentence in "The Messenger of Allah "Allah's blessing and peace be upon him" ordered a wife and her husband" which changed its focus. | | Thematic Structure | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | | **Syntax** |
| 183 | بَابٌ : الْوَلاَءُ لِمَنْ أَعْتَقَ ، وَمِيرَاثُ اللَّقِيطِ، وَقَالَ عُمَرُ : اللَّقِيطُ حُرٌّ.<br>حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ الحَكَمِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "اشْتَرِيهَا فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ"، وَأُهْدِيَ لَهَا شَاةٌ ، فَقَالَ : "هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ".<br>قَالَ الحَكَمُ : وَكَانَ زَوْجُهَا حُرًّا، وَقَوْلُ الحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا.حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | The loyalty is for the manumitter; and what about the inheritance of the picked up child. A'isha "Allah be pleased with her" narrated: I bought Barira; and The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Buy her, for the loyalty is for the manumitter." Once, (some mutton of) a sheep was given as a gift to her, of which The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and a present for us." Al'hakam said that her husband was a free person. But Ibn Abbas said: "I saw him (Barira's husband) and he was a slave." Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The loyalty is for the manumitter." (Ṣaḥīḥ Al-Bukhāri, 2007:538) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"what about", "to me", "(some mutton of)" and "(an object of)" for further clarification and explanation.<br>-The addition of "Allah be pleased with her" and "Allah be pleased with both" show Khan's adherence to the Prophet's companions.<br>-"The Messenger of Allah "Allah's blessing and peace be upon him"" and "(Barira's husband)" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The omission of "حُرٌّ" and "وَقَوْلُ الحَكَمِ مُرْسَلٌ" might change the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Barira" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 184 | بَابُ مِيرَاثِ السَّائِبَةِ.<br>حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ ، عَنْ عبد الله قَالَ : إِنَّ أَهْلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ ، وَإِنَّ أَهْلَ الجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ. | What about the absolutely freed slave? Abdullah "Allah be pleased with him" narrated: The Muslims did not free slaves absolutely, but the People of the Pre-Islamic Period of Ignorance did so. (Ṣaḥīḥ Al-Bukhāri, 2007:540) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"What about " for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>Notice that the sentence mode of the title is changed into a question "What about the absolutely freed slave?".<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | (السائبة) هو العبد الذي يعتق على أن لا ولاء لأحد عليه، بأن يقول له سيده عند الإعتاق: أعتقتك سائبة أو أنت حر سائبة فلا يكون لمعتقه عليه ولاء فيضع ماله حيث شاء والتسييب منهي عنه في النوق وغير النوق ا هـ. مصححه. | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 185 | حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُور ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا وَاشْتَرَطَ أَهْلُهَا وَلاءَهَا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي اشْتَرَيْتُ بَرِيرَةَ لأُعْتِقَهَا ، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلاءَهَا فَقَالَ : "أَعْتِقِيهَا فَإِنَّمَا الْوَلاءُ لِمَنْ أَعْتَقَ، أَوْ قَالَ : أَعْطَى الثَّمَنَ"، قَالَ : فَاشْتَرَتْهَا فَأَعْتَقَتْهَا ، قَالَ : وَخُيِّرَتْ فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ : لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ. قَالَ الأَسْوَدُ : وَكَانَ زَوْجُهَا حُرًّا، قَوْلُ الأَسْوَدِ مُنْقَطِعٌ ، وَقَوْلُ ابْنِ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا ، أَصَحُّ. | Al'aswad narrated: A'isha bought Barira in order to manumit her, but her masters stipulated that her loyalty would be for them. A'isha said: "O Allah's Apostle! I bought Barira in order to manumit her, but her masters stipulated that her loyalty will be for them." The Prophet "Allah's blessing and peace be upon him" said: "Manumit her for the loyalty is for the manumitter" or "The one who pays the price." Then A'isha bought and manumitted her. After that, Barira was given the choice (by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him). She said: "If he gave me so much and so much (money) I would not stay with him." (Al'aswad said: "Her husband was a free person." The sub-narrator commented: "The series of the narrators of Al'aswad's statement is incomplete. The statement of Ibn Abbas: "When I saw him he was a slave", is more authentic."). (Ṣaḥīḥ Al-Bukhāri, 2007:540) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him)" and "(money)" for further clarification and explanation.<br>-"A'isha", "The Prophet "Allah's blessing and peace be upon him"" and "The sub-narrator commented" define pronouns.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The omission of "رَضِيَ اللَّهُ عَنْهَا " may change the ST effect. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Barira" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 186 | بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الْوَلاءِ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ عَنْ نَافِعٍ ، عَنِ ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنَّهُمْ يَشْتَرِطُونَ الْوَلاءَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" اشْتَرِيهَا فَإِنَّمَا الْوَلاءُ لِمَنْ أَعْتَقَ". | What women inherit from (their freed slave-girls) loyalty. Abdullah Ibn Omar "Allah be pleased with both" narrated: A'isha wanted to buy Barira to manumit her. She told The Messenger of Allah "Allah's blessing and peace be upon him" that her masters put the condition that her loyalty should be for them. The Prophet "Allah's blessing and peace be upon him" replied: "Buy her, for the loyalty would be for he, who manumits." (Ṣaḥīḥ Al-Bukhāri, 2007:542) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(their freed slave-girls)", "Abdullah", "to manumit her" and "her masters" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions - The translator transliterates the word "Barira" to build a relationship with the readers and to provide them with the term in the SL.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |
| 187 | حَدَّثَنَا ابْنُ سَلامٍ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مَنْصُور ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عائشة قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "الْوَلاءُ لِمَنْ أَعْطَى الْوَرِقَ وَوَلِيَ النِّعْمَةَ". | A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty is for the one who gives the silver (pays the price) and does the favor (of manumission)." (Ṣaḥīḥ Al-Bukhāri, 2007:542) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(pays the price)" and "(of manumission)" for further clarification and explanation.<br>-The addition of "Allah be pleased with her" show AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | Style | Thematic Structure | Translation Strategy | Discourse Practice | | Explanation | | | Footnotes | Comments on Paratexts |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G |
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| | | | Description of Text | | | | |
| | **ST** | **TT2** | **Lexicalisation** | | | **Syntax** | |
| 188 | بَابُ مِيرَاثِ الأَسِيرِ، قَالَ: وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي العَدُوِّ وَيَقُولُ : هُوَ أَحْوَجُ إِلَيْهِ. وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ : أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ. حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ :" مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا". | The inheritance of a captive. Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants, then I am their supporter." (Ṣaḥīḥ Al-Bukhāri, 2007:542) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"his property" and "or having dependants" for further clarification and explanation.<br>-The addition of "Allah be pleased with him" shows AlSharif's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned.<br>-The omission of ":قَالَ وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي العَدُوِّ وَيَقُولُ : هُوَ أَحْوَجُ إِلَيْهِ. وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ : أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ" might change the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |
| 189 | بَابٌ : لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيرَاثُ فَلاَ مِيرَاثَ لَهُ<br>حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَرِثُ المُسْلِمُ الكَافِرَ وَلاَ الكَافِرُ المُسْلِمَ". | A Muslim should not inherit (the Property of) an unbeliever, and an unbeliever should not inherit (the property of) a Muslim. Usama Ibn Zaid "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blesing and peace be upon him" said: "A Muslim should not inherit (the property of) an unbeliever, and an unbeliever should not inherit (the property of) A Muslim." (Ṣaḥīḥ Al-Bukhāri, 2007:544) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(the Property of)" for further clarification and explanation.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-'should' most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns |
| 190 | بَابُ مَنِ ادَّعَى أَخًا أَوِ ابْنَ أَخٍ. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ : اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ ، فَقَالَ سَعْدٌ : هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ ، انْظُرْ إِلَى شَبَهِهِ ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ : هَذَا أَخِي يَا رَسُولَ اللَّهِ ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ ، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ ، فَقَالَ : "هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ، الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ"، قَالَتْ : فَلَمْ يَرَ سَوْدَةَ بعد. | When one claims to have a brother or a brother's son. A'isha "Allah be pleased with her" narrated: Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a had a dispute over a child. Sa'd said: "O Allah's Apostle! He is the son of my brother, Utba Ibn Abu'waqqas who took a promise from me to be his custodian as he was his son. Please observe to whom he has resemblance." Abd Ibn Zam'a said: "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then The prophet "Allah's blessing and peace be upon him" looked at the boy and noticed his evident resemblance to Utba, so he said: "He is for you, O Abd Ibn Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. O Sawda Bint Zam'a! Screen yourself before the boy." A'isha further said: "Since then he had never seen Sawda." (Ṣaḥīḥ Al-Bukhāri, 2007:544) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"please" for further clarification and explanation.<br>-" A'isha" defines a pronoun.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, only the first narrator is mentioned. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The use of the word 'screen' in "screen yourself" might have a hidden meaning. This is because screen refers to blocking the vision or movement of something.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns |

| H | I | J | K | L | M | N | O | P | Q | R |
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| | | | | | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| | **Style** | **Thematic Structure** | **Translation Strategy** | **Discourse Practice** | | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjuctions, Coordination and Subordination)<br>-The addition of the exclamation mark in "O Allah's Apostle!" and "O Sawda Bint Zam'a!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order | | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

# Comparison of TT1 & 2 (Ṣaḥīḥ al-Bukhāri)

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 3 | | باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس. حَدَّثَنَا أبو نعيم: حدثنا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدِ بن أبي وقاص رَضِيَ اللَّهُ عَنْهُ يقول: جاء النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا بِمَكَّةَ، وهو يكره أن يموت بالأرض التي هاجر منها، قال: "يرحم الله ابن عفراء" قُلْتُ: يا رسول الله! أُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لا" ، قُلْتُ : فَالشَّطْر؟ قَالَ : "لا" ، قُلْتُ: الثُّلُث؟ قَالَ: "فالثُّلُثُ وَالثُّلُثُ كثيرٌ ، إنك أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وإنك مَهْمَا أَنْفَقْتَ من نفقة فإنها صَدَقَةٌ حَتَّى اللُّقْمَة تَرْفَعُهَا إلى فِي امْرَأَتِكَ، وَعسى اللَّهُ أن يَرْفَعُكَ فَيَنْتَفِعُ بِكَ نَاسٌ وَيُضَرُّ بِكَ آخَرُونَ ولم يكن له يومئذ إلا ابنه". | **Experiential Value**<br>•Word Choice<br>-Notice that Khan uses the word "migrated" while AlSharif uses "emigrated" to translate "هَاجَرَ". Migrate: to move, either temporarily or permanently, from one place, area, or country of residence to another. Emigrate: (e, “out” + migrate) to remove out of country for the purpose of settling in another.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-By comparing both translations, we can observe that Khan adds "صلى الله عليه وسلم" every time he mentions the Prophet, while AlSharif only adds it if it appears in the ST.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-By comparing the translation of the title, it can be noticed the difference in sentence mode. Khan's sentence indicates an advice while AlSharif's gives a sense of warning.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 4 | | باب الوصية بالثلث. وقال الحسن: لا يجوز للذمي وصية إلا بالثلث: وقال الله عز وجل: {وأن احكم بينهم بما أنزل الله} [المائدة: 49]. حدثنا قتيبة بن سعيد: حدثنا سفيان عن هشام بن عروة، عن أبيه، عن ابن عباس رضي الله عنهما قال: "لو غض الناس إلى الربع لأن رسول الله صلى الله عليه وسلم قال: الثلث والثلث كثير". | **Experiential Value**<br>•Word Choice<br>-Notice the difference between Khan's and AlSharif's definition of the object in 'لو غض الناس إلى الربع'. The former uses "(of the whole legacy)" while the latter uses "(of the heritage)". By comparing both terms, legacy is (legal) money or property bequeathed to someone in a will while heritage is an inheritance; property that may be inherited. Khan's choice is closer to the ST meaning. AlSharif in another Hadith (7) chooses "legacy" which might cause confusion<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
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| It can be noticed that AlSharif uses "Mecca" to refer to "مكة", which is less preferable to most Muslims, while Khan uses "Makkah". Khan's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. It can be noticed that many of AlSharif's sentences are similar to Khan's; does this mean that he sometimes uses his translation as an intertextual material?! Yes (according to AlSharif's answer) | | | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 5 | | حدثنا محمد بن عبد الرحيم: حدثنا زكريا بن عدي: حدثنا مروان عن هاشم بن هاشم، عن عامر بن سعد، عن أبيه رضي الله عنه قال : "مرضت فعادني النبي صلى الله عليه وسلم فقلت: يا رسول الله! ادع الله أن لا يردني على عقبي، قال: لعل الله يرفعك وينفع بك ناسا. فقلت : أريد أن أوصي ، وإنما لي ابنة، فقلت: أوصي بالنصف؟ قال: النصف كثير، قلت: فالثلث؟ قال: الثلث والثلث كثير أو كبير، قال: وأوصى الناس بالثلث فجاز ذلك لهم". | **Experiential Value**<br>•Word Choice<br>-In the translation of "أن لا يردني على عقبي", we can notice that Khan uses the word "migrated" while AlSharif uses "emigrated". Migrate: to move, either temporarily or permanently, from one place, area, or country of residence to another. Emigrate: (e, "out" + migrate) to remove out of country for the purpose of settling in another.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-By comparing Khan's translation of "عادني" with AlSharif's, we can notice that the former chooses "paid me a visit", while the latter chooses "visited me". To pay a visit is usually to go and see someone, to visit is usually to go and see something as in: We visited the Pyramids last year/ We paid our cousin a visit last week. Khan's use of this idiomatic expression shows his accuracy in conveying the ST meaning.<br><br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 6 | | باب قول الموصي لوصيه: تعاهد لولدي، وما يجوز للوصي من الدعوى. حدثنا عبدالله بن مسلمة عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم أنها قالت: كان عتبة بن أبي وقاص عهد إلى أخيه سعد بن أبي وقاص أن ابن وليدة زمعة مني فاقبضه إليك، فلما كان عام الفتح أخذه سعد فقال : ابن أخي قد كان عهد إلي فيه، فقام عبد بن زمعة فقال: أخي وابن أمة أبي، ولد على فراشه، فتساوقا إلى رسول الله صلى الله عليه وسلم فقال سعد: يا رسول الله! ابن أخي كان عهد إلي فيه، فقال عبد بن زمعة: هو أخي وابن وليدة أبي، فقال رسول الله صلى الله عليه وسلم : "هو لك يا عبد بن زمعة! الولد للفراش وللعاهر الحجر" ، ثم قال لسودة بنت زمعة: "احتجبي منه" لما رأى من شبهه بعتبة، فما رآها حتى لقي الله". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-By comparing Khan's translation with AlSharif's we find that the former uses the word "testator" to translate "الموصي", while AlSharif uses "will maker". Testator is the legal term for a person who makes a will. While the term rarely comes up in casual conversation, it is still used in will documents and in the law itself. -<br>Also notice that Khan translates "وصي" into "executor" while AlSharif translates it into "trustee". An executor is essentially a liquidator. His role is to wind down the business that you conducted during your life. An executor must submit your last will and testament to probate before the surrogate of the county in which you resided when you died. The executor must gather up your assets, which is frequently called “marshalling” your assets. He may deposit those assets into an estate account or multiple estate accounts. An executor must pay all of the bona fide debts that you incurred and the debts of your estate. Part of a person’s debts includes any death taxes that may be owed upon his death. An executor must account to the beneficiaries of the estate and must distribute the assets of the estate to the beneficiaries after the beneficiaries have approved his accounting. An executor is a fiduciary, meaning that he has the highest duty of care in administering the estate for the benefit of the beneficiaries of the estate. A typical estate may take anywhere from nine months to two years to fully administer. A trustee is also a fiduciary, meaning that a trustee has the highest duty of care to administer the assets of the trust for the benefit of the trust’ s beneficiaries. A trustee is responsible for investing and administering the assets of the trust. A | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 7 | | بَابُ لا وصية لوارث. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-"double" vs "two time".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 8 | | باب تأويل قول الله تعالى: {من بعد وصية يوصي بها أو دين} [النساء: 11]، ويذكر أن النبي صلى الله عليه وسلم قضى بالدين قبل الوصية. وقوله عز وجل: {إن الله يأمركم أن تؤدوا الأمانات إلى أهلها} [النساء:58] فأداء الأمانة أحق من تطوع الوصية. وقال النبي صلى الله عليه وسلم :"لا صدقة إلا عن ظهر غنى". وقال ابن عباس: لا يوصي العبد إلا بإذن أهله. وقال النبي صلى الله عليه وسلم :"العبد راع في مال سيده". | **Experiential Value**<br>•Word Choice<br>-"implementing his will" and "the execution of the will" to translate "الوصية"<br>•Rewording<br>•Synonyms<br>-Khan uses "explanation" for "تأويل" while AlSharif uses "interpretation". There is a difference between the two terms as explanation relates to facts but interpretations relates to opinions.<br>- "The Statement of Allah" vs "Allah's saying".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 9 | | حدثنا محمد بن يوسف: أخبرنا الأوزاعي عن الزهري ، عن سعيد بن المسيب ، وعروة بن الزبير: أن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سألته فأعطاني، ثم قال لي:" يا حكيم ، إن هذا المال خضر حلو ، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى". قال حكيم : فقلت: يا رسول الله، والذي بعثك بالحق! لا أرزأ أحدا بعدك شيئا حتى أفارق الدنيا ، فكان أبو بكر يدعو حكيما ليعطيه العطاء فيأبى أن يقبل منه شيئا، ثم إن عمر دعاه ليعطيه فيأبى أن يقبله، فقال: يا معشر المسلمين ، إني أعرض عليه حقه الذي قسم الله له من هذا الفيء فيأبى أن يأخذه ، فلم يرزأ حكيم أحدا من الناس بعد النبي صلى الله عليه وسلم حتى توفي رحمه الله. | | | | | | |
| 10 | | حدثنا بشر بن محمد السختياني: أخبرنا عبد الله: أخبرنا يونس عن الزهري قال: أخبرني سالم ، عن ابن عمر ، عن أبيه رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع ومسئول عن رعيته، والإمام راع ومسئول عن رعيته، والرجل راع في أهله ومسئول عن رعيته ، والمرأة في بيت زوجها راعية ومسؤلة عن رعيتها ، والخادم في مال سيده راع ومسؤل عن رعيته". قال: وأحسب أن قد قال: "والرجل راع في مال أبيه". | | | | | | |

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| 11 | | باب: إذا وقف ، أو أوصى لأقاربه، ومن الأقارب؟، وقال ثابت: عن أنس، قال النبي صلى الله عليه وسلم لأبي طلحة:"اجعلها لفقراء أقاربك"، فجعلها لحسان وأبي بن كعب ،وقال الأنصاري: حدثني أبي عن ثمامة، عن أنس بمثل حديث ثابت، قال: "اجعلها لفقراء قرابتك"، قال أنس: فجعلها لحسان وأبي بن كعب وكانا أقرب إليه مني ، وكان قرابة حسان وأبي من أبي طلحة ، واسمه زيد بن سهل بن الأسود بن حرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار ، وحسان بن ثابت بن المنذر بن حرام ، فيجتمعان إلى حرام وهو الأب الثالث. وحرام بن عمرو بن زيد مناة بن عدي بن عمرو بن مالك بن النجار، وهو يجامع حسان وأبا طلحة وأبي إلى ستة آباء إلى عمرو بن مالك وهو أبي بن كعب بن قيس بن عبيد بن زيد بن معاوية بن عمرو بن مالك بن النجار، فعمرو بن مالك يجمع حسان وأبا طلحة وأبيا. وقال بعضهم : إذا أوصى لقرابته فهو إلى آبائه في الإسلام. | | | | | | |
| 12 | | حدثنا عبد الله بن يوسف: أخبرنا مالك عن إسحاق بن عبد الله [بن أبي طلحة]: أنه سمع أنسا رضي الله عنه قال: قال النبي صلى الله عليه وسلم لأبي طلحة:" أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. وقال ابن عباس: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء: 214] جعل النبي صلى الله عليه وسلم ينادي: "يا بني فهر، يا بني عدي"، لبطون قريش. وقال أبو هريرة: لما نزلت {وأنذر عشيرتك الأقربين} [الشعراء:214] قال النبي صلى الله عليه وسلم:" يا معشر قريش". | | | | | | |
| 13 | | باب هل ينتفع الواقف بوقفه؟ وقد اشترط عمر رضي الله عنه: لا جناح على من وليه أن يأكل منها، وقد يلي الواقف وغيره، وكذلك كل من جعل بدنة أو شيئا لله فله أن ينتفع بها كما ينتفع غيره وإن لم يشترط. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "the founder of an endowment" vs "the endower".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 14 | | حدثنا قتيبة [بن سعيد]: حدثنا أبو عوانة عن قتادة، عن أنس رضي الله عنه: "أن النبي صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال له: اركبها، فقال: يا رسول الله إنها بدنة، فقال في الثالثة أو في الرابعة: اركبها ويلك أو ويحك". | | | | | | |
| 15 | | حدثنا إسماعيل: حدثنا مالك عن أبي الزناد، عن الأعرج ، عن أبي هريرة رضي الله عنه: "أن رسول الله صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال: اركبها، قال : يا رسول الله إنها بدنة، قال: اركبها ويلك، في الثانية أو في الثالثة ". | | | | | | |

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| 16 | | باب: إذا وقف شيئا قبل أن يدفعه إلى غيره فهو جائز، لأن عمر رضي الله عنه أوقف فقال: لا جناح على من وليه أن يأكل، ولم يخص إن وليه عمر أو غيره. وقال النبي صلى الله عليه وسلم لأبي طلحة: "أرى أن تجعلها في الأقربين ، فقال: أفعل، فقسمها في أقاربه وبني عمه". | | | | | | |
| 17 | | باب: إذا قال: داري صدقة لله ولم يبين للفقراء أو غيرهم فهو جائز، ويضعها للأقربين أو حيث أراد، قال النبي صلى الله عليه وسلم لأبي طلحة حين قال: أحب أموالي إلي بيرحاء وإنها صدقة لله، فأجاز النبي صلى الله عليه وسلم ذلك. وقال بعضهم: لا يجوز حتى يبين لمن. والأول أصح. | | | | | | |
| 18 | | باب من تصدق إلى وكيله، ثم رد الوكيل إليه<br>وقال إسماعيل: أخبرني عبد العزيز بن عبد الله بن أبي سلمة عن إسحاق بن عبد الله بن أبي طلحة، لا أعلمه إلا عن أنس رضي الله عنه قال: لما نزلت: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران:92] جاء أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، يقول الله تعالى في كتابه: {لن تنالوا البر حتى تنفقوا مما تحبون} [آل عمران: 92] وإن أحب أموالي إلي بيرحاء –قال: وكانت حديقة كان رسول الله صلى الله عليه وسلم يدخلها ويستظل بها ويشرب من مائها- فهي إلى الله [عز وجل] وإلى رسوله صلى الله عليه وسلم، أرجو بره وذخره، فضعها أي رسول الله حيث أراك الله ، فقال رسول الله صلى الله عليه وسلم :" بخ يا أبا طلحة، ذلك مال رابح قبلناه منك ورددناه عليك فاجعله في الأقربين". فتصدق به أبو طلحة على ذوي رحمه ، قال: وكان منهم أبي وحسان، قال: وباع حسان حصته منه من معاوية ، فقيل له: تبيع صدقة أبي طلحة؟ فقال: ألا أبيع صاعا من تمر بصاع من دراهم؟ قال: وكانت تلك الحديقة في موضع قصر بني حديلة الذي بناه معاوية. | | | | | | |
| 19 | | باب قول الله عزوجل: {وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه} [النساء: 8]<br>حدثنا محمد بن الفضل أبو النعمان: حدثنا أبو عوانة عن أبي بشر ، عن سعيد بن جبير ، عن ابن عباس رضي الله عنهما قال: إن ناسا يزعمون أن هذه الآية نسخت، ولا والله ما نسخت ولكنها مما تهاون الناس، هما واليان: وال يرث وذاك الذي يرزق ، ووال لا يرث فذاك الذي يقول بالمعروف، يقول: لا أملك لك أن أعطيك. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "The Statement of Allah" vs "Allah's saying".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 20 | | باب قول الله تعالى: (وآتوا اليتامى أموالهم ولا تتبدلوا الخبيث بالطيب ولا تأكلوا أموالهم إلى أموالكم إنه كان حوبا كبيرا وإن خفتم أن لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء). [النساء: 2،3]. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عن الزُّهْرِيِّ قَالَ: كان عُرْوَةُ بْنُ الزُّبَيْرِ يحدث أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى فانكحوا ما طاب لكم من النساء} قَالَتْ: هي اليَتِيمَةُ فِي حَجْرِ وَلِيِّهَا ، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ يتزوجها بأدنى من سنة نسائها فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ ، قَالَتْ عَائِشَةُ: ثم اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ، فَأَنْزَلَ اللَّهُ عز وجل: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قل الله يفتيكم فيهن} [النساء:127] قالت: فبين الله في هذه أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ ومال رَغِبُوا فِي نِكَاحِهَا ، ولم يلحقوها بسنتها بإكمال الصداق، فإذا كانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَالتمسوا غَيْرَهَا مِنَ النِّسَاءِ ، قَالَ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا ، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ ويعطوها حقها. | | | | | | |
| 21 | | [باب]: وما للوصي أن يعمل في مال اليتيم وما يأكل منه بقدر عمالته . حدثنا هارون بن الأشعث: حدثنا أبو سعيد مولى بني هاشم: حدثنا صخر بن جويرية عن نافع ، عن ابن عمر رضي الله عنهما: أن عمر تصدق بمال له على عهد رسول الله صلى الله عليه وسلم وكان يقال له: ثمغ ، وكان نخلا، فقال عمر: يا رسول الله، إني استفدت مالا وهو عندي نفيس فأردت أن أتصدق به. فقال النبي صلى الله عليه وسلم: "تصدق بأصله، لا يباع ولا يوهب ولا يورث، ولكن ينفق ثمره". فتصدق به عمر فصدقته تلك في سبيل الله وفي الرقاب والمساكين والضيف وابن السبيل ولذي القربى، ولا جناح على من وليه أن يأكل منه بالمعروف، أو يوكل صديقه غير متمول به. | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of the title by the two translators, we can find that Khan's translation is "How a guardian is to deal with an orphan's wealth and what he can eat thereof according to his labour" while AlSharif's is "The guardian has the right to work on, and eat from the orphan's property justly according to his work on it". Each translator chooses a different mode, as Khan shows that this hadith is about knowing how to deal with orphan's money and what is permissible for the guardian to take! On the other hand, we can notice that AlSharif is asserting the guardian's right and duty!<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 22 | | حدثنا عبيد بن إسماعيل: حدثنا أبو أسامة عن هشام ،عن أبيه، عن عائشة رضي الله عنها { ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف } [النساء:6] قالت : أنزلت في والي اليتيم أن يصيب من ماله إذا كان محتاجا بقدر ماله بالمعروف. | | | | | | |

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| 23 | | باب قوله تعالى: (إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم ناراً وسيصلون سعيرا). حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني عن أبي الغيث ، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اجتنبوا السبع الموبقات" قالوا: يا رسول الله ، وما هن؟ قال: "الشرك بالله ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات". | | | | | | |
| 24 | | باب الوقف كيف يكتب؟ حدثنا مسدد: حدثنا يزيد بن زريع: حدثنا ابن عون عن نافع، عن ابن عمر رضي الله عنهما قال: أصاب عمر بخيبر أرضاً، فأتى النبي صلى الله عليه وسلم فقال: أصبت أرضاً لم أصب مالاً قط أنفس منه فكيف تأمرني به؟ قال: "إن شئت حبست أصلها وتصدقت بها". فتصدق عمر أنه لا يباع أصلها ولا يوهب ولا يورث، في الفقراء والقربى والرقاب وفي سبيل الله والضيف وابن السبيل، لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديقاً، غير متمول فيه. | | | | | | |
| 25 | | باب وقف الأرض للمسجد. حدثنا إسحاق: أخبرنا عبد الصمد قال: سمعت أبي: حدثنا أبو التياح قال: حدثني أنس بن مالك رضي الله عنه: لما قدم رسول الله صلى الله عليه وسلم المدينة أمر بالمسجد وقال: "يا بني النجار ثامنوني بحائطكم هذا"، فقالوا: لا والله لا نطلب ثمنه إلا إلى الله. | | | | | | |
| 26 | | باب وقف الدواب والكراع والعروض والصامت. وقال الزهري فيمن جعل ألف دينار في سبيل الله ، ودفعها إلى غلام له تاجر يتجر بها ، وجعل ربحه صدقة للمساكين و الأقربين ، هل للرجل أن يأكل من ربح تلك الألف شيئاً؟ وان لم يكن جعل ربحها صدقة في المساكين ، قال: ليس له أن يأكل منها. | | | | | | |

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| 27 | | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يحيى: حدثنا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رضي الله عنهما: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَلَ عَلَيْهَا رَجُلاً، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْتَاعَهَا، فَقَالَ: "لاَ تَبْتَعْهَا وَلاَ تَرْجِعَنَّ فِي صَدَقَتِكَ". | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "أَعْطَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمَلَ عَلَيْهَا رَجُلاً" between the two translators, we can find that Khan's translation is "It had been given to him by Allāh's Messenger صلى الله عليه وسلم. 'Umar gave it to a man in charity to use it in Allāh's Cause" while AlSharif's is "which he gave to The Messenger of Allah "Allah's blessing and peace be upon him" to get somebody ride on it". Each translator has different interpretation of the sentence; however, AlSharif's translation in more accurate.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 28 | | باب نفقة القيم للوقف. حَدَّثَنَا عبدالله بن يوسف: أخبرنا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تَقْتَسِمُ وَرَثَتِي دِينَارًا ولا درهما، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُنَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of the title of the chapter by the two translators, we can find that Khan's translation is "The salary of the administrator of an endowment" while AlSharif's is "The endowment's administrator's expense". Each translator has different interpretation of the sentence; however, Khan's translation in more accurate.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 29 | | باب: إذا وقف أرضا أو بئرا، واشترط لنفسه مثل دلاء المسلمين، ووقف أنس دارا ، فكان إذا قدم نزلها. وتصدق الزبير بدوره، وقال للمردودة من بناته أن تسكن غير مضرة ولا مضر بها، فإن استغنت بزوج فليس لها حق. وجعل ابن عمر نصيبه من دار عمر سكنى لذوي الحاجات من آل عبد الله. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 30 | | وقال عبدان: أخبرني أبي عن شعبة ، عن أبي إسحاق ، عن أبي عبد الرحمن: أن عثمان رضي الله عنه حين حوصر أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلا أصحاب النبي صلى الله عليه وسلم، ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال: "من حفر رومة فله الجنة" فحفرتها؟ ألستم تعلمون أنه قال: "من جهز جيش العسرة فله الجنة" فجهزته؟ قال: فصدقوه بما قال. وقال عمر في وقفه: لا جناح على من وليه أن يأكل، وقد يليه الواقف وغيره فهو واسع لكل. | | | | | | |
| 31 | | باب قول الله تعالى: (يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض فأصابتكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لا نشتري به ثمنا ولو كان ذا قربى ولا نكتم شهادة الله إنا إذا لمن الآثمين فإن عثر على أنهما استحقا إثما فآخران يقومان مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظالمين ذلك أدنى أن يأتوا بالشهادة على وجهها أو يخافوا أن ترد أيمان بعد أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفاسقين). [المائدة: 106، 108] و قال لي علي بن عبد الله: حدثنا يحيى بن آدم: حدثنا ابن أبي زائدة، عن محمد بن أبي القاسم، عن عبد الملك بن سعيد بن جبير عن أبيه، عن ابن عباس رضي الله عنهما، قال: خرج رجل من بني سهم مع تميم الداري وعدي بن بداء، فمات السهمي بأرض ليس بها مسلم، فلما قدما بتركته فقدوا جاما من فضة مخوصا من ذهب، فأحلفهما رسول الله صلى الله عليه وسلم، ثم وجد الجام بمكة، فقالوا: ابتعناه من تميم وعدي، فقام رجلان من أولياء السهمي فحلفا لشهادتنا أحق من شهادتهما، وأن الجام لصاحبهم. قال: وفيهم نزلت هذه الآية: {يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت}. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 32 | | باب قضاء الوصي ديون الميت بغير محضر من الورثة. حدثنا محمد بن سابق -أو الفضل بن يعقوب عنه-: حدثنا شيبان أبو معاوية، عن فراس قال: قال الشعبي: حدثني جابر بن عبد الله الأنصاري رضي الله عنهما: أن أباه استشهد يوم أحد وترك ست بنات وترك عليه ديناً، فلما حضره جذاذ النخل أتيت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، قد علمت أن والدي استشهد يوم أحد وترك عليه ديناً كثيراً، وإني أحب أن يراك الغرماء. قال: "اذهب فبيدر كل تمر على [ناحيته]"، ففعلت ثم دعوته، فلما نظروا إليه أغروا بي تلك الساعة، فلما رأى ما يصنعون طاف حول أعظمها بيدراً ثلاث مرات ثم جلس عليه ثم قال: "ادع أصحابك" فما زال يكيل لهم حتى أدى الله أمانة والدي، وأنا والله! راض أن يؤدي الله أمانة والدي، ولا أرجع إلى أخواتي تمرة، فسلم والله البيادر كلها حتى أني أنظر إلى البيدر الذي عليه رسول الله صلى الله عليه وسلم كأنه لم ينقص تمرة واحدة. قال أبو عبد الله: أغروا بي: يعني هيجوا بي. {فأغرينا بينهم العداوة والبغضاء}. | | | | | | |
| 33 | | حَدَّثَنَا عَلِيٌّ ، سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى : { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي، الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا ، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-"slave" vs "captive" in translating "ما ملكت أيمانكم". Captivity is the state of being captive, while slavery refers to an institution or social practice of owning human beings as property, especially for use as forced labourers. Both terms reflect the ST meaning.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 34 | | باب قول الرجل لأخيه: انظر أي زوجتي شئت حتى أنزل لك عنها. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَعِنْدَ الأَنْصَارِيِّ امْرَأَتَانِ ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ ، فَقَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلُّونِي عَلَى السُّوقِ ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ ، فَقَالَ : "مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ؟" فَقَالَ : تَزَوَّجْتُ أَنْصَارِيَّةً، قَالَ : "فَمَا سُقْتَ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 35 | | باب تزويج المعسر. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، جِئْتُ أَهَبُ لَكَ نَفْسِي ، قَالَ : فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ: "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ. وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، عَدَّدَهَا ، فَقَالَ : "تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | | | | | | |
| 36 | | باب الأكفاء في الدين. حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني عروة بن الزبير، عن عائشة رضي الله عنها: أن أبا حذيفة بن عتبة بن ربيعة بن عبد شمس -وكان ممن شهد بدرا مع النبي صلى الله عليه وسلم- تبنى سالماً وأنكحه بنت أخيه هنداً بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار، كما تبنى النبي صلى الله عليه وسلم زيدًا ، وكان من تبنى رجلا في الجاهلية دعاه الناس إليه وورث من ميراثه، حتى أنزل الله {ادعوهم لآبائهم} إلى قوله: {ومواليكم} فردوا إلى آبائهم، فمن لم يعلم له أب كان مولى وأخاً في الدين. فجاءت سهلة بنت سهيل بن عمرو القرشي ثم العامري -وهي امرأة أبي حذيفة بن عتبة- النبي صلى الله عليه وسلم فقالت: يا رسول الله، إنا كنا نرى سالماً ولداً، وقد أنزل الله فيه ما قد علمت. فذكر الحديث. | | | | | | |
| 37 | | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هريرة رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 38 | | باب الأكفاء في المال وتزويج المقل المثرية. حَدَّثَنِي يَحْيَى بْنُ بُكَيْر: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى } [النساء:3] قَالَتْ : يَا ابْنَ أُخْتِي ، هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْقِصَ صَدَاقَهَا ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ . قَالَتْ : وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تعالى { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ } إِلَى { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] فَأَنْزَلَ اللَّهُ لَهُمْ ، أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى من الصَّدَاقِ. | | | | | | |
| 39 | | باب لا يتزوج أكثر من أربع. لقوله تعالى: (مثنى وثلاث ورباع) [النساء: 2] . وقال علي بن الحسين عليهما السلام: يعني مثنى أو ثلاث أو رباع. وقوله جل ذكره: (أولي أجنحة مثنى وثلاث ورباع) [فاطر: 1] يعني مثنى أو ثلاث أو رباع. حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى } [النساء:3] قَالَتْ : هِيَ الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَزَوَّجُهَا عَلَى مَالِهَا وَيُسِيءُ صُحْبَتَهَا وَلا يَعْدِلُ فِي مَالِهَا. فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلاثَ وَرُبَاعَ. | | | | | | |
| 40 | | باب (وأمهاتكم اللاتي أرضعنكم) [النساء: 23] ويحرم من الرضاعة ما يحرم من النسب. حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ ، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أُرَاهُ فُلانًا" -لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ- قَالَتْ عَائِشَةُ : لَوْ كَانَ فُلانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ فَقَالَ : "نَعَمْ ، الرَّضَاعَةُ، تُحَرِّمُ مَا تُحَرِّمُ الْوِلادَةُ". | | | | | | |
| 41 | | حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ جَابِرِ ابْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ ؟ قَالَ : "إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ". وَقَالَ بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ. | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 42 | | حَدَّثَنَا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا : أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟ فَقَالَ : " أَوَتُحِبِّينَ ذَلِكِ؟" ، فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لا يَحِلُّ لِي" . ، قُلْتُ : فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ ، "بِنْتَ أُمِّ سَلَمَةَ؟" قُلْتُ : نَعَمْ ، فَقَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". قَالَ عُرْوَةُ: وثُوَيْبَةُ مَوْلاةٌ لأَبِي لَهَبٍ ، و كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ : قَالَ لَهُ : مَاذَا لَقِيتَ ؟ قَالَ: أَبُو لَهَبٍ : لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ. | | | | | | |
| 43 | | باب لبن الفحل. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ : أَنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ نَزَلَ الْحِجَابُ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ. | | | | | | |
| 44 | | باب شهادة المرضعة. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ : حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ - قَالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ - قَالَ : تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ، فَقَالَتْ : أَرْضَعْتُكُمَا ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : تَزَوَّجْتُ فُلانَةَ بِنْتَ فُلانٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي : إِنِّي قَدْ أَرْضَعْتُكُمَا ، وَهِيَ كَاذِبَةٌ. فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ ، قُلْتُ : إِنَّهَا كَاذِبَةٌ ، قَالَ : "كَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟ دَعْهَا عَنْكَ". وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى ، يَحْكِي أَيُّوبَ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 45 | | بَابُ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ وَقَوْلِهِ تَعَالَى : {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ} إِلَى {عَلِيمًا حَكِيمًا} وَقَالَ أَنَسٌ : {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ} ذَوَاتُ الأَزْوَاجِ الحَرَائِرُ حَرَامٌ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ} لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ. وَقَالَ : {وَلاَ تَنْكِحُوا المُشْرِكَاتِ حَتَّى يُؤْمِنَّ} [البقرة: 221]. وَقَالَ ابْنُ عَبَّاسٍ : مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ. وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي حبيب عَنْ سَعِيدٍ ، عَنْ ابْنِ عَبَّاسٍ : حَرُمَ مِنَ النَّسَبِ سَبْعٌ ، وَمِنَ الصِّهْرِ سَبْعٌ، ثُمَّ قَرَأَ : { حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ } الآيَةَ وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ : لاَ بَأْسَ بِهِ ، وَكَرِهَهُ الحَسَنُ مَرَّةً ، ثُمَّ قَالَ : لاَ بَأْسَ بِهِ. وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ ابْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ ، وَلَيْسَ فِيهِ تَحْرِيمٌ ، لِقَوْلِهِ تَعَالَى : { وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ } [النساء:24] وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الكِنْدِيِّ ، عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبِيِّ : إِنْ أَدْخَلَهُ فِيهِ فَلاَ يَتَزَوَّجُ أُمَّهُ. وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ ، عَنِ ابْنِ عَبَّاسٍ : إِذَا زَنَى بِهَا لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبِي نَصْرٍ أَنَّ ابْنَ عَبَّاسٍ حَرَّمَهُ ، وَأَبُو نَصْرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنِ ابْنِ عَبَّاسٍ وَيُرْوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالحَسَنِ وَبَعْضِ أَهْلِ العِرَاقِ قَالَ: يَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ : لاَ تَحْرُمُ عليه حَتَّى يُلْزِقَ بِالأَرْضِ ، يَعْنِي يُجَامِعَ. وَجَوَّزَهُ ابْنُ المُسَيَّبِ وَعُرْوَةُ وَالزُّهْرِيُّ، وَقَالَ الزُّهْرِيُّ : قَالَ عَلِيٌّ : لاَ يَحْرُمُ. وَهَذَا مُرْسَلٌ. | | | | | | |
| 46 | | بَابُ: {وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللاَّتِي دَخَلْتُمْ بِهِنَّ} [النساء:23]، وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ وَالمَسِيسُ وَاللَّمَاسُ هُوَ الجِمَاعُ، وَمَنْ قَالَ : بَنَاتُ وَلَدِهَا هن مِنْ بَنَاتِهَا فِي التَّحْرِيمِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ حَبِيبَةَ : "لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ" وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةُ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبَ ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ ؟ قَالَ : "فَأَفْعَلُ مَاذَا ؟"، قُلْتُ : تَنْكِحُ ، قَالَ : "أَتُحِبِّينَ؟"، قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي ، قَالَ : "إِنَّهَا لاَ تَحِلُّ لِي" ، قُلْتُ : بَلَغَنِي أَنَّكَ تَخْطُبُ ، قَالَ : "ابْنَةَ أُمِّ سَلَمَةَ؟" ، قُلْتُ : نَعَمْ ، قَالَ : "لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ : دُرَّةُ بِنْتُ أَبِي سَلَمَةَ. | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 47 | | باب (وأن تجمعوا بين الأختين إلا ما قد سلف) [النساء: 23]. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ : قُلْتُ يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ؟"، قُلْتُ : نَعَمْ ، لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ ذَلِكِ لا يَحِلُّ لِي" ، قُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، قَالَ : "بِنْتَ أُمِّ سَلَمَةَ؟" ، فَقُلْتُ : نَعَمْ ، قَالَ : "فَوَاللَّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا لابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | | | | | | |
| 48 | | باب لا تنكح المرأة على عمتها. حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ. | | | | | | |
| 49 | | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يُجْمَعُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَلا بَيْنَ المَرْأَةِ وَخَالَتِهَا". | | | | | | |
| 50 | | حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِهَا ، وَالمَرْأَةُ وَخَالَتُهَا. فَتُرَى خَالَةُ أَبِيهَا بِتِلْكَ المَنْزِلَةِ. | | | | | | |
| 51 | | لِأَنَّ عُرْوَةَ حَدَّثَتْنِي عَنْ عَائِشَةَ قَالَتْ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. | | | | | | |
| 52 | | باب الشغار. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ ، لَيْسَ بَيْنَهُمَا صَدَاقٌ. | | | | | | |
| 53 | | باب نهي رسول الله صلى الله عليه وسلم عن نكاح المتعة آخرا. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ : أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ وَأَخُوهُ عَبْدُ اللَّهِ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 54 | | حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ يسأل عَنْ مُتْعَةِ النِّسَاءِ فَرَخَّصَ ، فَقَالَ لَهُ مَوْلًى لَهُ : إِنَّمَا ذَلِكَ فِي الحَالِ الشَّدِيدِ ، وَفِي النِّسَاءِ قِلَّةٌ ؟ أَوْ نَحْوَهُ ، فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| By comparing Khan's translation with AlSharif's, we can notice that the former always chose to transliterate terms, even if explanations are not provided, while the latter prefers to translate terms. e. g. "Nikāḥ-al-Mut'a" and "the temporary marriage of enjoyment ". | | | | | | | | | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 55 | | حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو ، عَنِ الحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قَالاَ : كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا. | | | | | | |
| 56 | | وَقَالَ ابْنُ أَبِي ذِئْبٍ : حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَيُّمَا رَجُلٍ وَامْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَا بَيْنَهُمَا ثَلاَثُ لَيَالٍ ، فَإِنْ أَحَبَّا أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَكَا"، فَمَا أَدْرِي أَشَيْءٌ كَانَ لَنَا خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ : وَقَدْ بَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَنْسُوخٌ. | | | | | | |
| 57 | | حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، فَقَالَ : "مَا عِنْدَكَ ؟" قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ ، وَاللَّهِ مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ - قَالَ سَهْلٌ : وَمَا لَهُ رِدَاءٌ - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَمَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ ، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ أَوْ دُعِيَ لَهُ ، فَقَالَ لَهُ : "مَاذَا مَعَكَ مِنَ القُرْآنِ ؟" فَقَالَ لَهُ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | | | | | | |
| 58 | | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكِ بْنِ مَالِكٍ : أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ : أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَعَلَى أُمِّ سَلَمَةَ ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي ، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ". | | | | | | |
| 59 | | بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ : { وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ } الآيَةَ إِلَى قَوْلِهِ: { غَفُورٌ حَلِيمٌ } [البقرة:235] أَكْنَنْتُمْ: أَضْمَرْتُمْ فِي أَنفسكم، وَكُلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ. وَقَالَ لِي طَلْقٌ : حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنِ ابْنِ عَبَّاسٍ { فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ } يَقُولُ : إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ القَاسِمُ : يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ ، وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيْكِ خَيْرًا أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ : يُعَرِّضُ وَلاَ يَبُوحُ ، يَقُولُ : إِنَّ لِي حَاجَةً وَأَبْشِرِي وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ ، وَيَقُولُ هِيَ : قَدْ أَسْمَعُ مَا تَقُولُ. وَلاَ تَعِدُ شَيْئًا ، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا ، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرِّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ { لاَ تُوَاعِدُوهُنَّ سِرًّا } الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ { حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ } انقضاء العِدَّةُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 60 | | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، جِئْتُ لأَهَبَ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : أَيْ رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا ، فَقَالَ : "وَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" قَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ ، قَالَ : "اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا ، قَالَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ، ثُمَّ قَامَ فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا ، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا ، عَادَدَهَا، قَالَ : "أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 61 | | بَابُ مَنْ قَالَ : لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ، لِقَوْلِ اللَّهِ تَعَالَى : {وإِذَا طلقتم النساء فبلغن أجلهن فلا تَعْضُلُوهُنَّ} [البقرة:232] فَدَخَلَ فِيهِ الثَّيِّبُ وَكَذَلِكَ البِكْرِ. وَقَالَ : {وَلاَ تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا} [البقرة: 221] وَقَالَ : {وَأَنْكِحُوا الأَيَامَى مِنْكُمْ} [النور: 32].<br>حدثنا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ : أَنَّ النِّكَاحَ فِي الجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ : فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا. وَنِكَاحٌ الآخَرُ : كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا : أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ ، وَيَعْتَزِلُهَا زَوْجُهَا وَلاَ يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الوَلَدِ ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الاِسْتِبْضَاعِ . وَنِكَاحٌ آخَرُ : يَجْتَمِعُ الرَّهْطُ مَا دُونَ العَشَرَةِ فَيَدْخُلُونَ عَلَى المَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا ، تَقُولُ لَهُمْ : قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلاَنُ ، تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا ، لاَ يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكَاحُ الرَّابِعِ : يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلُونَ عَلَى المَرْأَةِ لاَ تَمْنَعُ مِنْ جَاءَهَا ، وَهُنَّ البَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ القَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَتْهِ بِهِ وَدُعِيَ ابْنَهُ ، لاَ يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالحَقِّ هَدَمَ نِكَاحَ الجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ اليَوْمَ. | | | | | | |
| 62 | | حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ { وَمَا يُتْلَى عَلَيْكُمْ فِي الكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } [النساء:127] قَالَتْ : هَذَا فِي اليَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتُهُ فِي مَالِهِ وَهُوَ أَوْلَى بِهَا ، فَيَرْغَبُ عَنْهَا أَنْ يَنْكِحَهَا فَيَعْضُلَهَا لِمَالِهَا وَلاَ يُنْكِحَهَا غَيْرَهُ ، كَرَاهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا. | | | | | | |
| 63 | | حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي [عَمْرو] قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي إِبْرَاهِيمُ عَنْ يُونُسَ ، عَنِ الحَسَنِ قَالَ: { فَلاَ تَعْضُلُوهُنَّ } قَالَ : حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ أَنَّهَا نَزَلَتْ فِيهِ ، قَالَ : زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا ، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا ، فَقُلْتُ لَهُ : زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ فَطَلَّقْتَهَا ، ثُمَّ جِئْتَ تَخْطُبُهَا؟ لاَ ، وَاللَّهِ لاَ تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلاً لاَ بَأْسَ بِهِ وَكَانَتِ المَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ ، فَأَنْزَلَ اللَّهُ هَذِهِ الآيَةَ { فَلاَ تَعْضُلُوهُنَّ } فَقُلْتُ : الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ ، قَالَ : فَزَوَّجَهَا إِيَّاهُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 64 | | باب إذا كان الولي هو الخاطب.<br>وخطب المغيرة بن شعبة امرأة هو أولى الناس بها ، فأمر رجلا فزوجه. وقال عبد الرحمن بن عوف لأم حكيم بنت قارظ: أتجعلين أمرك إلي ؟ قالت: نعم ، فقال: قد زوجتك. وقال عطاء: ليشهد أني قد نكحتك، أو ليأمر رجلا من عشيرتها. وقال سهل: قالت امرأة للنبي صلى الله عليه وسلم: أهب لك نفسي، فقال رجل: يا رسول الله ، إن لم تكن لك بها حاجة فزوجنيها.<br>حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ : { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ } إِلَى آخِرِ الآيَةِ [النساء: 127] قَالَتْ : هِيَ اليَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ فَيَحْبِسُهَا ، فَنَهَاهُمُ اللَّهُ عَنْ ذَلِكَ. | **Experiential Value**<br>**•Word Choice**<br>**-Notice that in "هو أولى الناس بها" Khan translates it as "he was the nearest guardian to her" which reflects the ST's intended meaning. On the other hand, AlSharif translates it as "whom he had more right than anybody else". This might reflect a hidden view which views women as their right!**<br>**-Another discrepancy is in the translation of "أتجعلين أمرك إلي ؟" which is translated as ""Do you entrust the question of your marriage to me?"" by Khan and ""Do you make me your guardian?"" by AlSharif. Here, we can see a difference in the focus as AlSharif focuses on being a guardian!**<br>**-Also AlSharif is more specific in "(concerning a certain woman whose hand her cousin had demanded)" by specifying the relative, while Khan is general "being asked about a lady whom the only (near) relative she had wanted to marry".**<br>**•Rewording**<br>**•Synonyms**<br>**-kinsfolk vs clan**<br>**•Antonyms**<br>**•Hyponyms**<br>**•Overwording**<br>**•Addition**<br>**•Omission** | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 65 | | حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ ، فَخَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ ، قَالَ : "أَعِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : مَا عِنْدِي مِنْ شَيْءٍ ، قَالَ : "وَلاَ خَاتَمٌ مِنْ حَدِيدٍ ؟"، قَالَ : وَلاَ خَاتَمٌ [مِنْ حَدِيدٍ] ، وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ وَآخُذُ النِّصْفَ ، قَالَ : "لاَ ، هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟"، قَالَ : نَعَمْ ، قَالَ : "اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 66 | | بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصِّغَارَ لِقَوْلِ اللهِ تَعَالَى :{ وَاللَّائِي لَمْ يَحِضْنَ} [الطلاق:4] فَجَعَلَ عِدَّتَهَا ثَلاَثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ.<br>حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَأُدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | | | | | | |
| 67 | | بَابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمَامِ وَقَالَ عُمَرُ : خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ.<br>حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقَالَ هِشَامٌ : وَأُنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Khan chooses the word "ruler" to translate "الإمَام ", while AlSharif transliterates it as "Imam". This term has several meanings; In law and theology, it means the caliph who is successor to Muhammad as the lawful temporal leader of the Islamic community. It also refers to the male prayer leader in a mosque, the Muslim worshiper who leads the recitation of prayer when two or more worshipers are present. In Twelver Shia belief, any of 12 descendants of Muhammad regarded as divinely appointed spiritual and temporal leaders.<br>Another meaning is a ruler claiming descent from Muhammad and exercising authority in an Islamic state. Any of the founders of the four schools of law and theology, or an authoritative scholar who founds a school of law or theology. It also could be used as a title for an imam.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 68 | | باب السلطان ولي. يقول النبي صلى الله عليه وسلم: "زوجناكها بما معك من القرآن". حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : إِنِّي وَهَبْتُ مِنْ نَفْسِي ، فَقَامَتْ طَوِيلاً فَقَالَ رَجُلٌ : زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ ، فقال عليه الصلاة والسلام: "هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا ؟" قَالَ : مَا عِنْدِي إِلاَّ إِزَارِي ، فَقَالَ : "إِنْ أَعْطَيْتَهَا إِيَّاهُ جَلَسْتَ لاَ إِزَارَ لَكَ ، فَالْتَمِسْ شَيْئًا" ، فَقَالَ : مَا أَجِدُ شَيْئًا ، فَقَالَ : "الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَلَمْ يَجِدْ ، فَقَالَ : "أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟" قَالَ : نَعَمْ ، سُورَةُ كَذَا وَسُورَةُ كَذَا ، لِسُوَرٍ سَمَّاهَا ، فَقَالَ : "زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ". | **Experiential Value**<br>•Word Choice<br>-This phrase "أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟" has been translated differently by both translators throughout their translations of hadith.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 69 | | باب لا ينكح الأب وغيره البكر والثيب إلا برضاها. حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ"، قَالُوا : يَا رَسُولَ اللَّهِ ، وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | | | | | | |
| 70 | | حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حدثنا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ أَبِي عَمْرٍو مَوْلَى عَائِشَةَ ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ إِنَّ البِكْرَ تَسْتَحِي ، قَالَ : "رِضَاهَا صَمْتُهَا". | **Experiential Value**<br>•Word Choice<br>-This phrase "رِضَاهَا صَمْتُهَا" has been translated differently by both translators as Khan translates it as "Her consent is (expressed by) her silence" and AlSharif translates it as "Her agreement is (understood through) her silence".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 71 | | باب إذا زوج ابنته وهي كارهة، فنكاحه مردود. حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهُ. | | | | | | |
| 72 | | حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ القَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلاً يُدْعَى خِذَامًا أَنْكَحَ ابْنَةً لَهُ. نَحْوَهُ. | | | | | | |

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| 73 | | باب تزويج اليتيمة. لقوله: (وإن خفتم أن لا تقسطوا في اليتامى فانكحوا) [النساء: 3]، وإذا قال للولي: زوجني فلانة، فمكثت ساعة، أو قال: ما معك؟ فقال: معي كذا وكذا، أو لبثا، ثم قال: زوجتكها، فهو جائز. فيه سهل، عن النبي صلى الله عليه وسلم. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عن الزُّهْرِيِّ. و قَالَ الليث: حدثني عقيل عن ابن شهاب: أخبرني عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قال لها: يا أمتاه { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي اليَتَامَى} إلى {ما ملكت أيمانكم}؟ قالتْ عائشة: يا ابن أختي، هذه اليَتِيمَةُ تكون في حَجْر وَلِيِّهَا فَيَرْغَبُ في جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ ينتقص من صداقها ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ. قَالَتْ عَائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذلك، فَأَنْزَلَ اللَّهُ: { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إلى {وترغبون أن تنكحوهن}، فأنزل الله لهم في هذه الآية أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ مال وجمال رَغِبُوا فِي نِكَاحِهَا ونسبها والصداق ، وإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ المَال وَالجَمَال تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ. قالت: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا ويعطوها حقها الأَوْفى مِنَ الصَّدَاقِ. | | | | | | |
| 74 | | بَابُ: إِذَا قَالَ الخَاطِبُ: زَوِّجْنِي فُلاَنَةَ ، فَقَالَ : قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا، جَازَ النِّكَاحُ وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ : أَرَضِيتَ، أَوْ قَبِلْتَ؟ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ : "مَا لِي اليَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ" ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا ، قَالَ : "مَا عِنْدَكَ ؟"، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" ، قَالَ : مَا عِنْدِي شَيْءٌ ، قَالَ : "فَمَا عِنْدَكَ مِنَ القُرْآنِ ؟"، قَالَ : كَذَا وَكَذَا ، قَالَ : "فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | | | | | | |
| 75 | | باب لا يخطب على خطبة أخيه حتى ينكح أو يدع. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ نَافِعًا يُحَدِّثُ :أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ : نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ. | | | | | | |
| 76 | | "ولا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ". | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 77 | | بَابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ. حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الخَطَّابِ -حِينَ تَأَيَّمَتْ حَفْصَةُ- قَالَ عُمَرُ : لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ : إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ : إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. | | | | | | |
| 78 | | بَابُ قَوْلِ اللَّهِ تَعَالَى : {وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً} [النساء:4]، وَكَثْرَةِ المَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ. وَقَوْلِهِ تَعَالَى : {وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا} [النساء: 20] وَقَوْلِهِ جَلَّ ذِكْرُهُ : {أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً} [البقرة:236] وَقَالَ سَهْلٌ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَلَوْ خَاتَمًا مِنْ حَدِيدٍ". حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ ، فَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَاشَةَ العُرْسِ فَسَأَلَهُ فَقَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ.<br>وَعَنْ قَتَادَةَ ، عَنْ أَنَسٍ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | **Experiential Value**<br>•Word Choice<br>-The Verse "وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً" has been translated differently by both translators as Khan translates it as "And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart" and AlSharif translates it as "And give the women (on marriage) their dower as a free gift".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 79 | | بَابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيْرِ صَدَاقٍ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ : إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتْ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَلَمْ يُجِبْهَا شَيْئًا ، ثُمَّ قَامَتِ الثَّالِثَةَ فَقَالَتْ : إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ ، فَقَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، أَنْكِحْنِيهَا ، قَالَ : "هَلْ عِنْدَكَ مِنْ شَيْءٍ ؟"، قَالَ : لاَ ، قَالَ : "اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَذَهَبَ وَطَلَبَ ، ثُمَّ جَاءَ فَقَالَ : مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ ، قَالَ : "هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ، قَالَ : "اذْهَبْ فَقَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 80 | | باب المهر بالعروض وخاتم من حديد. حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ : "تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ". | **Experiential Value**<br>•Word Choice<br>-The word "بالعروض" has been translated differently both translators as Khan translates it as "in the form of material things (other than money)" and AlSharif translates it as "The proposals of the dower" which does not reflect the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 81 | | بَابُ الشُّرُوطِ فِي النِّكَاحِ ، وَقَالَ عُمَرُ : مَقَاطِعُ الْحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ الْمِسْوَرُ بْنُ مَخْرَمَةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ ، قَالَ : "حَدَّثَنِي فَصَدَقَنِي ، وَوَعَدَنِي فَوَفَى لِي". حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عُقْبَةَ ،عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ". | | | | | | |
| 82 | | بَابُ الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ، وَقَالَ ابْنُ مَسْعُودٍ : لاَ تَشْتَرِطِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ زَكَرِيَّا -هُوَ ابْنُ أَبِي زَائِدَةَ- عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا ، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا". | | | | | | |
| 83 | | بَابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ، رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ وَبِهِ أَثَرُ صُفْرَةٍ ، فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ ، قَالَ : "كَمْ سُقْتَ إِلَيْهَا ؟" قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |
| 84 | | باب كيف يدعى للمتزوج. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ -هُوَ ابْنُ زَيْدٍ- عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ ، قَالَ : "مَا هَذَا؟" قَالَ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ، قَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |
| 85 | | بَابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 86 | | باب الوليمة ولو بشاة. حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِي حُمَيْدٌ: أَنَّهُ سمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ : "كَمْ أَصْدَقْتَهَا ؟" قَالَ : وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قَالَ: سمِعْتُ أَنَسًا قَالَ : لَمَّا قَدِمُوا المَدِينَةَ نَزَلَ المُهَاجِرُونَ عَلَى الأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ : أُقَاسِمُكَ مَالِي وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ ، قَالَ : بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى ، فَأَصَابَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | |
| 87 | | حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ عَنْ شُعَيْبٍ ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا ، وَأَوْلَمَ عَلَيْهَا بِحَيْسٍ. | **Experiential Value**<br>•Word Choice<br>-The word "بِحَيْس" has been translated differently both translators as Khan translates it as "(a sort of sweet dish made from butter, cheese and dates)" and AlSharif translates it as "a sweet dish made from butter, yoghurt, and dates". AlSharif's translation reflects the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 88 | | باب (قوا أنفسكم وأهليكم نارا). [التحريم: 6] حدثنا أبو النعمان: حدثنا حماد بن زيد عن أيوب ، عن نافع ،عن عبد الله قال: قال النبي صلى الله عليه وسلم: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤول: فالإِمَامُ رَاعٍ وهوَمَسْؤولٌ، وَالرَّجُلُ رَاعٍ على أَهْلِهِ وَهُوَ مَسْؤولٌ ، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وَهي مَسْؤلَةٌ ، وَالعبد رَاعٍ على مَالِ سَيِّدِهِ وهو مَسْؤولٌ ، أَلا فَكُلُّكُمْ رَاعٍ و كلكمَ مَسْؤلٌ". | | | | | | |
| 89 | | باب المرأة راعية في بيت زوجها. حدثنا عبدان: أخبرنا عبدالله: أخبرنا موسى بن عقبة عن نافع، عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤول عَنْ رَعِيَّتِهِ، والأمير رَاعٍ وَالرَّجُلُ رَاعٍ على أهل بيته، وَالمَرْأَةُ رَاعِيَةٌ على بَيْتِ زَوْجِهَا وولده، فَكُلُّكُمْ رَاعٍ وَكلكم مَسْؤلٌ عَنْ رَعِيَّتِهِ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 90 | | باب (وإن امرأة خافت من بعلها نشوزاً أو اعراضاً) [النساء: 128] حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } قَالَتْ : هِيَ المَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لاَ يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلاَقَهَا وَيَتَزَوَّجُ غَيْرَهَا ، تَقُولُ لَهُ : أَمْسِكْنِي وَلاَ تُطَلِّقْنِي ، ثُمَّ تَزَوَّجْ غَيْرِي ، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقِسْمَةِ لِي ، فَذَلِكَ قَوْلُهُ تَعَالَى : ( فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصَّالِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ).[النساء: 128] | **Experiential Value**<br>•Word Choice<br>-The phrase "القِسْمَةَ لِي " has been translated differently both translators as Khan translates it as "sleep with me" and AlSharif translates it as "assigning for me a night turn".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 91 | | بَابُ مَا يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى المَرْأَةِ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي البَيْتِ مُخَنَّثٌ ، فَقَالَ المُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ : إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غَدًا أَدُلُّكَ عَلَى ابْنَةِ غَيْلاَنَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ يَدْخُلْنَ هَذَا عَلَيْكُمْ". | | | | | | |
| 92 | | بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ : "إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ"، قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا أَرْضَعَتْنِي المَرْأَةُ ، وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَتْ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ"، قَالَتْ عَائِشَةُ : وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الحِجَابُ ، قَالَتْ عَائِشَةُ : يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الوِلاَدَةِ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Notice the discrepancy in choosing the pronoun in "وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ" as Khan chooses "looking at those women who have foster suckling relations with you" and AlSharif uses "looking at the women by those having foster relations with them". | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 93 | | [بَابُ] وَقَوْلِ اللَّهِ تَعَالَى : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ} [الطلاق: 1]، {أَحْصَيْنَاهُ} [يس:12]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ". | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 94 | | بَابُ: إِذَا طَلَّقَتِ الحَائِضُ تُعْتَدُّ بِذَلِكَ الطَّلاَقِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَمِعْتُ ابْنَ عُمَرَ قَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لِيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ ؟ قَالَ : فَمَهْ ؟. وَعَنْ قَتَادَةَ ، عَنْ يونس بن جبير ، عَنِ ابْنِ عُمَرَ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا"، قُلْتُ : تُحْتَسَبُ؟ قَالَ : "أَرَأَيْتَه إِنْ عَجَزَ وَاسْتَحْمَقَ؟". | | | | | | |
| 95 | | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عُمَرَ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ. | | | | | | |
| 96 | | حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ ، عَنْ أَبِي غَلاَّبٍ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لاِبْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ؟ فَقَالَ : أَتَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا ، قُلْتُ : فَهَلْ عَدَّ ذَلِكَ طَلاَقًا ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "قُلْتُ لاِبْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ؟" between Khan and AlSharif, it can be observed that the former chooses "(What is said regarding)" while the latter chooses "(What do you think of)". In AlSharif's translation we can notice that he focuses on what the man is asking about Omar's opinion and not on what he knows about this matter!<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 97 | | بَابُ مَنْ جوز الطَّلاَقَ الثَّلاَثَ. لِقَوْلِ اللَّهِ تَعَالَى : {الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ} [البقرة:229]، وَقَالَ ابْنُ الزُّبَيْرِ فِي مَرِيضٍ طَلَّقَ : لاَ أَرَى أَنْ تَرِثَ مَبْتُوتَهُ. وَقَالَ الشَّعْبِيُّ : تَرِثُهُ. وَقَالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ ؟ قَالَ : نَعَمْ ، قَالَ : أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الآخَرُ ؟ فَرَجَعَ عَنْ ذَلِكَ. | | | | | | |
| 98 | | حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ عن عُقَيْلٌ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ : أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلاَقِي ، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ القُرَظِيَّ ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | | | | | | |
| 99 | | حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي القَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ: أَنَّ رَجُلاً طَلَّقَ امْرَأَتَهُ ثَلاَثًا ، فَتَزَوَّجَتْ فَطَلَّقَ ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتَحِلُّ لِلأَوَّلِ ؟ قَالَ : "لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 100 | | بَابُ: إِذَا قَالَ : فَارَقْتُكِ ، أَوْ سَرَّحْتُكِ ، أَوِ الخَلِيَّةُ ، أَوِ البَرِيَّةُ ، أَوْ مَا عُنِيَ بِهِ الطَّلاَقُ فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : { وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً } [الأحزاب:49] وَقَالَ : { وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً } [الأحزاب:28] وَقَالَ تَعَالَى : { فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ } [البقرة:229] وَقَالَ : { أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ }[الطلاق: 2]. وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. | | | | | | |
| 101 | | بَابُ مَنْ قَالَ لاِمْرَأَتِهِ : أَنْتِ عَلَيَّ حَرَامٌ ، وَقَالَ الحَسَنُ : نِيَّتُهُ ، وَقَالَ أَهْلُ العِلْمِ : إِذَا طَلَّقَ ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْهِ ، فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالفِرَاقِ ، وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ لِأَنَّهُ لاَ يُقَالُ لِلطَّعَامِ الحِلُّ: حَرَامٌ ، وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ . وَقَالَ فِي الطَّلاَقِ ثَلاَثًا : لاَ تَحِلُّ لَهُ مِن بعد حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَقَالَ اللَّيْثُ عن نَافِعٍ قَالَ : كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاَثًا قَالَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، فَإِنْ طَلَّقْتَهَا ثَلاَثًا حَرُمَتْ عليك حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. | | | | | | |
| 102 | | حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا وَكَانَتْ مَعَهُ مِثْلُ الهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ زَوْجِي طَلَّقَنِي ، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي وَلَمْ يَكُنْ مَعَهُ إِلاَّ مِثْلُ الهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلاَّ هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ ، أَفَأَحِلُّ لِزَوْجِي الأَوَّلِ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ". | | | | | | |
| 103 | | بَابُ: لاَ طَلاَقَ قَبْلَ النِّكَاحِ، وَقَوْلُ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ المُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً } [الأحزاب:49]، وَقَالَ ابْنُ عَبَّاس : جَعَلَ اللَّهُ الطَّلاَقَ بَعْدَ النِّكَاحِ، وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ المُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِيِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرِ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِيِّ : أَنَّهَا لاَ تَطْلُقُ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 104 | | بَابُ الطَّلاَقِ فِي الإِغْلاَقِ وَالكُرْهِ ، وَالسَّكرَانِ وَالمَجْنُونِ وَأَمْرِهِمَا ، وَالغَلَطِ ، وَالنِّسْيَانِ فِي الطَّلاَقِ ، وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى" وَتَلاَ الشَّعْبِيُّ {لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} [البقرة:286] وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ المُوَسْوَسِ.<br>وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي أَقَرَّ عَلَى نَفْسِهِ : "أَبِكَ جُنُونٌ؟" وَقَالَ عَلِيٌّ : بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُومُ حَمْزَةَ ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ ، ثُمَّ قَالَ حَمْزَةُ : وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ ثَمِلَ ، فَخَرَجَ وَخَرَجْنَا مَعَهُ.<br>وَقَالَ عُثْمَانُ : لَيْسَ لِمَجْنُونٍ وَلاَ لِسَكْرَانَ طَلاَقٌ. وَقَالَ ابْنُ عَبَّاسٍ : طَلاَقُ السَّكْرَانِ وَالمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ : لاَ يَجُوزُ طَلاَقُ المُوَسْوَسِ. وَقَالَ عَطَاءٌ : إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ : طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ : إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الزُّهْرِيُّ -فِيمَنْ قَالَ : إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِي طَالِقٌ ثَلاَثًا- : يُسْأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ : إِنْ قَالَ : لاَ حَاجَةَ لِي فِيكِ ، نِيَّتُهُ ، وَطَلاَقُ كُلِّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ : إِذَا قَالَ : إِذَا حَمَلَتْ فَأَنْتِ طَالِقٌ ثَلاَثًا ، يَعُشَّاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً ، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ. وَقَالَ الحَسَنُ : إِذَا قَالَ : الحَقِي بِأَهْلِكِ ، نِيَّتُهُ. وَقَالَ ابْنُ عَبَّاسٍ : الطَّلاَقُ عَنْ وَطَرٍ ، وَالعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الزُّهْرِيُّ : إِنْ قَالَ : مَا أَنْتِ بِامْرَأَتِي ، نِيَّتُهُ ، وَإِنْ نَوَى طَلاَقًا فَهُوَ مَا نَوَى. وَقَالَ عَلِيٌّ : أَلَمْ تَعْلَمْ أَنَّ القَلَمَ رُفِعَ عَنْ ثَلاَثَةٍ : عَنِ المَجْنُونِ حَتَّى يُفِيقَ ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَقَالَ عَلِيٌّ : وَكُلُّ الطَّلاَقِ جَائِزٌ ، إِلَّا طَلاَقَ المَعْتُوهِ. | | | | | | |
| 105 | | حدثنا مسلم: حدثنا هشام: حدثنا قتادة عن زرارة بن أوفى، عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:" إن الله تجاوز عن أمتي ما حدثت به أنفسها ما لم تعمل أو تتكلم". وقال قتادة: إذا طلق في نفسه فليس بشيء. | | | | | | | |
| 106 | | حدثنا أصبغ: أخبرني ابن وهب عن يونس، عن ابن شهاب قال: أخبرني أبو سلمة بن عبدالرحمن، عن جابر : أن رجلاً من أسلم أتى النبي صلى الله عليه وسلم وهو في المسجد فقال إنه قد زنى، فأعرض عنه، فتنحى لشقه الذي أعرض فشهد على نفسه أربع شهادات، فدعاه فقال : "هل بك جنون ؟ هل أحصنت ؟" قال : نعم ، فأمر به أن يرجم بالمصلى، فلما أذلقته الحجارة جمز حتى أدرك بالحرة فقتل. | | | | | | | |

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| | | ST | Lexicalisation | | | Syntax | | |
| 107 | | حدثنا أبو اليمان: أخبرنا شعيب عن الزهري قال: أخبرني أبو سلمة بن عبدالرحمن وسعيد بن المسيب: أن أبا هريرة قال : أتى رجل من أسلم رسول الله صلى الله عليه وسلم وهو في المسجد فناداه، فقال: يا رسول الله، إن الآخر قد زنى -يعني نفسه- فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله، فقال: يا رسول الله، إن الآخر قد زنى، فأعرض عنه ، فتنحى لشق وجهه الذي أعرض قبله فقال له ذلك، فأعرض عنه فتنحى له الرابعة، فلما شهد على نفسه أربع شهادات دعاه فقال: "هل بك جنون ؟" قال : لا ، فقال النبي صلى الله عليه وسلم : "اذهبوا به فارجموه"، وكان قد أحصن . | | | | | | |
| 108 | | وعن الزهري قال: فأخبرني من سمع جابر بن عبدالله الأنصاري قال: كنت فيمن رجمه فرجمناه بالمصلى بالمدينة، فلما أذلقته الحجارة جمز حتى أدركناه بالحرة، فرجمناه حتى مات. | | | | | | |
| 109 | | بَابُ الخُلْعِ وَكَيْفَ الطَّلاَقُ فِيهِ. وَقَوْلِهِ عز وجل : {وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} [البقرة: 229]، وَأَجَازَ عُمَرُ الخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ طَاوُسٌ : {إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ : لاَ يَحِلُّ حَتَّى تَقُولَ: لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ. | | | | | | |
| 110 | | حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : يَا رَسُولَ اللَّهِ ، ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ ، وَلَكِنِّي أَكْرَهُ الكُفْرَ فِي الإِسْلاَمِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً". قال أبو عبدالله: لا يتابع فيه عن ابن عباس. | | | | | | |
| 111 | | حَدَّثَنَا إِسْحَاقُ الوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ الحَذَّاءِ ، عَنْ عِكْرِمَةَ : أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ، بِهَذَا. وَقَالَ : "تَرُدِّينَ حَدِيقَتَهُ ؟"، قَالَتْ : نَعَمْ ، فَرَدَّتْهَا وَأَمَرَهُ بِطَلْقِهَا. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَطَلِّقْهَا". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 112 | | وَعَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي لاَ أَعْتِبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، وَلَكِنِّي لاَ أُطِيقُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟" قَالَتْ : نَعَمْ. | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "لاَ أُطِيقُهُ " between Khan and AlSharif, it can be observed that the former chooses "I cannot endure to live with him" while the latter chooses "I cannot bear him". In Khan's translation we can notice that he focuses on the problem as living with him and not himself! Although both words are synonyms, there is a difference in meaning. 'To bear' is to accept or allow oneself to be subjected to, especially without giving way. The word comes from the Proto Indo-European root bher- meaning to carry a burden.<br>'To Endure' is to undergo (as a hardship) especially without giving in. The word comes from the Latin indurare (to make hard). So the difference is that to bear conveys the notion of acceptance, while to endure conveys the notion of resistance.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 113 | | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا فُرَاتٌ أَبُو نُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَتْ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، مَا أَنْقِمُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ ، إِلاَّ أَنِّي أَخَافُ الكُفْرَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟" فَقَالَتْ : نَعَمْ ، فَرَدَّتْ عَلَيْهِ وَأَمَرَهُ فَفَارَقَهَا. | | | | | | |
| 114 | | حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ ، فَذَكَرَ الحَدِيثَ. | | | | | | |
| 115 | | باب قول الله تعالى: (ولا تنكحوا المشركات حتى يؤمن ولأمة مؤمنة خير من مشركة ولو أعجبتكم) [البقرة: 221] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَاليَهُودِيَّةِ قَالَ : إِنَّ اللَّهَ حَرَّمَ المُشْرِكَاتِ عَلَى المُؤْمِنِينَ ، وَلاَ أَعْلَمُ مِنَ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ المَرْأَةُ رَبُّهَا عِيسَى ، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ. | | | | | | |
| 116 | | بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ المُشْرِكَاتِ وَعِدَّتِهِنَّ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَنبأنا هِشَامٌ عَنِ ابْنِ جُرَيْجٍ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 117 | | وَقَالَ عَطَاءٌ عَن ابْن عَبَّاس: كَانَ الْمُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ : كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ ، وَمُشْرِكِي أَهْلِ عَهْدٍ لاَ يُقَاتِلُهُمْ وَلاَ يُقَاتِلُونَهُ ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ ، فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ ، فَهُمَا حُرَّانِ ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ - وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ العَهْدِ لَمْ يُرَدُّوا ، وَرُدَّتْ أَثْمَانُهُمْ. وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاس : كَانَتْ قُرَيْبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ ، فَطَلَّقَهَا فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ -وَكَانَتْ أُمُّ الحَكَمِ بِنْتُ أَبِي سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غَنْمٍ الفِهْرِيِّ- فَطَلَّقَهَا فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ. | | | | | | |
| 118 | | بَابُ إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الحَرْبِيِّ ، وَقَالَ عَبْدُ الوَارِثِ عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاس : إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي العِدَّةِ ، أَهِيَ امْرَأَتُهُ ؟ قَالَ : لاَ ، إِلَّا أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ : إِذَا أَسْلَمَ فِي العِدَّةِ يَتَزَوَّجُهَا.<br>وَقَالَ اللَّهُ تَعَالَى : {لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ} [الممتحنة: 10]. وَقَالَ الحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَّيْنِ أَسْلَمَا : هُمَا عَلَى نِكَاحِهِمَا ، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ ، لاَ سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ : قُلْتُ لِعَطَاءٍ : امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقَوْلِهِ تَعَالَى : {وَآتُوهُمْ مَا أَنْفَقُوا} [الممتحنة:10]؟ قَالَ : لاَ ، إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَهْلِ العَهْدِ.<br>وَقَالَ مُجَاهِدٌ : هَذَا كُلُّهُ فِي صُلْحٍ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ قُرَيْشٍ. | | | | | | |
| 119 | | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ: قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ } إِلَى آخِرِ الآيَةِ . قَالَتْ عَائِشَةُ : فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ"، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ قَطُّ ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالكَلاَمِ ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللَّهُ ، يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ : "قَدْ بَايَعْتُكُنَّ"، كَلاَمًا. | | | | | | |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 120 | | باب قول الله تعالى: (للذين يؤلون من نسائهم تربص أربعة أشهر - إلى قوله - سميع عليم) فإن فاؤوا: رجعوا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْس عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ حُمَيْدٍ الطَّوِيلِ: أَنَّهُ سَمِعَ أَنس بن مالك يَقُولُ : آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّتْ رِجْلُهُ ، فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا : يَا رَسُولَ اللَّهِ ، آلَيْتَ شَهْرًا، فَقَالَ : "الشَّهْرُ تِسْعٌ وَعِشْرُونَ". | | | | | | |
| 121 | | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ فِي الإِيلاَءِ الَّذِي سَمَّى اللَّهُ تَعالى : لاَ يَحِلُّ لِأَحَدٍ بَعْدَ الأَجَلِ إِلَّا أَنْ يُمْسِكَ بِالمَعْرُوفِ أَوْ يَعْزِمَ بِالطَّلاَقِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ. | | | | | | |
| 122 | | وقَالَ لِي إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطَلِّقَ وَلاَ يَقَعُ عَلَيْهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَاثْنَيْ عَشَرَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | | | | | | |
| 123 | | بَابُ حُكْمِ المَفْقُودِ فِي أَهْلِهِ، وَمَالِهِ، وَقَالَ ابْنُ المُسَيِّبِ : إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ القِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةَ فالتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ ، وَقَالَ : اللَّهُمَّ عَنْ فُلاَنٍ فَإِنْ أَتَى فُلاَنٌ فَلِي وَعَلَيَّ ، وَقَالَ : هَكَذَا فَافْعَلُوا باللُّقَطَةِ. وَقَالَ ابْنُ عَبَّاس نَحْوَهُ. وَقَالَ الزُّهْرِيُّ فِي الأَسِيرِ يُعْلَمُ مَكَانُهُ : لاَ تَتَزَوَّجُ امْرَأَتُهُ وَلاَ يُقْسَمُ مَالُهُ ، فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ. | | | | | | |
| 124 | | بَابُ اللِّعَانِ وَقَوْلِ اللَّهِ تَعَالَى : {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} إِلَى قَوْلِهِ: {إِنْ كَانَ مِنَ الصَّادِقِينَ } [النور:6]، فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ ، فَهُوَ كَالمُتَكَلِّمِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الفَرَائِضِ ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجَازِ وَأَهْلِ العِلْمِ. وَقَالَ اللَّهُ تَعَالَى : {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي المَهْدِ صَبِيًّا} [مريم:29]. وَقَالَ الضَّحَّاكُ {إِلَّا رَمْزًا} [آل عمران: 41]: إِشَارَةً. وَقَالَ بَعْضُ النَّاسِ : لاَ حَدَّ وَلاَ لِعَانَ ، ثُمَّ زَعَمَ أَنَّ طَلاَقَ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالقَذْفِ فَرْقٌ ، فَإِنْ قَالَ : القَذْفُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، قِيلَ لَهُ : كَذَلِكَ الطَّلاَقُ لاَ يَكُونُ إِلَّا بِكَلاَمٍ ، وَإِلَّا بَطَلَ الطَّلاَقُ وَالقَذْفُ ، وَكَذَلِكَ العِتْقُ ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ : إِذَا قَالَ: أَنْتِ طَالِقٌ ، فَأَشَارَ بِأَصَابِعِهِ ؛ تَبِينُ مِنْهُ بِإِشَارَتِهِ. وَقَالَ إِبْرَاهِيمُ : الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادٌ : الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 125 | | باب التلاعن في المسجد. حَدَّثَنَا يَحْيَى بن جعفر: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ شِهَابٍ ، عَنِ الْمُلاَعَنَةِ وَعَنِ السُّنَّةِ فِيهَا ، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ : أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً ، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ [فِي] الْقُرْآنِ مِنْ أَمْرِ الْمُتَلاَعِنَيْنِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قَدْ قُضِيَ اللَّهُ فِيكَ وَفِي امْرَأَتِكَ"، قَالَ : فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ ، فَلَمَّا فَرَغَا قَالَ : كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا ، فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَا مِنَ التَّلاَعُنِ ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلاَعِنَيْنِ. قَالَ ابْنُ جُرَيْجٍ : قَالَ ابْنُ شِهَابٍ : فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ ، وَكَانَتْ حَامِلاً وَكَانَ ابْنُهَا يُدْعَى لأُمِّهِ ، قَالَ : ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ. قَالَ ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الْحَدِيثِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنْ جَاءَتْ بِهِ أَحْمَرَ قَصِيرًا كَأَنَّهُ وَحَرَةٌ فَلاَ أُرَاهَا إِلاَّ قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا ، وَإِنْ جَاءَتْ بِهِ أَسْوَدَ أَعْيَنَ ذَا أَلْيَتَيْنِ فَلاَ أُرَاهُ إِلاَّ قَدْ صَدَقَ عَلَيْهَا". فَجَاءَتْ بِهِ عَلَى الْمَكْرُوهِ مِنْ ذَلِكَ. | | | | | | |
| 126 | | باب قول النبي صلى الله عليه وسلم: "لو كنت راجماً بغير بينة" حدثنا سعيد بن عفير: حدثني الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس: أنه ذكر المتلاعنين عند النبي صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه قد وجد مع امرأته رجلا فقال عاصم : ما ابتليت بهذا إلا لقولي، فذهب به إلى النبي صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي ادعى عليه أنه وجده عند أهله آدم خدلا كثير اللحم، فقال النبي صلى الله عليه وسلم: " اللهم بين" ، فجاءت شبيها بالرجل الذي ذكر زوجها أنه وجده فلاعن النبي صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال النبي صلى الله عليه وسلم : " لو رجمت أحدا بغير بينة ، رجمت هذه ؟" فقال: لا، تلك امرأة كانت تظهرفي الإسلام السوء . قال أبو صالح وعبدالله ابن يوسف:آدم خدلاً. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 127 | | باب صداق الملاعنة. حدثني عمرو بن زرارة: أخبرنا إسماعيل عن أيوب، عن سعيد بن جبير قال: قلت لابن عمر: رجل قذف امرأته؟ فقال: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان ، وقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟"، فأبيا ، فقال: "الله يعلم أن أحدكما لكاذب، فهل منكما تائب؟"، فأبيا ، ففرق بينهما. قال أيوب: فقال لي عمرو بن دينار: إن في الحديث شيئا لا أراك تحدثه، قال: قال الرجل: مالي؟ قال: قيل: "لا مال لك، إن كنت صادقا فقد دخلت بها، وإن كنت كاذبا فهو أبعد منك". | | | | | |
| 128 | | باب قول الإمام للمتلاعنين: (إن أحدكما كاذب، فهل منكما تائب؟". حدثنا علي بن عبد الله: حدثنا سفيان: قال عمرو: سمعت سعيد بن جبير قال: سألت ابن عمر عن المتلاعنين فقال: قال النبي صلى الله عليه وسلم للمتلاعنين: "حسابكما على الله، أحدكما كاذب، لا سبيل لك عليها"، قال: مالي؟ قال: "لا مال لك، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك". قال سفيان: حفظته من عمرو. وقال أيوب: سمعت سعيد بن جبير قال: قلت لابن عمر: رجل لاعن امرأته؟ فقال بإصبعيه -وفرق سفيان بين إصبعيه السبابة والوسطى-: فرق النبي صلى الله عليه وسلم بين أخوي بني العجلان، وقال: "الله يعلم إن أحدكما كاذب فهل منكما تائب؟"، ثلاث مرات. قال سفيان: حفظته من عمرو وأيوب كما أخبرتك. | | | | | |
| 129 | | باب التفريق بين المتلاعنين. حدثني إبراهيم بن المنذر: حدثنا أنس بن عياض عن عبيد الله ، عن نافع: أن ابن عمر رضي الله عنهما أخبره: أن رسول الله صلى الله عليه وسلم فرق بين رجل وامرأة قذفها وأحلفهما. | | | | | | |
| 130 | | حدثنا مسدد: حدثنا يحيى عن عبيد الله: أخبرني نافع عن ابن عمر قال: لاعن النبي صلى الله عليه وسلم بين رجل وامرأة من الأنصار وفرق بينهما. | | | | | | |
| 131 | | باب يلحق الولد بالملاعنة. حدثنا يحيى بن بكير: حدثنا مالك قال: حدثني نافع عن ابن عمر: أن النبي صلى الله عليه وسلم لاعن بين رجل وامرأته فانتفى من ولدها، ففرق بينهما وألحق الولد بالمرأة. | | | | | | |

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| 132 | | باب قول الإمام: اللهم بين. حدثنا إسماعيل قال: حدثني سليمان بن بلال عن يحيى بن سعيد قال: أخبرني عبد الرحمن بن القاسم، عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم فقال عاصم بن عدي في ذلك قولا، ثم انصرف فأتاه رجل من قومه فذكر له أنه وجد مع امرأته رجلا ، فقال عاصم : ما ابتليت بهذا الأمر إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا قليل اللحم سبط الشعر، وكان الذي وجد عند أهله آدم خدلا كثير اللحم جعدا قططا ، فقال رسول الله صلى الله عليه وسلم: "اللهم بين"، فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجد عندها ، فلاعن رسول الله صلى الله عليه وسلم بينهما ، فقال رجل لابن عباس في المجلس: هي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة لرجمت هذه"؟ فقال ابن عباس: لا، تلك امرأة كانت تظهر السوء في الإسلام. | | | | | | |
| 133 | | باب إذا طلقها ثلاثا، ثم تزوجت بعد العدة زوجا غيره، فلم يمسها. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنِي أَبِي عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رِفَاعَةَ القُرَظِيَّ تَزَوَّجَ امْرَأَةً ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيهَا ، وَأَنَّهُ لَيْسَ مَعَهُ إِلَّا مِثْلُ هُدْبَةٍ ، فَقَالَ : "لاَ ، حَتَّى تَذُوقِي عُسَيْلَتَهُ ، وَيَذُوقَ عُسَيْلَتَكِ". | | | | | | |
| 134 | | بَابُ { وَاللَّائِي يَئِسْنَ مِنَ المَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ } [الطلاق: 4] قَالَ مُجَاهِدٌ : إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ ، وَاللَّائِي قَعَدْنَ عَنِ الحِيضِ وَاللَّائِي لَمْ يَحِضْنَ: (فَعِدَّتُهُنَّ ثَلاَثَةُ ) [الطلاق: 4] | | | | | | |
| 135 | | باب (وأولات الأحمال أجلهن أن يضعن حملهن) [الطلاق: 4]. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا: سُبَيْعَةُ ، كَانَتْ تَحْتَ زَوْجِهَا ، تُوُفِّيَ عَنْهَا وَهِيَ حُبْلَى ، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ، فَأَبَتْ أَنْ تَنْكِحَهُ ، فَقَالَتْ : وَاللَّهِ مَا يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ. فَمَكُثَتْ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "انْكِحِي". | | | | | | |
| 136 | | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ عَنِ اللَّيْثِ ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَتْ : أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ. | | | | | | |
| 137 | | حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ : أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ ، فَأَذِنَ لَهَا فَنَكَحَتْ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 138 | | بَابُ قَوْلِ اللَّهِ تَعَالَى : { وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ } [البقرة:228]، وَقَالَ إِبْرَاهِيمُ فِيمَنْ تَزَوَّجَ فِي العِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلاَثَ حِيَضٍ : بَانَتْ مِنَ الأَوَّلِ وَلاَ تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ : تَحْتَسِبُ ، وَهَذَا أَحَبُّ إِلَى سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ : يُقَالُ : أَقْرَأَتِ المَرْأَةُ، إِذَا دَنَا حَيْضُهَا ، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا ، وَيُقَالُ : مَا قَرَأَتْ بِسَلًى قَطُّ ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا. | | | | | | |
| 139 | | [بابُ] قِصَّةِ فاطِمَةَ بِنْتِ قَيْس وَقَوْلِ اللَّهِ عز وجل: {وَاتَّقُوا اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} [الطلاق: 1]<br>حدثنا إسماعيل: حدثني مالك عن يحيى بن سعيد، عن القاسم بن محمد وسليمان بن يسار: أنه سمعهما يذكران: أن يحيى بن سعيد بن العاص طلق بنت عبد الرحمن بن الحكم ، فانتقلها عبد الرحمن فأرسلت عائشة أم المؤمنين إلى مروان بن الحكم - وهو أمير المدينة-: اتق الله وارددها إلى بيتها، قال مروان - في حديث سليمان: إن عبد الرحمن بن الحكم غلبني. -وقال القاسم بن محمد: أوما بلغك شأن فاطمة بنت قيس؟ قالت: لا يضرك أن لا تذكر حديث فاطمة. فقال مروان بن الحكم: إن كان بك شر فحسبك ما بين هذين من الشر. | | | | | | |
| 140 | | حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة عن عبد الرحمن بن القاسم ، عن أبيه ،عن عائشة: أنها قالت: ما لفاطمة؟ ألا تتقي الله؟ يعني في قولها: لا سكنى ولا نفقة | | | | | | |
| 141 | | باب قول الله تعالى: {ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن} [البقرة:228] من الحيض والحمل.<br>حدثنا سليمان بن حرب: حدثنا شعبة عن الحكم، عن إبراهيم، عن الأسود، عن عائشة رضي الله عنها قالت: لما أراد رسول الله صلى الله عليه وسلم أن ينفر إذا صفية على باب خبائها كئيبة، فقال لها: "عقرى -أو حلقى- إنك لحابستنا ، أكنت أفضت يوم النحر؟" قالت: نعم ، قال: "فانفري إذا". | | | | | | |
| 142 | | بَابُ: {وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ} [البقرة:228 فِي العِدَّةِ ، وَكَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ؟ وقوله: {فلا تعضلوهن} [البقرة:232]<br>حَدَّثَنِي محمد: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا يُونُسُ عَنِ الحَسَنِ قَالَ : زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً. | | | | | | |
| 143 | | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ: أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا ، فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ : خَلَّى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا ، ثُمَّ يَخْطُبُهَا ، فَحَالَ بَيْنَهُ وَبَيْنَهَا ، فَأَنْزَلَ اللَّهُ تعالى: { وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ } [البقرة:232] إِلَى آخِرِ الآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 144 | | حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ، وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ : إِنْ كُنْتَ طَلَّقْتَهَا ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ: قَالَ ابْنُ عُمَرَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا. | | | | | | |
| 145 | | باب مراجعة الحائض حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ: سَأَلْتُ ابْنَ عُمَرَ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قال: مَرْهُ أَنْ يُرَاجِعَهَا ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا، قُلْتُ : فَتُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | | | | | | |
| 146 | | بَابُ نَفَقَةِ المَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا ، وَنَفَقَةِ الوَلَدِ. حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ ، عِيَالَنَا ؟ قَالَ : "لاَ ، إِلَّا بِالمَعْرُوفِ". | | | | | | |
| 147 | | حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ". | | | | | | |
| 148 | | بَابُ: { وَالوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ } إِلَى قَوْلِهِ: { بَصِيرٌ } [البقرة:233] وَقَالَ : { وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا } [الأحقاف:15] وَقَالَ : { وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ } إِلَى قَوْلِهِ: { بَعْدَ عُسْرٍ يُسْرًا } [الطلاق:6،7] وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ تعالى أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا ، وَذَلِكَ أَنْ تَقُولَ الوَالِدَةُ : لَسْتُ مُرْضِعَتَهُ ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وَأَشْفَقُ عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا ، فَلَيْسَ لَهَا أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتَهُ ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا ، فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفْسِ الوَالِدِ وَالوَالِدَةِ ، فَإِنْ أَرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ ، فَلاَ جُنَاحَ عَلَيْهِمَا بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ. { فِصَالُهُ } : فِطَامُهُ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 149 | | باب إذا لم ينفق الرجل فللمرأة أن تأخذ بغير علمه ما يكفيها وولدها بالمعروف<br>حدثنا محمد بن المثنى: حدثنا يحيى عن هشام قال: أخبرني أبي، عن عائشة أن هند بنت عتبة قالت: يا رسول الله إن أبا سفيان رجل شحيح، وليس يعطيني ما يكفيني وولدي إلا ما أخذت منه وهو لا يعلم ، فقال: خذي ما يكفيك وولدك بالمعروف. | | | | | | |
| 150 | | بَابُ حِفْظِ المَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ طَاوُس عَنْ أَبِيهِ. وَأَبُو الزِّنَادِ عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ نِسَاءُ قُرَيْشٍ - وَقَالَ الآخَرُ : صَالِحُ نِسَاءِ قُرَيْشٍ - أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ". وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | | | | | | |
| 151 | | بَابُ كِسْوَةِ المَرْأَةِ بِالمَعْرُوفِ. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ قَالَ : سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةُ سِيَرَاءَ فَلَبِسْتُهَا ، فَرَأَيْتُ الغَضَبَ فِي وَجْهِهِ فَشَقَقْتُهَا بَيْنَ نِسَائِي. | **Experiential Value**<br>•Word Choice<br>-Notice the discrepancy in translating "نِسَائِي" as Khan translates it as "women-folk" while AlSharif translates it as "wives". The former refers to the women of a particular family or community considered collectively.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 152 | | بَابُ عَوْنِ المَرْأَةِ زَوْجَهَا فِي وَلَدِهِ. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ [عَنْهُمَا] قَالَ : هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ -أَوْ تِسْعَ بَنَاتٍ- فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "تَزَوَّجْتَ يَا جَابِرُ؟" فَقُلْتُ : نَعَمْ ، فَقَالَ : "أَبِكْرًا أَمْ ثَيِّبًا ؟" قُلْتُ : بَلْ ثَيِّبًا ، قَالَ : "فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ ، وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟" قَالَ : فَقُلْتُ لَهُ : إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقَالَ : "بَارَكَ اللَّهُ لَكَ ، أَوْ خَيْرًا". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 153 | | بَابُ نَفَقَةِ المُعْسِرِ عَلَى أَهْلِهِ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ : هَلَكْتُ ، قَالَ : "وَلِمَ ؟" قَالَ : وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ ، قَالَ : "فَأَعْتِقْ رَقَبَةً". قَالَ : لَيْسَ عِنْدِي ، قَالَ : "فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ". قَالَ : لاَ أَسْتَطِيعُ ، قَالَ : "فَأَطْعِمْ سِتِّينَ مِسْكِينًا"، قَالَ : لاَ أَجِدُ ، فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ : "أَيْنَ السَّائِلُ ؟" قَالَ : هَا أَنَا ذَا ، قَالَ :" تَصَدَّقْ بِهَذَا"، قَالَ : عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ فَوَالَّذِي بَعَثَكَ بِالحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ، قَالَ : "فَأَنْتُمْ إِذًا". | | | | | | |
| 154 | | بَابُ: {وَعَلَى الوَارِثِ مِثْلُ ذَلِكَ} [البقرة:233] وَهَلْ عَلَى المَرْأَةِ مِنْهُ شَيْءٌ؟ {وَضَرَبَ اللَّهُ مَثَلاً رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ} [النحل:76]. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ : يَا رَسُولَ اللَّهِ ، هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ ، قَالَ : "نَعَمْ ، لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ". | | | | | | |
| 155 | | حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ ،عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : قَالَتْ هِنْدُ : يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَنِيَّ ؟ قَالَ : "خُذِي بِالمَعْرُوفِ". | | | | | | |
| 156 | | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ كَلاًّ أَوْ ضَيَاعًا فَإِلَيَّ". حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءَ صَلَّى ، وَإِلاَّ قَالَ لِلْمُسْلِمِينَ : "صَلُّوا عَلَى صَاحِبِكُمْ"، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ". | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "صَاحِبِكُمْ" between Khan and AlSharif, we can notice that the former chooses "your friend" while the latter chooses "their companion".<br>-Another translation difference is in "فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الفُتُوحَ " as Khan translates it as "when Allāh (enriched) the Prophet صلى الله عليه وسلم by making him victorious (in his Holy-expeditions)" while AlSharif chooses "When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests". The latter might have a negative connotation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 157 | | بَابُ المَرَاضِعِ مِنَ المَوَالِيَاتِ وَغَيْرِهِنَّ. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ ، قَالَ : "وَتُحِبِّينَ ذَلِكِ ؟" قُلْتُ : نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَارَكَنِي فِي الخَيْرِ أُخْتِي ، فَقَالَ : "إِنَّ ذَلِكِ لاَ يَحِلُّ لِي"، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ : "ابنة أُمِّ سَلَمَةَ؟" فَقُلْتُ : نَعَمْ ، قَالَ : فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابنة أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ". وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ : ثُوَيْبَةُ أَعْتَقَهَا أَبُو لَهَبٍ. | | | | | | |
| 158 | | و [بَابُ] قَوْلِ اللَّهِ تَعَالَى : {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ} إِلَى قَوْلِهِ: {وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} [النساء: 11،12]. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ : مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، كَيْفَ أَصْنَعُ فِي مَالِي ؟ كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ المِيرَاثِ. | | | | | | |
| 159 | | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ" حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ فَاطِمَةَ وَالعَبَّاسَ عَلَيْهِمَا السَّلاَمُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكَ وَ[سَهْمَهُمَا] مِنْ خَيْبَرَ. | | | | | | |
| 160 | | فَقَالَ لَهُمَا أَبُو بَكْرٍ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :" لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا المَالِ". قَالَ أَبُو بَكْرٍ : وَاللَّهِ لاَ أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ ، قَالَ : فَهَجَرَتْهُ فَاطِمَةُ ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ. | | | | | | |
| 161 | | حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ المُبَارَكِ عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 162 | | حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرِ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكرًا مِنْ حَدِيثِهِ ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ : انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ : هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ ؟ قَالَ : نَعَمْ ، فَأَذِنَ لَهُمْ ثُمَّ قَالَ : هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ ؟ قَالَ : نَعَمْ ، قَالَ عَبَّاسٌ : يَا أَمِيرَ الْمُؤْمِنِينَ ، اقْضِ بَيْنِي وَبَيْنَ هَذَا ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ"، يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ ؟ فَقَالَ الرَّهْطُ : قَدْ قَالَ ذَلِكَ ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ، فَقَالَ : هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ ؟ قَالاَ : قَدْ قَالَ ذَلِكَ، قَالَ عُمَرُ : فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، فَقَالَ عَزَّ وَجَلَّ : { مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ } إِلَى قَوْلِهِ { قَدِيرٌ } فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ ، لَقَدْ أَعْطَاكُمُوهَ وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا المَالُ ، فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا المَالِ نَفَقَةَ سَنَتِهِ ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ ، فَعَمِلَ بِذَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَاتَهُ ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ ؟ قَالُوا : نَعَمْ ، ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ : أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ ؟ قَالاَ : نَعَمْ ، فَتَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ : أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَضَهَا، فَعَمِلَ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ : أَنَا وَلِيُّ [وَلِيِّ] رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا مَا عَمِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنَ ابْنِ أَخِيكَ ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا ، فَقُلْتُ : إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ ، فَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ ؟ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ ، فَإِنْ عَجَزْتُمَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُمَاهَا. | | | | | |
| 163 | | حَدَّثَنَا إسماعيل: حدثني مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا ، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ". | | | | | |
| 164 | | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ ، فَقَالَتْ عَائِشَةُ : أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ نُورَثُ ، مَا تَرَكْنَا صَدَقَةٌ"؟. | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 165 | | بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ" حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ". | | | | | | |
| 166 | | بَابُ مِيرَاثِ الْوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ : إِذَا تَرَكَ رَجُلٌ أَوِ امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤْتَى فَرِيضَتَهُ ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ". | | | | | | |
| 167 | | بَابُ مِيرَاثِ البَنَاتِ. حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ [قال] : أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ بِمَكَّةَ مَرَضًا فَأَشْفَيْتُ مِنْهُ عَلَى المَوْتِ فَأَتَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا"، قَالَ : قُلْتُ : فَالشَّطْرُ ؟ قَالَ : "لَا"، قُلْتُ : الثُّلُثُ ؟ قَالَ : "الثُّلُثُ كَبِيرٌ ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ". فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أُخَلَّفُ عَنْ هِجْرَتِي ؟ فَقَالَ : "لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً ، وَلَعَلَّ أَنْ تُخَلَّفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، وَلَكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ" يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ. قَالَ سُفْيَانُ : وَسَعْدُ ابْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ. | | | | | | |
| 168 | | حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ عَنْ أَشْعَثَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِالْيَمَنِ مُعَلِّمًا وَأَمِيرًا ، فَسَأَلْنَاهُ عَنْ رَجُلٍ تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ ، فَأَعْطَى الِابْنَةَ النِّصْفَ وَالأُخْتَ النِّصْفَ. | | | | | | |
| 169 | | بَابُ مِيرَاثِ ابْنِ الابْنِ إِذَا لَمْ يَكُنِ ابْنٌ، وَقَالَ ابن ثابت : وَلَدُ الأَبْنَاءِ بِمَنْزِلَةِ الوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ ذَكَرُ، ذَكَرُهُمْ كَذَكَرِهِمْ ، وَأُنْثَاهُمْ كَأُنْثَاهُمْ ، يَرِثُونَ كَمَا يَرِثُونَ وَيَحْجُبُونَ كَمَا يَحْجُبُونَ ، وَلاَ يَرِثُ وَلَدُ الابْنِ مَعَ الابْنِ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 170 | | بَابُ مِيرَاثِ ابْنَةِ ابْنٍ مَعَ ابنة. حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ قَالَ : سُئِلَ أَبُو مُوسَى عَنْ ابنةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ ، فَقَالَ : لِلابنة النِّصْفُ ، وَلِلأُخْتِ النِّصْفُ ، وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي ، فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ : لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلابْنَةِ النِّصْفُ ، وَلابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ ، وَمَا بَقِيَ فَلِلأُخْتِ، فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ ، فَقَالَ : لا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ. | | | | | | |
| 171 | | بَابُ مِيرَاثِ الْجَدِّ مَعَ الأَبِ وَالإِخْوَةِ ، وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ : الْجَدُّ : أَبٌ. وَقَرَأَ ابْنُ عَبَّاسٍ : {يَا بَنِي آدَمَ} [الأعراف: 26] {وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ} [يوسف:38] وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ. وَقَالَ ابْنُ عَبَّاسٍ : يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي ، وَلا أَرِثُ أَنَا ابْنَ ابْنِي، وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَلأَوْلَى رَجُلٍ ذَكَرٍ". | | | | | | |
| 172 | | حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلا لاتَّخَذْتُهُ وَلَكِنْ أَخُوهُ الإِسْلامِ أَفْضَلُ ، أَوْ قَالَ : خَيْرٌ" ، فَإِنَّهُ أَنْزَلَهُ أَبًا أَوْ قَالَ : قَضَاهُ أَبًا. | **Experiential Value**<br>•Word Choice<br>-Notice the discrepancy in the translation of "خَلِيلا" as Khan chooses "Khalīf " while AlSharif chooses "blossom friend"<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 173 | | بَابُ ميراث الزوج مع الولد وغيره حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ المَالُ لِلوَلَدِ، وَكَانَتِ الوَصِيَّةُ لِلوَالِدَيْنِ؛ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ، لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. | | | | | | |
| 174 | | بَابُ مِيرَاثِ المَرْأَةِ وَالزَّوْجِ مَعَ الوَلَدِ وَغَيْرِهِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنِ ابْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ، ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضَى لَهَا بِالغُرَّةِ تُوُفِّيَتْ ، فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا ، وَأَنَّ العَقْلَ عَلَى عَصَبَتِهَا. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
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| | | | | | | | | | |
| Notice the difference in the spelling between Khan and AlSharif as the former chooses "Foetus" while the latter chooses "Fetus". | | | | | | | | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 175 | | بَابٌ مِيرَاثُ الأَخَوَاتِ مَعَ الْبَنَاتِ عَصَبَةٌ. حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ قَالَ : قَضَى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : النِّصْفُ لِلابْنَةِ وَالنِّصْفُ لِلأُخْتِ.<br>ثُمَّ قَالَ سُلَيْمَانُ : قَضَى فِينَا ، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | | | | | | |
| 176 | | حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ قَالَ : قَالَ عَبْدُ اللَّهِ : لأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلابْنَةِ النِّصْفُ ، وَلابْنَةِ الابْنِ السُّدُسُ ، وَمَا بَقِيَ فَلِلأُخْتِ. | | | | | | |
| 177 | | بَابُ مِيرَاثُ الأَخَوَاتِ وَالإِخْوَةِ.<br>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا لِي أَخَوَاتٌ ، فَنَزَلَتْ آيَةُ الْفَرَائِضِ. | | | | | | |
| 178 | | بَابُ: {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النساء:176]<br>حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلالَةِ }. | | | | | | |
| 179 | | بَابُ: ابْنَيْ عَمٍّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ، وَقَالَ عَلِيٌّ : لِلزَّوْجِ النِّصْفُ ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.<br>حَدَّثَنَا مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَتَرَكَ مَالا فَمَالُهُ لِمَوَالِي الْعَصَبَةِ ، وَمَنْ تَرَكَ كَلا أَوْ ضَيَاعًا فَأَنَا وَلِيُّهُ فَلْيَأْتِنِي لَهُ". | | | | | | |
| 180 | | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحٍ ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ". | | | | | | |
| 181 | | باب ذوي الأرحام. حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : قُلْتُ لأَبِي أُسَامَةَ : حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } [النساء:33] ( وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ) قَالَ : كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الأَنْصَارِيُّ الْمُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ ، فَلَمَّا نَزَلَتْ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ } قَالَ : نَسَخَتْهَا ( وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ ). | | | | | | |

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| 182 | | بَابُ مِيرَاثِ المُلاعَنَةِ. حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَفَى مِنْ وَلَدِهَا ، فَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الوَلَدَ بِالمَرْأَةِ. | | | | | | |
| 183 | | بَابٌ : الوَلاَءُ لِمَنْ أَعْتَقَ ، وَمِيرَاثُ اللَّقِيطِ، وَقَالَ عُمَرُ : اللَّقِيطُ حُرٌّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ الحَكَمِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اشْتَرِيهَا فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ"، وَأُهْدِيَ لَهَا شَاةٌ ، فَقَالَ : "هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ". قَالَ الحَكَمُ : وَكَانَ زَوْجُهَا حُرًّا، وَقَوْلُ الحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا.حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "إِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | | | | | | |
| 184 | | بَابُ مِيرَاثِ السَّائِبَةِ. حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ ، عَنْ عبد الله قَالَ : إِنَّ أَهْلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ ، وَإِنَّ أَهْلَ الجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ. | | | | | | |
| 185 | | حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي اشْتَرَيْتُ بَرِيرَةَ لأُعْتِقَهَا ، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلاَءَهَا فَقَالَ : "أَعْتِقِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ، أَوْ قَالَ : أَعْطَى الثَّمَنَ"، قَالَ : فَاشْتَرَتْهَا فَأَعْتَقَتْهَا ، قَالَ : وَخُيِّرَتْ فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ : لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ. قَالَ الأَسْوَدُ : وَكَانَ زَوْجُهَا حُرًّا، قَوْلُ الأَسْوَدِ مُنْقَطِعٌ ، وَقَوْلُ ابْنِ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا ، أَصَحُّ. | | | | | | |
| 186 | | بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الوَلاَءِ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ عَنْ نَافِعٍ ، عَنِ ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّهُمْ يَشْتَرِطُونَ الوَلاَءَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" اشْتَرِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ". | | | | | | |
| 187 | | حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عائشة قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "الوَلاَءُ لِمَنْ أَعْطَى الوَرِقَ وَوَلِيَ النِّعْمَةَ". | | | | | | |
| 188 | | بَابُ مِيرَاثِ الأَسِيرِ، قَالَ: وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي العَدُوِّ وَيَقُولُ : هُوَ أَحْوَجُ إِلَيْهِ. وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ : أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتَاقَهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ.حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :" مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 189 | | بَابٌ : لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيرَاثُ فَلاَ مِيرَاثَ لَهُ<br>حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَرِثُ المُسْلِمُ الكَافِرَ، وَلاَ الكَافِرُ المُسْلِمَ".<br>. | | | | | | |
| 190 | | بَابُ مَنِ ادَّعَى أَخًا أَوِ ابْنَ أَخٍ.<br>حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ : اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ ، فَقَالَ سَعْدٌ : هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ ، انْظُرْ إِلَى شَبَهِهِ ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ : هَذَا أَخِي يَا رَسُولَ اللَّهِ ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ ، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ ، فَقَالَ : "هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ، الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ"، قَالَتْ : فَلَمْ يَرَ سَوْدَةَ بعد. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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# Ṣaḥīḥ Muslim: Ṣiddīqī

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 3 | (بَابُ نِكَاحِ الْمُتْعَةِ<br>وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ<br>نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ<br>، وَاسْتَقَرَّ تَحْرِيمُهُ<br>إِلَى يَوْمِ الْقِيَامَةِ)<br>(التحفة3) حَدَّثَنَا<br>مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ<br>نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا<br>أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ<br>عَنْ إِسْمَاعِيلَ ، عَنْ<br>قَيْسٍ قَالَ : سَمِعْتُ<br>عَبْدَ اللَّهِ يَقُولُ : كُنَّا<br>نَغْزُو مَعَ رَسُولِ اللَّهِ<br>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ<br>، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا<br>: أَلَا نَسْتَخْصِي ؟<br>فَنَهَانَا عَنْ ذَلِكَ ، ثُمَّ<br>رَخَّصَ لَنَا أَنْ نَنْكِحَ<br>الْمَرْأَةَ بِالثَّوْبِ إِلَى<br>أَجَلٍ ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ<br>: { يَا أَيُّهَا الَّذِينَ<br>آمَنُوا لَا تُحَرِّمُوا<br>طَيِّبَاتِ مَا أَحَلَّ اللَّهُ<br>لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ<br>لَا يُحِبُّ الْمُعْتَدِينَ }<br>[المائدة:87] | Chapter DXLI<br>Temporary marriage and its prohibition for all times to come. 'Abdullah (b. Mas'ūd) reported: We were on an expedition with Allah's Messenger (may peace be upon him) and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: "Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like trangressers" (al-Qur'ān, v. 87).(Ṣaḥīḥ Muslim, 1971:705) | **Experiential Value**<br>•Word Choice -<br>it can be noticed that Siddiqi uses "(al-Qur'ān, v. 87)" without specifying the name of the Sura as appeared in the ST.<br>-Siddiqi chooses to translate "إِلَى يَوْمِ الْقِيَامَةِ" into "for all times to come" which conveys the intended meaning. However, his choice lacks specification that appears in the ST, i.e. the day of judgement.<br>•Rewording<br>•Synonyms -<br>it can be noticed that Siddiqi uses "reported" to translate "يَقُولُ" rather than "said" as the latter is used to quote the exact words that a person said, while the former does not usually repeat the words exactly as the person said them. His choice of "reported" indicates that he believes that the coming story was not the exact wording of the narrator. •Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>"(b. Mas'ūd)" this addition shows Siddiqi's knowledge of the Hadith. As he specifies the narrator to avoid confusion. -"(the Holy Prophet)" this addition shows Siddiqi's specification by referring back to the pronoun "He". This helps the readers to understand the ST meaning clearly.<br>-"we should contract temporary marriage" theses additions show that Siddiqi is emphasising that the marriage should be temporary and written in a contract. -<br>"this verse" addition for specification.<br>•Omission -<br>Siddiqi omits "وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ " and replaces it with "its prohibition" which might show his focus on the final verdict of such type of marriage as a prohibited act. However, such deletion obscures the ST's intended message. -<br>Siddiqi omits the chain of transmitters and only mention the first narrator. -<br>Siddiqi omits "الْمَرْأَةَ" as it is clear that it refers to marrying a woman. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"reported" tense. Siddiqi changes the verb tense from present to past. This change shows his belief that it was in the past.<br>.<br>•Metaphors<br>•Presupposition<br>- "and its prohibition for all times to come". Temporary marriage is forbidden.<br>-"Should we not have ourselves castrated?" castration is forbidden. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"we should contract temporary marriage"; the use of should here shows what is right and appropriate, especially when criticizing somebody's actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the comma in the ST "فَنَهَانَا عَنْ ذَلِكَ، ثُمَّ" without adding any punctuation mark.<br>-Siddiqi adds a comma to link between the two sentences, although it does not appear in the verse. "lawful for you, and do not". He also separates the next two sentences in the verse with a full stop "do not transgress. Allah does" which also does not appear in the ST.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-"for a stipulated period giving her a garment" Siddiqi changes the order of this sentence as if he wants to stress that the marriage is temporary. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "He" which indicates his faith and respect of the Prophet. | Siddiqi translates "أَنْ تَنْكِحَ المَرْأَةَ بالثَّوب إلى أَجَلٍ" into "we should contract temporary marriage for a stipulated period giving her a garment". By doing so, he changes the ST's marked thematic structure, i.e. the theme "أَنْ تَنْكِحَ المَرْأَةَ بالثَّوب" and the rheme "إلى أَجَل" in the TT. Thematic structure should be preserved in the TT. Rearranging the thematic structure is likely to reverse the relationship between the old and new information. This is because when the translator arranges the sentence differently from the ST, he wants to emphasise and intends to show his personal attitude or emotion. | It can be noticed that Siddiqi often choose to add sentences, punctuations and words in order to convey the exact ST meaning. However, it also can be noticed that he sometimes opts for a degree of generality, e.g. not specifying the name of the Sura. Thus, it can be observed that he only adds when there is vagueness in the meaning, otherwise he prefers to keep the text as it is. -Translation by omission. Translation by addition. Dynamic equivalence. Sense for sense. Structural shift. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 4 | وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، بِهَذَا الإِسْنَادِ ، مِثْلَهُ . وَقَالَ : ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الآيَةَ. وَلَمْ يَقُلْ : قَرَأَ عَبْدُ اللَّهِ. | This ḥadīth has been narrated on the authority of Jarīr with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it. (Ṣaḥīḥ Muslim, 1971:705) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - he uses "narrated" while in the previous Hadith he uses "reported". As verbs the difference between report and narrate is that report is (intransitive) to relate details of (an event or incident); to recount, describe (something) while narrate is to relate a story or series of events by speech or writing.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth" is added for specification. - "(above-mentioned verse)" for specification.<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that Jarir is responsible for the transfer of this hadith. -Siddiqi also deletes "وقال" in the ST. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition - "ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الآيَةَ" in the ST presupposes that the ST reader knows which verse. However, Siddiqi specifies which verse to the TT readers. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure -", but he did not say that 'Abdullah recited it." The structure of this sentence is different from the ST. In the ST, it comes in a form of narrating the exact words by using the colon. However, in the TT, Siddiqi changes the structure into an indirect way as if he is reporting the situation. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the commas and full stop in the ST "with the same chain of transmitters and he" as if the linking verb "with" and the conjunction "and" did the job.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order - Siddiqi changes the ST order in "he also recited this (above-mentioned verse) to us" by fronting the object after the verb. This might change the focus of the ST sentence. |
| 5 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْمَاعِيلَ ، بِهَذَا الإِسْنَادِ ، قَالَ : كُنَّا وَنَحْنُ شَبَابٌ ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ، أَلاَ نَسْتَخْصِي ؟ وَلَمْ يَقُلْ : نَغْزُو. | This ḥadīth has been narrated on the authority of Ismā'īl with the same chain of transmitters (and the words are): "We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say: We were on an expedition." (Ṣaḥīḥ Muslim, 1971:705) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth" is added for specification. - "and the words are" is added for further specification. - "the narrator" is added to avoid vagueness as he might refer to the Prophet.<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that Ismā'īl is responsible for the transfer of this hadith. -Siddiqi also deletes "وقال" in the ST. -"We were young" in this phrase Siddiqi deletes the word "كنا" in the ST, which indicates that they were young when they were on an expedition with the Prophet. This deletion might cause confusion as the reader might be confused if they were young which express their need for castration or they were young at that time which made them able to company the Prophet in the war. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition -"Should we not have ourselves castrated?" castration is forbidden. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the comma in the ST "with the same chain of transmitters" as if the linking verb "with" did the job.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -it can be observed that Siddiqi uses the conjunction "But" to suggest that the first narration is subordinate to the second.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | In the translation of "ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الآيَةَ", Siddiqi changes the theme and rheme of the sentence by "and he also recites this (above-mentioned verse) to us". | Translation by omission. Translation by addition. Formal equivalence by focusing on rendering the ST message in "This ḥadīth has been narrated on the authority of Jarīr". Domestication by adding "(above-mentioned verse)" so the reader can understand the ST message clearly. Structural shift | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| It can be observed that Siddiqi uses the words "Allah's Messenger", "Allah's Apostle" and "the Holy Prophet" interchangeably in his translation. Allah's Apostle means the Messenger of Allah. This provides a higher position than 'Prophet'. All Prophets are not Messengers but all Messengers are Prophets. Generally, a Prophet is a chosen person by Allah to preach Allah's message. Messenger is greater than that as it refers to an ambassador from Allah. - Another thing to notice is that Siddiqi adds "peace be upon him" only when it appears in the ST. | | Formal equivalence by focusing on rendering the ST message in "This ḥadīth has been narrated on the authority of Ismā'īl". Siddiqi also applied the same method to translate "قال" into "(and the words are)" -Translation by addition. Translation by omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 6 | وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ : سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ ، قَالَا : خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ. | Jābir b. 'Abdullah and Salama b. al-Akwa' said: There came to us the proclaimer of Allah's Messenger (may peace be upon him) and said: Allah's Messenger (may peace be upon him) has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women. (Ṣaḥīḥ Muslim, 1971: 705) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 7 | وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ. | Salma b. al-Akwa' and Jābir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) came to us and permitted us to contract temporary marriage. (Ṣaḥīḥ Muslim, 1971:706) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported" is used interchangeably with "said"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 8 | وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : قَالَ عَطَاءٌ : قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا ، فَجِئْنَاهُ فِي مَنْزِلِهِ ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ : نَعَمْ ، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبِي بَكْرٍ وَعُمَرَ. | Ibn Juraij reported: 'Aṭā' reported that Jābir b. 'Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet (may peace be upon him) and during the time of Abū Bakr and 'Umar.(Ṣaḥīḥ Muslim, 1971:706) | **Experiential Value**<br>•Word Choice - the choice of the word "abode" indicates that Siddiqi specifies the type of houses people were living in at that period of time, as the word refers to a building material consisting of clay mixed with straw or dung, fashioned into sun-dried bricks or used as mortar or plaster. This provides the reader with the chance to imagine the type of buildings at that time.<br>•Rewording<br>•Synonyms - "reported" to translate "قال"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - the addition of the adjective in "different things".<br>-Siddiqi opts for explaining words in phrases in order to add clarification, e.g. "استمتعنا" in the ST is translated into "we had been benefiting ourselves by this temporary marriage".<br>-"and during the time of" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Notice that Siddiqi deletes the object in "أَخْبَرَنَا" by translating it as "reported" | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Umra" he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The full stop in the ST is replaced with comma and the conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be observed that Siddiqi always delete the chain of transmitters and only mentions the first name or a couple. He did not mention the reason for adapting this strategy in his introduction. | | sense-for-sense, modulation "i.e. to contract temporary marriage with women". Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | modulation by translating "فِي الْمُتْعَةِ" into "to contract temporary marriage", which is domestication. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Borrowing (Transliteration). modulation by translating "منزله" into "abode" and "اسْتَمْتَعْنَا" into "we had been benefiting ourselves by this temporary marriage". Translation by addition. Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 9 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أبو عميس، عَنْ إِيَاسِ بْنِ سَلَمَةَ ، عَنْ أَبِيهِ قَالَ : رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَامَ أَوْطَاسٍ ، فِي الْمُتْعَةِ ثَلاثًا ، ثُمَّ نَهَى عَنْهَا. | Iyās b. Salama reported on the authority of his father that Allah's Messenger (peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Auṭās and then forbade it. (Ṣaḥīḥ Muslim, 1971:706) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported" - "رَخَّصَ" is translated into "gave sanction" in this hadith while Siddiqi translates it into "granted us permission" in a previous hadith. As nouns the difference between sanction and permission is that sanction is an approval, by an authority, generally one that makes something valid while permission is authorisation; consent (especially formal consent from someone in authority).<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "three nights" to clarify the exact message in the ST.<br>-Siddiqi adds "on the authority of his father "mentioning that Iyās's father is responsible for the transfer of this hadith.<br>•Omission - the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes the verb "قال" in the ST, and replaces it with "that". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-in "Allah's Messenger (peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Auṭās" Siddiqi changes the order of the ST's sentence. This is done by moving the subject to the beginning of the sentence, then the verb, then the object. After, he mentioned the time. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Siddiqi is keen to offer the target readers with additional information about the ST terms, e.g. by adding further explanation in the footnote. | Siddiqi translates "رَخَّصَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَامَ أَوْطَاسٍ فِي المُتْعَةِ ثَلاثًا" into "Allah's Messenger (peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Auṭās". By doing so he changes the order of the theme and the rheme, which changes the ST's intended focus. | Translation by omission. Translation by addition. Transliteration followed by descriptive footnote which defines 'Auṭās' in order to familiarise the target reader with the term in question. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This was after the Battle of Ḥumain in 8H. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 10 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا". | Sabra al-Juhannī reported on the authority of his father that while he was with Allah's Messenger (may peace be upon him) he said: O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to them (as dower). (Ṣaḥīḥ Muslim, 1971: 707) | **Experiential Value**<br>•Word Choice<br>- It can be noticed that the translator translates "يَوْمِ الْقِيَامَةِ" into "the day of resurrection" rather than "the day of judgment". This shows his accuracy in translating the ST's intended message and his acknowledgement of the difference between the two terms. The term 'resurrection' means the time when all of humankind will be brought back to their original physical form. At that time everything that Allah created will cease. Every human being, from the past to the present, will be resurrected and examined by their deeds. This day is called the “Day of Judgment.” •Rewording<br>- •Synonyms "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Siddiqi adds "on the authority of his father" mentioning that Sabra's father is responsible for the transfer of this hadith<br>- "(now)" in the TT adds explanation that Allah forbidden temporary marriage after the Prophet's permission and not before. Thus, it specifies the time to the readers.<br>- "any (woman with this type of marriage contract)" adds clarification.<br>- Siddiqi adds "(as dower)" as an example for clarification. Dower means the part of or interest in the real estate of a deceased husband given by law to his widow during her life.<br>•Omission<br>- the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi deletes the first name of the transmitter, which is "الرَّبِيعُ". This deletion results in a wrong translation, as the transmitters were not Sabra and his father, but Rabi' and his father! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in "he should let her off" shows what is right and appropriate, especially when criticizing somebody’s actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that while he was with".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا أَيُّهَا النَّاسُ", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by omission. Translation by addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 11 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ، بِهَذَا الإِسْنَادِ. قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ ، وَهُوَ يَقُولُ : بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. | This ḥadīth has been narrated on the authority of 'Abd al-'Azīz b. 'Umar with the same chain of transmitters, and he said: I saw Allah's Messenger (may peace be upon him) standing between the pillar and the gate (of the Ka'ba) and he was relating a ḥadīth as narrated by Ibn Numair.(Ṣaḥīḥ Muslim, 1971:707) | **Experiential Value**<br>•Word Choice - "relating" refers to telling or giving an account of an event or circumstance.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth" is added for specification. - "(of the Ka'ba)" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that 'Abd al-'Azīz b. 'Umar is responsible for the transfer of this hadith. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Ka'ba" he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the comma in the ST "with the same chain of transmitters " as if the linking verb "with" did the job.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 12 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ ، حِينَ دَخَلْنَا مَكَّةَ ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا. | Abd al-Malik b. Rabī' b. Sabra al-Juhannī reported on the authority of his father who narrated it on the authority of his father (i. e. 'Abd al-Malik's grandfather, Sabura al-Juhannī): Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage in the Year of Victory, as we entered Mecce, and we did come out of it but he forbade us to do it. (Ṣaḥīḥ Muslim, 1971: 707) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - both "reported" and "narrated" are used in the same Hadith. This shows that Siddiqi uses report to refer to the person who transmitted the hadith from another transmitter, while he uses narrated to refer to the final transmitter.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(i.e. 'Abd al-Malik's grandfather, Sabura al-Juhannī)" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that 'Abd al-Malik's father and grandfather are responsible for the transfer of this hadith. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the word "قال" in the ST, as if the colon did the job.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 13 | حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنِ الربيع بن سبرة ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ. | Rabī' b. Sabra reported on the authority of his father that Allah's Apostle (may peace be upon him) prohibited the contracting of temporary marriage.(Ṣaḥīḥ Muslim, 1971:707) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that Rabī's father is responsible for the transfer of this hadith. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Spelling Mistake of "Mecce"! -the first letter of the phrase "the Year of Victory" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. | | Formal equivalence by focusing on rendering the ST's intended message in "'Abd al-Malik b. Rabī' b. Sabra al-Juhannī reported on the authority of his father who narrated it on the authority of his father (i.e. 'Abd al-Malik's grandfather, Sabura al-Juhannī)". - Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 14 | [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ ، عَنْ أَبِيهِ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى، يَوْمَ الْفَتْحِ ، عَنْ مُتْعَةِ النِّسَاءِ. | Rabī' b. Sabra reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade on the Day of Victory to contract temporary marriage with women. (Ṣaḥīḥ Muslim, 1971: 707) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that Rabī's father is responsible for the transfer of this hadith.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that Allah's Messenger".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 15 | وحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حدثنا أبي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ : أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ. | This ḥadīth has been narrated on the authority of Rabī' b. Sabra that Allah's Messenger (may peace be upon him) forbade to contract temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks.(Ṣaḥīḥ Muslim, 1971:708) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth" is added for specification.<br>•Omission - the transmitters mentioned in the ST are deleted mentioning that Rabī' is responsible for the transfer of this hadith. However, Siddiqi deletes "الجهني" and "عن أبيه" in the TT, which might cause an inaccuracy.<br>- It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes "أَنَّهُ أَخْبَرَهُ :" in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "the time of Victory" to the end of the sentence in order to make the sentence clearer. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| The first letter of the phrase "the Day of Victory" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| This Hadith is combined with the previous Hadith in the TT, which might confuses the TT readers as they might think that they are one hadith. - the first letter of the phrase "the time of Victory" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. | | Structural shift. Foreignisation. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 16 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس، قال ابن شهاب: أخبرني عروة بن الزبير؛ أن عبد الله بن الزبير قام بمكة فقال: إن ناسا، أعمى الله قلوبهم، كما أعمى أبصارهم، يفتون بالمتعة، يعرض برجل. فناداه فقال: إنك لجلف جاف، فلعمري لقد كانت المتعة تفعل في عهد إمام المتقين – يريد به رسول الله صلى الله عليه وسلم- فقال له ابن الزبير: فجرب بنفسك. فوالله! لئن فعلتها لأرجمنك بأحجارك. قال ابن شهاب: فأخبرني خالد بن المهاجر بن سيف الله: أنه بينا هو جالس عند رجل جاءه رجل فاستفتاه في المتعة، فأمره بها. فقال له ابن أبي عمرة الأنصاري: مهلا! قال: ما هي؟ والله! لقد فعلت في عهد إمام المتقين. قال ابن أبي عمرة: إنها كانت رخصة في أول الإسلام لمن اضطر إليها، كالميتة والدم ولحم الخنزير، ثم أحكم الله الدين ونهى عنها. قال ابن شهاب: وأخبرني ربيع بن سبرة الجهني أن أباه قال: قد كنت استمتعت في عهد النبي صلى الله عليه وسلم امرأة من بني عامر، ببردين أحمرين، ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة. قال ابن شهاب: وسمعت ربيع بن سبرة يحدث ذلك عمر بن عبد العزيز، وأنا جالس. | Urwa b. Zubair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying: Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbās). Ibn 'Abbās called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: Just do it yourselves and by Allah, if you do that I will stone you with your stones. Ibn Shihāb said: 'Khālid b. Muhājir b. Saifullah informed me: While I was sitting in the company of a person , a person came to him and he asked for a religious verdict about Mut'a and permitted him to do it. Ibn Abū 'Amrah al-Anṣārī (Allah be pleased with him) said to him: Be gentle. It was permitted in the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine, and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihāb reported: Rabī' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banū 'Āmir fot two cloaks during the lifetime of Allah's Messenger (may bpeace be upon him); then he forbade us to do Mut'a. Ibn Shihāb said: I heard Rabī' b. Sabra narrating it to 'Umar b. 'Abd al-'Azīz and I was sitting there. (Ṣaḥīḥ Muslim, 1971:708) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "reported"<br>- It can be noticed that the translator uses the verbs "blind" and "deprived them" to translate "أعمى ". This shows Siddiqi's method of delivering the intended ST message.<br>- "temporary marriage" and "Mut'a" are used in this Hadith as synonyms. This might be because Siddiqi wanted to introduce the term to the TT readers.<br>- The terms قال ، أخبرني ، حدثني are translated interchangeably into reported, narrated, said, told me and informed!<br>- "أخبرني" is translated into "informed me" and "reported" in this hadith.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(and delivered an address)" for further explanation.<br>- the adjective "religious" is added for clarification.<br>- " (Ibn 'Abbās)" for clarification.<br>- "Ibn 'Abbās called him" to specify who was the caller.<br>-(for one) is added for clarification.<br>- "(the eating of)" adds description.<br>-"(the commands of)" for further clarification.<br>-"(altogether)" to clarify what exactly is prohibited, i.e. temporary marriage and the eating of swine.<br>-"(Sabra)" to avoid vagueness.<br>-"(there)" adds specification.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-There are unexpected deletions of the phrases "قال: ما هي؟ والله! لقد فعلت في عهد إمام المتقين." and " قال ابن أبي عمرة:" which might affect the ST message. -"أحمرين" is deleted which might affect the ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'a" as he expects its to be familiar to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"yourselves"<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Siddiqi translates the pronoun "هو" into "I", which resulted in a wrong translation and confusion for the TT readers.<br>-Siddiqi replaces the Subject in " ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة" with a pronoun "he forbade us to do Mut'a". | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "فوالله!" and "!مهلا", which is often used to end an expressive sentence or a swearing. -Siddiqi uses parentheses in "(for one)" which is often used in writing to mark off an interjected explanatory or qualifying remark. This addition might be explained as a way of stressing the importance of the person who is permitted for Mut'a.<br>•Prepositions<br>•Sentence order<br>-In "Allah has made blind the hearts of some people" Siddiqi chooses to start with the subject, verb and object which gives naturalness to the TT. -Siddiqi moves the time phrase "during the lifetime of Allah's Messenger (may peace be upon him)" to the end of the sentence, as he prefers to keep the sentence structure in the correct TL order. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed that Siddiqi's translation contains some mistakes regarding pronouns, spelling, omission and some stylistic features. It can be observed that Siddiqi is keen to deliver a clear and understandable translated text to the reader. However, he sometimes does not take into consideration minor mistakes which could affect the ST's intended message. - the first letters of the pronouns "His" and "He" in the TT are in uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. However, in this case it was applied to express the respect to Allah. | Siddiqi translated "قد كنت استمتعت في عهد النبي صلى الله عليه وسلم امرأة من بني عامر، ببردين أحمرين" into "I contracted temporary marriage with a woman of Banū 'Āmir for two cloaks during the lifetime of Allah's Messenger (may peace be upon him)" by doing so, he changed the order of the theme and rheme in the ST which changes the ST's intended focus. | Translation by addition. Structural shift. Domestication by using the verbs "blind" and "deprived them" to translate "أعمى". Borrowing (Transliteration). Foreignisation Translation by omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 17 | وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَبْلَةَ ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ : حَدَّثَتْنِي الرَّبِيعُ بِنْتُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُتْعَةِ. وَقَالَ : "أَلا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلا يَأْخُذْهُ". | Sabra al-Juhannī reported on the authority of his father: Allah's Messenger (may peace be upon him) prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back. (Ṣaḥīḥ Muslim, 1971: 708) | **Experiential Value**<br>•Word Choice<br>- It can be noticed that the translator translates "يَوْمِ الْقِيَامَةِ" into "the Day of Resurrection" rather than "the day of judgment". This shows his accuracy in translating the ST's intended message and his acknowledgement of the difference between the two terms. The term 'resurrection' means the time when all of humankind will be brought back to their original physical form. At that time everything that Allah created will cease. Every human being, from the past to the present, will be resurrected and examined by their deeds. This day is called the “Day of Judgment.”<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Siddiqi adds "on the authority of his father" mentioning that Sabra's father is responsible for the transfer of this hadith<br>- Siddiqi adds "(as dower)" as an example for clarification. Dower means the part of or interest in the real estate of a deceased husband given by law to his widow during her life.<br>•Omission<br>- the transmitters mentioned in the ST are deleted.<br>-It can be observed that Siddiqi deletes the first name of the transmitter, which is "الرَّبِيعُ". This deletion results in a wrong translation, as the transmitters were not Sabra and his father, but Rabi' and his father! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>- the use of the word "Behold" in the TT added an expressive value by grasping the readers attention to take into consideration to what is coming next.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in "should not take it back" shows what is right and appropriate, especially when criticising somebody’s actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 18 | حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب، عن عبد الله والحسن ابني محمد بن علي، عن أبيهما، عن علي بن أبي طالب: أن رسول الله صلى الله عليه وسلم نهى عن متعة النساء، يوم خيبر؛ وعن أكل لحوم الحمر الإنسية. | Alī b. Abū Ṭālib reported that Allah's Messenger (may peace be upon him) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses. (Ṣaḥīḥ Muslim, 1971: 708) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the time phrase "on the Day of Khaibar" to the middle of the sentence, between the verb and the object, as he prefers to keep the sentence structure in the correct TL order. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Free Translation. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure | Structural shift. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 19 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ -قَالَ زُهَيْرٌ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ -عَنِ الزُّهْرِيِّ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ ، عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. | Muḥammad b. 'Alî narrated on the authority of his father 'Alî that Allah's Apostle (may peace be upon him) on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses.(Ṣaḥīḥ Muslim, 1971:708) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "narrated" he uses narrated while in the previous Hadiths he used reported. -"Allah's Apostle".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "on the authority of his father" mentioning that Muhammad's father is responsible for the transfer of this hadith. - the addition of "for ever" indicates the translator's belief and assertion that it is prohibited.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentioned a couple of them. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the time phrase "on the Day of Khaibar" to the beginning of the sentence, as he prefers to keep the sentence structure in the correct TL order. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | thematic structure | Translation by addition. Structural shift. Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 20 | وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ ؛ عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ : مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | Alî (Allah be pleased with him) heard that Ibn 'Abbās (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said: Don't be hasty (in your religious verdict), Ibn 'Abbās, for Allah's Messenger (may peace be upon him) on the Day of Khaibar prohibited for ever the doing of it and the eating of the flesh of domestic asses.(Ṣaḥīḥ Muslim, 1971:708) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - Siddiqi uses the terms "Be gentle" and "Don't be hasty" which are synonyms and he added the phrase "(in your religious verdict)" to make sure that ST's intended message is delivered.<br>- Siddiqi uses the verbs "prohibited" and "forbade" interchangeably in his translation.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of the phrases "(Allah be pleased with him)" and "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - " (the eating of)" adds description.<br>-the addition of "for ever" indicates the translator's believe that it is prohibited.<br>-"(in your religious verdict)" for further clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"gave" tense. Siddiqi changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>- "Don't be hasty" in the TT which was in the positive form in the ST. "مهلا"<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - "whereupon "<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The full stop in the ST is replaced with a comma and the conjunction "whereupon" is added. -Siddiqi omits the exclamation mark in the ST "!يَا ابْنَ عَبَّاسٍ", which is often used to end an expressive sentence or a swearing.<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the time phrase "on the Day of Khaibar" to the middle of the sentence, as he prefers to keep the sentence structure in the correct TL order. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | thematic structure | Structural shift. Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Now when the aḥdīth relating to Mut'a have come before us, we propose to discuss this issue in some detail as some confusion may be caused without understanding its proper background. Mut'a, which is a marriage contracted for a fixed period on payment of a stipulated sum to the woman is not a practice introdunced by Islam. It was one of the old customs of Arabia and, like all other customs of the days of Ignorance, it had to be uprooted gradually. It was practised by some Muslims in the early days of Islam, but it was forbidden by the Holy Prophet (may peace be upon him) on the eve of the Conquest of Khaibar. Some relaxation had, however, to be made in the year of Auṭās and in the Victory of Mecca under the stress of dire necessity. The Arabs had been accustomed to this malpractice since time immemorial and it was not possible to uproot it altogether with a single stroke. In these expeditions the Muslims had been ling separated from their wives, and at the same time all of them had | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 21 | وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالا : أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ، عَنِ ابنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لابْنِ عَبَّاسٍ : نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | Alī (Allah be pleased with him) said to Ibn 'Abbās (Allah be pleased with him) that Allah's Messenger (may peace be upon him) on the Day of Khaibar forbade for ever the contracting of temporary marriage and the eating of the flesh of domestic asses.(Ṣaḥīḥ Muslim, 1971:708-709) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-" (the eating of)" adds description.<br>-the addition of "for ever" indicates the translator's belief that it is prohibited.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the time phrase "on the Day of Khaibar" between the subject and the verb, as he prefers to keep the sentence structure in the correct TL order. |
| 22 | (بَابُ تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ)<br>حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "لا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَلا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا". | Chapter DXLII. It is forbidden to combine a woman and her father's sister or a woman and her mother's sister together in marriage.<br>Abū Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) having said this: One should not combine a woman and her father's sister, nor a woman and her mother's sister in marriage. (Ṣaḥīḥ Muslim, 1971:709-710) | **Experiential Value**<br>•Word Choice<br>-The translator translates "قال" into "reported".<br>•Rewording<br>•Synonyms<br>-"reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-the addition of "in marriage" indicates Siddiqi is keen to clarify the condition.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>- the passive voice "يُجْمَعُ" in changed into active "One should not combine".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in "One should not combine" shows what is right and appropriate, especially when criticising somebody's actions.<br>•Pronouns<br>-The pronoun "this" is added, which is often used to identify and specify which what the Prophet was saying. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | thematic structure | Translation by addition. Structural shift. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition, Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | What it means is that no person is allowed to contract marriage with a woman and her father's sister together and similarly a woman and her mother's sister. It should be remembered that father's sister includes the sister of grandfather and great-grandfather and mother's sister includes grandmother 's sister or even great-grandmother 's sister. There is a conensus of opinion that the two women with this relationship cannot be combined in marriage. The idea behind it is that this relation has the sweetness and sanctity of mother and daughter and should in no case be marred with the spirit of rivalry that is found among co-wives. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 23 | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ [ابْنِ مَالِكٍ] ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَرْبَعٍ نِسْوَةٍ ، أَنْ يُجْمَعَ بَيْنَهُنَّ : الْمَرْأَةِ وَعَمَّتِهَا ، وَالْمَرْأَةِ وَخَالَتِهَا. | Abū Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade combining of four women in marriage: a woman with her father's sister, and a woman with her mother's sister. (Ṣaḥīḥ Muslim, 1971: 710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -the addition of "in marriage" indicates Siddiqi is keen to clarify the condition.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the object "combining of" after the verb "forbade" to meet the TL structure. |
| 24 | وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ – قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنِ ابْنِ شِهَابٍ ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : "لا تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الأَخِ ، وَلا ابْنَةُ الأُخْتِ عَلَى الْخَالَةِ". | Abū Huraira (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be upon him) say: Father's sister should not be combined with her brother's daughter, nor the daughter of a sister with her mother's sister.(Ṣaḥīḥ Muslim, 1971:710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 25 | وحَدَّثَنِي حَرْمَلَةُ [ابْنُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. قَالَ ابْنُ شِهَابٍ : فَنُرَى خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ. | Abū Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade a person to combine in marriage a woman and her father's sister, and a woman and her mother's sister. Ibn Shihâb said: So we regarded the paternal aunt of her (wife's) father and the maternal aunt of her (wife's) father at the same level. (Ṣaḥīḥ Muslim, 1971: 710) | **Experiential Value**<br>•Word Choice - "person" is used to translate "الرجل".<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - "wife's" adds clarification as it defines the pronoun 'her'.<br>-the addition of "in marriage" indicates Siddiqi is keen to clarify the condition.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 26 | وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ؛ أَنَّهُ كُتِبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلا عَلَى خَالَتِهَا". | Abū Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: One should not combine in marriage a woman with her father's sister, or her mother's sister. (Ṣaḥīḥ Muslim, 1971: 710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>-The passive voice in the ST "لا تُنكح" is translated into active by adding the subject "One" which results in a clearer sentence.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | Siddiqi translates "أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ ، أَنْ يُجْمَعَ بَيْنَهُنَّ" into "that Allah's Messenger (may peace be upon him) forbade combining of four women in marriage" by doing so, he changed the order of the theme and rheme in the ST which changes the ST's intended focus. | Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition, Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 27 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخبرنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ. | A ḥadīth like this has been narrated on the authority of Abū Huraira (Allah be pleased with him) through another chain of transmitters. (Ṣaḥīḥ Muslim, 1971: 710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the subject "A hadith like this" to the beginning of the sentence to reach the TL structure. |
| 28 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي هريرة عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ صَحْفَتَهَا ، وَلْتَنْكِحْ ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا". | Abū Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A man must not make proposal of marriage to a woman when his brother has done so already. And he must not offer a price for a thing for which his brother had already offered a price; and a woman must not be combined in marriage with her father's sister, nor with her mother's sister, and a woman must not ask to have her sister divorced in order to deprive her what belongs to her; but she must marry, because she will have what Allah has decreed for her.(Ṣaḥīḥ Muslim, 1971:710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -<br>"to a woman" adds further clarification and avoid vagueness.<br>-the addition of "in marriage" indicates Siddiqi is keen to clarify the condition.<br>-"for a thing" adds further clarification and avoids vagueness.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-Notice that Siddiqi uses the modal 'must' in " A man must not make proposal of marriage", "And he must not offer a price", "a woman must not ask to have her sister divorced", "she must marry" and in "a woman must not be combined" to represent a strong obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi adds the linking word "because" to clarify that the coming sentence is the reason. - He also used a semicolon which is often used to show that what comes next is an explanation of what came before.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 29 | وحَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا ، أَوْ [أَنْ] تُسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي صَحْفَتِهَا ، فَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] رَازِقُهَا. | Abū Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade the combining of a women in marriage with her father's sister, or with her mother's sister, or that a woman should ask for divorce for her sister in order to deprive her of what belongs to her. Allah, the Exalted and Majestic, is her Sustainer too. (Ṣaḥīḥ Muslim, 1971:710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"with her" shows Siddiqi assertion of conveying the ST's intended meaning.<br>•Addition -<br>The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -<br>"with her" adds further clarification and avoid vagueness.<br>-the addition of "too" might cause confusion to the readers. It also might indicate that Allah is not the only sustainer, which results in a wrong translation.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>-The passive voice in the ST "أن تُنكح" is changed into a noun phrase "the combining of" which clarifies the ST meaning.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-Notice that Siddiqi uses 'should' in the translation of "[أَنْ] أَوْ تُسْأَلَ", while he uses 'must' in the previous hadith. Although, they might have the same meaning, they have a different effect. This shows inconsistency in Siddiqi's translation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST and adds "that". - Siddiqi deletes the square brackets in the ST, which might not result in an equivalent effect in the TT.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transposition (oblique translation): a change of one part of speech for another without changing the sense. (Vinay and Darbelnet (1995: 94). Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 30 | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ ابْنُ نَافِعٍ:- وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ- قَالُوا : أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. | Abū Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace upon him) forbade to combine a woman and her father's sister, and a woman and her mother's sister.(Ṣaḥīḥ Muslim, 1971:710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 31 | وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. | A ḥadīth like this has been transmitted on the authority of 'Amr b. Dīnār (Ṣaḥīḥ Muslim, 1971:710) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the subject "A hadith like this" to the beginning of the sentence to reach the TL structure. |
| 32 | (باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك) (التحفة 6). وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: قال: وحَدَّثَنَا بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ". | Chapter DXLIV. Prohibition of one's making the proposal of marriage when it has already been made by one's brother until he permits or gives her up. Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as having said this: None amongst you should outbid another in a transaction, nor should he make proposals of marriage upon the propsal made by someone else. (Ṣaḥīḥ Muslim, 1971: 712) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "her" adds clarification as it specifies the object to the reader. - The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality - 'should' for obligation.<br>•Pronouns -The pronoun "this" is added, which is often used to identify and specify which what the Prophet was saying. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Translation by addition.. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 33 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ -قَالَ زُهَيْرٌ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ-: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ : "لاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ، وَلاَ يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ ، إِلاَّ أَنْ يَأْذَنَ لَهُ". | Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as having said this: A person should not enter into a transaction when his brother (had already entered into but not finished), and he should not make proposal of marriage upon the proposal already made by his brother, until he permits it. (Ṣaḥīḥ Muslim, 1971: 712) | **Experiential Value**<br>•Word Choice<br>- "person" is used to translate "الرجل"<br>-In the ST, "يبع" is translated into "enter into a transaction" in this hadith, while it was translated into "outbid another in a transaction" in the previous hadith. The former is more specific as it indicates that even engaging and entering into a transaction is not allowed. This diversity in translation provides the reader with many ways of interpretation, which serves in a clearer ST message.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(had already entered into but not finished)" this addition provides further explanation to the reader.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns<br>-The pronoun "this" is added, which is often used to identify and specify which what the Prophet was saying. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 34 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ ، بِهَذَا الإِسْنَادِ.<br>وحَدَّثَنِيهِ أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ ، بِهَذَا الإِسْنَادِ. | A ḥadīth like this has been reported on the authority of Nāfi' with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971:712) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "A ḥadīth like this has been reported" for clarification.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| | وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ -: قَالَ زُهَيْرٌ : حَدَّثَنَا -سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ ، أَوْ يَتَنَاجَشُوا ، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي إِنَائِهَا ، أَوْ مَا فِي صَحْفَتِهَا. زَادَ عَمْرٌو فِي حديثِهِ : وَلَا يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ. | Abū Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as having forbidden a dweller of the town selling the merchandise of a villager or outbidding in a sale (in order that another might fall into a snare), or a person making the proposal of marriage when his brother has already made such a proposal, or entering into a transaction when his brother has already entered; and a woman asking the divorce of her sister in order to deprive her of what belongs to her. 'Amr made this addition: "The person should not purchase in opposition to his brother." (Ṣaḥīḥ Muslim, 1971:712) | **Experiential Value**<br>•Word Choice<br>- "person" is used to translate "الرجل"<br>-Notice that "وَلا يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ" is translated as "The person should not purchase in opposition to his brother" in this hadith, while " he must not offer a price for a thing for which his brother had already offered a price" in a previous hadith. Although Siddiqi uses different wording, they both deliver the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>- The additions of "a dweller", "the merchandise" and "in a sale (in order that another might fall into a snare)" provided the reader with further explanation and a clearer picture of the ST message.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them.<br>-"أَوْ مَا فِي صَحْفَتِهَا" is deleted which might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "نهى" is changed from the past into a transitional phrase "as having forbidden". This phrase is usually used as a signal to forbade something which will contrast or disagree with what had been said earlier.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -In the ST, we can observe that the translator chooses not to translate "لا" and he adds the "and" instead of "or", which might affect the ST meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 35 | | | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| Siddiqi, in his footnotes, opts for explaining in detail to the reader the ST concept and meaning by providing them with definitions and interpretations. | | Transposition (oblique translation): a change of one part of speech for another without changing the sense. (Vinay and Darbelnet (1995: 94). Translation by addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The dwellers of the city are generally more clever and better informed about the condition of the market as compared with the people living in villages. They, therefore, have more chances of exploiting their simplicity. The Holy Prophet (may peace be upon him) has command that the villagers themselves be exhorted to sell their goods after making a survey of the conditions of the market. The verb *Najasha* means "he concealed himself," or "he pursued the game or objects of chase." or "he roused the game or scared it from place to place." Thus it implies three ideas, concealment, rousing and chasing the game for the purpose of snaring it. In business transactions this term is applied to demanding the sale of an article of marchandise for more than its price, not meaning to purchase that but only with a view to ensnaring the innocent buyer. This act of deceitfulness is strictly prohibited. The verb *Sāma* primarily signifies "going" or "going away," or "in seeking for or after," but here it implies to distract a customer by | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 36 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا تَنَاجَشُوا ، وَلا يَبِعِ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ ، وَلا يَبِعْ حَاضِرٌ لِبَادٍ ، وَلا يَخْطُبِ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ ، وَلا تَسْأَلِ الْمَرْأَةُ طَلاقَ الأُخْرَى لِتَكْتَفِئَ مَا فِي إِنَائِهَا". | Abū Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said this: Do not outbid in a sale in order to ensnare. No man should enter into a transaction in which his brother has already entered, and no dweller of the town should sell on behalf of the villager. And no man should make a proposal of marriage which his brother has already made and no woman should ask for the divorce of another (co-wife) in order to deprive her of what belongs to her.(Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>- The additions of "in a sale in order to ensnare" and "(co-wife)" provided the reader with further explanation and a clearer picture of the ST message.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns<br>-The pronoun "this" is added, which is often used to identify and specify which what the Prophet was saying. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 37 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى؛ ح : وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، جَمِيعًا عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ "وَلا يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ". | A ḥadīth like this has been narrated on the authority of Zuhrī with the same chain of transmitters but with a slight alteration.(Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>- Siddiqi replaces "غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ "وَلا يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ" with "with a slight alteration". This might reflect in changing the effect of the ST, as any alteration made in the ST is necessary for ensuring the delivery of the message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the subject "A hadith like this" to the beginning of the sentence to reach the TL structure. |
| 38 | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بن سعيد وَابْنُ حُجْرٍ ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ : حَدَّثَنَا إِسْمَاعِيلُ -: أَخْبَرَنِي الْعَلاءُ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ الْمسلم ، وَلا يَخْطُبْ عَلَى خِطْبَتِهِ". | Abū Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The Muslim should not purchase in opposition to his brother, and he should not make the proposal of marriage on the proposal already made by his brother. (Ṣaḥīḥ Muslim, 1971: 713) | **Experiential Value**<br>•Word Choice<br>- the choice of the word "brother" to translate "المسلم" shows Siddiqi's belief that all Muslims are brothers, which gives the reader a positive view of Islam.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"brother" is repeated for assertion.<br>•Addition<br>-The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed from Siddiqi's translations that he opts for translating similar hadiths in different ways in order to make sure that the readers understood the ST message. For example, he translated "لا يَبِعْ حَاضِرٌ لِبَادٍ" into "having forbidden a dweller of the town selling the merchandise of a villager" in one hadith and into "no dweller of the town should sell on behalf of the villager" in another hadith. | | Transposition (oblique translation): a change of one part of speech for another without changing the sense, translation by addition, fidelity. foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi's footnote indicates that his target readers are both Muslims and non-Muslims. | | Formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | It does not mean that this malpractice is allowed in case of a non-Muslim. The word "Muslim" has been used in order to bring into prominence the high moral quality which a faithful must possess. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 39 | وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلٍ عَنْ أَبِيهِمَا ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | This ḥadīth has been narrated on the authority of Abū Huraira (Allah be pleased with him) through another chain of transmitters.(Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -<br>"through another chain of transmitters" is added for comprehension.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 40 | وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّهُمْ قَالُوا : "عَلَى سَوْمِ أَخِيهِ ، وَخِطْبَةَ أَخِيهِ". | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission -<br>It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 41 | وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَغَيْرِهِ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الْمُؤْمِنُ أَخُو الْمُؤْمِنِ ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ". | Uqba b. 'Āmir said on the pulpit that Allah's Messenger (may peace be upon him) said: A believer is the brother of a believer, so it is not lawful for a believer to outbid his brother, and he should not propose an engagement when his brother has thus proposed until he gives it up. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice -<br>Siddiqi translates " يَخْطُبَ" into "propose an engagement", while it was translated into "proposal of marriage" in a previous hadith. This indicates that he is keen to make it clear that proposing whether a marriage or an engagement is unlawful.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission -<br>It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"said" tense. Siddiqi changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 42 | (باب تحريم نكاح الشغار وبطلانه)<br>(التحفة 7).حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ ، عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ. | Chapter DXLV. It is prohibited to contract Shighār marriage. Ibn 'Umar (Allah be pleased with them) said that Allah's Messenger (may peace be upon him) prohibited Shighār which means that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage without any dower being paid by either.(Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "any" provided the reader with further explanation about the meaning of Shighar.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them.<br>-Siddiqi omits "وبطلانه" in the title which might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions -<br>Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Shighar" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that".<br>-He also deletes the word Shighar in the second sentence of the ST and linked the two sentences with 'which', "Shighār which means that"<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Translation by addition, translation by omission. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 43 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ : قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ ؟. | A ḥadīth like this has been narrated on the authority of 'Abdullah b. 'Umar (Allah be pleased with them) but with a slight variation of words. (Ṣaḥīḥ Muslim, 1971: 713) | **Experiential Value**<br>•Word Choice<br>- Siddiqi replaces "غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ : قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ ؟" with "with a slight variation of words". This might reflect in changing the effect of the ST, as any alteration made in the ST is necessary for ensuring the delivery of the message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the subject "A hadith like this" to the beginning of the sentence to reach the TL structure. |
| 44 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ ، عَنْ نَافِعٍ ، عَنِ ابنِ عمر ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. | Ibn 'Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) prohibited Shighār. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>- Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Shighar" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 45 | وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابنِ عمر ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا شِغَارَ فِي الإِسْلامِ". | Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as having said: There is no Shighār in Islam. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>- Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Shighar" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration, formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 46 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. زَادَ ابْنُ نُمَيْرٍ : وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ : زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي ، وزَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي. | Abū Huraira (Allah be pleased be upon him) reported that Allah's Messenger (may peace be upon him) prohibited Shighār. Ibn Numair added: Shighār means that a person should say to the other person: Give me the hand of your daughter in marriage and I will (in return) marry my daughter to you; or marry me your sister, and I will marry my sister to you. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice - "person" is used to translate "الرجل"<br>•Rewording<br>•Synonyms - "reported" - Siddiqi uses the two phrases "Give me the hand of your daughter in marriage " and "marry me your" to translate "زَوِّجْنِي ابْنَتَكَ". It seems that he intentionally use synonyms in his translation for further clarification.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(in return)" added explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Shighar" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors -Siddiqi uses the expression "Give me the hand of your daughter in marriage " which is used for asking fathers for permission for marrying their daughters.<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -"should" for obligation<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 47 | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الإِسْنَادِ ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ. | This ḥadīth has been narrated on the authority of Ibn 'Umar with the same chain of transmitters, but there is no mention of Ibn Numair. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" is added for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 48 | وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ ؛ ح: وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ : نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. | Jābir b. 'Abdullah (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) prohibited Shighār. (Ṣaḥīḥ Muslim, 1971:713) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Shighar" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration. Functional equivalence. Modulation. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration, Translation by addition. formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 49 | (باب الوفاء بالشروط في النكاح). حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ ؛ ح: وحَدَّثَنِي ابْنُ مُنِيرٍ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ ؛ ح: قَالَ وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ". هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ "الشُّرُوطِ". | Chapter DXLVI. Fulfilling of condition in marriage. 'Uqba b. 'Āmir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful. In the narration transmitted by Ibn Muthannâ (instead of word "condition") it is "conditions". (Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - The addition of "(instead of word "condition")" clarified the meaning. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -The omission of "أبي بَكر" caused in transferring the wrong ST message as the narration was transmitted by Abu Bakir and Ibn Muthannâ and not only the latter! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular -"condition" from plural to singular, which might change the ST's intended meaning. However, the addition of "(instead of word "condition")" clarified the ST meaning.<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Translation by omission. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 50 | (باب استئذان الثيب في النكاح بالنطق ، والبكر بالسكوت) (التحفة 9). حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ القَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلَا تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ" قَالُوا : يَا رَسُولَ اللهِ! وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | Chapter DXLVII. Seeking consent of al-thayyib in marriage in words and of a virgin in (meaningful) silence. Abû Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said: A woman without a husband (or divorced or widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah ( may peace be upon him): How her (virgin's) consent can be solicited? He (the Holy Peophet) said: That she keeps silence.(Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - The additions of "(or divorced or widow)", "(meaningful)" and "(the Holy Prophet)" clarified the meaning and provide specification. - "(virgin's)" defining a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "al-thayyib" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -"must" is used for strong obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST, which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order -Siddiqi moves the subjects "A woman without a husband" and "A virgin" to the beginning of the sentences to reach the TL structure. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi's interpretation of hadiths can be clearly seen in his paratexts, as he specified the references he used to understand hadiths. Siddiqi's knowledge about the status of hadith and its importance can be clearly seen in his footnotes, as he regularly talks about Islam, the Prophet and the Quran. | | Translation by addition. Transliteration. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | *Thayyib*. This means a woman previously married but she has parted from her husband either by his death or by divorce. *Ayyim* means a woman who has no husband. This may mean a woman who has not been married, or a woman previously married but who has either been divorced or has lost her husband. Marriage has been called *mithāq* (covenant) in the Holy Qurān, a covenant between the husband and the wife in the presence of human witnesses and under the vigilance of the All-Seeing Lord, the Master of the Universe. This mutual consent is technically called *îjāb* (affirmation or declaration) and *qubūl* (acceptance or consent) in Fiqh. This shows that no woman can be forced to marry a particular man without her consent. This is her right which must be respected and honoured by the Muslim society. | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 51 | حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ ؛ ح: وحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ، عَنِ الْأَوْزَاعِيِّ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ ؛ ح: قَالَ: وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ؛ ح: وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَّامٍ فِي هَذَا الْحَدِيثِ. | This ḥadîth has been narrated through another chain of transmitters.(Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 52 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ ؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: وَاللَّفْظُ لِابْنِ رَافِعٍ- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ : قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عائشة تَقُولُ : سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا ، أَتُسْتَأْمَرُ أَمْ لَا ؟ فَقَالَ لَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "نَعَمْ ، تُسْتَأْمَرُ" فَقَالَتْ عَائِشَةُ : فَقُلْتُ لَهُ : فَإِنَّهَا تَسْتَحِي. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ". | Ā'isha (Allah be pleased with her) reported: I asked Allah's Messenger ( may peace be upon him) about a virgin whose marriage is solemnised by her guardian, whether it was necessary or not to consult her. Allah's Messenger (may peace be upon him) said: Yes, she must be consulted. 'Ā'isha reported: I told him that she feels shy, whereupon Allah's Messenger (may peace be upon him) said: Her silence implies her consent. (Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice - "Her silence implies her consent" domestication.<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice - Siddiqi replaces the conditional phrase in "إذا هي" into the verb "implies".<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -The modal verb in "she must be consulted" is used for expressing necessity.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the colon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The full stop in the ST is replaced with comma and the conjunction "whereupon" is added<br>•Prepositions<br>•Sentence order |
| 53 | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا : حَدَّثَنَا مَالِكٌ ؛ ح: وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ : قُلْتُ لِمَالِكٍ : حَدَّثَكَ عَبْدُ اللهِ بْنُ الْفَضْلِ ، عَنْ نَافِعِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" قَالَ : نَعَمْ. | Ibn 'Abbās (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A woman without a husband has more right to her person than her guardian and a virgin's consent must be asked from her, and her silence implies her consent. (Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice - "Her silence implies her consent" domestication.<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - the word "consent" is added for specification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them, as a result, Siddiqi deletes the last part of the hadith " قَالَ : نَعَمْ." which is linked to the transmitters. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition, translation by omission, domestication. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 54 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ ابْنِ سَعْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "اَلثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكْرُ تُسْتَأْمَرُ ، وَإِذْنُهَا سُكُوتُهَا". | Ibn 'Abbās (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: A woman who has previously married (Thayyib) has more right to her person than her guardian. And a virgin should be consulted, and her silence implies her consent. (Ṣaḥīḥ Muslim, 1971:714) | **Experiential Value**<br>•Word Choice - "Her silence implies her consent" domestication<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -the phrase "A woman who has previously married (Thayyib)" is added for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Thayyib" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -The modal verb in "she should be consulted" is used for expressing necessity. Furthermore, Siddiqi used "must" in the same sentence in the previous hadith.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 55 | وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ، بِهَذَا الإِسْنَادِ. وَقَالَ : "اَلثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" وَرُبَّمَا قَالَ : "وَصَمْتُهَا إِقْرَارُهَا". | Sufyān reported on the basis of the same chain of transmitters (and the words are): A woman who has been previously married (Thayyib) has more right to her person than her guardian; and a virgin's father must ask her consent from her, her consent being her silence. At times he said: Her silence is her affirmation. (Ṣaḥīḥ Muslim, 1971:714-715) | **Experiential Value**<br>•Word Choice - "on the basis of the same chain of transmitters" domestication.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(and the words are)" and "(Thayyib)" were added for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first narrator. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "Thayyib" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -"must" strong obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition, transliteration, domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | We can safely say that Siddiqi adopts a free translation strategy. This is because of his many additions and explanations, e.g. "on the basis of". Domestication, transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | We have come to know that the consent of the woman whether previously married or not is essential for marriage. In case of a virgin it is the duty of the father or the guardian to consult her and seek her assent even if it is indicated by her observing silence. But in case of a woman previously married she has been given more right to express her consent than that of her guardian. The reason is quite obvious. The woman who is previously married is mature and she can easily look into the pros and cons of her marriage contract. The virgin is comparatively shy and feels hesitant in expressing her opinion. Shhe is, therefore, permitted to express her consent by observing silence. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 56 | (باب جواز تزويج الأب البكر الصغيرة) (التحفة 10). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ.؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ : وَجَدْتُ فِي كِتَابِي ، عَنْ أَبِي أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ. قَالَتْ : تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ. قَالَتْ : فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا ، فَوَفَى شَعْرِي جُمَيْمَةً ، فَأَتَتْنِي أُمُّ رُومَانَ ، وَأَنَا عَلَى أُرْجُوحَةٍ ، وَمَعِي صَوَاحِبِي ، فَصَرَخَتْ بِي فَأَتَيْتُهَا ، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي ، فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ : هَهْ هَهْ ، حَتَّى ذَهَبَ نَفَسِي ، فَأَدْخَلَتْنِي بَيْتًا ، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ ، فَقُلْنَ : عَلَى الْخَيْرِ وَالْبَرَكَةِ ، وَعَلَى خَيْرِ طَائِرٍ ، فَأَسْلَمَتْنِي إِلَيْهِنَّ ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي ، فَلَمْ يَرُعْنِي إِلَّا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى ، فَأَسْلَمَتْنِي إِلَيْهِ. | Chapter DXLVIII. It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up. 'Ā'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Rûmān (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Anṣār. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (may peace be upon him) came there in the morning, and I was entrusted to him. (Ṣaḥīḥ Muslim, 1971:715-716) | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "البكر الصغيرة" into "even when she is not fully grown up", by doing so he opts for formal equivalence as he transfers the ST message and not the words.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>- the additions of "at that time", "(as if I was gasping)", "where had gathered" and "further" provide further explanation.<br>-"(my mother)" defining a pronoun<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"I had an attack of fever" shows Siddiqi's accuracy in specifying which type of illness 'Aisha was experiencing.<br>-"until the agitation of my heart was over" this phrase also gives a description and specification of the ST situation.<br>-"They all blessed me and wished me good luck" Siddiqi delivers the meaning rather than to translate the saying literally.<br>.<br>•Metaphors<br>-" to give the hand of his daughter in marriage" is used in the TL to refer to "marry".<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>-The use of the preposition in the phrase "what she had wanted of me" is questioned!! He should use 'from' to meet the correct SL grammar.<br>•Sentence order<br>-Siddiqi moves the subject "the father" to the beginning of the sentence. |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Modulation. Formal equivalence. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This is not a rule but an exception. In life one finds oneself at times in the grip of such untoward circumstances when early marriage becomes almost a necessity; for example, when a man is suffering from a fatal disease, he feels that his end is drawing near. He is at the same time a widower and thus there is no one to look after his young daughters. In such circumstances if he marries these daughters in a home where he is sure that they will be treated well, there is nothing objectionable in it. It may be remembered that, according to Imām Mālik, Imām Shāfi'ī and many other jurists of Iraq and Hejaz, when the girl attains puberty she has every right to get dissolution of her marriage, Imām Abû Ḥanîfa also holds this view. According to Imām Shāfi'ī, marriage in childhood is not something appreciable. It was under some exceptional circumstances that Ḥaḍrat 'Ā'isha was married to the Prophet (may peace be upon him). The second point to be noted is that Islam has laid down no age limit for puberty for it | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 57 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ؛ ح: وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدَةُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ. | Āisha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. (Ṣaḥīḥ Muslim, 1971:716) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 58 | وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ ، عَنْ عائشة ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ ، وَلُعَبُهَا مَعَهَا ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | Āisha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. (Ṣaḥīḥ Muslim, 1971: 716) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - Siddiqi adds "as a bride" which adds clarification. - "(the Holy Prophet)" defining a pronoun. •Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 59 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ -قَالَ يَحْيَى وَإِسْحَاقُ : أَخْبَرَنَا ، وقَالَ الآخَرَانِ : حَدَّثَنَا -أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتٍّ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 60 | (باب الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به) (التحفة 13). حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ : يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ : "فَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" فَقَالَ : لا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ، فَانْظُرْ هَلْ تَجِدُ شَيْئًا ؟" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لا ، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلا خَاتَمٌ مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ" فَجَلَسَ الرَّجُلُ ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا ، فَأَمَرَ بِهِ فَدُعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا - فَقَالَ : "تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ. قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ" هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ. | Chapter DLI. The Dower. Sahl b. Sa'd al-Sā'idî (Allah be pleased with him) reported: A woman came to Allah's Messeneger (may peace be upon him) and said: Messeneger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone of your discretion). Allah's Messenger (may peace be upon him) saw her and cast a glance at her from head to foot. Allah's Messenger (may peace be upon him) then lowered his head. When the woman saw that he had made no decision in regard to her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Holy Prophet) said: Is there anything with you (which you can give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger (may peace be upon him) said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Apostle of Allah (may peace be upon him) said: See even if it is an iron ring. He went and returned and said: No, by God, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger (may peace be upon him) said: How can your lower garment serve your purpose, for if you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger (may peace be upon him) commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'ān? He said: I know such and such sūrahs (and he counted them), whereupon he said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qurān which you know. (Ṣaḥīḥ Muslim, 1971:717-718) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported" - "The Apostle of Allah" , "Allah's Messenger" "Messenger of Allah", "the Holy Prophet" •Antonyms •Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - Siddiqi adds "(you may contract my marriage with anyone of your discretion)" which adds clarification. - "cast a glance at her from head to foot" explains the exact action by the Prophet. (Domestication) - "(the Holy Prophet)" is added to clarify the reference of the pronoun. -the addition of "(which you can give as a dower)" avoids the vagueness that might occur. -"Allah's Messenger (may peace be upon him)" was added for clarification. - Adding "I have nothing" to the TT provides the reader with the ST effect. - Siddiqi replaces the pronoun "He" with "Allah's Messenger (may peace be upon him)" to avoid confusion. -"(family)" for clarification. - "(I am prepared to part with)" adds explanation. -"(in disappointment)" this addition expresses the man's feeling which help to understand the reason of his action. - "(from your memory)"adds further explanation. -"in marriage" for clarification. - "(Allah's Messenger)" adds definition of the pronoun 'he' and thus avoids confusion.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first narrator, as a result he deletes the last part in the hadith " هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ. ". This shows Siddiqi's focus on the text. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -Siddiqi omits ": وَاللَّهِ ، لا!." as it could be a repetitive phrase; however, this might obscure the ST effect. - The omission of "يا رسول الله!" and "وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به) " might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "sūrahs" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors -"from head to foot"<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -Siddiqi translates "فَذَهَبَ ثُمَّ رَجَعَ" into "He returned", this might be because the act of going was mentioned in the previous sentence, which does not effect the ST meaning. - Siddiqi translates "والله!" into "by God", this might carry an ideological implication, or he might use God instead of Allah to introduce the readers with the different synonyms of the word 'Allah'.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure - Siddiqi changes the sentence structure of ""مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ"" into "How can your lower garment serve your purpose, for if you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you?" as he joined the question and its explanation into one question. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-"(him) " was added for specification. | **Expressive Value**<br>**•Modality**<br>**•Linking of Sentences - Siddiqi links the two sentences in "I have nothing. Thereupon Allah's Messenger " by 'thereupon' to show that the second sentence immediately followed the first one, which reflects the ST effect. - The conjunction "whereupon" is added.**<br>**•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!" and "والله!", which is often used to end an expressive sentence. - Siddiqi omits the question mark in the ST "هَلْ تَجِدُ شَيْئًا ؟". -Siddiqi omits the exclamation mark in the ST "وجواز كونه تعليم قرآن!" and "والله!", which is often used to end an expressive sentence.**<br>**•Prepositions -The use of 'from' in "from heart" is questioned! He should have used 'by' instead!**<br>**•Sentence order -Siddiqi moves "marry her to me" to the beginning of the sentences to reach the TL structure and to focus on the request. -Also, notice the shifting in "No, Messenger of Allah, by Allah"** |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| The footnote reflects Siddiqi's intertextuality. | In the translation of "إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا", Siddiqi changes the focus of the sentence by changing its thematic structure "marry her to me if you have no need of her". A shifting appear in the translation of "لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! " into "No, Messenger of Allah, by Allah"; this shifting changed the thematic structure of the ST sentence as swearing by Allah was said at the beginning which indicates the person's expressive feeling. This was not rendered in the TT. | Transliteration. Foreignisation. Domestication, translation by addition, translation by omission. Modulation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This has an implied reference to the following verse of the Holy Qur'ān: "And a believing woman, if she gives herself to the Prophet, if the Prophet decides to marry her. (It is) especially for thee, not for the believers" (xxxiii. 50). This is one out of a few privileges which have been specially conferred upon the Holy Prophet (may peace be upon him). The privilege is that the Holy Prophet (may peace be upon him) was permitted to marry a lady if she so desired without paying any dower. It was under this privilege that the Holy Prophet (may peace be upon him) married Ḥaḍrat Maimūna in Shawwāl of 7 H., but he paid her dower without any demand or desire on her part. This hadith clearly tells how deeply and how closely were the Prophet's Companions attached to him. They sought his help and advice frankly in all mattaers of their life and trusted him like a kind and benevolent father. We do not find any trace of sophisticatio n in their mutual relationship A woman comes to him when she intends to marry | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 61 | وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ؛ ح: وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سفيان بن عيينه؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ "انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا ، فَعَلِّمْهَا مِنَ الْقُرْآنِ". | This ḥadîth has been narrated on the authority of Sahl b. Sa'd with a minor alteration of words, but the ḥadîth transmitted through Zā'idah (the words are that the Holy Prophet) said: Go, I have married her to you, and you teach her something of the Qur'ān. (Ṣaḥīḥ Muslim, 1971:718) | **Experiential Value**<br>•Word Choice - Siddiqi replaces "يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ" with "with a minor alteration of words". This might reflect in changing the effect of the ST, as any alteration made in the ST is necessary for ensuring the delivery of the message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(the words are that the Holy Prophet)" which adds specification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. | **Relational Value**<br>•Euphemistic Expressions - Although Siddiqi mostly prefers to translate terms and add explanations instead of transliterating them, he transliterated the word "ḥadîth" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi's reference to the Pakistani's currency in the footnote "Rs." shows that he might target readers in Pakistan. He also refers to the law, which indicates his recognition of its connection with hadith. | | Translation by addition. Transliteration. Modulation. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Most of the jurists are of the view that even the teaching of the Qur'an can serve as Mahr for contracting marriage. It is on the basis of this hadith that Imām Shāfi'ī and many others look upon accepting wages for teaching of the Qur'an quite lawful. Imām Abū Ḥanîfa differs with it and states that since it is permissible to contract marriage without fixing any Mahr, though it is not very desirable, in the same way the marriage in the above-mentioned case had been contracted under an abnormal condition, keeping in view the extreme poverty of man. The task of teaching the Holy Qur'an is not Mahr but a religious duty which was assigned to him. (For details see 'Umdat-ul-Qari, Vol, XX, p.139.) | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 62 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ: حَدَّثَنِي يزيد بن عبدالله بن أسامة بن الهاد ؛ ح: وحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ -وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ؛ أَنَّهُ قَالَ : سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ : كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ : أَتَدْرِي مَا النَّشُّ ؟ قَالَ : قُلْتُ : لا ، قَالَتْ : نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَزْوَاجِهِ. | Abū Salama b. 'Abd al-Raḥmān reported: I asked 'Āisha, the wife of Allah's Messenger (may peace be upon him): What is the amount of dower of Allah's Messenger (peace be upon him)? She said: It was twelve ūqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of ūqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger (may peace be upon him) to his wives. (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "one" to nash, to resemble the structure of the previous phrase.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "ūqiya" and "Nash'" as he expects its familiarity to the reader and to build a relationship with the reader. Additionally, they are already defined in the ST.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 63 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا. وَقَالَ الآخَرَانِ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ . قَالَ : "مَا هَذَا ؟" قَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ : "فَبَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | Anas b. Mālik reported that Allah's Apostle (may peace be upon him) saw the trace of yellowness on 'Abd al-Raḥmān b. 'Auf and said: What is this? Thereupon he said: Allah's Messenger, I have married a woman for a date-stone's weight of gold. He said: God bless you! Hold a wedding feast, even if only with a sheep. (Ṣaḥīḥ Muslim, 1971: 719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of the word "wedding" gives specification of the type of feast that must be held. -The addition of "only" indicates that a sheep is the minimum thing to offer in a wedding feast.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions a couple of them. -It can be observed that Siddiqi used an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi linked the two sentences in "What is this? Thereupon he said: " by 'thereupon' to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللَّهِ", which is often used to end an expressive sentence. However, he adds it in "God bless you!".<br>•Prepositions<br>•Sentence order -Siddiqi changes the order of sentence in "رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ" "saw the trace of yellowness on 'Abd al-Raḥmān b. 'Auf" to meet the TL structure. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Five hundred dirhams today amount to Rs.132. | |
| It can be noticed in this hadith that Siddiqi did not add (Allah be pleased with him) although he invariably adds it! This might be explained as an act of inconsistenc y which is observed in his translation. | | Domestication. Translation by addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This yellowness was due to the fact that he had applied some saffron on his clothes. A weight of five dirhams. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 64 | وحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | Anas b. Mālik (Allah be pleased with him) reported that 'Abd al-Raḥmān b. 'Auf (Allah be pleased with him) married during the lifetime of Allah's Messenger (may peace be upon him) for a nawāt weight of gold and the Messenger of Allah (may peace be upon him)said to him: Give a feast, even with a sheep. (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi used an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "nawāt" as he expects its familiarity to the reader, as he translated it in the previous hadith as "a date-stone" and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 65 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ ، عَنْ أَنَسٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | Anas b. Mālik (Allah be pleased with him) reported that 'Abd al-Raḥmān b. 'Auf (Allah be pleased with him) married a woman for a date-stone's weight of gold and Allah's Apostle (may peace be upon him)said to him: Hold a wedding feast, even if only with a sheep. (Ṣaḥīḥ Muslim, 1971: 719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -The addition of the word "wedding" gives specification of the type of feast that must be held. -The addition of "only" indicates that a sheep is the minimum thing to offer in a wedding feast. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 66 | وحَدَّثَنَا محمد بن الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وحَدَّثَنَا محمد ابن رافع وهارون بن عبدالله قالا: حدثنا وهب بن جرير ؛ وحدثنا أحمد بن خراش: حدثنا شبابة، كلهم عن شعبة، عن حميد، بهذا الإسناد. غير أن في حديث وهب قال: قال عبد الرحمن: تزوجت امرأة. | This ḥadîth has been narrated on the authority of Ḥumaid with the same chain of transmitters except (with this minor alteration of words) that 'Abd al-Raḥmān said: "I married a woman." (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(with this minor alteration of words)" this adds clarification. •Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first narrator. -It can be observed that Siddiqi deletes "في حديث وهب قال:", as a result of the deletion of transmitters. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration. Translation by addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Translation by addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 67 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالا : أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ : تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ "كَمْ أَصْدَقْتَهَا ؟" فَقُلْتُ : نَوَاةً. [و]فِي حَدِيثِ إِسْحَاقَ : مِنْ ذَهَبٍ. | Abd al-Raḥmān b. 'Auf (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) saw the signs of the happiness of wedding in me, and I said: I have married a woman of Anṣār. He said: How much Mahr have you paid? I said: For a date-stone weight of gold. And in the ḥadīth transmitted by Isḥāq (it is): (nawāt weight) of gold. (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice - Notice that Siddiqi translates "نواة"into "a date-stone weight of gold" for comprehension.<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. - The additions of "(it is)" and "(nawāt weight)" gives clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi used an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Mahr" as it is a synonym to "صداق". Also, the word "ḥadīth". This might be to introduce the reader with the different synonyms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 68 | وحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ قَالَ شُعْبَةُ : وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | Anas b. Mālik reported that 'Abd al-Raḥmān married a woman for a date-stone weight of gold. (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 69 | وحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : مِنْ ذَهَبٍ. | Shu'ba has narrated this ḥadīth with the same chain of transmitters except for (this alteration) that he said that a person from among the sons of 'Abd al Raḥmān said: "from gold". (Ṣaḥīḥ Muslim, 1971:719) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(this alteration)" adds clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -The omission of "بْنِ عَوْفٍ" could result in an ambiguity to the TT readers, as they will not know who Abdulrahman is. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"sons" to plural form.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration. Translation by addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 70 | (بَابُ لا تَحِلُّ الْمُطَلَّقَةُ ثَلاثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ، ثُمَّ يُفَارِقُهَا ، وَتَنْقَضِيَ عِدَّتُهَا (التحفة17) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالا : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : كُنْتُ عِنْدَ رِفَاعَةَ ، فَطَلَّقَنِي فَبَتَّ طَلاقِي ، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ ، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ : "أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ". قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ ، فَنَادَى : يَا أَبَا بَكْرٍ! أَلا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Chapter DLV. It is not permissible to marry a woman who is divorced by three pronounements until she is married to another man and he has a sexual intercourse with her, and then he abandons her and she completes her 'Idda. 'Ā'isha (Allah be pleased with her) reported: There came the wife of Rifā'a to Allah's Apostle (may peace be upon him) and said: I was married to Rifā'a but he divorced me, making my divorce irrevocable. Afterwards I married 'Abd al-Raḥmān b. al-Zubair, but all he possesses is like the fringe of a garment (i.e. he is sexually weak). Thereupon Allah's Messenger (may peace be upon him) smiled, and said: Do you wish to return to Rifā'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Raḥmān) has tasted your sweetness. Abū Bakr was at that time near him (the Holy Prophet) and Khālid (b. Sa'īd) was at the door waiting for the permission to be granted to him (to enter), He (Khālid) said: Abū Bakr, do year hear what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)? (Ṣaḥīḥ Muslim, 1971: 729) | **Experiential Value**<br>•Word Choice<br>- Notice that Siddiqi translates "كُنْتُ عِنْدَ رِفَاعَةَ" into "I was married to Rifā'a" which conveys the ST meaning (domestication).<br>-Siddiqi translates "عنده" into "near him" which indicates his specificity of the situation.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "to marry" adds clarification.<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>- "(i.e. he is sexually weak)" the addition of this phrase made the ST's intended meaning clearer to the readers.<br>- "(You)", "do it","(b. Sa'īd)","(to enter)" avoid any vagueness that might occur.<br>-The additions of "(the Holy Prophet)","('Abd al-Raḥmān)" and "(Khālid)" define pronouns.<br>•Omission<br>- It can be noticed that "مطلقها" in the ST is not translated which does not transfer the ST's intended message. Siddiqi does not specify the subject, e.g. 'her previous husband'.<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators.<br>- It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes "قالت", which results in delivering a different ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he might expect its familiarity to the TT readers.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-The pronoun "you" is added to specify the ST meaning. | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi links the two sentences in "(i.e. he is sexually weak). Thereupon Allah's Messenger" by 'thereupon' to show that the second sentence immediately followed the first one, which reflects the ST effect. -He uses "Afterwards" for cohesion.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا أَبَا بَكْرٍ", which is often used to end an expressive sentence. - A question mark was added at the end of the last sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition, omission, domestication. Transliteration. Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 71 | حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرْمَلَةَ ، قَالَ أَبُو الطَّاهِرِ : حَدَّثَنَا ، وَقَالَ حَرْمَلَةُ : أَخْبَرَنَا -ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ ، فَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ : فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا. فَقَالَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ، لَا ، حَتَّى يَذُوقَ عُسَيْلَتَكِ ، وَتَذُوقِي عُسَيْلَتَهُ". وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَخَالِدُ ابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ : فَطَفِقَ خَالِدٌ يُنَادِي أَيَا بَكْرٍ : أَلَا تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟. | Ā'isha (Allah be pleased with her), the wife of Allah's Apostle (may peace be upon him), reported that Rifā'a al-Qurazī (Allah be pleased with him) divorced his wife, making her divorce irrevocable. Afterwards she married 'Abd al-Raḥmān b. al-Zubair (Allah be pleased with him). She came to Allah's Apostle (may peace be upon him) and said to Allah's Messenger (peace be upon him) that she had been the wife of Rifā'a (Allah be pleased with him) and he had divorced her by three pronouncements and afterwards she married 'Abd al-Raḥmān b. al-Zubair. By Allah, all he possesses is like the fringe of a garment, and she took hold of the fringe of her garment. Thereupon Allah's Messenger (may peace be upon him) laughed and said: Perhaps you wish to return to Rifā'a, (but you) cannot (do it) until he has tasted your sweetness and you have tasted his sweetness. Abū Bakr Aṣ-Ṣiddîq (Allah be pleased with him) was sitting at that time with Allah's Messenger (may peace be upon him) and Khālid b. Sa'īd b. a;-'Āṣ (Allah be pleased with him) was sitting at the door of his apartment and he was not permitted to (enter the room), and Khālid called loudly saying: Abū Bakr, why don't you acold her for what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)? (Ṣaḥīḥ Muslim, 1971: 729-730) | **Experiential Value**<br>•Word Choice<br>- Notice that Siddiqi translates "كَانَتْ تَحْتَ رِفَاعَةَ" into "she had been the wife of Rifā'a" which conveys the ST meaning (domestication).<br>-Siddiqi chooses "apartment" to translate "حجرة".<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrases "(Allah be pleased with her)" and "(Allah be pleased with him) " show Siddiqi's adherence to the Prophet's companions.<br>-"(do it)" avoids any vagueness that might occur.<br>-"at that time" and "(enter the room)" adds specification. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -<br>It can be observed that Siddiqi used an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes "قَالَ : فَطَفِقَ" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure -A change in the structure by changing "فَقَالَتْ : يَا رَسُولَ اللَّهِ!" into an indirect quote "and said to Allah's Messenger (peace be upon him)". | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-The pronoun "you" is added to specify the ST meaning. | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi linked the two sentences in "the fringe of her garment. Thereupon Allah's Messenger " by 'thereupon' to show that the second sentence immediately followed the first one, which reflects the ST effect. - "afterwards" for cohesion.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!" and "وَاللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication.<br>Addition .<br>Omission. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 72 | حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ. فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، بِمِثْلِ حَدِيثِ يُونُسَ. | Ā'isha (Allah be pleased with her) reported that Rifā'a al-Quraẓî divorced his wife and afterwards 'Abd al-Raḥmān b. al-Zubair married her. She came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, Rifā'a has divorced me by three pronouncements. (The rest of the ḥadîth is the same) (Ṣaḥîḥ Muslim, 1971:730) | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "بِمِثْلِ حَدِيثِ يُونُسَ" into "(The rest of the ḥadîth is the same)" for the reason that he does not mention Yunus as a transmitter. Thus it might confuse the reader.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>-The translator transliterates the word "ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللهِ", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 73 | حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ ، فَيُطَلِّقُهَا ، فَتَزَوَّجُ رَجُلًا ، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ ؟ قَالَ : "لَا ، حَتَّى يَذُوقَ عُسَيْلَتَهَا". | Ā'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful for her first husband (to marry her in this state). He (the Holy Prophet) said: No, until he has tasted her sweetness. (Ṣaḥîḥ Muslim, 1971:730) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>- "(another)" avoids any vagueness that might occur.<br>-"(to marry her in this state)" adds further explanation.<br>-"(the Holy Prophet)" defining a pronoun.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>-The active voice in the ST "يطلقها" was changed into passive "she was divorced" which might be because the passive voice is used to focus is on the action.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The Question mark is deleted "أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ ؟"<br>•Prepositions<br>•Sentence order |
| 74 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ. | A ḥadîth like this has been narrated on the authority of Hishām with the same chain of transmitters.(Ṣaḥîḥ Muslim, 1971:730) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"A ḥadîth like this" for comprehension.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 75 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا ، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، فَأَرَادَ زَوْجُهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا ، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ. فَقَالَ : "لَا ، حَتَّى يَذُوقَ الْآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الْأَوَّلُ". | Ā'isha (Allah be pleased with her) reported: A person divorced his wife by three pronouncements; then another person married her and he also divorced her without having sexual intercourse with her. Then the first husband of her intended to remarry her. It was about such a case that Allah's Messenger (may peace be upon him) was asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted. (Ṣaḥīḥ Muslim, 1971: 730) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - "another" and "also" are added for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>Siddiqi adds "It was about such a case that" for explanation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The full stop in the ST is replaced with comma and the conjunction "whereupon" is added<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Fidelity. Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 76 | وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ ، عَنْ عَائِشَةَ. | A ḥadīth like this has been narrated on the same chain of transmitters by 'Ā'isha (Allah be pleased with her). (Ṣaḥīḥ Muslim, 1971:730) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "A ḥadīth like this" for comprehension.<br>-The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Fidelity. foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | In these aḥādîth we find a burial of the un-Islamic practice in regard to conjugal relationship. It was a sort of custom with the pre-Islamic Arabs that they, in order to torture their wives, discarded them and then took them back at their will. Imām Rāzî has made a pointed reference to this evil practice. Islam gave a death blow to this evil by imposing a limit on the right of the husband to divorce his wife. The Holy Qur'ān has clearly stated in ii, 229 that "Divorce may be pronounced twice; then keep them in good fellowship or let them go with kindness. "It means that divorce is not a plaything but something very serious, and thus no one is allowed to disturb the conjugal relations on whim and caprice. The husband should think hundred and one tomes before making the final decision and even the period allowed to him for decision is fairly long extending over three months. If, however, the parties agree to part with each other for the third time, then it is an irrevocable parting or *Talāg Bā'in* in the terminology of the jurists. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 77 | كتاب الرضاع. (باب يحرم من الرضاعة ما يحرم من الولادة) (التحفة 25). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا ، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ : يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُرَاهُ فُلَانًا" - لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ - فَقَالَتْ عَائِشَةُ : يَا رَسُولَ اللَّهِ! لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "نَعَمْ ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الوِلاَدَةُ". | Chapter DLXIII. Kitāb Al-Raḍā'a- Book pertaining to fosterage. 'Ā'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) was with her and she heard the voice of a person seeking permission to enter the house of Ḥafṣa. 'Ā'isha (Allah be pleased with her) said: Allah's Messenger, he is the person who seeks permission to enter your house, whereupon Allah's Messenger (may peace be upon him) said: I think he is so and so (uncle of Ḥafṣa by reason of fosterage). 'Ā'isha said: Messenger of Allah, if so and so (her uncle by reason of fosterage) were alive, could he enter my house? Allah's Messenger (may peace be upon him) said: Yes. Fosterage makes unlawful what consanguinity makes unlawful. (Ṣaḥīḥ Muslim, 1971:736-737) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - Siddiqi deletes ".كتاب الرضاع (باب يحرم من الرضاعة ما يحرم من الولادة) (التحفة 25)" which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates and translate "'Kitāb Al-Raḍā'a" to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللَّهِ", which is often used to end an expressive sentence. -The full stop in the ST is replaced with comma and the conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order |
| 78 | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ ؛ ح: وحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ [لِي] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الوِلاَدَةِ". | Ā'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) as saying: Fosterage makes unlawful what consanguinity makes unlawful. (Ṣaḥīḥ Muslim, 1971:737) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 79 | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عبدالله بن أبي بكر، بِهَذَا الإِسْنَادِ ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ. | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 80 | (باب تحريم الرضاعة من ماء الفحل) (التحفة 26). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ أَفْلَحَ ، أَخَا أَبِي الْقُعَيْسِ ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ ، قَالَتْ : فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ. | Ā'isha (Allah be pleased with her) reported that Aflaḥ, the brother of Abu'l-Qu'ais, who was her uncle by reason of fosterage, came, and asked her permission (to enter the house) after seclusion was instituted. I refused to admit him. When Allah's Messenger (may peace be upon him) came, I informed him what I had done. He commanded me to grant him permission (as the brother of her foster-father was also her uncle). (Ṣaḥīḥ Muslim, 1971:737) | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "بعْدَ أنْ أنْزِلَ الحِجَابُ" into "after seclusion was instituted" which does not convey the ST's intended meaning. Seclusion refers to the act of secluding, i.e. shutting out or keeping apart from society. Thus, it might carry a negative connotation. •Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(to enter the house)" avoids any vagueness that might occur.<br>-"(as the brother of her foster-father was also her uncle)" adds further explanation.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes " قالت:" and "(باب تحريم الرضاعة من ماء الفحل التحفة 26))." which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the "who was her uncle by reason of fosterage" before the verb which results in a fluent TT sentence. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition.<br>Omission.<br>Domestication. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 81 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ : "تَرِبَتْ يَدَاكِ ، أَوْ يَمِينُكِ". | Ā'isha (Allah be pleased with her) reported: There came to me Aflaḥ b. Abū Qu'ais, my uncle by reason of fosterage; the rest of the ḥadīth is the same (but with this) addition: "I (Ā'isha) said: (to the Holy Prophet): It was the woman who suckled me and not the man. whereupon he (Allah's Messenger) said: May your hands or your right hand be besmeared with dust (you were mistaken)." (Ṣaḥīḥ Muslim, 1971: 737) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - Siddiqi adds "(but with this)" for clarification. -The additions of "(Ā'isha)" and "(Allah's Messenger)" are to refer back to the pronoun. Also, "(to the Holy Prophet)" and "(you were mistaken)" are added for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators, as a result, Siddiqi deletes " بِمَعْنَى حَدِيثِ مَالِكٍ". -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses the verb "suckled" which might have a negative implication as it is often used to refer to feeding a baby animal.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The full stop in the ST is replaced with comma and the conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order -Siddiqi moves the subject "Aflaḥ b. Abū Qu'ais" after the verb to give it more focus. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | The translation of "أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْس " into "There came to me Aflaḥ b. Abū Qu'ais, my uncle by reason of fosterage" shows a change in the thematic structure of the ST. This is because Siddiqi moves the description to the end of the sentence which makes the focus on it less than the ST. | Addition. Omission. Domestication. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Ḥaḍrat 'Ā'isha was under the impression that this relationship of fosterage is confined only to one who suckles and the one who is suckled. The Holy Prophet (may peace be upon him) explained to her its true implication by saying that it affects all relations, for example, if one is suckled by a woman all the children of that woman will stand in relationship of brothers and sisters to that male or female who is suckled, and marriage between them would be unlawful. Moreover, they are also allowed to meet one another as brothers and sisters are allowed. This is an expression of disapproval in the Arabic language. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 82 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا ، بَعْدَ مَا نَزَلَ الْحِجَابُ ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ ، قَالَتْ عَائِشَةُ : فَقُلْتُ : وَاللَّهِ ! لَا آذَنُ لِأَفْلَحَ ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ ، قَالَتْ عَائِشَةُ : فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ ، قَالَ: قَالَتْ : فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْذَنِي لَهُ". قَالَ عُرْوَةُ : فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يُحَرِّمُونَ مِنَ النَّسَبِ. | Ā'isha (Allah be pleased with her) reported that there came Aflaḥ the brother of Abu'l Qu'ais, who sought her permission (to enter) after seclusion was instituted, and Abū Qu'ais was the father of 'Ā'isha by reason of fosterage. 'Ā'isha said: by Allah, I would not permit Aflaḥ unless I have solicited the opinion of Allah's Messenger (may peace be upon him) for Abū Qu'ais has not suckled me, but his wife has given me suck. 'Ā'isha (Allah be pleased with her) said: When Allah's Messenger (may peace be upon him) entered, I said: Allah's Messenger, Aflaḥ is the brother of Abu'l-Qu'ais; he came to me to seek my permission for entering (the house). I did not like the idea of granting him permission until I had solicited your opinion. Thereupon Allah's Apostle (may peace be upon him) said: Grant him permission. 'Urwa said it was on account of this that 'Ā'isha used to say: What is unlawful by reason of consanguinity is unlawful by reason of fosterage. (Ṣaḥīḥ Muslim, 1971:737) | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "بَعْدَ مَا نَزَلَ الحِجَابُ " into "after seclusion was instituted" which does not convey the ST's intended meaning. Seclusion refers to the act of secluding, i.e. shutting out or keeping apart from society. Thus, it might carry a negative connotation.<br>-Siddiqi uses "consanguinity" to translate "النسب" which refers to the blood relationship; the relation of people who descend from the same ancestor, while he used the same word in a previous hadith to translate "الولادة". This gives the connotation that he considers both ST terms identical. Furthermore, both words have specific meaning as "الولادة" refers to siblings while "النسب" refers to blood relations.<br>•Rewording<br>•Synonyms<br>- "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>- "(to enter)" and "for entering (the house)" are added for clarification; however their is still a vagueness that might occur by not specifying the object.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -the word "entered" in the TT needs an object to avoid confusion. -"فَقُلْتُ" is omitted, which shows Siddiqi's intention in many hadiths to delete some verbs of saying; however, this might obscure the ST message. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verbs "suckled" and ""given me suck" have negative implication as it is often used to refer to feeding a baby animal and does not convey the exact ST message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-Siddiqi changes the sentence mode of "حَرِّمُوا" from imperative to declarative "What is unlawful by reason of consanguinity is unlawful by reason of fosterage". This results in not conveying the ST effect.<br>•Modality<br>•Pronouns<br>-Siddiqi adds the pronoun "he" in "the brother of Abu'l-Qu'ais; he came to me" for specification. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "وَاللَّهِ ! " and "رَسُولَ اللَّهِ ! ", which is often used to end an expressive sentence.<br>-The full stop in the ST is replaced with comma and the conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Prepositions<br>•Sentence order<br>-We can notice the shift of the sentence "What is unlawful by reason of consanguinity is unlawful by reason of fosterage.". This might indicate to focus on consanguinity. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | Thematic structure appears in the structural shift. | Translation by addition. Domestication. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 83 | وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بِنَحْوِ حَدِيثِهِمْ ، وَفِيهِ "فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ". وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ. | This ḥadīth has been narrated on the authority of Zuhrī with the same chain of transmmitters (that 'Ā'isha said): There came Aflaḥ, the brother of Abu'l-Qu'ais (Allah be pleased with him), and sought permission from her, -the rest of the ḥadīth is the same (except for the words that the Holy Prophet) said: "He is your uncle. Let your hand be besmeared with dust. Abu'lQu'ais was the husband of the woman who had suckled 'Ā'isha (Allah be pleased with her). (Ṣaḥīḥ Muslim, 1971:737) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"This ḥadīth has been narrated" for comprehension.<br>-The additions of this phrase "(Allah be pleased with her)" and " (Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions.<br>-"(that 'Ā'isha said)" and "(except for the words that the Holy Prophet)" are added to clarify to whom those words were directed.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -the word "entered" in the TT needs an object to avoid confusion. -Siddiqi translated "يَمِينُكِ" as "your hand" by deleting 'right' which does not reflect the ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb "suckled" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 84 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ، قَالَا : حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا جَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "فَلْيَلِجْ عَلَيْكِ عَمُّكِ" قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ "إِنَّهُ عَمُّكِ ، فَلْيَلِجْ عَلَيْكِ". | Ā'isha (Allah be pleased with her) reported: My foster uncle came to me and sought permission (to enter the house), but I refused him permission until I had solicited the opinion of Allah's Messenger (may peace be upon him). When Allah's Messenger (may peace be upon him) came, I said to him: My foster-uncle sought my permission to (enter the house), but I did not permit him, whereupon Allah's Messenger (may peace be upon him) said: You better admit your uncle (into the house). I ('Ā'isha) said: It was the woman who suckled me and not the man. (But he) said: He is your uncle, admit him. (Ṣaḥīḥ Muslim, 1971: 737-738) | **Experiential Value**<br>•Word Choice -Siddiqi's choice of "foster uncle" does not reflect the ST "عَمِّي مِنَ الرَّضَاعَةِ" as it refers to a man who looks after or brings up a child or children as an uncle. However, this does not convey the ST meaning.<br>•Rewording<br>•Synonyms -"reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(to enter the house)" is added to clarify the request.<br>-"to him", "(enter the house)" and "(into the house)" are added for further clarification.<br>-"('Ā'isha)" provides reference to the pronoun "I". •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb "suckled" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes -The ST "فَلْيَلِجْ عَلَيْكِ عَمُّكِ" was translated as "You better", which implies warning. However, in the ST the Prophet didn't imply this.<br>•Modality<br>•Pronouns -The use of the pronoun "him" in "I refused him permission" is questioned! He is supposed to use "his" instead. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The full stop in the ST is replaced with comma and the conjunction "whereupon" is added. -Siddiqi adds "But" which indicates the introduction of a statement that adds something to a previous statement and usually contrasts with it in some way.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Domestication. Omission. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 85 | حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا هِشَامٌ ، بِهَذَا الإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ. | This ḥadīth has been narrated on the authority of Hishām with the same chain of transmmitters (and the words are): "The brother of Abu'l-Qu'ais sought permission from her ('Ā'isha) (to enter the house). The rest is the same. (Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" is added for comprehension.<br>-The additions of "(and the words are)" and "(to enter the house)" are to add further explanations. - "('Ā'isha)" defining a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 86 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، بِهَذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ : اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ. | This ḥadīth has been narrated on the authority of Hishām with the same chain of transmmitters but with a slight variation of words. (Ṣaḥīḥ Muslim, 1971: 738) | **Experiential Value**<br>•Word Choice - Siddiqi deletes ": غَيْرَ أَنَّهُ قَالَ اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ." and adds "but with a slight variation of words.". However, this results in delivering the wrong ST message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated " for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first narrator. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 87 | وحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ، قَالا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابن جريج عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ ، فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ : إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ ذَلِكَ. قَالَ : "فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ". | Ā'isha (Allah be pleased with her) reported: My foster-uncle Abu'l Ja'd (kunya of Aflaḥ) sought permission from me, which I refused. (Hishām said to me that Abu'l-Ja'd was in fact Abu'l-Qu'ais). When Allah's Apostle (may peace be upon him) came, I ('Ā'isha) informed him about it. He said: Why did you not permit him? Let your right hand or hand be besmeared with dust. (Ṣaḥīḥ Muslim, 1971: 738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - "(kunya of Aflaḥ)" is added to clarify who is Abu'l Ja'd to avoid confusion. This shows Siddiqi's knowledge about the ST messenger. -"('Ā'isha)" is added to refer to the pronoun "I" and avoid any confusion that might occur.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator uses "kunya" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Siddiqi replaces the pronoun "هو" with "Abu'l-Ja'd" for clarification. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves the subject "Abu'l Ja'd" after the adjective for clarification. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 88 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ ، اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ ، فَأَخْبَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ لَهَا "لَا تَحْتَجِبِي مِنْهُ ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". | Ā'isha (Allah be pleased with her) reported that her foster-uncle whose name was Aflaḥ sought permission from her (to enter the house) but she observed seclusion from him, and informed Allah's Messenger (may peace be upon him) who said to her: Don't observe veil from him for he is Maḥram (one with whom marriage cannot be contracted) on account of fosterage as one is Maḥram on account of consanguinity.(Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value** •Word Choice - Siddiqi translates "فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ" into " he is Maḥram (one with whom marriage cannot be contracted) on account of fosterage as one is Maḥram on account of consanguinity", in which he added the word 'mahram' and explains the ST meaning. This might be because (as noticed) he prefers to provide different wordings of the same sentences to help readers to understand the ST message. •Rewording •Synonyms - "reported" •Antonyms •Hyponyms •Overwording •Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(to enter the house)" is added for clarification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value** •Euphemistic Expressions -The translator uses "Maḥram" as he expects its familiarity to the reader and to build a relationship with the reader. •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice . •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns | **Expressive Value** •Modality •Linking of Sentences -Siddiqi deletes the semicolon in the ST and adds "that". •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order |
| 89 | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ ، عَنْ عِرَاكِ بْنِ مَالِكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَأَرْسَلَ : إِنِّي عَمُّكِ ، أَرْضَعَتْكِ امْرَأَةُ أَخِي ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ : "لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ". | Ā'isha (Allah be pleased with her) reported: Aflaḥ b. Qu'ais sought permission from me (to enter the house), but I refused to grant him the permission, and he sent me (the message saying): I am your uncle (in the sense) that the wife of my brother has suckled you, (but still) I refused to grant him permission. There came the Messenger of Allah (may peace be upon him) and I made a mention of it to him, and he said: He can enter (your house), for he is your uncle. (Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value** •Word Choice •Rewording •Synonyms - "reported" •Antonyms •Hyponyms •Overwording •Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - The addition of the word "(to enter the house)" gives further clarification. -The addition of "(the message saying)" for further details. -"(in the sense)", "(but still)" and "(your house)" are added for comprehension. •Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value** •Euphemistic Expressions •Metaphors •Formal Words •Informal Words | **Expressive Value** •Word Choice -The verb "suckled" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message. •Metaphors •Presupposition | **Experiential Value** •Nominalisation •Active & Passive •Positivity •Negativity •Singular •Plural •Sentence Structure | **Relational Value** •Modes •Modality •Pronouns | **Expressive Value** •Modality •Linking of Sentences •Cohesive Devices (Conjunctions, Coordination and Subordination) •Prepositions •Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 90 | (باب تحريم ابنة الأخ من الرضاعة) (التحفة 27). وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَزُهَيْرُ بْنُ حَرْبٍ ، وَمُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا : أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! مَا لَكَ تَتَوَرَّعُ فِي قُرَيْشٍ وَتَدَعُنَا ؟ فَقَالَ : "وَعِنْدَكُمْ شَيْءٌ ؟" قُلْتُ : نَعَمْ ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهَا لاَ تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". | Alî (Allah be pleased with him) reported having said this: Messenger of Allah, why is it that you select (your wife) from among the Quraish, but you ignore us (the nearest of the kin)? Thereupon he said: Have you anything for me ( a suitable match for me)? I said: Yes, the daughter of Ḥamza, whereupon Allah's Messenger (peace be upon him) said: She is not lawful for me, for she is the daughter of my brother by reason of fosterage. (Ṣaḥīḥ Muslim, 1971: 738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "(your wife)" and "(the nearest of the kin)" give further clarification. -"for me ( a suitable match for me)" is added for comprehension.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "(باب تحريم ابنة الأخ من الرضاعة) (التحفة 27)." which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال:قلت" is changed from the past into a transitional phrase "reported having said this". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Thereupon<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللَّهِ", which is often used to end an expressive sentence. -The full stop in the ST is replaced with comma and the conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>-The full stop in the ST is replaced with comma and the conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order |
| 91 | وحَدَّثَناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ ، كُلُّهُمْ ، عَنِ الأَعْمَشِ ، بِهَذَا الإِسْنَادِ، مِثْلِهِ. | A ḥadīth like this has been narrated on the authority of A'mash with the same chain of transmitters.(Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi starts the hadith with "A ḥadîth like this" rather than the chain of transmitters which indicates his main focus is on the report. |
| 92 | وحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ ، فَقَالَ : "إِنَّهَا لاَ تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ". | Ibn 'Abbās (Allah be pleased with him) reported: It was proposed that he (the Holy Prophet) be married to the daughter of Ḥamza, whereupon he said: She is not lawful for me for she is the daughter of my foster-brother, and that is unlawful by reason of fosterage what is unlawful by reason of genealogy.(Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value**<br>•Word Choice -Siddiqi's choice of "foster-brother" does not reflect the ST "أخي مِنَ الرَّضَاعَةِ" as it refers to a male who is not a son of your parents but who is raised by your parents. Thus, this does not convey the ST meaning. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -The addition of the word "(the Holy Prophet)" identifies the pronoun "he".<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The full stop in the ST is replaced with comma and the conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Siddiqi sometimes does not translate the sub-headings of the hadith. This might affect the delivery of the ST message. | | Translation by addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The Holy Prophet (may peace be upon him) and Ḥaḍrat Ḥamza (Allah be pleased with him) were both suckled by Thuwaiba, the slave-woman of Abū Lahb, and thus Ḥaḍrat Ḥamza was the uncle of the Holy Prophet (may peace be upon him) by reason of consanguinity and brother by reason of fosterage. | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 93 | وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْقُطَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ ، جَمِيعًا، عَنْ شُعْبَةَ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ، كِلَيْهِمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ "ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". وَفِي حَدِيثِ سَعِيدٍ "وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ. | A hadīth like this is narrated on the authority of Hammām, Sa'īd, Bishr b. 'Umar, but with a small variation of words.(Ṣaḥīḥ Muslim, 1971:738) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - Siddiqi deletes "غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ "ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ"" ,""وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ""and "سَمِعْتُ جَابِرَ بْنَ زَيْدٍ" and replaces them "but with a small variation of words". This might obscure the ST meaning and effect.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 94 | وحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى ، قَالا : حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ عَبْدَ اللهِ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ : سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَقُولُ : قِيلَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَيَنْكِحُ أَنْتَ؟ يَا رَسُولَ اللهِ ! عَنِ ابْنَةِ حَمْزَةَ ؟ أَوْ قِيلَ : أَلا تُخْطَبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ ؟ قَالَ : "إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ". | Umm Salama (Allah be pleased with her), the wife of Allah's Apostle (may peace be upon him), said It was said to the Messenger of Allah (may peace be upon him): Is not the daughter of Ḥamza a suitable match for you? Or it was said: Why don't you propose to marry the daughter of Ḥamza, the son of 'Abd al-Muṭṭalib? Thereupon he said: Ḥamza is my brother by reason of fosterage. (Ṣaḥīḥ Muslim, 1971: 739) | **Experiential Value**<br>•Word Choice - Siddiqi translates "أَيَنْكِحُ أَنْتَ؟ يَا رَسُولَ اللهِ ! عَنِ ابْنَةِ حَمْزَةَ ؟" into "Is not the daughter of Ḥamza a suitable match for you?". This shows Siddiqi's method in transferring the ST's intended meaning without being restricted to the same wording. (Domestication)<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - Thereupon<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The full stop in the ST is replaced with comma and the conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Omission. Formal equivalence. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 95 | (باب تحريم الربيبة وأخت المرأة) (التحفة 28). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ : هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ ؟ فَقَالَ : "أَفْعَلُ مَاذَا ؟" قُلْتُ : تَنْكِحُهَا. قَالَ : "أَوَ تُحِبِّينَ ذَلِكِ ؟" قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ : "فَإِنَّهَا لا تَحِلُّ لِي" قُلْتُ : فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "بِنْتَ أُمِّ سَلَمَةَ ؟" قُلْتُ : نَعَمْ. قَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ". | It is forbidden to marry the step-daughter and the sister of the wife (when wife is alive and not divorced). Umm Ḥabība, the daughter of Abū Sufyān, reported: The Messenger of Allah (may peace be upon him) came to me and I said to him: Have you any inclination towards my sister, the daughter of Abū Sufyān? He (the Holy Prophet) said: Then what should I do? I said: Marry her. He said: Do you like that? I said: I am not the exclusive (wife) of yours; I, therefore, wish to join my sister in good. He said: She is not lawful for me. I said: I have been informed that you have given the proposal of marriage to Durrah daughter of Abū Salama. He said: You mean the daughter of Umm Salama? I said: Yes. He said: Even if she had not been my step-daughter brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother (Ḥamza), for Thuwaiba had suckled me and her father. So do not give me the proposal of the marriage of your daughters and sisters. (Ṣaḥīḥ Muslim, 1971:739) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(the Holy Prophet) " defines the pronoun "He". -"(wife)", "to marry" "(when wife is alive and not divorced)" and "(Ḥamza)" add clarification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb "suckled" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi uses some linking words, e.g. "then", "therefore" and "So" to make the sentences more cohesive.<br>•Prepositions<br>•Sentence order |
| 96 | وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ ، كِلَاهُمَا ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، بِهَذَا الْإِسْنَادِ، سَوَاءً. | This ḥadīth has been narrated on the authority of Hishām with the same chain of transmitters.(Ṣaḥīḥ Muslim, 1971:739) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi often opts for deleting the last name of the narrator, this might affect the ST's intended meaning and effect, and cause ambiguity for the reason that the reader does not know who exactly narrated the hadith. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed in this hadith that Siddiqi does not add (Allah be pleased with her) although he always adds it! This might be explained as an act of inconsistenc y which is observed in his translation. | | Translation by addition. Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 97 | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ ؛ أَنَّ عُرْوَةَ حَدَّثَهُ ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهَا ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ! انْكِحْ أُخْتِي عَزَّةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتُحِبِّينَ ذَلِكِ" فَقَالَتْ : نَعَمْ ، يَا رَسُولَ اللَّهِ! لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ ، أُخْتِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَإِنَّ ذَلِكِ لا يَحِلُّ لِي". قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "ابْنَةَ أَبِي سَلَمَةَ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | Umm Ḥabîba, the wife of Allah's Apostle (may peace be upon him), reported that she said to Allah's Messenger (may peace be upon him): Messenger of Allah, marry my sister 'Azza, whereupon Allah's Messenger (may peace be upon him) said: Do you like it? She said: Yes, Messenger of Allah! I am not the exclusive wife of yours, and I wish that the person who joins me in good should be my sister. Thereupon Allah's Messenger (may peace be upon him) said: That is not lawful for me. I said: Messenger of Allah, we discussed that you intend to marry Durrah bint Abū Salama. He (the Holy Prophet) said: You mean the daughter of Abū Salama? She said: Yes, whereupon Allah's Messenger (may peace be upon him) said: Even if she were not the step-daughter of mine, brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother. Thuwaiba gave me suck and Abū Salama (also), so do not offer to me your daughters and sisters. (Ṣaḥīḥ Muslim, 1971: 739) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "Allah's Apostle" and "Allah's Messenger" in this hadith, as he uses other synonyms such as "the Holy Prophet" and "the Messenger of Allah" to refer to Prophet Muhammad. This might indicate his intention to present different names of the Prophet to the readers and it might show his complete adherence to him.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The addition of "(the Holy Prophet) " defines the pronoun "He".<br>-"(also)" adds clarification.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The phrase "gave me suck" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message. It also might cause ambiguity.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in " I wish that the person who joins me in good should be my sister." which is most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -whereupon<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The conjunction "whereupon" is added. -Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللَّهِ", which is often used to end an expressive sentence. -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>-Siddiqi uses "So" to make the sentence more cohesive.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Islam holds the relationship of fosterage on the same level as the relationship of blood. Just as it is unlawful to marry the sister, or niece, or the sister of one's father, or the sister of one's mother, in the same way one is not permitted to marry one's foster-sister or foster-niece, etc, etc. The foster-sister or the foster-niece is to be treated like a real sister or real niece and there is no need to observe purdah (veil). This ḥadîth also shows the great importance and sanctity which Islam attaches to fosterage since it changes the very nature of relationship. The two persons having no relationship of blood become brothers on account of fosterage. It should, however, be kept in mind that the relationship of fosterage does not entitle one to the right of inheritance and succession. This right depends upon the relationship of blood alone. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 98 | وحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عقيل بن خَالِد؛ ح: وحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ ، كِلاَهُمَا ، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ ، عَزَّةَ ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ. | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission -<br>It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 99 | (باب في المصة والمصتان) (التحفة 29). حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ؛ ح: وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، كِلاَهُمَا عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - : "لاَ تُحَرِّمُ المَصَّةُ وَالمَصَّتَانِ". | Chapter DLXV. One suckling or two do not make marriage unlawful. 'Ā'isha (Allah be pleased with her), Suwaid and Zubair reported Allah's Apostle (may peace be upon him) as saying: One Suckling or two do not make (marriage) unlawful. (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -<br>The addition of "(marriage)" "do not make marriage unlawful" provides coherence.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits " قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - ", as it is a repeated phrase. However, deleting it might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice the shifting in "One Suckling or two do not make (marriage) unlawful". As a result, the translator places more focus on the number than on the judgement. |
| 100 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِيَحْيَى- أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ قَالَتْ : دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِي. فَقَالَ : يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى ، فَزَعَمَتِ امْرَأَتِي الأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحَدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ ، فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ" قَالَ عَمْرٌو فِي رِوَايَتِهِ : عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. | Umm al-Faḍl reported: A bedouin came to Allah's Apostle (may peace be upon him) when he was in my house and said: Allah's Apostle, I have had a wife and I married another besides her, and my first wife claimed that she had suckled once or twice my newly married wife, thereupon Allah's Apostle (may peace be upon him) said: One suckling or two do not make the (marriage) unlawful. (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of the word "(marriage)" provides coherence. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators, as a result the chain of transmitters at the end of the hadith was deleted too. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb "suckled" has negative implication as it often used to refer to feeding a baby animal and does not convey the exact ST message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا نَبِيَّ اللَّهِ", which is often used to end an expressive sentence. -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Prepositions<br>•Sentence order<br>- A shift is applied in "she had suckled once or twice my newly married wife" by moving the object to the end of the sentence, which changes the ST's intended focus. Notice the shifting in "One Suckling or two do not make (marriage) unlawful". As a result, the translator places more focus on the number than the judgement. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure appears in the structural shift | Domestication. Addition. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure appears in the structural shift | Translation by addition. Formal equivalence. Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 101 | وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ؛ ح: وحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ ؛ أَنَّ رَجُلا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ : يَا نَبِيَّ اللَّهِ! هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ ؟ قَالَ : "لا". | Umm Faḍl (Allah be pleased with her) reported that a person from Banū 'Āmir b. Ṣa'ṣa' said: Allah's Apostle, does one suckling make the (marriage) unlawful? He said: No. (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - The addition of the word "(marriage)" provides coherence. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -Siddiqi omits "Al" from "الْفَضْل" this omission might cause confusion and affect the ST meaning as there could be someone called 'Umm al-fadl' and another woman called 'Umm fadl'! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا نَبِيَّ اللَّهِ", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Notice the shifting in the question "does one suckling make the (marriage) unlawful?". As a result, the translator places more focus on the number than the judgement. |
| 102 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ ؛ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ". | Umm Faḍl (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) said: Being suckled once or twice, or one suckling or two, do not make marriage unlawful. (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice - Siddiqi translates "لا يُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ" into "Being suckled once or twice, or one suckling or two". This shows that the ST's intended meaning is not conveyed, as there is a difference between "رضعة" which refers to drinking the milk and "مصة" which does not necessary include drinking.<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -The addition of "do not make marriage unlawful" provides coherence. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - Siddiqi omits "Al" from "الْفَضْل" this omission might cause confusion and affect the ST meaning as there could be someone called 'Umm al-fadl' and another woman called 'Umm fadl'! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "Being suckled once or twice, or one suckling or two, do not make marriage unlawful". As a result, the translator gives much focus on the number more than the judgement. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | Thematic structure appears in the structural shift | Foreignisation. Addition. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure appears in the structural shift | Addition, omission, domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 103 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ : "أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ" وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ : "وَالرَّضْعَتَانِ وَالْمَصَّتَانِ". | In the narrations transmitted on the authority of Ibn Bishr there is a mention of two sucklings and Ibn Abū Shaiba has narrated it with a small variation of wording. (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice - Siddiqi replaces ": فَقَالَ "والرَّضْعَتَانِ وَالْمَصَّتَانِ"" with "with a small variation of wording". Furthermore, this might change the ST effect.<br>•Rewording<br>•Synonyms - Siddiqi translates "الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ" into "two sucklings", which indicates that he considers both are synonyms. This might implies his belief that two sucklings whether they include drinking or not do not affect the marriage.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 104 | وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ ، عَنْ أُمِّ الْفَضْلِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يُحَرِّمُ الإِمْلاجَةُ وَالإِمْلاجَتَانِ". | Umm Faḍl (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) having said this: One or two sucklings do not make (the marriage) unlawful. (Ṣaḥīḥ Muslim, 1971: 740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - The addition of "(the marriage)" provides coherence.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "Al" from "الفضل"; this omission might cause confusion and affect the ST meaning as there could be someone called 'Umm al-fadl' and another woman called 'Umm fadl'! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into a transitional phrase " having said this". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Notice the shifting in "One or two sucklings do not make (the marriage) unlawful". As a result, the translator places more focus on the number than the judgement. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure appears in the structural shift | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 105 | حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُحَرِّمُ الْمَصَّةُ ؟ فَقَالَ : "لا". | Umm Faḍl (Allah be pleased with her) reported that a person asked Allah's Apostle (may peace be upon him): Does one suckling make (the marriage) unlawful? He said: No. (Ṣaḥīḥ Muslim, 1971: 740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - The addition of "(the marriage)" provides coherence.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "Al" from "الفَضْل" this omission might cause confusion and affect the ST meaning as there could be someone called 'Umm al-fadl' and another woman called 'Umm fadl'! | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "Does one suckling make (the marriage) unlawful?". As a result, the translator places more focus on the number than the judgement. |
| 106 | (باب التحريم بخمس رضعات) (التحفة 30). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ : كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ : عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ ، فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. | Ā'isha (Allah be pleased with her) reported that it had been revealed in the Holy Qurān that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (may peace be upon him) died and it was before that time (found) in the Holy Qurān (and recited by the Muslims). (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice - Siddiq translates "وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ" into "it was before that time (found) in the Holy Qurān (and recited by the Muslims)". This indicates his intention in providing a detailed explanation of the ST message. •Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "(make the marriage)", "(and substituted)" and "(and recited by the Muslims)" provide coherence.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "معلومات" and translated it into "five suckling", this omission results in obscuring the ST's intended meaning. - Siddiqi deletes "(باب التحريم بخمس رضعات) (التحفة 30)." which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | Thematic structure appears in the structural shift | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Addition | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 107 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ -عَنْ عَمْرَةَ ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ : - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ - قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ. | Amra reported that she heard ʿĀ'isha (Allah be pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('Ā'isha) said: There was revealed in the Holy Qur'ān ten clear sucklings, and then five clear (sucklings). (Ṣaḥīḥ Muslim, 1971:740) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. - The additions of "(makes marriage)", and "(sucklings)" provide coherence. -"('Ā'isha)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "قَالَتْ عَمْرَةُ : ". This omission might result in obscuring the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The aḥādīth pertaining to the number of sucklings which make marriage unlawful are many but we have five different opinions based on three categories of narrations. The first view is that even one or two sucklings make the marriage unlawful as we find in the ḥādīth. Ḥaḍrat 'Alî, Ibn 'Abbās, Sa'îd b. Mussayyib, al-Ḥasan, Zuhrî, Qatāda, Ḥammād, al-Auzā'î, Imām Thaurî, and Imām Abū Ḥanîfa hold this view. Those who are of this opinion state that Allah has drawn no distinction between the number of sucklings but has simply mentioned fosterage; therefore, fosterage even with one suck is enough to make marriage unlawful. The Holy Qur'an says: "Forbidden to you are your mothers, your daughters, and your sisters, and your aunts, paternal and maternal, and a brother's daughter, and a sister's daughter, and your fostern-mothers and your foster-sisters, and the mothers of your wives, and your step-daughters who are in your guardianship (born) of your wives unto whom | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 108 | وَحَدَّثَنَاهُ محمد بن المثنى: حَدَّثَنَا عَبْدُ الوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ : أَخْبَرَتْنِي عَمْرَةُ ؛ أَنَّهَا سَمِعَتْ عائشة تَقُولُ بِمِثْلِهِ. | A ḥadīth like this is transmitted by 'Ā'isha through another chain of narrators. (Ṣaḥīḥ Muslim, 1971:741) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "A ḥadīth like this is transmitted " for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 109 | (باب جواز وطىء المسبية بعد الاستبراء، وإن كان لها زوج انفسخ نكاحه بالسبي). (التحفة 33).<br>وحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ صَالِحٍ ، أَبِي الْخَلِيلِ ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَى أَوْطَاسَ ، فَلَقُوا عَدُوًّا ، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ ، وَأَصَابُوا لَهُمْ سَبَايَا ، فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } [النساء: 24]. أَيْ فَهُنَّ لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ. | Chapter DLXVII. It is permissible to have sexual intercourse with a captive woman after she is purified (of menses or delivery) in case she has a husband, her marriage is abrogated after she becomes captive. Abū Sa'īd al-Khudrī (Allah be pleased with him) reported that at the Battle of Ḥunain Allah's Messenger (may peace be upon him) sent an army to Auṭās and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most high, sent down regarding that: "And women already married, except those whom your right hands possess (iv. 24)" (i.e. they were lawful for them when their 'Idda period came to an end). (Ṣaḥīḥ Muslim, 1971:743) | **Experiential Value**<br>•Word Choice - Siddiqi translates "تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ" into "seemed to refrain from having intercourse with captive women because of their husbands being polytheists" (domestication).<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(of menses or delivery)" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator uses "Auṭās" and "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "at the Battle of Ḥunain" to the beginning of the sentence to give greater focus on the time. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi capitalises the first letter of "Companion" which might indicate his adherence to them. | Thematic structure | Addition. Domestication. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 110 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ : إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلاَلٌ لَكُمْ ، وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُنَّ. | Abū Sa'īd al-Khudrī (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the ḥadīth is the same except that he said: Except what your right hands possess out of them are lawful for you; and he did not mention "when their 'Idda period comes to an end". (Ṣaḥīḥ Muslim, 1971:743-744) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators, as a result, he deleted " يَزِيدَ بْنِ زُرَيْعٍ" from the middle of the hadith. -Siddiqi also deletes "يَوْمَ حُنَيْنٍ" which might obscure the ST message and effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "ḥadīth" and ""Idda" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The term muḥṣana signifies literally "a woman who is fortified (against unchastity)," and is used in three senses: (1) a married woman, (2) a chaste woman, and (3) a free woman. According to almost all the authoroties the term al-muḥṣana denotes in the above context married women. As for the expression malakat aymānukum (those whom your right hands possess) denotes slave-girls, i. e. women who were captured in the holy war. When women are taken captive their previous marriages are automaticall y annulled. It should, however, be remembered that sexual intercourse with these women is lawful with certain conditions. (a) No one is allowed to have sexual intercourse before the expiry of one period of menses in order to ensure that she has no conception or in case of pregnancy this is allowed after the delivery of the child. (b) The Muslims are not permitted to have sexual intercourse indiscriminat ely after they are captured. They can do it only after they are properly delivered to their charge by the head | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 111 | . وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | Qatāda reported a ḥadīth like this with the same chain of transmitters.(Ṣaḥīḥ Muslim, 1971:744) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first narrator. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 112 | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يعني ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدٍ قَالَ : أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسَ، لَهُنَّ أَزْوَاجٌ ، فَتَحَرَّجُوا ، فَأُنْزِلَتْ هَذِهِ الْآيَةُ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ }[النساء:24] | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 113 | وحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-<br>It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | Abdul Hamīd Ṣiddīqī, is Pakistani. This means that he is not a native speaker of either the SL or the TL. In his introduction to the English translation of Ṣaḥīḥ Muslim, he states, "I do not claim for myself competence in either of the two languages, Arabic or English, the one translated from and the other translated into" (1971:vii). However, he has a rich knowledge of the use of these languages. This can be illustrated in his structural and lexical choices in the TT, as well as his understanding of the SL meaning; for example, his addition of the semi colon and a linking word, “so”, to convey the intended meaning although it does not appear in the ST. These reflect his embodied cultural capital. Therefore, Ṣiddīqī draws upon his knowledge of the both languages. In the linguistic analysis, it was found that the most applied strategy of his translation was synonym to convey the message of the Ḥadīth. Siddiqi is an Islamic scholar who is a specialist in Islamic research. This is highlighted in his position as a fellow in the Islamic Research Academy in Karachi and associate editor of Turjumān al-Qur´ān. Ṣiddīqī has a strong institutionalised cultural capital as he has a Master’s Degree in Economics and served as Professor of Economics at Islamic College in Gujranwalah. His objectified cultural capital is reflected in his previous work. His publications, in addition to the translation of Ṣaḥīḥ Muslim, are: The Life of Muhammad (1969), Philosophical Interpretation of History (1969), | The knowledge the translator draws upon when analysing the ST is based on his/her knowledge of other texts and discourses, which is referred to as intertextuality and interdiscursivity. Ṣiddīqī's introduction shows his knowledge about previous Ḥadīth collections and their status. He states that he used paratextual materials, e.g. explanatory notes and footnotes, to explain the meaning of the Ḥadīth based on the expositions made by eminent narrators. "I have taken great care to follow them both in letter and spirit, since, I believe, they are alone competent to speak with authority on this subject" (1971: vii). In addition, his awareness of the situational context of the ST is clear, which determines his decisions. He acknowledges the fact that translating this genre is not similar to other genres, because the ST producer is the Prophet. Thus, any translation error could obscure the understanding of the ST’s exact meaning and effect. | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 114 | (باب استحباب نكاح ذات الدين) (التحفة 39). حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Chapter DLXXIII. Excellence of contracting marriage with a pious lady. Abū Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A woman may be married for four reasons: for her property, her status, her beauty and her religion; so try to get one who is religious, may your hand be besmeared with dust. (Ṣaḥīḥ Muslim, 1971: 749) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-"property" which does not reflect the exact meaning ST.<br>-"status" does not reflect the exact meaning in the ST.<br>-"reported".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"four reasons" is added for comprehension.<br>•Omission<br>-Siddiqi omits the chain of transmitters and only mention the first name. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"As saying" tense. The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>-"may be married". This structure can be used to refer to the present or future. In this case, may show possibility.<br>-"try to get" insisting the need of trying.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>-"hand" although it is plural in the ST. This change might change the ST effect, as the Prophet mentioned both hands and not only one.<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The auxiliary verb "may" in TT1 has a relational value. Relational modality is "a matter of the authority of one participant in relation to others" (Fairclough, 2001: 105). Therefore, "may" in this context indicates the degree of necessity of marrying a woman with the mentioned characteristics.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>-It can be noticed that the translator uses a semicolon in order to connect the last characteristic "her religion" with the next phrase, "so try to get who is religious". Grammatically, the semicolon has only one major use, which is to join two separate but related sentences into a single written sentence. This is applied when the two sentences are felt to be too closely related to be separated by a full stop, and when there is no connecting word which would require a comma or when the special conditions requiring a colon are absent. In this specific example, the translator might have written: "…her religion. Try to get one who is religious" or "…her religion, so try to get one who is religious". However, he used a semicolon to indicate that both sentences are closely related and used a linking word to show the result of this action "…her religion; so try to get one who is religious".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-An omission of the quotation marks. Quotation marks, in this context, are used to indicate material that reflects the exact wording of the Prophet. This might represent a relational value, as the translator might assume that the reader is familiar that this is the wording of the Prophet.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | The translator adapts a primarily literal translation style (Newmark, 1988) that contributes to a strong fidelity with the ST. Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | It is generally the worldly consideration which predominates the mind of man in making a choice for the woman to be contracted for marriage. The Holy Prophet (may peace be upon him) exhorts his followers to make religious piety the first cause of the choice of a lady. Taribat yadāka literally means: May your hand be besmeared with dust. It is explained as being used to encourage one to action. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 115 | (باب استحباب نكاح البكر) (التحفة 40).<br>وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا جَابِرُ! تَزَوَّجْتَ ؟" قُلْتُ: نَعَمْ. قَالَ: "بِكْرٌ أَمْ ثَيِّبٌ ؟" قُلْتُ: ثَيِّبٌ، قَالَ: "فَهَلَّا بِكْرًا تُلَاعِبُهَا ؟" قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي أَخَوَاتٍ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ، قَالَ: "فَذَاكَ إِذَا، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Chapter DLXXIV. Excellence of marrying a virgin. Jābir b. 'Abdullah (Allah be pleased with them) reported: I married a woman during the lifetime of Allah's Messenger (may peace be upon him). I met the Apostle of Allah (may peace be upon him), whereupon he said: Jābir, have you married? I said: Yes. He said: A virgin or one previously married? I said: With one previously married, whereupon he said: Why did you not marry a virgin with whom you could sport? I said: Allah's Messenger, I have sisters; I was afraid that she might intervene between me and them, whereupon he said: Well and good, if it is so. A woman is married for four reasons, for her religion, her property, her status, her beauty, so you should choose one with religion. May your hands cleave to dust. (Ṣaḥīḥ Muslim, 1971:749-750). | **Experiential Value**<br>•Word Choice - Siddiqi translates "تلاعبها" into "with whom you could sport". This translation is vague and might change the ST effect. Furthermore, it doesn't change the ST's intended meaning. Sport refers to a good behaviour in response to teasing, defeat, or a similarly trying situation. Furthermore, this might give a negative connotation on the previously-married woman that she doesn't have a good behaviour! - The use of "Well and good, if it is so" might show Siddiqi's agreement of Jabir's reason! This is because this expression was not mentioned in the ST.<br>•Rewording<br>•Synonyms - The different use of synonyms which might have different effect to present the Prophet, e.g. "Allah's Messenger" and "the Apostle of Allah" in this hadith.<br>-"reported" - "cleave to" is used in this hadith to translate "تَرِبَتْ", while Siddiqi translated it into "be besmeared with" in a previous hadith. "Tarib" means destitute or impoverished. It can also mean to be dusty, depending on the usage. But to mean "prosper" is not part of the definition. The closest word for that is "Atrab" which means being rich. Both of these words have the same root despite their opposite meanings. Yet, the Prophet allegedly said "Tarib" and not "Atrab". To say it means to prosper goes against the definition. As for the meaning of (taribat yadak) it was originally a do'aa meaning , may your hand get rubbed with dust "because of poorness" if you are not going to do this. The ancient Arabs later get to use this expression to express other things such as blaming, disagreement, and stressing the point, encouragement/motivation ) which how it is used in this hadith.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "for four reasons" and "her status" might cause confusion because only three reasons occurred, this shows the effect of intertextuality in Siddiqi's translation. As there is only three mentioned is this hadith, while four reasons were mentioned in the previous hadith.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -Siddiqi translates "ذات الدين" into "who is religious" in the previous hadith and into "with religion" in the current hadith. This indicates the different use of adjective and noun. Adjectives reflect a stronger implication than nouns.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -The use of 'should' in " you should choose one with religion" which is most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - whereupon<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The conjunction "whereupon" is added. -Siddiqi omits the exclamation mark in the ST "!يَا جَابِرُ" and "!يَا رَسُولَ اللَّهِ" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication. Addition | Siddiqi interprets texts by intertextuality as he always refer back to Quran, other hadiths and scholarly references. | As previously mentioned, Siddiqi always opt for providing an introduction in the beginning of each chapter (theme) of hadith. In his introductions, he defines the meaning of the subject matter and provides different views of scholars, jurists and religion. He always mentions Islamic law and its practices. This all indicates his full acknowledgement of the status of this genre and its importance among Muslims and jurists. He also tend to provide those who do not know much about Islam and its law with comprehensive knowledge. | Societal level | Institutional level | Situational level | This is the most realistic, most practical and most healthy attitude toward human life. Every young man has a natural desire to marry a young girl so that they can enjoy the sweetness and pleasure of married life. Islam does not suppress this natural desire of a healthy young man, because if this apportunity is denied to him, he may have mental inhibitions or other psychologic al maladies or may resort to immoral practices for the satisfaction of his sexual desire. So Islam encourages its followers to adopt the natural course and not to burden their lives with unbearable suppression s. Jābir was a young man and so Allah's Apostle (may peace be upon him) advised him to marry a young girl whose blandishmen ts he could fully enjoy, but when he was told that he had married a widow on the consideratio n of the welfare of his sisters, the Holy Prophet (may peace be upon him) appreciated his idea. Jābir told him that if he had married a young girl she would have attracted his attention so much that | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 116 | (بَابُ تَحْرِيمِ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا ، وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا) (التحفة 1) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ : قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ ، ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ [عَزَّ وَجَلَّ] أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". | Chapter DLXXVII. It is forbidden to divorce the woman during her menses. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (may peace be upon him). 'Umar b. Khaṭṭāb (Allah be pleased with him) asked Allah's Messenger (may peace be upon him) about it, whereupon Allah's Messenger (may peace be upon him) said: Command him ('Abdullah b. 'Umar) to take her back (and keep her) and pronounce divorce when she is purified and she again enters the period of menstruation and she again purified (after passing the period of menses), and then if he so desires he may keep her and if he desires divorce her (finally) before touching her (without having an intercourse with her), for that is the period of waiting ('Idda) which God, the Exalted and Glorious, has commanded for the divorce of women. (Ṣaḥīḥ Muslim, 1971: 755). | **Experiential Value**<br>•Word Choice<br>- "يَتْرُكَهَا" is translated into "pronounce divorce " (domestication).<br>•Rewording<br>•Synonyms<br>- "reported".<br>- Siddiqi uses "God" in this hadith. "Allah" is the Arabic word for “God” and has been so long before the existence of Islam. The names “Allah” and “God” are generally interchangeable within the Muslim religion and in Middle Eastern cultures. Some English translations of the Qu’ran use the name “God,” others use “Allah”. This sometimes comes as a surprise to Christians who were raised in Western cultures. Among former Muslims, many converts to Christianity commonly refer to God as “Allah”.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>- The additions of "(and keep her) ", "(after passing the period of menses)", "(finally) ", "(without having an intercourse with her)" and "('Idda)" are for comprehension.<br>-"('Abdullah b. 'Umar)" defines a pronoun.<br>•Omission<br>- Siddiqi omits the chain of transmitters and only mention the first name.<br>-The omission of "بِغَيْرِ رِضَاهَا ، وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا)" changes the ST's intended meaning, which results in an incomplete message in the TT.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word ""Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The conjunction "whereupon" is added.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication.<br>Addition.<br>Omission.<br>Transliteration.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 117 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بن سعيد وَابْنُ رُمْحٍ -وَاللَّفْظُ لِيَحْيَى- قَالَ قُتَيْبَةُ : حَدَّثَنَا لَيْثٌ: وَقَالَ الآخَرَانِ : أَخْبَرَنَا - اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ. وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ : وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ ، قَالَ لِأَحَدِهِمْ : أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ. قَالَ مُسْلِمٌ : جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً. | Abdullah (b. 'Umar) reported that he divorced a wife of his with the pronouncement of one divorce during the period of menstruation. Allah's Messenger (may peace be upon him) commanded him to take her back and keep her until she was purified, and then she entered the period of menses in his (house) for the second time. And he should wait until she was purified of her menses. And then if he would decide to divorce her, he should do so when she was purified before having a sexual intercourse with her; for that was the 'Idda which Allah had commaded for the divorce of women. Ibn Rumh in his narration made this addition: When 'Abdullah was asked about it, he said to one of them: If you have divorced your wife with one pronouncement or two (then you can take her back), for Allah's Messenger (may peace be upon him) commanded me to do it; but if you have divorced her with three pronouncements, then she is forbidden for you until she married another husband, and you disobeyed Allah in regard to the divorce of your wife what He had commanded you. (Muslim said: The word "one divorce" used by Laith is good.) (Ṣaḥīḥ Muslim, 1971:755-756). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(b. 'Umar)" is for clarification. -"in his (house) for the second time", "(then you can take her back)" and "the word" add comprehension.<br>•Omission - Siddiqi omits the chain of transmitters and only mention the first name. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word ""Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Siddiqi uses the past passive in this hadith "she was purified" to translate "تطهر" while he uses it the present tense in the previous hadith "is purified".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order -Siddiqi moves "with the pronouncement of one divorce " before "during the period of menstruation" to give more focus on the number of pronouncements. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "He" which indicates his faith and respect of Allah. | The translation of "طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً" into "he divorced a wife of his with the pronouncement of one divorce during the period of menstruation" shows a change in the thematic structure of the ST. This is achieved by moving the woman's status to the end of the TT sentence. | Translation by addition. Foreignisation and fidelity. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | We have told that divorce is the most detestable of all things permitted. Islam, therefore, permits it as a last resort, when all efforts of peacful living between the husband and the wife miserably fail. Islam exhorts both the husband and the wife to think a hundred and one times before making the final decision of separation, and it has, therefore, afforded all possible opportunities for reconciliatio n and provided ample time to reflect calmly over the pros and cons of the matter. They Holy Qur'an has laid down some principles of divorce. The first principle is that the divorce should be pronounced in the period of purity when menses are over. The idea behind it is that in this period man is inclined to resume conjugal relations and so far as woman is concerned she is in a rational frame of mind whereas during the days of her menses, she is mentally disturbed. 'O people when you divorce women, divorce them for their prescribed period" (ixv. 1). Then the second point is that the pronouncem ent of divorce should be | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 118 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَدَعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا ، أَوْ يُمْسِكَهَا ، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ"..<br>قَالَ عُبَيْدُ اللَّهِ : قُلْتُ لِنَافِعٍ : مَا صَنَعَتِ التَّطْلِيقَةُ ؟ قَالَ : وَاحِدَةٌ اعْتَدَّ بِهَا. | Ibn 'Umar (Allah be pleased with him) reported: I divorced my wife during the lifetime of Allah's Messenger (may peace be upon him) when she was in the state of menses. 'Umar (Allah be pleased with him) made a mention of it to Allah's Messenger (may peace be upon him), whereupon he said: Command him to take her back and leave her (in that state) until she is purified. Then (let her) enter the period of second menses, and when she is purified, then divorce her (finally) before having a sexual intercourse with her, or retain her (finally). That is the 'Idda (the perscribed period) which Allah commanded (to be kept in view) while divorcing the women. 'Ubaidullah reported: I said to Nāfi': What became of that divorce (pronounced within 'Idda)? He said: It was as one which she counted. (Ṣaḥīḥ Muslim, 1971:756). | **Experiential Value**<br>•Word Choice - It can be noticed that Siddiqi (in many hadiths) expresses the same ST phrase in many ways. This might indicate his intention to provide different wording to ensure that the ST's intended meaning is conveyed. In this hadith, he translates "وهي حائض" into "she was in the state of menses", while he translates it as "during the period of menstruation" in a previous hadith.<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of this phrase "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(in that state)", "(let her)", "(finally)", "(to be kept in view)" and "(pronounced within 'Idda)" add comprehension and clarification. - "(the prescribed period)" defining a borrowed word.<br>•Omission - Siddiqi omits the chain of transmitters and only mention the first name. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" was added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 119 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالَا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ. قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرْجِعْهَا ، وَقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا. | A ḥadīth like this has been narrated on the authority of 'Ubaidullah, but he made no mention of the words of 'Ubaidullah that he said to Nāfi'. (Ṣaḥīḥ Muslim, 1971:756). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"A ḥadīth like this has been narrated" is added for comprehension.<br>•Omission - Siddiqi omits the chain of transmitters and only mention the first name. -Siddiqi deletes " قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرْجِعْهَا ، وَقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا" which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Translation by addition. Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Translation by omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 120 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللهُ عز وجل أَنْ يُطَلَّقَ لَهَا النِّسَاءُ ، قَالَ : فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ : أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ ، إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُرَاجِعَهَا ، ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا ، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ ، وَبَانَتْ مِنْكَ. | Ibn 'Umar (Allah be pleased with him) reported that he divorced his wife during the period of menses. 'Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him), and he commanded him ('Abdullah b. 'Umar) to have her back and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, then divorce her (finally) before touching her (having a sexual intercourse with her), for that is the prescribed period which Allah commanded (to be kept in view) for divorcing the women. When Ibn 'Umar (Allah be pleased with them) was asked about the person who divorces his wife in the state of menses, he said: If you pronounced one divorce or two, Allah's Messenger (may peace be upon him) had command him to take her back, and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, and then divorce her (finally) before touching her (having a sexual intercourse with her); and if you have pronounced (three divorces at one and the same time) you have in fact disobeyed your Lord with regard to what He commanded you about divorcing your wife. But she is however (finally separated from you). (Ṣaḥīḥ Muslim, 1971:756). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. - "(finally)", "(having a sexual intercourse with her)", "(to be kept in view)", "(three divorces at one and the same time)" and "(finally separated from you)" add comprehension and clarification. -"('Abdullah b. 'Umar)" defining a pronoun<br>•Omission - Siddiqi omits the chain of transmitters and only mention the first name. -Siddiqi deletes "عز وجل" which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter in "Lord" and "He" which indicate his faith and respect of Allah. | | Translation by addition. Omission. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 121 | وحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ، عَنْ عَمِّهِ ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَغَيَّظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبِلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا ، فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا ، فَتِلْكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ" وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً] ، فَحُسِبَتْ مِنْ طَلَاقِهَا ، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Abdullah b. 'Umar (Allah be pleased with them) reported: I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (may peace be upon him) and he was enraged and he said: Command him to take her back until she enters the second ensuing menses other than the one in which he divorced her and in case he deems proper to divorce her, he should pronounce divorce (finally) before touching her (in the period) when she is purified of her menses, and that is the prescribed period in regard to divorce as Allah has commanded. 'Abdullah made a pronouncement of one divorce and it was counted in case of divorce. 'Abdullah took her back as Allah's Messenger (may peace be upon him) had commanded him. (Ṣaḥīḥ Muslim, 1971:756). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>"reported"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>The additions of "(Allah be pleased with him)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions.<br>"(finally)" and "(in the period)" are added for comprehension.<br>•Omission<br>Siddiqi omits the chain of transmitters and only mention the first name.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "before touching her" before "when she is purified" to give more focus on the first status. |
| 122 | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : قَالَ ابْنُ عُمَرَ : فَرَاجَعْتُهَا ، وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا. | A ḥadīth like this was reported on the authority of Zuhrī with the same chain of narrators. Ibn 'Umar (Allah be pleased with them), however, said: I took her back, and counted this pronouncement of divorce (as valid) with which I divorced her. (Ṣaḥīḥ Muslim, 1971: 756). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>"A ḥadīth like this was reported" for comprehension.<br>-The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(as valid)" is added for comprehension.<br>•Omission<br>Siddiqi omits the chain of transmitters and only mention the first name. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 123 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا : حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، مَوْلَى آلِ طَلْحَةَ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلاً". | Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in the state of menses. 'Umar (Allah be pleased with him) made a mention of it to Allah's Apostle (may peace be upon him) and he said: Command him to take her back, then divorce her when she is pure or she is pregnant. (Ṣaḥīḥ Muslim, 1971:757). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>The additions of "(Allah be pleased with him)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. •Omission<br>-Siddiqi omits the chain of transmitters and only mentions the first name. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | The translation of "فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا" into "he should pronounce divorce (finally) before touching her (in the period) when she is purified of her menses". A change in thematic structure | Translation by addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| The footnote reflects Siddiqi's intertextuality . | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | In another ḥadīth recorded in Dāraquṭnī, the state of pregnancy has been qualified with the word "manifest". The idea behind it is that in that case there can be no doubt about the fatherhood of the child. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 124 | وحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقْ بَعْدُ ، أَوْ يُمْسِكْ". | Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in her menses. 'Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him) about that, and he said: Command him to take her back until she is pure and then she enters the second menses and then becomes pure. Then either divorce her (finally) or retain her. (Ṣaḥīḥ Muslim, 1971: 757). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. - "(finally)" is added for comprehension.<br>•Omission - Siddiqi omits the chain of transmitters and only mentions the first name. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 125 | وحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ ، عَنِ ابْنِ سِيرِينَ قَالَ : مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِضٌ. فَأُمِرَ أَنْ يُرَاجِعَهَا ، فَجَعَلْتُ لَا أَتَّهِمُهُمْ ، وَلَا أَعْرِفُ الْحَدِيثَ ، حَتَّى لَقِيتُ أَبَا غَلَّابٍ، يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ ، وَكَانَ ذَا ثَبَتٍ ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ ، فَأُمِرَ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ : أَفَحُسِبَتْ عَلَيْهِ ؟ قَالَ : فَمَهْ ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Ibn Sīrīn reported: One who was blameless (as a narrator) narrated to me for twenty years that Ibn 'Umar (Allah be pleased with him) pronounced three divorces to his wife while she was in the state of menses. He was commanded to take her back. I neither blamed them (the narrators) nor recognised the ḥadīth (to be perfectly genuine) until I met Abū Ghallāb Yūnus b. Ubair al-Bāhili and he was very authentic, and he narrated to me that he had asked Ibn 'Umar (Allah be pleased with them) and he narrated it to him that he made one pronounement of divorce to his wife as she was in the state of menses, but he was commanded to take her back. I said: Was it counted (as one pronouncement)? He said: Why not, was I helpless or foolish? (Ṣaḥīḥ Muslim, 1971: 757). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with them)" and "(allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. - The additions of "(as a narrator) ", "(to be perfectly genuine) " and "(as one pronouncement)" provide further clarification to the readers. -"(the narrators) " defining a pronoun •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "One who was blameless" before to the beginning of the sentence to give more focus on the subject. |
| 126 | وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا : حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ ، نَحْوَهُ ، غَيْرَ أَنَّهُ قَالَ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ. | A ḥadīth like this has been transmitted on the authority of Ayyūb with a slight variation of words. (Ṣaḥīḥ Muslim, 1971: 757). | **Experiential Value**<br>•Word Choice - Siddiqi replaces ": غَيْرَ أَنَّهُ قَالَ فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ" and replaces it with "with a slight variation of words". Furthermore, this might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | "This pronouncement was thought not in accordance with the spirit with which Allah has commanded to pronounce three divorces at three periods of purity and I was, therefore, obliged to take my wife back, but this one pronouncement of mine was counted for the final divorce." | |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 127 | وحَدَّثَناه عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي ، عَنْ أَيُّوبَ بِهَذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ ، وَقَالَ : "يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا". | Ayyūb reported a ḥadīth like this with the same chain of narrators.and he said: 'Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him) about it and he commanded him that he should take her back until she is divorced in the state of purity without having a sexual intercourse with her, and he said: Divorce her in the beginning of her 'Idda or her 'Idda commences. (Ṣaḥīḥ Muslim, 1971:757). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"or her 'Idda commences" is added for comprehension.<br>•Omission - Siddiqi omits the chain of transmitters and only mentions the first name. -Siddiqi deletes "فِي الْحَدِيثِ" | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Siddiqi changes "يطلقها" into passive voice "she is divorced".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 128 | وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ ، عَنْ يُونُسَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا ، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا ، قَالَ فَقُلْتُ لَهُ : إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ ، أَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ فَقَالَ : فَمَهْ أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ ؟. | Yūnus b. Jubair reported: I said to Ibn 'Umar (Allah be pleased with them): A person divorced his wife while she was in the state of menses, whereupon he said: Do you know 'Abdullah b, 'Umar (Allah be pleased with them), for he divorced his wife in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and asked him, and he (the Holy Prophet) commanded him that he should take her back, and she started her 'Idda. I said to him: When a person divorces his wife, and she is in the state of menses, should that pronouncement of divorce be counted? He said: Why not, was he hopless or foolish? (Ṣaḥīḥ Muslim, 1971: 757). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - "reported" - Notice that Siddiqi uses the term "hopeless" to translate "عجز" in this hadith, while he uses "helpless" in another hadith. Furthermore, there is a difference between the two words. Helpless means that you have no power to change a situation, condition, or act. Hopeless means that you lose belief in getting the help you need to change a situation or accomplish a goal.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with him)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. -"(the Holy Prophet)" adds reference to the pronoun 'he'.<br>•Omission - Siddiqi omits the chain of transmitters and only mention the first name. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality -The use of 'should' in " he should take her back" which is most commonly used to make recommendations or give advice. It can also be used to express obligation as well as expectation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the question mark in the ST "أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟" which might change the ST effect.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration. Translation by addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 129 | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ، قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا" قَالَ : قُلْتُ لِابْنِ عُمَرَ أَفَتَحْتَسِبُ بِهَا ؟ فَقَالَ : مَا يَمْنَعُهُ ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | Ibn 'Umar (Allah be pleased with them) reported: I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and made mention of that to him, whereupon Allah's Apostle (may peace be upon him) told that he should take her back, and when she is pure he may divorce her, if he would so wish. I (one of the narrators) said to Ibn 'Umar (Allah be pleased with them): Did you count (this pronouncement of divorce) in her case? He said: What (after all) prevents him from doing so? Do you find him (Ibn 'Umar) either helpless or foolish? (Ṣaḥīḥ Muslim, 1971:757-758). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. -The additions of "(one of the narrators) ", "(this pronouncement of divorce) " and "(after all) " provide further clarification to the readers. -"(Ibn 'Umar)" defining a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 130 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ الْمَلِكِ ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ : طَلَّقَهَا وَهِيَ حَائِضٌ ، فَذَكَرَتْ ذَلِكَ لِعُمَرَ ، فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا" قَالَ : فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا ، قُلْتُ : فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ ؟ قَالَ : مَا لِيَ لا أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ. | Anas b. Sīrīn reported: I asked Ibn 'Umar (Allah be pleased with them) about the woman whom he had divorced. He said: I divorced her while she was in the state of menses. It was mentioned to 'Umar (Allah be pleased with him) and he then made a mention of that to Allah's Apostle (may peace be upon him), whereupon he said: Command him to take her back and when the period of menses is over, then he may divorce her in the state of her purity. He (Ibn 'Umar) said: So I took her back, then divorced her in her purity. I (the narrator) said: Did you count that divorce which you pronounced in the state of menses? He said: Why should I not have counted that? Was I helpless or foolish? (Ṣaḥīḥ Muslim, 1971: 758). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. -The additions of "(Ibn 'Umar)" and " (the narrator)" defining pronouns.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Siddiqi changes "ذكرت" into passive voice "It was mentioned". Passive voice is used when the focus is on the action rather than who or what is performing it.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 131 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا" قُلْتُ لِابْنِ عُمَرَ : أَفَحسبتَ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : فَمَهْ. | Anas b. Sīrīn reported that he had heard Ibn 'Umar (Allah be pleased with them) as saying: I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and informed him about it, whereupon he (Allah's Apostle) said: Command him to take her back and when she is pure, then divorce her. I said to Ibn 'Umar (Allah be pleased with them): Did you count that pronouncement of divorce? He said: Why not? (Ṣaḥīḥ Muslim, 1971:758). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. - The addition of "(Allah's Apostle)" clarifies the reference of the pronoun 'he'.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi use a an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"As saying" tense. The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of Ibn 'Umar.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 132 | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ؛ ح: وحَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ قَالَا : حَدَّثَنَا شُعْبَةُ ؛ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنْ فِي حَدِيثِهِمَا "لِيُرْجِعْهَا" ، وَفِي حَدِيثِهِمَا : قَالَ قُلْتُ لَهُ : أَتَحْتَسِبُ بِهَا ؟ قَالَ : فَمَهْ. | This ḥadīth has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation in wording. (Ṣaḥīḥ Muslim, 1971:758). | **Experiential Value**<br>•Word Choice - Siddiqi replaces "غَيْرَ أَنَّ فِي حَدِيثِهِمَا "لِيُرْجِعْهَا" ، وَفِي حَدِيثِهِمَا : "قَالَ قُلْتُ لَهُ : أَتَحْتَسِبُ بِهَا ؟ قَالَ : فَمَهْ and replaces it with "but with a slight variation in wording". Furthermore, this might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 133 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ أَبِيهِ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا ، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ الْخَبَرَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ : لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ -لأبيه.- | Ibn Ṭāwūs narrated on the authority of his father that Ibn 'Umar (Allah be pleased with them) was asked about the person who divorced his wife in the state of menses, whereupon he said: Do you know 'Abdullah b. 'Umar? He said: Yes. He said: It was he who divorced his wife in the state of menses and 'Umar went to Allah's Apostle (may peace be upon him) and gave him this information, and he commanded him that he should take her back; and he (Abū Ṭāwūs) said: I did not hear any addition to this (ḥadīth) from my father.(Ṣaḥīḥ Muslim, 1971:758). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - The additions of "(ḥadīth)" clarifies the ST's intended message. -"(Abū Ṭāwūs)" defining a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes the verb "سَمِعَ" this might not convey the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Transliteration. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 134 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ ابْنَ أَيْمَنَ مَوْلَى عَزَّةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ [ذَلِكَ] ، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا ؟ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا" فَرَدَّهَا ، وَقَالَ : "إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ". قَالَ ابْنُ عُمَرَ : وَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ} [الطلاق:1]. | Abū Zubair reported that he heard 'Abd al-Raḥmān b. Aiman (the freed slave of 'Azza) say that he asked Ibn 'Umar (Allah be pleased with them) and Abū Zubair heard: What is your opinion about the person who divorced his wife in the state of menses? Thereupon he said: Ibn 'Umar (Allah be pleased with them) divorced his wife during the lifetime of Allah's Messenger (may peace be upon him) while she was in the state of menses. Upon this Allah's Messenger (may peace be upon him) told him to take her back and so he took her back and he (further) said: When she is pure, then either divorce her or retain her. Ibn 'Umar (Allah be pleased with them) said that Allah Apostle (may peace be upon him) then recited this verse: "O Apostle, when you divorce women, divorce them at the commencement of their prescribed period" (Ixv. 1)(Ṣaḥīḥ Muslim, 1971:758). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -"(further)" and "this verse" provide identification to the reader.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -Siddiqi deletes "فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ،" and replaced it with "Upon this". This change might affect the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure - Siddiqi adds the definite article 'the' in "the person who divorced his wife". The definite article in front of a noun is used when it is believed that the reader knows exactly what the noun is referring to. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The question mark in " يَسْأَلُ ابْنَ عُمَرَ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order -Siddiqi moves "during the lifetime of Allah's Messenger (may peace be upon him)" before "while she was in the state of menses" to place more focus on the time than on the wife's status. This might indicate that Siddiqi cares more about the Prophet's opinion about the matter. |
| 135 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ أَبِي الزُّبَيْرِ ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ الْقِصَّةِ ، | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | thematic structure | Addition. Domestication. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 136 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى عُرْوَةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ ، بِمِثْلِ حَدِيثِ حَجَّاجٍ ، وَفِيهِ بَعْضُ الزِّيَادَةِ. قَالَ مُسْلِمٌ : أَخْطَأَ حَيْثُ قَالَ: مولى عُرْوَةَ، إِنَّمَا هُوَ مَوْلَى عَزَّةَ. | A ḥadīth like this is reported on the same authority (but with this difference that the narrator) 'Abd al Raḥmān b. Aiman (was mentioned) as the freed slave of 'Urwa (Imām Muslim said: He made a mistake who said that it was 'Urwa; it was in fact the freed slave of 'Azza.) (Ṣaḥīḥ Muslim, 1971:758). | **Experiential Value**<br>•Word Choice<br>- Siddiqi replaces the verb "يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ ، بِمِثْلِ حَدِيثِ حَجَّاجٍ ، وَفِيهِ بَعْضُ الزِّيَادَةِ." with "(but with this difference that the narrator)".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "(was mentioned)" for clarification.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi translates "مولى عروة" into "'Urwa" which does not reflect the ST message. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 137 | (باب طلاق الثلاث (التحفة 2). حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لِابْنِ رَافِعٍ- قَالَ إِسْحَاقُ : أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا -عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ ، طَلَاقُ الثَّلَاثِ وَاحِدَةً ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ : إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ [قَدْ] كَانَتْ لَهُمْ فِيهِ أَنَاةٌ ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ. | Chapter DLXXVIII. Pronouncement of three divorces. Ibn 'Abbās (Allah be pleased with them) reported that the (pronouncement) of three divorces during the lifetime of Allah's Messenger (may peace be upon him) and that of Abū Bakr and two years of the caliphate of 'Umar (Allah be pleased with him) (was treated) as one. But 'Umar b. Khaṭṭāb (Allah be pleased with him) said: Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them. (Ṣaḥīḥ Muslim, 1971:759). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. Furthermore, Siddiqi does not add the same phrase after Abu Bakr! This might shows a hidden ideology.<br>- The additions of "(pronouncement)" and "(was treated)" clarify the ST's intended message.<br>-"Verily" is added which adds a certainty to the sentence.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Domestication. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 138 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ ؛ ح: وحَدَّثَنَا ابْنُ رَافِعٍ -وَاللَّفْظُ لَهُ- : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُس عَنْ أَبِيهِ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاس : أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاس : نَعَمْ. | Abū Ṣahbā' said to Ibn 'Abbās (Allah be pleased with them): Do you know that three (divorces) were treated as one during the lifetime of Allah's Apostle (may peace be upon him), and that of Abū Bakr, and during three (years) of the caliphate of 'Umar (Allah be pleased with them)? Ibn 'Abbās (Allah be pleased with them) said: Yes. (Ṣaḥīḥ Muslim, 1971:759). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - Siddiqi translates "إِمَارَةِ عُمَرَ" into "the caliphate of 'Umar" and he uses the same phrase to translate "خِلَافَةِ عُمَرَ" and "عهْدِ عُمَرَ" in other hadiths.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The additions of "(Allah be pleased with them)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. - The additions of "(divorces)" and "(years)" clarify the ST's intended message. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 139 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ، عَنْ طَاوُسٍ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ : هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟ فَقَالَ : قَدْ كَانَ ذَلِكَ ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَابَعَ النَّاسُ فِي الطَّلَاقِ ، فَأَجَازَهُ عَلَيْهِمْ. | Abū al-Ṣahbā' said to Ibn 'Abbās: Enlighten us with your information whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (may peace be upon him) and Abū Bakr. He said: It was in fact so, but when during the caliphate of 'Umar (Allah be pleased with him) people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one). (Ṣaḥīḥ Muslim, 1971: 759). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-The additions of "(pronounced at one and the same time)" and "(to treat pronouncements of three divorces in a single breath as one)" clarify the ST's intended message.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "هَاتِ مِنْ هَنَاتِكَ!" which is often used to end an expressive sentence.<br>•Prepositions<br>-The use of the two time prepositions in "when during the caliphate of 'Umar" is questioned.<br>•Sentence order<br>"whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (may peace be upon him) and Abū Bakr". The time phrase is moved to the end of the sentence. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| It can be noticed in this hadith that Siddiqi does not add (Allah be pleased with her) although he usually adds it! This might be explained as an act of inconsistency which is observed in his translation. In the footnote, Siddiqi refers back to history and recent studies to provide the readers with a discussion about the subject matter. | In the translation of "أَلَمْ يَكُن الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟" into "whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (may peace be upon him) and Abū Bakr". The time phrase is moved to the end of the sentence which changes the ST's intended focus. | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The question arises whether the pronouncement of three divorces at one sitting makes the divorce irrevocable or it is to be treated as one divorce only and is thus revocable. A careful study of the Traditions of the Holy Prophet (may peace be upon him) conclusively show that the claim that during the period of the Holy Prophet (may peace be upon him) three such pronouncements were always taken as one is untrue. Traditions are not lacking in which three pronouncements at one sitting were held as irrevocable divorce. We mention below some of the ahadith. It is related by Hasan that 'Abdullah b. 'Umar made one pronouncement of divorce to his wife while she was in her menses, and had decided to make the other two pronouncements during the following Ṭuhrs (periods of purity). When the Holy Prophet (may peace be upon him) came to know of this he said: "Ibn 'Umar, God has not enjoined to give divorce in this way. This method is a deviation from the Sunnah. The proper method is | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 140 | (بَابُ الْمُطَلَّقَةِ البائن لا نَفَقَةَ لَهَا)(التحفة 6) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عبدالله بن يزيد مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ ، فَسَخِطَتْهُ ، فَقَالَ : وَاللَّهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ ؛ فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ ، فَقَالَ : "لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ". فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ، ثُمَّ قَالَ : "تِلْكِ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي ، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكِ ، فَإِذَا حَلَلْتِ فَآذِنِينِي" - قَالَتْ - : فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ" فَكَرِهْتُهُ ، ثُمَّ قَالَ : "انْكِحِي أُسَامَةَ" فَنَكَحْتُهُ ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ [به].<br>(Bāb al-muṭallaqa al-bāʾin lā nafaqata lahā)(al-Taḥfa 6) Ḥaddathanā Yaḥyā b. Yaḥyā qāla : qaraʾtu ʿalā Mālik ʿan ʿAbdallāh b. Yazīd mawlā al-Aswad b. Sufyān, ʿan Abī Salama b. ʿAbd al-Raḥmān, ʿan Fāṭima bint Qays ; anna Abā ʿAmr b. Ḥafṣ ṭallaqahā al-battata wa-huwa ghāʾib, fa-arsala ilayhā wakīluhu bi-shaʿīr, fa-sakhiṭatahu, fa-qāla : wa-llāhi! mā laki ʿalaynā min shayʾ ; fa-jāʾat rasūl Allāh ṣallā Allāh ʿalayhi wa-sallam fa-dhakarat dhālika lahu, fa-qāla : "laysa laki ʿalayhi nafaqa". Fa-amarahā an taʿtadda fī bayt Umm Sharīk, thumma qāla : "tilka imraʾa yaghshāhā aṣḥābī, iʿtaddī ʿinda Ibn Umm Maktūm, fa-innahu rajul aʿmā, taḍaʿīna thiyābaki, fa-idhā ḥalalti fa-ādhanīnī" - qālat - : fa-lammā ḥalaltu dhakartu lahu, anna Muʿāwiya b. Abī Sufyān wa-Abā Jahm khaṭabānī, fa-qāla rasūl Allāh ṣallā Allāh ʿalayhi wa-sallam : "ammā Abū Jahm fa-lā yaḍaʿu ʿaṣāhu ʿan ʿātiqihi, wa-ammā Muʿāwiya fa-ṣuʿlūk lā māl lahu, unkiḥī Usāma b. Zayd" fa-karihtuhu, thumma qāla : "unkiḥī Usāma" fa-nakaḥtuhu, fa-jaʿala Allāh fīhi khayran wa-ghtabaṭtu [bihi].) | Chapter DLXXXII. There is no maintenance allowance for one who has been given irrevocable divorce. Fāṭima bin Qais reported that Abū 'Amr b. Ḥafṣ divorced her absolutely when he was away from home, and he sent his agent to her with some barley. She was displeased with him and when he said: I swear by Allah that you have no claim on us, she went to Allah's Messenger (may peace be upon him) and mentioned that to him. He said: There is no maintenance due to you from him, and he commanded her to spend the 'Idda in the house of Umm Sharīk, but then said: That is a woman whom my companions visit. So better spend this period in the house of Ibn Umm Maktūm, for he is a blind man and you can put off your garments. And when the 'Idda is over, inform me. She said: When my period of 'Idda was over, I mentioned to him that Mu'āwiya b. Abū Sufyān and Jahm had sent proposal of marriage to me, whereupon Allah's Messenger (may peace be upon him) said: As for Abū Jahm, he does not put down his staff from his shoulder, and as for Mu'āwiya, he is a poor man, having no property; marry Usāma b. Zaid. I objected to him, but he again said: Marry Usāma; so I married him. Allah blessed therein and I was envied (by others). (Ṣaḥīḥ Muslim, 1971: 769-770). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "from home", "better" and "(by others)" clarify the intended meaning in the ST. •Omission -Notice that Siddiqi does not add "(Allah be pleased with them)" and "(Allah be pleased with him)" in this hadith. This shows inconsistency.<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi translates "أَبَا جَهْمٍ" into "Jahm". This confuses the reader as it does not reflect the ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!والله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Siddiqi starts the sentence with "There is no maintenance allowance" to give it more focus. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Siddiqi does not capitalise the first letter of "companion" although it was capitalised in a previous hadith. This shows his inconsistency of style. The footnote provides intertextuality | In the translation of "بَابُ الْمُطَلَّقَةِ البائن لا نَفَقَةَ لَهَا" into "There is no maintenance allowance for one who has been given irrevocable divorce", Siddiqi changes the ST thematic structure by starting the TT sentence with the ST rheme. This strategy changes the ST's intended focus | Transliteration. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | As she was a lady who had a very large family and had so many relatives to visit her. Allah's Messenger (may peace be upon him) did not deem it proper to keep her in her house as her visitors were Ghair Mahram for Fatima b. Qais, and she was thus required to observe purdah from them. This has been used in a metaphorical sense implying that due to the blindness of Ibn Umm Maktum she could live in a comparative more free atmosphere in regard to the strictness of purdah. He was in the habit of beating women. Mu'awiya's father Abu Sufyan was no doubt rich, but he was himself poor as Abu Sufyan was miserly in spending his wealth on the members of his family as we have seen in the "Book of Zakat". | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 141 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيْضًا : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، - كِلَيْهِمَا- عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةً دُونَ ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ : وَاللَّهِ! لأُعْلِمَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي ، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا ، قَالَتْ : فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لا نَفَقَةَ لَكِ ، وَلا سُكْنَى". | Fāṭima bin Qais reported that her husband divorced her during the lifetime of Allah's Prophet (may peace be upon him) and gave her a meagre maintenance allowance. When she saw that, she said: By Allah, I will inform Allah's Messenger (may peace be upon him), and if maintenance allowance is due to me then I will accept that which will suffice me, and if it is not due to me, I will not accept anything from him. She said: I made a mention of that to Allah's Messenger (may peace be upon him) and he said: There is neither maintenance allowance for you nor lodging. (Ṣaḥīḥ Muslim, 1971: 770). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "وَاللَّهِ ! " which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 142 | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ : سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ ، فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا ، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا ، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا نَفَقَةَ لَكِ ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ ، فَكُونِي عِنْدَهُ ، فَإِنَّهُ رَجُلٌ أَعْمَى ، تَضَعِينَ ثِيَابَكِ عِنْدَهُ". | Fāṭima bin Qais reported that her husband al-Makhzūmī divorced her and refused to pay her maintenance allowance. So she came to Allah's Messenger (may peace be upon him) and informed him, whereupon he said: There is no maintenance allowance for you, and you better go to the house of Ibn Umm Maktūm and live with him for he is a blind man and you can put off your clothes in his house (i.e. you shall not face much difficulty in observing purdah there). (Ṣaḥīḥ Muslim, 1971: 770). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "in his house (i.e. you shall not face much difficulty in observing purdah there). " for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 143 | وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ ؛ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاثًا ، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ ، فَقَالَ لَهَا أَهْلُهُ : لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ ، فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ مَيْمُونَةَ ، فَقَالُوا : إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاثًا ، فَهَلْ لَهَا مِنْ نَفَقَةٍ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَيْسَتْ لَهَا نَفَقَةٌ ، وَعَلَيْهَا الْعِدَّةُ". وَأَرْسَلَ إِلَيْهَا: "أَنْ لا تَسْبِقِينِي بِنَفْسِكِ" ، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ ، ثُمَّ أَرْسَلَ إِلَيْهَا : "أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ" فَانْطَلَقْتُ إِلَيْهِ ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ. | Abū Salama reported that Fāṭima bint Qais, the sister of al-Ḍaḥḥāk b. Qais informed him that Abū Ḥafṣ b. Mughīra al-Makhzūmī divorced her three times and then he proceeded on to the Yemen. The members of his family said to her: There is no maintenance allowance due to you from us. Khālid b. Walīd along with a group of persons visited Allah's Messenger (may peace be upon him) in the house of Maimūna and they said: Abū Ḥafṣ has divorced his wife with three pronouncements; is there any maintenance allowance due to her? Thereupon Allah's Messenger (may peace be upon him) said: No maintenance allowance is due to her, but she is required to spend the 'Idda; and he sent her the message that she should not be hasty in making a decision about herself and commanded her to move to the house of Umm Sharik, and then sent her the message that as the first immigrants (frequently) visit the house of Umm Sharik, she should better go to the house of Ibn Umm Maktūm, the blind, (and further said: In case you put off your head dress, he (Ibn Umm Maktūm) will not see you. So she went to his house, and when the 'Idda was over, Allah's Messenger (may peace be upon him) married her to Usāma b. Zaid b. Ḥāritha. (Ṣaḥīḥ Muslim, 1971:770). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "the message" and "(frequently)" provide the readers with further explanation and clarification of the ST message.<br>-"(Ibn Umm Maktūm)" defining a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 144 | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ ح: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ : كُنْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ : كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ ، فَأَرْسَلْتُ إِلَى أَهْلِهِ أَبْتَغِي النَّفَقَةَ ، وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو : "لا تُفَوِّتِينَا بِنَفْسِكِ". | Fāṭima bint Qais reported: I had been married to a person from Banū Makhzūm and he divorced me with irrevocable divorce. I sent a message to his family asking for maintenance allowance, and the rest of the ḥadith has been transmitted with a slight change of words. (Ṣaḥīḥ Muslim, 1971:770-771). | **Experiential Value**<br>•Word Choice - Siddiqi replaces "وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو : "لا تُفَوِّتِينَا بِنَفْسِكِ"" with "and the rest of the ḥadith has been transmitted with a slight change of words.". This might not convey the ST effect. -Notice that Siddiqi uses the term "irrevocable" to translate "البتة", while he uses "absolutely" in a previous hadith.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "a message" is for further clarification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that he deletes "كُنْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا" which also might effect the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 145 | حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا ، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى ، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا ، وَقَالَ عُرْوَةُ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ. | Fāṭima bint Qais (Allah be pleased with her) reported that she had been married to Abū 'Amr b. Ḥafṣ b. al-Mughîra and he divorced her with three pronouncements. She stated that she went to Allah's Messenger (may peace be upon him) asking him about abandoning that house. He commanded her to move to the house of Ibn Umm Maktūm, the blind, Marwān refused to testify the divorced woman abandoning her house (before the 'Idda was over). 'Urwa said that 'Ā'isha objected to (the words of) Fatima bint Qais. (Ṣaḥīḥ Muslim, 1971:771). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "(before the 'Idda was over)" and "(the words of)" clarify the ST's intended message.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 146 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، بِهَذَا الإِسْنَادِ مِثْلَهُ ، مَعَ قَوْلِ عُرْوَةَ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ. | This ḥadîth has been transmitted through another chain of narrators. (Ṣaḥīḥ Muslim, 1971:771). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "مَعَ قَوْلِ عُرْوَةَ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ" which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication. Addition. Omission. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 147 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ -وَاللَّفْظُ لِعَبْدٍ- قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا معمر عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلَاقِهَا ، وَأَمَرَ لَهَا الْحَارِثُ بْنُ هِشَامٍ وَعَيَّاشُ بْنُ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالَا لَهَا : وَاللهِ! مَا لَكِ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا ، فَأَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ قَوْلَهُمَا ، فَقَالَ : "لَا نَفَقَةَ لَكِ" فَاسْتَأْذَنَتْهُ فِي الِانْتِقَالِ فَأَذِنَ لَهَا ، فَقَالَتْ : أَيْنَ؟ يَا رَسُولَ اللهِ! قَالَ : "إِلَى ابْنِ أُمِّ مَكْتُومٍ" وَكَانَ أَعْمَى ، تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يَرَاهَا ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ ، فَحَدَّثَتْهُ بِهِ ، فَقَالَ مَرْوَانُ : لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنِ امْرَأَةٍ ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا ، فَقَالَتْ فَاطِمَةُ -حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ- : فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ ، قَالَ اللهُ تَعَالَى : { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ }[الطلاق:1] الْآيَةَ. قَالَتْ : هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ ؟ فَكَيْفَ تَقُولُونَ : لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا ؟ فَعَلَامَ تَحْبِسُونَهَا ؟. | Ubaidullah b. 'Abdullah b. 'Utba reported that 'Amr b. Ḥafṣ b. al-Mughīra set out along with 'Alī b. Abū Ṭālib (Allah be pleased with him) to the Yemen and sent to his wife the one pronouncement of divorce which was still left from the (irrevocable) divorce; and he commanded al-Ḥārith b. Hishām and 'Ayyāsh b. Abū Rabī'a to give her maintenance allowance. They said to her: By Allah, there is no maintenance allowance for you, except in case you are pregnant. She came to Allah's Apostle (may peace be upon him) and mentioned their opinion to him, whereupon he said: There is no maintenance allowance for you. Then she sought permission to move (to another place), and he (the Holy Prophet) permitted her. She said: Allah's Messenger, where (should I go)? He said: To the house of Ibn Umm Maktūm and, as he is blind, she could put off her garments in his presence and he would not see her. And when her 'Idda was over, Allah's Apostle (may peace be upon him) married her to Usāma b. Zaid Marwān (the governer of Medina) sent Qabīṣa b. Dhuwaib in order to ask her about his ḥadīth, and she narrated it to him, whereupon Marwān said: We have not heard this ḥadīth but from a woman. We would adopt a safe (path) where we found the people. Fāṭima said that when these words of Marwān were conveyed to her. There is between me and you the word of Allah, the Exalted and Majestic: Do "not turn them out" of their houses. She asserted: This is in regard to the revocable divorce what new (turn can the event take) after three pronouncements (separation between irrevocable). Why do you say there is no maintenance allowance for her if she is not pregnant? Then on what ground do you restrain her? (Ṣaḥīḥ Muslim, 1971:771). | **Experiential Value**<br>•Word Choice - Siddiqi translates "الْقُرْآنُ" into "the word of Allah" instead of "Qur'an". This might indicate his intention to stress that these are not regular words.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -The additions of "(irrevocable)", "(to another place)", "(should I go)", "(the governor of Medina)", "(path)", " (turn can the event take) " and "(separation between irrevocable)" clarify the ST's intended message. -" (the Holy Prophet)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -Siddiqi translates "أَبَا عَمْرِو" into "'Amr" which might change the ST message. -Siddiqi deletes "فَاطِمَةَ بِنْتِ قَيْسٍ " this deletion might effect the ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "والله!" and " يَا رَسُولَ اللهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | omission. Domestication. Addition. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The verses are: "Turn them not out of their houses" (lxv, 1); "Lodge them where you like according to your means, and harass them not to straiten them And if they are pregnant, spend on them, until they lay down their burden" (lxv, 6). | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 148 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ -قَالَ داود حدثنا- كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا ، فَقَالَتْ : طَلَّقَهَا زَوْجُهَا الْبَتَّةَ ، فَقَالَتْ : فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السُّكْنَى وَالنَّفَقَةِ ، قَالَتْ : فَلَمْ يَجْعَلْ لِي سُكْنَى وَلا نَفَقَةً ، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ. | Sha'bī reported: I visited Fāṭima bint Qais and asked her about the verdict of Allah's Messenger (may peace be upon him) about (board and lodging during the 'Idda) and she said that her husband divorced her with an irrevocable divorce. She (further said): I contended with him before Allah's Messenger (may peace be upon him) about lodging and maintenance allowance, and she said: He did not provide me with any lodging or maintenance allowance, and he commanded me to spend the 'Idda in the house of Ibn Umm Maktūm. (Ṣaḥīḥ Muslim, 1971:771). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(board and lodging during the 'Idda)" and "(further said)" clarify the ST's intended message.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 149 | وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ و داود وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ ، عَنِ الشَّعْبِيِّ ؛ أَنَّهُ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ. | A ḥadīth like this has been transmitted on the authority of Hushaim through another chain of narrators. (Ṣaḥīḥ Muslim, 1971:771). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "A ḥadīth like this" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ" which might affect the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 150 | حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ : دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ ، وَسَقَتْنَا سَوِيقَ سُلْتٍ ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلاثًا أَيْنَ تَعْتَدُّ ؟ قَالَتْ : طَلَّقَنِي بَعْلِي ثَلاثًا ، فَأَذِنَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَعْتَدَّ فِي أَهْلِي. | Sha'bī reported: We visited Fāṭima bint Qais and she served us fresh dates and a drink of barley flour, and I asked where should a woman, who has been divorced by three pronouncements, spend the period of her 'Idda. She said: My husband divorced me with three pronouncements, and Allah's Apostle (may peace be upon him) permitted me to spend my 'Idda period in my family (with my parents). (Ṣaḥīḥ Muslim, 1971: 771-772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(with my parents)" gives specification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "؟ أَيْنَ تَعْتَدُّ" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 151 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُطَلَّقَةِ ثَلَاثًا ، قَالَ : "لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ". | Fāṭima bint Qais (Allah be pleased with her) reported from Allah's Messenger (may peace be upon him) that there is no lodging and maintenance allowance for a woman who has been given irrevocable divorce. (Ṣaḥīḥ Muslim, 1971:772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "there is no lodging and maintenance allowance " before "a woman who has been given irrevocable divorce" which shows his intended focus on the main message which is not permitting lodging or maintenance. |
| 152 | وحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلَاثًا ، فَأَرَدْتُ النُّقْلَةَ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ ، فَاعْتَدِّي عِنْدَهُ". | Fāṭima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements. I decided to move (from his house to another place). So I came to Allah's Messenger (may peace be upon him), and he said: Move to the house of your cousin 'Amr b. Umm Maktūm and spend your period of 'Idda there. (Ṣaḥīḥ Muslim, 1971:772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(from his house to another place)" for further clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | A change in thematic structure | Fidelity. Addition. foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 153 | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ قَالَ : كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الأَعْظَمِ ، وَمَعَنَا الشَّعْبِيُّ ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلا نَفَقَةً ، ثُمَّ أَخَذَ الأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ ، فَقَالَ : وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هَذَا ، قَالَ عُمَرُ : لا نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ ، لا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةَ ، [وتلا الآية] قَالَ اللَّهُ عَزَّ وَجَلَّ : { لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلا يَخْرُجْنَ إِلا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ } [الطلاق:1].. | Abū Isḥāq reported: I was with al-Aswad b. Yazīd sitting in the great mosque, and there was with us al-Sha'bī, and he narrated the narration of Fāṭima bint Qais (Allah be pleased with her) that Allah's Messenger (peace be upon him) did not make any provision for lodging and maintenance allowance for her. Al-Aswad caught hold of some pebbles in his fist and he threw them toward him saying : Woe be to thee, you narrate like it, whereas 'Umar said: We cannot abandon the Book of Allah and the Sunnah of our Apostle (may peace be upon him) for the words of a woman. We do not know whether she remembers that or she forgets. For her, there is a provision of lodging and maintenance allowance. Allah, the Exalted and Majestic, said: "Turn them not from their houses--nor should they themselves go forth--unless they commit an open indecency" (lxv. 1). (Ṣaḥīḥ Muslim, 1971: 772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -"saying" tense. The verb tense "قال" is changed from the past into the present continuous "saying" to explain that it is the exact saying of Ibn 'Umar.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - "whereas" is added for comprehension.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST "ويلك!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 154 | وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَاقَ بِهَذَا الإِسْنَادِ ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ. | A ḥadīth like this has been narrated on the authority of Ishāq with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971:772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "A ḥadīth like this " for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ" which might affect the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Addition. foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 155 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاثًا ، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلا نَفَقَةً – قَالَتْ- : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا حَلَلْتِ فَآذِنِينِي" فَآذَنْتُهُ ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لا مَالَ لَهُ ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابُ النِّسَاءِ ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]" فَقَالَتْ بِيَدِهَا هَكَذَا : أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ" قَالَتْ : فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ. | Fāṭima bint Qāis (Allah be pleased with her) reported that her husband divorced her with three pronouncements and Allah's Messenger (may peace be upon him) made no provision for her lodging and maintenance allowance. She (further said): Allah's Messenger (may peace be upon him) said to me: When your period of 'Idda is over, inform me. So I informed him. (By that time) Mu'āwiya, Abū Jahm and Usāma b. Zaid had given her the proposal of marriage. Allah's Messenger (may peace be upon him) said: So far as Mu'āwiya is concerned, he is a poor man without any property. So far as Abū Jahm is concerned, he is a great beater of women, but Usāma b. Zaid.... She pointed with her hand (that she did not approve of the idea of marrying) Usāma. But Allah's Messenger (may peace be upon him) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy. (Ṣaḥīḥ Muslim, 1971:772). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(further said)", "(By that time)" and "(that she did not approve of the idea of marrying)" are added for further clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark and the rewording of "أُسَامَةُ! أُسَامَةُ!" in the ST, which is often used to end an expressive sentence. This might result in changing the ST's intended effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| The use of 'thee' shows Siddiqi's old style. | | Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 156 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [و]أَرْسَلَ مَعَهُ بِخَمْسَةِ أَصْوُعٍ تَمْرٍ ، وَخَمْسَةِ أَصْوُعٍ شَعِيرٍ ، فَقُلْتُ : أَمَا لِي نَفَقَةٌ إِلَّا هَذَا ؟ وَلَا أَعْتَدُّ فِي مَنْزِلِكُمْ ؟ قَالَ : لَا ، قَالَتْ : فَشَدَدْتُ عَلَيَّ ثِيَابِي ، وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ "كَمْ طَلَّقَكِ ؟" قُلْتُ : ثَلَاثًا. قَالَ : "صَدَقَ ، لَيْسَ لَكِ نَفَقَةٌ ، اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ [عمرو] بْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ ، تُلْقِي ثَوْبَكِ عِنْدَهُ ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي" قَالَتْ : فَخَطَبَنِي خُطَّابٌ ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ ، أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكِ بِأُسَامَةَ ابْنِ زَيْدٍ".<br>[عمرو] | Fāṭima bint Qais (Allah be pleased with her) reported: My husband Abū 'Amr b. Ḥafṣ b. al-Mughīra sent 'Ayyāsh b. Abū Rabī'a to me with a divorce, and he also sent through him five ṣā's of dates and five ṣā's of barley. I said: Is there no maintenance allowance for me but only this, and I cannot even spend my 'Idda period in your house? He said: No. She said: I dressed myself and came to Allah's Messenger (may peace be upon him). He said: How many pronouncements of divorce have been made for you? I said: Three. He said what he ('Ayyāsh b. Abū Rabī'a) had stated was true. There is no maintenance allowance for you. Spend 'Idda period in the house of your cousin, Ibn Umm Maktūm. He is blind and you can put off your garment in his presence. And when you have spent your 'Idda period, you inform me. She said: Mu'āwiya and Abu'l-Jahm (Allah be pleased with them) were among those who had given me the proposal of marriage. Thereupon Allah's Apostle (may peace be upon him) said: Mu'āwiya is destitute and in poor condition and Abu'l-Jahm is very harsh with women (or he beats women, or like that); you should take Uṣāma b. Zaid (as your husband). (Ṣaḥīḥ Muslim, 1971:772-773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with her)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. - The addition of " (as your husband)" clarifies the ST's intended message. -"('Ayahs b. Abū Rabī'a)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -Siddiqi deletes "[عمرو]" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Idda" and "ṣā's" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 157 | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ : دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، زَمَنَ ابْنِ الزُّبَيْرِ ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَائِنًا ، بِنَحْوِ حَدِيثِ سُفْيَانَ. | Abū Bakr reported: I and Abū Salama came to Fāṭima bint Qais (Allah be pleased with her) during the time of Ibn Zubair (Allah be pleased with him) and she narrated to us that her husband gave her an irrevocable divorce. (The rest of the ḥadīth is the same.) (Ṣaḥīḥ Muslim, 1971:773). | **Experiential Value**<br>•Word Choice - "بِنَحْوِ حَدِيثِ سُفْيَانَ" is replaced with "(The rest of the ḥadīth is the same.)" which might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with her)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Foreignisation. Addition. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 158 | وحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ ، عَنِ الْبَهِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلاثًا ، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلا نَفَقَةً. | Fāṭima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements and Allah's Messenger (peace be upon him) made no provision for lodging and maintenance allowance. (Ṣaḥīḥ Muslim, 1971: 773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 159 | وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ : تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ ، فَقَالُوا : إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ : فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ : مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. | Hishām reported on the authority of his father that Yaḥyā b. Sa'īd b. al-'Āṣ married the daughter of 'Abd al-Raḥmān b. al-Hakam, and he divorced her and he turned her out from his house. 'Urwa (Allah be pleased with him) criticised this (action) of theirs (the members of the family of her in-laws). They said: Verily, Fāṭima too went out (of her in-laws' house). 'Urwa said: I came to 'Ā'isha (Allah be pleased with her) and told her about it and she said: There is no good for Fāṭima bint Qais (Allah be pleased with her) in making mention of it. (Ṣaḥīḥ Muslim, 1971: 773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The additions of "(Allah be pleased with her)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. -The additions of "(action) ", and " (of her in-laws' house)" clarify the ST's intended message. -"(the members of the family of her in-laws)" defines a pronoun. -Siddiqi adds "too" which might provide a strong effect for the readers. -"Verily" is added which adds a certainty to the sentence.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 160 | وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ! زَوْجِي طَلَّقَنِي ثَلاثًا ، وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ : فَأَمَرَهَا فَتَحَوَّلَتْ. | Fāṭima bint Qais (Allah be pleased with her) reported that she said: Allah's Messenger, my husband has divorced me with three prouncements and I am afraid that I may be put to hardship, and so he commanded her and so she moved (to another house). (Ṣaḥīḥ Muslim, 1971:773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(to another house)" is added for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يَا رَسُولَ اللَّهِ" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 161 | وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا- تَعْنِي قَوْلَهَا : لَا سُكْنَى وَلَا نَفَقَةَ. | Ā'isha (Allah be pleased with her) said: It is no good for Fāṭima to make mention of it, i.e. her statement: "There is no lodging and maintenance allowance (for the divorced women)." (Ṣaḥīḥ Muslim, 1971:773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"(for the divorced women)" is added for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 162 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ قَالَ : قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ : أَلَمْ تَرَيْ إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ ، فَقَالَتْ : بِئْسَمَا صَنَعَتْ ، فَقَالَ : أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ : أَمَا إِنَّهُ لا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ. | Ibn al-Qāsim narrated on the authority of his father that 'Urwa b. Zubair (Allah be pleased with him) said to 'Ā'isha (Allah be pleased with her): Didn't you see that such and such daughter of al-Ḥakam was divorced by her husband with an irrevocable divorce, and she left (the house of her husband)? Thereupon 'Ā'isha (Allah be pleased with her) said: It was bad that she did. He ('Urwa) said: Have you not heard the words of Fāṭima? Thereupon she said: There is no good for her in making mention of it. (Ṣaḥīḥ Muslim, 1971: 773). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"such and such" is used to talk about a particular type of person or thing that doesn't need to be specified. It is an unstated generic placeholder.<br>•Addition<br>-The additions of "(Allah be pleased with her)" and "(Allah be pleased with him)" show Siddiqi's adherence to the Prophet's companions. -The addition of "(the house of her husband)" provides a further explanation. -"'Ā'isha " and "('Urwa)" are added to avoid confusion and to define the pronouns. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "لَمْ تَرَيْ إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟" is moved to the end of the statement "طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ". This might change the ST effect.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | There is a good deal of difference of opinion over this issue whether the woman who has been divorced by three prouncements is entitled to lodging and maintenance allowance or not. So far as the pregnant woman is concerned, she is entitled to these privileges and there is no difference of opinion over it, as she carries the burden of her husband in her womb and so long as she is not relieved of this burden her husband owes the responsibility of board and lodging to her. The matter is somewhat complicated in case of a woman who is not pregnant and who has been divorced with three pronouncements making the divorce irrevocable. In this case as matrimonial propriety is terminated, it may be supposed that the husband has, therefore, no liability upon him to provide her (the divorced woman) with maintenance and lodging. But Imām Abū Ḥanīfa is of the view that 'Idda is meant for the safe custody of the coming offspring. The idea behind 'Idda in case of a divorced woman is to ascertain whether the woman is | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 163 | (بَابُ انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا وَغَيْرِهَا، بِوَضْعِ الْحَمْلِ)(التحفة 8) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي اللَّفْظِ قَالَ حَرْمَلَةُ : حَدَّثَنَا ، وقَالَ أَبُو الطَّاهِرِ : أَخْبَرَنَا -ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [بْنِ مَسْعُودٍ] ؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا ، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ اسْتَفْتَتْهُ ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا ، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا : مَا لِي أَرَاكِ مُتَجَمِّلَةً ؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ ، إِنَّكِ وَاللَّهِ ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ : فَلَمَّا قَالَ لِي ذَلِكَ ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي ، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.<br>قَالَ ابْنُ شِهَابٍ : فَلَا أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ ، وَإِنْ كَانَتْ فِي دَمِهَا ، غَيْرَ أَنَّهُ لَا يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ. | Chapter DLXXXIV. The period of 'Idda comes to an end with the birth of the child. 'Ubaidullah b. 'Abdullah b. 'Utba (b. Mas'ūd) reported that his father wrote to 'Umar b. 'Abdullah b. al Arqam al-Zuhrî that he should go to Subai'ah bint al-Ḥārith al-Aslamīyya (Allah be pleased with her) and ask her about a verdict from him which Allah's Messenger (may peace be upon him) gave her when she had asked that from him (in regard to the termination of 'Idda at the birth of the child) 'Umar b. 'Abdullah wrote to 'Abdullah b. 'Utba informing him that Subai'ah had told him that she had been married to Sa'd b. Khaula and he belonged to the tribe of 'Āmir b. Lu'ayy, and was one of those who participated in the Battle of Badr, and he died in the Farewell Pilgrimage and she had been in the family way at that time. And much time had not elapsed that she gave birth to a child after his death and when she was free from the effects of childbirth she embellished herself for those who had to give proposals of marriage. Abû al-Sanābil b. Ba'kak (from Banū 'Abd al-Dār) came to her and said: What is this that I see you embellished; perhaps you are inclined to marry. By Allah, you cannot marry unless four months and ten days (of 'Idda are passed). When he said that, I dressed myself, and as it was evening I came to Allah's Messenger (may peace be upon him) and asked him about it, and he gave me a religious verdict that I was allowed to marry when I had given birth to a child and asked me to marry if I so liked. Ibn Shihāb said: I do not find any harm for her in marrying when she has given birth to a child even when she is bleeding (after the birth of the child) except that her husband should not go near her until she is purified.(Ṣaḥīḥ Muslim, 1971:775). | **Experiential Value**<br>•Word Choice - Notice that Siddiqi uses "in the family way at that time" to translate "وَهِيَ حَامِلٌ". This expression might have a hidden message as it focuses on the word family. It is used by people who think it is not polite to say pregnant, or for humorous effect, and sometimes used in the form put someone in the family way (to make someone pregnant). This expression was used quite literally until the mid-17th century.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with her)" shows Siddiqi's adherence to the Prophet's companions. -"a verdict from him", "(in regard to the termination of 'Idda at the birth of the child) ", "belonged to the tribe of", "days (of 'Idda are passed)", "a religious verdict" and "(after the birth of the child)" are added for further explanation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. -The deletion of "المتوفى عنها" does not reflect the ST's intended meaning. -The deletion of "قالت سبيعة" might change the ST meaning by causing confusion. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "مَا لِي أَرَاكِ مُتَجَمِّلَةً ؟" and "فَسَأَلْتُهُ عَنْ ذَلِكَ؟" is deleted. This deletion might change the ST effect.<br>-Siddiqi omits the exclamation mark in the ST "والله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration.<br>Addition.<br>Omission.<br>Domestication.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 164 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُتَفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَقَالَ ابْنُ عَبَّاسٍ : عِدَّتُهَا آخِرُ الأَجَلَيْنِ ، وَقَالَ أَبُو سَلَمَةَ : قَدْ حَلَلْتُ ، فَجَعَلا يَتَنَازَعَانِ ذَلِكَ -قَالَ- فَقَالَ أَبُو هُرَيْرَةَ : أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ : إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ. | Abū Salama b. 'Abd al-Raḥmān and Ibn 'Abbās (Allah be pleased with them) got together in the house of Abū Huraira (Allah be pleased with him) and began to discuss about the woman who gave birth to a child a few nights after the death of her husband. Ibn 'Abbās (Allah be pleased with them) said: Her 'Idda is that period which is longer of the two (between four months and ten days and the birth of the child, whichever is longer). Abū Salama, however, said: Her period of 'Idda is over (with the birth of the child), and they were contending with each other over this issue, whereupon Abū Huraira (Allah be pleased with him) said: I subscribe (to the view) held by my nephew (i.e. Abū Salama). They sent Kuraib (the freed slave of Ibn 'Abbās) to Umm Salama to ask her about it. He came (back) to them and informed them that Umm Salama (Allah be pleased with her) said that Subai'ah al-Aslamiyya gave birth to a child after the death of her husband when the few nights (had hardly) passed and she made mention of that to Allah's Messenger (may peace be upon him) and he commanded her to marry. (Ṣaḥīḥ Muslim, 1971:775). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with him)", "Allah be pleased with her" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. - The additions of "the house of ", "(between four months and ten days and the birth of the child, whichever is longer)", "(with the birth of the child)", "(to the view)", "(back)" and "(had hardly)" clarify the ST's intended message.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes "[عمرو]" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Idda" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Siddiqi adds the adverb in "Abū Salama, however, said" which is often used to express a surprise or show a different views.<br>-The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "يسألها عَنْ ذَلِكَ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 165 | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالا : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، كِلاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ : فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ ، وَلَمْ يُسَمِّ كُرَيْبًا. | This ḥadīth has been narated with the same chain of transmitters except with a small change of words (and that is): They sent him to Umm Salama, but no mention was made of Kuraib. (Ṣaḥīḥ Muslim, 1971:775). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of the pronoun 'him' shows Siddiqi's intertextuality as he adds it according to his understanding of the previous hadith. Furthermore, this might change the ST's intended meaning.<br>•Omission - the transmitters mentioned in the ST are deleted. As a result, Siddiqi also deletes "اللَّيْثُ قَالَ فِي حَدِيثِهِ". | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| The footnote reflects Siddiqi's recognition of the relationship between law and hadith. | | Transliteration. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | There is almost a consensus of opinion amongst the jurists that with the birth of the child the period of 'Idda is over, and widows are allowed to contract marriage as the Holy Qur'an says: "And the pregnant woman, their perscribed time ('Idda) is that they lay down their burden" (lxv, 4). | |
| Spelling Mistake of "narrated"! | | Addition. Omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 166 | كتاب اللعان (التحفة 10). حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب: أن سهل بن سعد الساعدي أخبره ؛ أن عويمرا العجلاني جاء إلى عاصم بن عدي الأنصاري فقال له: أرأيت يا عاصم! لو أن رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فاسئل لي عن ذلك -يا عاصم! رسول الله صلى الله عليه وسلم فسأل عاصم رسول الله صلى الله عليه وسلم، فكره رسول الله صلى الله عليه وسلم المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم، فلما رجع عاصم إلى أهله جاءه عويمر فقال: يا عاصم! ماذا قال لك رسول الله صلى الله عليه وسلم؟ قال عاصم لعويمر: لم تأتني بخير، قد كره رسول الله صلى الله عليه وسلم المسألة التي سألته عنها. قال عويمر: والله! لا أنتهي حتى أسأله عنها، فأقبل عويمر حتى أتى رسول الله صلى الله عليه وسلم وسط الناس ، فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فقال رسول الله صلى الله عليه وسلم: "قد نزل فيك وفي صاحبتك، فاذهب فأت بها". قال سهل: فتلاعنا ، وأنا مع الناس عند رسول الله صلى الله عليه وسلم، فلما فرغا قال عويمر: كذبت عليها يا رسول الله! إن أمسكتها، فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم. قال ابن شهاب: فكانت [تلك] سنة المتلاعنين. | Chapter DLXXXVI. Li'ān (Invoking curse). 'Sahl b. Sa'd al-Sā'idi reported that 'Uwaimir al-'Ajlānî came to 'Āṣim b. 'Adî al-Anṣārî and said to him: Tell me about a person who finds a man with his wife; should he kill him, and be killed in retaliation; or how should he act? 'Āṣim, ask for me (religious verdict about it) from Allah's Messenger (may peace be upon him). So 'Āṣim asked Allah's Messenger (may peace be upon him) and he did not like this question and he disapproved of it so much that 'Āṣim felt aggrieved at what he had heard from Allah's Messenger (may peace be upon him). When 'Āṣim came back to his family, 'Uwaimir came to him and said: 'Āṣim, what did Allah's Messenger (may peace be upon him) say to you? 'Āṣim said to 'Uwaimir: You did not bring something good. Allah's Messenger (peace be upon him)did not like this religious verdict that I sought from him. 'Uwaimir said: By Allah, I will not rest until I have asked him about it. 'Uwaimir proceeded until he came to Allah's Messenger (may peace be upon him) as he was sitting amidst people, and said: Messenger of Allah, tell me about a person who found a man with his wife. Should he killl him, and then you would kill him, or how should he act? Thereupon Allah's Messenger (may peace be upon him) said: (Verses) have been revealed concerning you and your wife; so go and bring her. Sahl said that they both invoked curses (and further said): I was along with people in the company of Allah's Messenger (may peace be upon him) And when they had finished, 'Uwaimir said: Allah's Messenger, I shall have told a lie against her if I keep her (now). So he divorced her with three pronouncements before Allah's Messenger (may peace be upon him) had commanded him. Ibn Shihāb said: Subsequently that was the practice of invokers of curses (al-Mutalā'inain). (Ṣaḥīḥ Muslim, 1971:778). | **Experiential Value**<br>•Word Choice - Siddiqi translates "أرأيت يا عاصم! لو أن" into "tell me about". This might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "(religious verdict about it)", "religious verdict", "(verses)", "(and further said)" and "(now)" are added for specification. - "(Invoking curse)" defines a borrowed word.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Li'ān" and "(al-Mutalā'inain)" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - "Subsequently" is added.<br>-The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "أرأيت يا عاصم!", "يا عاصم!", "يَا رَسُولَ اللهِ!" and "!والله" which is often used to end an expressive sentence. -Siddiqi replaces the two question marks "أيقتله فتقتلونه؟ أم كيف يفعل؟" into one "should he kill him, and be killed in retaliation; or how should he act?". This might change the ST effect. He translated the same phrase with a slight difference in wording "Should he kill him, and then you would kill him, or how should he act?" .<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "Asim" to the beginning of the sentence. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Intertextuality in the footnote by referring to verses in the Qur'an | | Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The word li'ān is derived from la'na, meaning "curse". Li'ān and mulā'anah signify literally mutual cursing. Technically, however, the two words indicate that particular form of bringing about separation between the husband and the wife with the help of four oaths and one curse upon oneself if one tells a lie. This is meant to support one's own truthfulnes. The four oaths stand for four witnesses in order to prove the charge of adultery. The Holy Qur'an says: "And as for those who accuse their wives and have no witnesses except themselves, the evidence of one of thses should be taken four times, calling Allah to witness that he is of the truthful ones. And the fifth time that the curse of Allah be on him if he is one of the liars. And it shall avert the punishment from her if she would testify four times, calling Allah to witness that he is one of the liars, and the fifth time that the wrath of Allah be upon her if he is one of the truthful" (xxiv, 6-9). | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 167 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب: أخبرني سهل بن سعد [الأنصاري]؛ أن عويمرا الأنصاري من بني العجلان، أتى عاصم بن عدي ، وساق الحديث بمثل حديث مالك، وأدرج في الحديث قوله: وكان فراقه إياها -بعد- سنة في المتلاعنين. وزاد فيه: قال سهل: وكانت حاملا ، فكان ابنها يدعى إلى أمه، ثم جرت السنة أنه يرثها وترث منه ما فرض الله لها. | Sahl b. Sa'd reported: 'Uwaimir al-Anṣārî (Allah be pleased with him) from Banu'l-'Ajlān came to 'Āṣim b. 'Adî (Allah be pleased with him)--the remaining part of the ḥadîth is the same and it was also reecorded in it: "And subsequently the separation became the practice of al-Mutalā'inain." And this addition was also made: "She was pregnant and her son was ascribed to her, and it became customary that such (a son) would inherit her and she would inherit him in the share prescribed by Allah for her. (Ṣaḥīḥ Muslim, 1971:779). | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "وكان فراقه إياها" into "the separation" as he assumed that it is known to the reader which separation is intended. Furthermore, this might change the ST effect. (presupposition)<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(a son)" is added for specification.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, he also deletes "بمثل حديث مالك" and "قال سهل:".<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-"[الأنصاري]" is deleted which might change the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "ḥadîth" and "(al-Mutalā'inain)" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 168 | وحدثنا محمد بن رافع: حدثنا عبد الرزاق: أخبرنا ابن جريج: أخبرني ابن شهاب، عن المتلاعنين وعن السنة فيهما، عن حديث سهل بن سعد أخي بني ساعدة أن رجلا من الأنصار جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا؟ وذكر الحديث بقصته، وزاد فيه: فتلاعنا في المسجد وأنا شاهد، وقال في الحديث: فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم، ففارقها عند النبي صلى الله عليه وسلم ، فقال النبي صلى الله عليه وسلم: "ذاكم التفريق بين كل متلاعنين". | Ibn Shihāb narrated about the invokers of curses and the practice of (li'ān) based on the authority of Sahl b. Sa'd, of the tribe of Sā'ida, that a person from the Ansār came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, tell me about the person who found a man with his wife. The remaining part of the ḥadīth is the same (but) with this addition: They invoked curses in the mosque and I was present there. And he narrated in the ḥadīth: He divorced her with three pronouncements before Allah's Messenger (may peace be upon him) commanded him (to get separation). he separated from her in the presence of Allah's Apostle (may peace be upon him), whereupon he said: There is a separation between all the invokers of curses. (Ṣaḥīḥ Muslim, 1971: 779). | **Experiential Value**<br>•Word Choice<br>- Siddiqi translates "وعن السنة فيهما" into "and the practice of (li'ān)". This might change the ST's intended meaning, as it refers to the mutala'inain, i.e. those who engaged in li'an, and not li'an itself.<br>•Rewording<br>•Synonyms<br>Notice that Siddiqi uses "the invokers of curses" to translate "المتلاعنين" while he transliterates it in a previous hadith. This might indicate his intention to provide as much definitions as possible to the readers. However, this might confuse them.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to get separation)" is added for clarification.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-"أخي" is deleted which might change the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "ḥadīth" and "(li'ān)" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللهِ!" which is often used to end an expressive sentence. -Siddiqi deletes the question mark "وجد مع امرأته رجلا؟". This might change the ST effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Spelling Mistake of "recorded"! | | Addition. Transliteration. Omission. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Transliteration. Omission. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 169 | وحدثنا محمد بن عبد الله بن نمير: حدثنا أبي؛ ح: وحدثنا أبو بكر بن أبي شيبة -واللفظ له- : حدثنا عبد الله ابن نمير: حدثنا عبد الملك بن أبي سليمان عن سعيد بن جبير قال: سئلت عن المتلاعنين في إمرة مصعب ، أيفرق بينهما؟ قال: فما دريت ما أقول: فمضيت إلى منزل ابن عمر بمكة، فقلت للغلام: استأذن لي، قال: إنه قائل، فسمع صوتي، قال: ابن جبير؟ قلت: نعم، قال: ادخل، فوالله! ما جاء بك، هذه الساعة ، إلا حاجة ، فدخلت ، فإذا هو مفترش برذعة، متوسد وسادة حشوها ليف. قلت: أبا عبد الرحمن! المتلاعنان، أيفرق بينهما؟ قال: سبحان الله! نعم، إن أول من سأل عن ذلك فلان بن فلان، قال: يا رسول الله! أرأيت أن لو وجد أحدنا امرأته على فاحشة، كيف يصنع؟ إن تكلم تكلم بأمر عظيم وإن سكت سكت على مثل ذلك ، قال: فسكت النبي صلى الله عليه وسلم فلم يجبه، فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به، فأنزل الله عز وجل هؤلاء الآيات في سورة النور: {والذين يرمون أزواجهم} [النور:6-9] فتلاهن عليه ووعظه وذكره ، وأخبره أن عذاب الدنيا أهون من عذاب الآخرة ، قال: لا ، والذي بعثك بالحق! ما كذبت عليها. ثم دعاها فوعظها وذكرها وأخبرها أن عذاب الدنيا أهون من عذاب الآخرة، قالت: لا، والذي بعثك بالحق إنه لكاذب. فبدأ بالرجل فشهد أربع شهادات بالله إنه لمن الصادقين، والخامسة أن لعنة الله عليه إن كان من الكاذبين، ثم ثنى بالمرأة فشهدت أربع شهادات بالله إنه لمن الكاذبين، والخامسة أن غضب الله عليها إن كان من الصادقين، ثم فرق بينهما. | Sa'īd b. Jubair reported: I was asked about the invokers of curses during the reign of Muṣ'ab (b. Zubair) whether they could separate (themselves by this process). He said: I did not understand what to say. So I went to the house of Ibn 'Umar (Allah be pleased with them) in Mecca. I said to his servant: Seek permission for me. He said that he (Ibn 'Umar) had been taking rest. He (Ibn 'Umar) heard my voice, and said: Are you Ibn Jubair? I said: Yes. He said: Come in. By Allah, it must be some (great) need which has brought you here at this hour. So I got in and found him lying on a blanket reclining a pillow stuffed with fibers of date-palm. I said: O Abū 'Abd al-Raḥmān, should there be separation between the invokers of curses? He said: Hallowed be Allah, yes. The first one who asked about it was so and so. He said: Messenger of Allah, tell me if one of us finds his wife committing adultery: what should he do? If he talks, that is something great, and if he keeps quiet that is also (something great) (which he cannot afford to do). Allah's Prophet (may peace be upon him) kept quiet (or some time). After some time he (that very person) came to him (Allah's Messenger) and said: I have been involved in that very case about which I had asked you Allah the Exalted and Majestic then revealed (these) verses of Surah Nūr: "Those who accuse their wives" (verse 6), and he (the Holy Prophet) recited them to him and admonished him, and exhorted him and informed him that the torment of the world is less painful than the torment of the Hereafter. He said: No, by Him Who sent you with Truth, I did not tell a lie against her. He (the Holy Prophet) then called her (the wife of that person who had accused her) and admonished her, and exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: No, by Him Who sent thee with Truth, he is a liar. (It was) the man who started the swearing of oath and he swore in the name of Allah four times that he was among the truthful, and at the fifth turn he said: Let there be curse of Allah upon him if he were among the liars. | **Experiential Value**<br>•Word Choice<br>-Siddiqi's translation of "فما دريت ما أقول" into " I did not understand what to say" might change the ST message, as the narrator understood what was said but he does not know what the answer to the question is.<br>-Notice that the translator chooses "curse of Allah" to translate "لعنة الله" and "غضب الله" in this hadith.<br>•Rewording<br>•Synonyms<br>-"والذي بعثك بالحق! " is translated into "by Him Who sent you with Truth" and "by Him Who sent thee with Truth" in the same hadith<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"(something great)" for assertion. •Addition<br>-The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -"(b. Zubair)", "(themselves by this process)", "Are you", "(great)", "(something great) (which he cannot afford to do)", "(or some time)", "(the wife of that person who had accused her)", "(It was)" and " (her husband)" are added for clarification. -"(Ibn 'Umar) ", "(that very person)" and "(the Holy Prophet)" define pronouns. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi deletes the question mark "أيفرق بينهما؟". This might change the ST effect. -Siddiqi omits the exclamation mark in the ST "أبا عبد الرحمن!", "سبحان الله!", "يا فوالله!", "ارسول الله!" and "والذي بعثك بالحق!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-A change in the order of the sentence in "should there be separation between the invokers of curses?" is applied which changes the ST focus. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "Him Who" which indicates his faith and respect of Allah. The use of 'thee' shows Siddiqi's old style. | Thematic structure incompatibility between the ST "المتلاعنان، أيفرق بينهما؟" and the TT "should there be separation between the invokers of curses?". The translator moves the subject to the end of the sentence. | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 170 | وحدثنيه علي بن حجر السعدي: حدثنا عيسى بن يونس: حدثنا عبد الملك بن أبي سليمان قال: سمعت سعيد بن جبير قال: سئلت عن المتلاعنين، زمن مصعب بن الزبير، فلم أدر ما أقول: فأتيت عبد الله بن عمر، فقلت: أرأيت المتلاعنين أيفرق بينهما؟ ثم ذكر بمثل حديث ابن نمير. | A ḥadīth like this is narrated by Ibn Numair with a slight variation of words. (Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice - Siddiqi replaces "عن سئلت المتلاعنين، زمن مصعب بن الزبير، فلم أدر ما أقول: فأتيت عبد الله بن عمر، فقلت: أرأيت المتلاعنين أيفرق بينهما؟" with "with a slight variation of words.". This might change the ST effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 171 | وحدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة وزهير بن حرب -واللفظ ليحيى- قال يحيى: أخبرنا ، وقال الآخران: حدثنا - سفيان بن عيينة عن عمرو، عن سعيد بن جبير، عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم للمتلاعنين "حسابكما على الله. أحدكما كاذب، لا سبيل لك عليها" قال: يا رسول الله مالي؟ قال: "لا مال لك ، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك منها" قال زهير في روايته: قال حدثنا سفيان عن عمرو، سمع سعيد بن جبير يقول: سمعت ابن عمر يقول: قال رسول الله صلى الله عليه وسلم. | Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) saying to the invokers of curse: Your account is with Allah. One of you must be a liar. You have now no right over this woman. He said: Messenger of Allah, what about my wealth (dower that I paid her at the time of marriage)? He said: You have no claim to wealth. If you tell the truth, it (dower) is the recompense for your having had the right to intercourse with her, and if you tell a lie against her, it is still more remote from you than she is. Zuhair said in his narration: Sufyān reported to us on the authority of 'Amr that he had heard Sa'īd b. Jubair saying: I heard Ibn 'Umar (Allah be pleased with them) saying that Allah's Messenger (may peace be upon him) had said it. (Ṣaḥīḥ Muslim, 1971: 780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - "(dower that I paid her at the time of marriage)" is added for specification. - "(dower)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 172 | وحدثني أبو الربيع الزهراني: حدثنا حماد عن أيوب، عن سعيد بن جبير، عن ابن عمر قال: فرق رسول الله صلى الله عليه وسلم بين أخوي بني العجلان، وقال : "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟". | Ibn 'Umar (Allah be pleased with them) said that Allah's Messenger (may peace be upon him) effected separation between the two members of Banû al-'Ajlân, and said: Allah knows that one of you is a liar. Is there one to repent among you? (Ṣaḥīḥ Muslim, 1971: 780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity . Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 173 | حدثناه ابن أبي عمر: حدثنا سفيان عن أيوب؛ سمع سعيد بن جبير قال: سألت ابن عمر عن اللعان؟ فذكر عن النبي صلى الله عليه وسلم بمثله. | Sa'īd b. Jubair reported: I asked Ibn 'Umar (Allah be pleased with them) about invoking curse (li'ān), and he narrated similarly from Allah's Apostle (may peace be upon him). (Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - "(li'ān)" is added for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "(li'ān)" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The question mark in "سألت ابن عمر عن اللعان؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 174 | وحدثنا أبو غسان المسمعي ومحمد بن المثنى وابن بشار- واللفظ للمسمعي وابن المثنى- قالوا: حدثنا معاذ وهو ابن هشام قال: حدثني أبي عن قتادة، عن عزرة ، عن سعيد بن جبير قال: لم يفرق المصعب بين المتلاعنين، قال سعيد: فذكرت ذلك لعبد الله ابن عمر، فقال: فرق نبي الله صلى الله عليه وسلم بين أخوي بني العجلان. | Sa'īd b. Jubair reported that Muṣ'ab b. Zubair did not effect separation between the Mutalā'inain (invokers of curses). Sa'īd said: It was mentioned to 'Abdullah b. 'Umar (Allah be pleased with them) and he said: Allah's Apostle (may peace be upon him) effected separation between the two members of Banū al-'Ajlān. (Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - "(invokers of curses)" is added for clarification and defining a borrowed word. -Siddiqi adds "b. Zubair" for clarification<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "(al-Mutalā'inain)" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive Siddiqi changes the active voice "فذكرت ذلك" into passive "It was mentioned" which might change the ST effect.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 175 | وحدثنا سعيد بن منصور وقتيبة بن سعيد قالا: حدثنا مالك؛ ح : وحدثني يحيى بن يحيى - واللفظ له- قال: قلت لمالك: حدثك نافع عن ابن عمر؛ أن رجلا لاعن امرأته على عهد رسول الله صلى الله عليه وسلم ففرق رسول الله صلى الله عليه وسلم بينهما وألحق الولد بأمه ؟ قال: نعم | Nāfi' reported on the authority of Ibn 'Umar (Allah be pleased with them) that a person invoked curse on the wife during the lifetime of Allah's Messenger (may peace be upon him), so he effected separation between them and traced the lineage of the son to his mother. (Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes the last part of the hadith "قال: نعم". This might change the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The question mark in "وألحق الولد بأمه ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Transliteration. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Omission. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 176 | وحدثنا أبو بكر بن أبي شيبة: حدثنا أبو أسامة ؛ ح: وحدثنا ابن نمير: حدثنا أبي قالا: حدثنا عبيد الله عن نافع، عن ابن عمر قال: لاعن رسول الله صلى الله عليه وسلم بين رجل من الأنصار وامرأته، وفرق بينهما. | Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) asked a person from the Anṣār and his wife to invoke curse (upon one another in order to testify to their truthfulness), and then effected separation between them. (Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(upon one another in order to testify to their truthfulness)" is added for clarification. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 177 | وحدثنا محمد بن المثنى وعبيد الله بن سعيد قالا: حدثنا يحيى وهو القطان عن عبيد الله بهذا الإسناد. | A ḥadīth like this has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.(Ṣaḥīḥ Muslim, 1971:780). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "A ḥadīth like this" for comprehension<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 178 | حدثنا زهير بن حرب وعثمان بن أبي شيبة وإسحق بن إبراهيم -واللفظ لزهير- قال إسحق: أخبرنا ، وقال الآخران: حدثنا - جرير عن الأعمش ، عن إبراهيم ،عن علقمة، عن عبد الله قال: إنا ليلة الجمعة في المسجد، إذ جاء رجل من الأنصار فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه ، أو قتل قتلتموه ، وإن سكت سكت على غيظ، والله! لأسألن عنه رسول الله صلى الله عليه وسلم ، فلما كان من الغد أتى رسول الله صلى الله عليه وسلم فسأله فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه، أو قتل قتلتموه، أو سكت سكت على غيظ. فقال: "اللهم! افتح" وجعل يدعو، فنزلت آية اللعان: {والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم}، هذه الآيات [النور:6-9] ، فابتلي به ذلك الرجل من بين الناس، فجاء هو وامرأته إلى رسول الله صلى الله عليه وسلم فتلاعنا، فشهد الرجل أربع شهادات بالله إنه لمن الصادقين، ثم لعن الخامسة أن لعنة الله عليه إن كان من الكاذبين، فذهبت لتلعن، فقال لها رسول الله صلى الله عليه وسلم:" مه" فأبت فلعنت، فلما أدبرا قال: "لعلها أن تجيء به أسود جعدا" فجاءت به أسود جعدا. | Abdullah reported: We were on the night of Friday staying in the mosque when a person from the Anṣār came there and said: If a person finds his woman along with a man, and he speaks about it, you would lash him, and if he kills, you will kill him, and if he keeps quiet he shall have to consume anger. By Allah, I will definitely ask about him from Allah's Messenger (may peace be upon him) and asked him thus: If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed, you would kill him, and if he were to keep quiet, he would consume anger, whereupon he (the Holy Prophet) said: Allah, solve (this problem), and he began to supplicate (before Him), and then the verses pertaining to li'ān were revealed: "Those who accuse their wives and have no witnesses except themselves" (xxiv. 6). The person was then put to test according to these verses in the presence of the people. There came he and his wife in the presence of Allah's Messenger (may peace be upon him), and they invoked curses (in order to testify their claim). The man swore four times in the name of Allah that he was one of the truthful and then invoked curse for the fifth time saying: Let there be curse of Allah upon him if he were among the liars. Then she began to invoke curse. Allah's Messenger (may peace be upon him) said to her: Just wait (and curse after conidering over it), but she refused and invoked curse and when she turned away, he (Allah's Apostle) said: It seems that this woman shall give birth to a curly-haired black child. And so she did gave birth to a curly-haired black child. (Ṣaḥīḥ Muslim, 1971:780-781). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"definitely" is added for assertion. -"(this problem)", "(before Him)", "(in order to testify their claim)", "saying" and "(and curse after considering over it)" are added for clarification. -"(the Holy Prophet)" and "(Allah's Apostle) " define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -The omission of "فلما كان من الغد" might change the ST meaning and effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "(li'ān)" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns -Siddiqi changes the pronoun in "ادبرا" from 'they' into 'she'. This might change the ST meaning and effect and might indicate a hidden intention. | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Siddiqi omits the exclamation mark in the ST "والله!" and "اللهم!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order -Siddiqi starts the description of the child by "curly-haired black" and not the other way around as appears in the ST. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "Him" which indicates his faith and respect of the Prophet. The footnote shows Siddiqi's knowledge about the text and Islam's view | | Transliteration. Addition. Omission. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Islam has taken a very serious view of slandering women. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases, that is, four witnesses are required instead of two. Failing such preponderating evidence, the slanderer is himself treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but would be deprived of the citizen's right of giving evidence in all matters of life, unless he repents and reforms, in which casehe can be readmitted as a competent witness. This act of defamation or slandering and making false accusation especially of fornication is known as *Qadhaf* in the Sharī'ah. As a matter of qiṣāṣ (requital). | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 179 | وحدثناه إسحق بن إبراهيم: أخبرنا عيسى بن يونس؛ ح: وحدثنا أبو بكر بن أبي شيبة :حدثنا عبدة بن سليمان، جميعا عن الأعمش، بهذا الإسناد نحوه . | A ḥadīth like this is narrated on the authority of A'mash. (Ṣaḥīḥ Muslim, 1971:781). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 180 | وحدثنا محمد بن المثنى: حدثنا عبد الأعلى: حدثنا هشام عن محمد قال: سألت أنس بن مالك -وأنا أرى أن عنده منه علما- فقال: إن هلال بن أمية قذف امرأته بشريك ابن سحماء، وكان أخا البراء بن مالك لأمه، وكان أول رجل لاعن في الإسلام ، قال: فلاعنها، فقال رسول الله صلى الله عليه وسلم ": أبصروها ، فإن جاءت به أبيض سبطا قضيء العينين فهو لهلال بن أمية ، وإن جاءت به أكحل جعدا حمش الساقين فهو لشريك بن سحماء" قال: فأنبئت أنها جاءت به أكحل جعدا حمش الساقين. | Muḥammad (one of the narrators) reported: I asked Anas b. Mālik (Allah be pleased with him) knowing that he had a knowledge of (the case of li'ān). He said: Hilāl b. Umayya (Allah be pleased with him) accused his wife with the charge of fornication with Sharīk b. Saḥmā', the brother of al-Barā' b Mālik from the side of his mother. And he was the first person who invoked curse (li'ān) in Islam. He in fact invoked curse upon her. Allah's Messenger (may peace be upon him) said: See to her if she gives birth to a white-complexioned child having dark hair and bright eyes; he must be the son of Hilāl b. Umayya; and if she gives birth to a child with dark eyelids, curly hair and lean shanks, he must be the offspring of Sharik b. Saḥmā. He said: I was informed that she gave birth to a child having dark eyelids, curly hair and lean shanks. (Ṣaḥīḥ Muslim, 1971:781). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>Notice that Siddiqi uses two synonyms in the same hadith which are "son" and "offspring" to translate " فهو ل".<br><br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(one of the narrators) ", "(the case of li'ān)" "(li'ān)", "with the charge of fornication" and " in fact" are added for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "(li'ān)" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure The structure of this phrase "See to her" is questioned! which might confuse the readers. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 181 | وحدثنا محمد بن رمح بن المهاجر وعيسى ابن حماد المصريان -واللفظ لابن رمح- قالا : أخبرنا الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس أنه قال: ذكر التلاعن عند رسول الله صلى الله عليه وسلم ، فقال عاصم ابن عدي في ذلك قولا ، ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه وجد مع أهله رجلا، فقال عاصم: ما ابتليت بهذا إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا، قليل اللحم، سبط الشعر، وكان الذي ادعى عليه أنه وجد عند أهله، خدلا، آدم، كثير اللحم. فقال رسول الله صلى الله عليه وسلم: "اللهم! بين" فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجده عندها، فلاعن رسول الله صلى الله عليه وسلم بينهما، فقال رجل لابن عباس في المجلس: أهي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة رجمت هذه؟" فقال ابن عباس: لا، تلك امرأة كانت تظهر في الإسلام السوء. | Ibn 'Abbās (Allah be pleased with them) reported: Mention was made of li'ān in the presence of Allah's Messenger (may peace be upon him). And 'Āṣim b. 'Adi passed a remark about it and then turned away, and a man of his tribe came to him complaining that he had found a man with his wife, whereupon 'Āṣim said: I have been taken by my words. He took him to Allah's Messenger (may peace be upon him) and told him about the man whom he had found with his wife and this man was a lean, yellow-coloured man with lank hair, and the person who was accused of committing adultery with her (his wife) had fleshy shanks, with wheat complexion and heavy bulk. Allah's Messenger ( may peace be upon him) said: O Allah, make (this case) manifest. And as she gave birth to a child, whose face resembled that person about whom her husband had made mention that he had found her with, and Allah's Messenger (may peace be upon him) had asked them to invoke curses. A person said to Ibn 'Abbās (Allah be pleased with him): Is she (that woman) about whom Allah's Messenger (may peace be upon him) (said): "If I were to stone anybody without evidence, I would have stoned her"? Ibn 'Abbās (Allah be pleased with him) said: No, it is not she. That woman was one who openly spread evil in society. (Ṣaḥīḥ Muslim, 1971:781-782). | **Experiential Value**<br>•Word Choice - Notice that Siddiqi translates " سبط الشعر" into "lank hair" in this hadith while he translates it wrongly in the previous hadith "dark hair".<br>-Siddiqi translates "تظهر في الإسلام السوء" into "spread evil in society" which does not convey the ST's intended meaning. This might reflect a negative connotation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The additions of "(Allah be pleased with them)" and "Allah be pleased with him" show Siddiqi's adherence to the Prophet's companions. - "(this case)" is added for clarification. - "(his wife)" and "(that woman) " define pronouns.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "(li'ān)" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "اللهم!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Siddiqi starts the description of the child by "a lean, yellow-coloured man with lank hair" as if he wants to emphasis the man being lean. |
| 182 | وحدثنيه أحمد بن يوسف الأزدي: حدثنا إسماعيل بن أبي أويس: حدثني سليمان يعني ابن بلال عن يحيى ،حدثني عبد الرحمن بن القاسم عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم ، بمثل حديث الليث، وزاد [فيه]، بعد قوله كثير اللحم -قال-: جعدا قططا. | This ḥadîth has been narrated on the authority of Ibn 'Abbās (Allah be pleased with them) through another chain of transmitters with the addition of these words: "With flesh, and curly tangled hair." (Ṣaḥīḥ Muslim, 1971:782). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -" ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم ، بمثل حديث الليث" is deleted which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration. Foreignisation. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 183 | وحدثنا عمرو الناقد وابن أبي عمر - واللفظ لعمرو- قالا: حدثنا سفيان بن عيينة عن أبي الزناد، عن القاسم بن محمد قال: قال عبد الله بن شداد: وذكر المتلاعنان عند ابن عباس، فقال ابن شداد: أهما اللذان قال النبي صلى الله عليه وسلم: "لو كنت راجما أحدا بغير بينة لرجمتها؟" فقال ابن عباس: لا، تلك امرأة أعلنت. قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس. | Abdullah b. Shaddād reported that mention was made about the invokers of curses before Ibn 'Abbās (Allah be pleased with them). Ibn Shaddād said: Are these the two about whom Allah's Apostle (may peace be upon him) said: "If I were to stone one without evidence, I would have definitely stoned her"? Ibn 'Abbās (Allah be pleased with them) said: She is not this woman; but she is the one who (committed adultery) openly. (Ṣaḥīḥ Muslim, 1971:782). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - Siddiqi adds "(committed adultery) " for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, Siddiqi deletes "قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس.". -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 184 | حدثنا قتيبة بن سعيد: حدثنا عبد العزيز يعني الدراوردي، عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة الأنصاري قال: يا رسول الله! أرأيت الرجل يجد مع امرأته رجلا أيقتله؟ قال رسول الله صلى الله عليه وسلم: "لا" قال سعد: بلى ، والذي أكرمك بالحق! فقال رسول الله صلى الله عليه وسلم: "اسمعوا إلى ما يقول سيدكم". | Abū Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubāda al-Anṣārī said: Messenger of Allah, tell me if a man finds his wife with another person, should he kill him? Allah's Messenger (may peace be upon him) said: No. Sa'd said: Why not? - I swear by Him Who has honoured you with Truth. Thereupon Allah's Messenger (may peace be upon him) said: Listen to what your chief says. (Ṣaḥīḥ Muslim, 1971:782). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يا رسول الله!" and "والذي أكرمك بالحق!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 185 | وحدثني زهير بن حرب: حدثنا إسحق بن عيسى: حدثنا مالك عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة قال: يا رسول الله! إن وجدت مع امرأتي رجلا، [أ] أمهله حتى آتي بأربعة شهداء؟ قال "نعم". | Abū Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubāda (Allah be pleased with him) said: Messenger of Allah, if I were to find with my wife a man, should I wait until I bring four witnesses? He said: Yes. (Ṣaḥīḥ Muslim, 1971:782). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi capitalises the first letter of "Him Who" which indicates his faith and respect of Allah. | | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 186 | حدثنا أبو بكر بن أبي شيبة: حدثنا خالد بن مخلد عن سليمان بن بلال: حدثني سهيل عن أبيه ، عن أبي هريرة قال: قال سعد بن عبادة: يا رسول الله! لو وجدت مع أهلي رجلا، لم أمسه حتى آتي بأربعة شهداء؟ قال رسول الله صلى الله عليه وسلم "نعم" قال: كلا ، والذي بعثك بالحق! إن كنت لأعاجله بالسيف قبل ذلك، قال رسول الله صلى الله عليه وسلم "اسمعوا إلى ما يقول سيدكم ، إنه لغيور، وأنا أغير منه، والله أغير مني". | Abū Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubāda (Allah be pleased with him) said: Messenger of Allah, if I were to find with my wife a man, should I not touch him before bringing four witnesses? Allah's Messenger (may peace be upon him) said: Yes. He said: By no means. By Him Who has sent you with the Truth, I would hasten with my sword to him before that. Allah's Messenger (may peace be upon him) said: Listen to what your chief says. He is jealous of his honour, I am more jealous than he (is) and God is more jealous than I. (Ṣaḥīḥ Muslim, 1971:782). | **Experiential Value**<br>•Word Choice - Notice that Siddiqi uses "By no means" to translate "كلا" instead of "No". This expression refers to certainty "not at all".<br>•Rewording<br>•Synonyms - Siddiqi uses "God" in this hadith. "Allah" is the Arabic word for “God” and has been so long before the existence of Islam. The names “Allah” and “God” are generally interchangeable within the Muslim religion and in Middle Eastern cultures. Some English translations of the Qu’ran use the name “God,” others use “Allah.” This sometimes comes as a surprise to Christians who were raised in Western cultures. Among former Muslims, many converts to Christianity commonly refer to God as “Allah.”<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -(is) is added for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" and "!والذي بعثك بالحق" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "Him Who" which indicates his faith and respect of Allah. Siddiqi also capitalises the first letter in "Truth", which might indicate his focus on its importance. | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 187 | حدثني عبيد الله بن عمر القواريري وأبو كامل فضيل بن حسين الجحدري - واللفظ لأبي كامل- قالا: حدثنا أبو عوانة عن عبد الملك بن عمير، عن وراد -كاتب المغيرة- عن المغيرة بن شعبة قال: قال سعد بن عبادة: لو رأيت رجلا مع امرأتي لضربته بالسيف غير مصفح عنه، فبلغ ذلك رسول الله صلى الله عليه وسلم. فقال: "أتعجبون من غيرة سعد؟ فوالله! لأنا أغير منه، والله أغير مني، من أجل غيرة الله حرم الفواحش ما ظهر منها وما بطن، ولا شخص أغير من الله، ولا شخص أحب إليه العذر من الله؛ من أجل ذلك بعث الله المرسلين مبشرين ومنذرين، ولا شخص أحب إليه المدحة من الله، من أجل ذلك وعد الله الجنة". | Al-Mughīra b. Shu'ba (Allah be pleased with him) reported that Sa'd b. 'Ubāda (Allah be pleased with him) said: If I were to see a man with my wife, I would have struck him with the sword, and not with the flat part (side) of it. When Allah's Messenger (may peace be upon him) heard of that, he said: Are you surprised at Sa'd's jealousy of his honour? By Allah, I am more jealous of my honour than he, and Allah is more jealous than I. Because of His jealousy Allah has prohibited abomination, both open and secret. And no person is jealous of his honour than Allah, and no person is more fond of accepting an excuse than Allah, on account of which He has sent messengers, announcers of glad tidings and warners; and no one is more fond of praise than Allah on account of which Allah has promised Paradise. (Ṣaḥīḥ Muslim, 1971: 782-783). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(side)", "his honour" and "my honour" are added for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure The structure of the phrases "than he" and "than I" is questioned! | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "افوالله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 188 | وحدثناه أبو بكر بن أبي شيبة: حدثنا حسين بن علي عن زائدة، عن عبد الملك بن عمير، بهذا الإسناد مثله، وقال: غير مصفح ، ولم يقل عنه. | A ḥadīth like this has been transmitted on the authority of 'Abd al-Malik b. 'Umair with the same chain of narrators.but with a slight change of words. (Ṣaḥīḥ Muslim, 1971:783). | **Experiential Value**<br>•Word Choice - Siddiqi replaces the last part of the hadith "وقال: غير مصفح ، ولم يقل عنه" with "with a slight change of words" which might affect the ST's intended meaning and effect. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of the pronouns "Him" and "He" which indicates his faith and respect of Allah. | | Domestication. Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Praise is not flattery, but sincere, realistic attitude of gratitude and thankfulness to the Great Benefactor. When a man praise and glorifies his Creator, Master and Benefactor, he does not in the least add to His Glory and Honour. The Lord is far above these things. When a man praises his Lord and Glorifies Him, he in fact proves his own worth as a good, sensible and reasonable human being. | |
| | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 189 | وحدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة وعمرو الناقد وزهير بن حرب -واللفظ لقتيبة- قالوا: حدثنا سفيان بن عيينة عن الزهري، عن سعيد بن المسيب، عن أبي هريرة قال: جاء رجل من بني فزارة إلى النبي صلى الله عليه وسلم فقال: إن امرأتي ولدت غلاما أسود، فقال النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: "نعم"، قال: "فما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: إن فيها لورقا. قال: "فأنى أتاها ذلك؟" قال: عسى أن يكون نزعه عرق، قال: "وهذا عسى أن يكون نزعه عرق". | Abu Huraira (Allah be pleased with him) reported: There came a person to the Holy Prophet (may peace be upon him) from Banū Fazāra and said: My wife has given birth to a child who is black, whereupon Allah's Apostle (may peace be upon him) said: Have you any camels? He said: Yes. He again said: What is their colour? He said: They are red. He said: Is there a dusky one among them? He said: Yes, there are dusky ones among them. He said: How has it come about? He said: It is perhaps the strain to which it has reverted, whereupon he (the Holy Prophet) said: It is perhaps the strain to which he (the child) has reverted. (Ṣaḥīḥ Muslim, 1971:783). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"again" is added for comprehension.<br>-"(the child)" "(the Holy Prophet)" define pronouns. •Omission<br>-the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "from Banū Fazāra" to the end of the sentence. |
| 190 | وحدثنا إسحق بن إبراهيم ومحمد بن رافع وعبد بن حميد -قال ابن رافع: حدثنا، وقال الآخران: أخبرنا عبد الرزاق: أخبرنا معمر؛ ح: وحدثنا ابن رافع: حدثنا ابن أبي فديك: أخبرنا ابن أبي ذئب، جميعا عن الزهري بهذا الإسناد نحو حديث ابن عيينة، غير أن في حديث معمر فقال: يا رسول الله! ولدت امرأتي غلاما أسود، وهو حينئذ يعرض بأن ينفيه ، وزاد في آخر الحديث -قال-: ولم يرخص له في الانتفاء منه. | This ḥadīth has been narrated on the authority of Zuhrī with the same chain of transmitters. In the ḥadīth transmitted on the authority of Ma'mar, the (words are): "Messenger of Allah, my wife has given birth to a dark-complexioned boy, and he at that time was intending to disown him." And this addition has been made at the end of the ḥadīth : "He (the Holy Prophet) did not permit him to disown him." (Ṣaḥīḥ Muslim, 1971:783). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -"(words are)" is added for comprehension. -"(the Holy Prophet)" defines a pronoun.<br>•Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "حديث ابن عيينة" which might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omitted the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 191 | وحدثني أبو الطاهر وحرملة بن يحيى - واللفظ لحرملة- قالا: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب، عن أبي سلمة بن عبد الرحمن ، عن أبي هريرة؛ أن أعرابيا أتى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! إن امرأتي ولدت غلاما أسود، وإني أنكرته، فقال له النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: نعم. قال: "ما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: نعم. قال رسول الله صلى الله عليه وسلم: "فأنى هو؟" قال: لعله، يا رسول الله! يكون نزعه عرق له، فقال له النبي صلى الله عليه وسلم: "وهذا لعله يكون نزعه عرق له". | Abū Huraira (Allah be pleased with him) reported: A desert Arab came to Allah's Messenger (may peace be upon him) and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah's Apostle (may peace be upon him) said: Have you any camels? He said: Yes. He said: What is their colour? He said? They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger (may peace be upon him) said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Holy Prophet (may peace be upon him) said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted. (Ṣaḥīḥ Muslim, 1971: 783). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - Notice that Siddiqi translates "أعرابيا" into "A desert Arab" in this hadith, while he translates it as "Bedouin" in a previous hadith.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -"(the birth)" "(the child)" are added for comprehension and define pronouns.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi omits "يا رسول الله! " which might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Omission . Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The colour of the child does not necessarily resemble that of the father. There are so many other factors, physiological , climatic and even psychologic al which determine the colour of the child. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 192 | وحدثني محمد بن رافع: حدثنا حجين: حدثنا الليث عن عقيل ، عن ابن شهاب أنه قال: بلغنا أن أبا هريرة كان يحدث عن رسول الله صلى الله عليه وسلم بنحو حديثهم. | A ḥadīth like this has been narrated on the authority of Abū Huraira (Allah be pleased with him) through another chain of transmitter. (Ṣaḥīḥ Muslim, 1971: 783). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi, in his footnote, provides the readers with a conclusion about the subject matter. He also links it to law. | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | After going through he ahadith concerning li'ān, the following conclusions are drawn: (a) Li'ān must be observed in the presence of a judge or Qāḍī. It is not effective in a private company. (b)It is the duty of the Qāḍī to awaken the consciousness of both the husband and the wife to the grave responsibility they are undertaking. The false oath and baseless slandering are heinous crimes which provoke the wrath of Allah. (c)At the conclusion of li'ān, the separation is declared by the Qāḍī officially. This is the view held by Imam Abū Hanifa, which is supported by the ahadith that after li'an, the Holy Prophet (may peace be upon him) made a declaration of separation between the husband and the wife. There are other jurists who think that li'ān automatically annuls the marriage. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| **193** | كتَاب الفرائض (التحفة 13). (باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم) (التحفة 1). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا ، وقَالَ الآخَرَانِ : حَدَّثَنَا- ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لا يَرِثُ الْمُسْلِمُ الْكَافِرَ ، وَلا يَرِثُ الْكَافِرُ الْمُسْلِمَ". | Chapter DCXXXIX. Give the inheritance to those entitled to it. Usāma b. Zaid reported Allah's Messenger (may peace be upon hm) as saying: A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim. (Ṣaḥīḥ Muslim, 1971: 852). | **Experiential Value**<br>•Word Choice - Notice that Siddiqi translates "(باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم)" into "Give the inheritance to those entitled to it". Thus, he adopts domestication where he conveys the ST message rather than the exact wording. It can be noticed that he avoids to mention 'Muslim' and 'non-Muslim' in the title which may indicate his intention to start the hadith with an indirect phrase.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 194 | (باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر) (التحفة 2). حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ وَهُوَ النَّرْسِيُّ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ". | Ibn 'Abbās (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir. (Ṣaḥīḥ Muslim, 1971:852). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "(باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر (التحفة 2))." which might be explained to avoid repetition. Furthermore, this obscures the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 195 | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ". | Ibn 'Abbās (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Give the shares to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir. (Ṣaḥīḥ Muslim, 1971: 852). | **Experiential Value**<br>•Word Choice - The translation of "مَا تَرَكَتِ الْفَرَائِضُ" is "what is left from those who are entitled to it". This translation shows a domestication strategy. Siddiqi focuses on the inheritors rather than the shares.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 196 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ -وَاللَّفْظُ لاِبْنِ رَافِعٍ- قَالَ إِسْحَاقُ : حَدَّثَنَا ، وَقَالَ الآخَرَانِ : أَخْبَرَنَا -عَبْدُ الرَّزَّاقِ- : أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تعالى ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | Tāwūs reported on the authority of his father Ibn 'Abbās (Allah be pleased with them) narrating that Allah's Messenger (may peace be upon him) said: Distribute the property amongst Ahl al-Farā'iḍ, according to the Book of Allah, and what is left out of them goes to the nearest male heir. (Ṣaḥīḥ Muslim, 1971: 852). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi translates "ابْنِ طَاوُسٍ" into "Tāwūs" which changed the ST meaning. -The omission of "تعالى" might reflect a hidden intention. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ahl al-Farā'iḍ" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| In the footnote, there is a link between hadith and Islamic law. | | Transliteration. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | These are known in the language of the Sharī'ah Aṣḥāb al-Farūḍ, and these are those whose shares are appointed in the Holy Qur'ān, e.g. father, husband, wife, sister, daughter, in certain cases, etc. According to the Islamic law of inheritance, after making deductions in the property of the deceased for the payment of his debt and payment of his will, if any, to the extent of one-third of the total assets, the remaining portion will be distributed among his heirs. Firstly, Aṣḥāb al-Farūḍ will get their shares and the rest would be distributed in order of the nearness of blood relation to the deceased. Following is the order of nearness: son, grandson, father, grandfather, full brother's son, consanguine brother's son, etc. They are known as 'Aṣaba or residury and this term applies to every male, in whose line of relation to the deceased no female enters; and of this sort there are four classes: the offspring of the deceased and the offspring of his father and of his nearest kith and kin in relation of | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 197 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ ، عَنِ ابْنِ طَاوُس بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ. | Missing ! | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission -<br>It seems that Siddiqi deletes this hadith because it is similar to the previous hadith; however, this might obscure the ST's intended effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 198 | (باب ميراث الكلالة) (التحفة 3). حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قَالَ: سَمِعَ جَابِرُ بْنَ عَبْدِ اللهِ قَالَ : مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ ، فَأُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رسول الله صلى الله عليه وسلم ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ ، فَأَفَقْتُ ، قُلْتُ : يَا رَسُولَ اللهِ! كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ : { يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي الْكَلالَةِ } [النساء:176]. | The law of inheritance in regard to Al-Kalāla (the person who dies leaving no child or parent). Jābir b. 'Abdullah (Allah be pleased with them) reported: I fell sick and there came to me on foot Allah's Messenger (may peace be upon him) and Abū Bakr for inquiring after my health. I fainted. He (the Holy Prophet) performed ablution and then sprinkled over me the water of his ablution. I felt some relief and said: Allah's Messenger, how should I decide about my property? He said nothing to me in response until this verse pertaining to the law of inheritance was revealed: "They ask you for a decision; say: Allah gives you a decision concerning the person who has neither parents nor children" (iv. 177). (Ṣaḥīḥ Muslim, 1971: 852-853). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -<br>The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. -<br>Siddiqi adds "for inquiring after my health" for clarification. -<br>"(the person who dies leaving no child or parent)" defines a borrowed word. -<br>"(the Holy Prophet) " defines a pronoun.<br>•Omission -<br>the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Al-Kalāla" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The whole verse is like this: "They ask you (about the inheritance of Kalāilah); say: Allah gives you a decision concerning the person who has neither parents nor children. If a man dies childless, and has a sister, she shall inherit one-half of what he has left, just as he shall inherit her if she dies childless. But if there are two sisters, both (together) shall have two-thirds of what he has left; and if there are brothers and sisters then the male shall have the equal of two females shares, Allah makes (all this) clear unto you, lest you go astray; and Allah knows everything" (iv. 177). | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 199 | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ ، فَوَجَدَنِي لا أَعْقِلُ ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ، ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ ، فَقُلْتُ : كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللهِ! فَنَزَلَتْ : { يُوصِيكُمُ اللهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ } [النساء:11]. | Jābir b. 'Abdullah (Allah be pleased with him) reported: Allah's Apostle (may peace be upon him) and Abū Bakr (Allah be pleased with him) visited me on foot in Banū Salama, and found me unconscious. He (the Holy Prophet) called for water and performed ablution and sprinkled out of it (the water) over me. I felt relieved. I said: Allah's Messenger, what should I do with my property? And this verse was reveald: "Allah enjoins you concerning your children: for the male is equal of the portion of two females." (Ṣaḥīḥ Muslim, 1971:853). | **Experiential Value**<br>•Word Choice<br>- Siddiqi uses "visited me" and "came to me..for inquiring after my health" to translate "عَادَنِي".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-Siddiqi adds "(the water)" and "(the Holy Prophet) " for clarification and to define pronouns.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The complete verse is like this: "Allah enjoins you concerning your children for the male is equal of the portion of two females; but if there are more than two females, they shall have two-thirds of what (their parents) leave behind; and if there is only one, she shall have one-half thereof. And as for the parents (of the deceased) each of them shall have one-sixth of what he leaves, in the event of his having (left) a child; but if he has left no child, and his parents are his (only) heirs, then his mother shall have one-third; and if he has brothers and sisters, then his mother shall have one-sixth after (the deduction of) any bequest he may have made or any debt (he may have incurred)" (iv. 11). | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 200 | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ ، وَمَعَهُ أَبُو بَكْرٍ ، مَاشِيَيْنِ ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! كَيْفَ أَصْنَعُ فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. | Jābir b. 'Abdullah (Allah be pleased with them) reported: While I had been ill Allah's Messenger (may peace be upon him) visited me and Abū Bakr (Allah be pleased with him) was with him, and they both came walking on foot. He (the Holy Prophet) found me unconscious. Allah's Messenger (may peace be upon him) performed ablution and then sprinkled over me the water of his ablution. I felt relieved (regained my consciousness) and found Allah's Messenger (may peace be upon him) there. I said: Allah's Messenger, what should I do with my property? He gave me no reply until the verse (iv. 177) relating to the law of inheritance was revealed. (Ṣaḥīḥ Muslim, 1971:853). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms - The use of "fainted" and "unconscious" to translate "أُغْمِيَ عَلَيَّ"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition -The additions of "(Allah be pleased with him)" and "(Allah be pleased with them)" show Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(regained my consciousness)" for clarification. - "(iv. 177)" is added for reference. - "(the Holy Prophet) " defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>The order of the sentence is changed in "عَادَنِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ" into "While I had been ill Allah's Messenger (may peace be upon him) visited me" |
| 201 | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ لَا أَعْقِلُ ، فَتَوَضَّأَ ، فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ ، فَعَقَلْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّمَا يَرِثُنِي كَلَالَةٌ ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }؟ قَالَ : هَكَذَا أُنْزِلَتْ. | Jābir b. 'Abdullah (Allah be pleased with him) reported: While I was ill Allah's Messenger (may peace be upon him) came to me and found me unconscious. He (the Holy Prophet) performed ablution, and sprinkled over me the water of his ablution. I regained my conciousness and said: Allah's Messenger, my case of inheritance is that of *Kalāla*. Then the verse pertaining to the inheritance (of *Kalāla*) was revealed. I (one of the narrators) said: I said to Muḥammad b. Munkadir: (Do you mean this verse) "They ask you; say: Allah gives you decision in regard to *Kalāla*" (iv. 177)? He said: yes, it was thus revealed. (Ṣaḥīḥ Muslim, 1971: 853). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(Do you mean this verse)" "yes" "(of Kalāla)" for clarification. - "(iv. 177)" is added for reference. - "(one of the narrators)" and "(the Holy Prophet) " define pronouns.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Kalāla" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-.A shift appears in "دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ" into "While I was ill Allah's Messenger (may peace be upon him) came to me". |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Addition. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This shows that Allah's Messenger (may peace be upon him) said nothing out of his own mind, but uttered only that which he received from God. | |
| | | Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 202 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الإِسْنَادِ - فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ : فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ : فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُنْكَدِرِ. | This ḥadīth is transmitted on the authority of Shu'ba but with a slight variation of words. (Ṣaḥīḥ Muslim, 1971:853-854). | **Experiential Value**<br>•Word Choice - Siddiqi replaces "فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ : فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ : فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُنْكَدِرِ" with "with a slight variation of words" which might obscure the ST's intended effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 203 | حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى -وَاللَّفْظُ لاِبْنِ الْمُثَنَّى- قَالاَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ ، فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَذَكَرَ أَبَا بَكْرٍ ، ثُمَّ قَالَ : إِنِّي لاَ أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ ، مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي ، وَقَالَ :" يَا عُمَرُ! أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟" وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ. | AbūṬalḥa reported: 'Umar b. al-Khaṭṭāb (Allah be pleased with him) delivered a sermon on Friday and made a mention of Allah's Apostle (may peace be upon him) and he also made a mention of Abū Bakr (Allah be pleased with him) and then said: I do not leave behind me any problem more difficult than that of *Kalāla*. I did not refer to Allah's Messenger (may peace be upon him) more repeatedly than in case of the problem of *Kalāla*, and he (the Holy Prophet) never showed more annoyance to me than in regard to this problem, so much so that he struck my chest with his fingers and said: 'Umar, does the verse revealed in summer season, at the end of Sūra al-Nisā' not suffice you? Ḥaḍrat 'Umar (then) said: If I live I would give such verdict about (Kalāla) that everyone would be able to decide whether he reads the Qur'ān or he does not. (Ṣaḥīḥ Muslim, 1971:854). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-Siddiqi adds "Ḥaḍrat 'Umar (then) said:" "(Kalāla)" for clarification. - "(the Holy Prophet) " defines a pronoun.<br>-The addition of "problem" before the word "Kalāla" gives a negative connotation.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Kalāla" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>"fingers" which is in the singular form in the ST, this might change the intended meaning.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يا عمر!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| The reference to Shī'ites, and intertextuality by referring to Qur'an. | | Addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | The word Kalāla has different meanings. According to some of the scholars, it implies the property of a childless person. According to others, this term applies to one who is childless and has lost his father too. The Shī'ites take Kalāla as one who is childless even though his father or grandfather is alive. The word Kalāla is at times used even for the inheritors of the deceased who is childless and has lost his father. The word Kalāla originally means one who is weak and feeble. The majority of the scholars is of the view that this term applies to one who dies without leaving son or father. The question may be asked what was the basic problem for which an intelligent and thoughtful man like Ḥaḍrat 'Umar was perturbed and he had to refer it to the Holy Prophet (may peace be upon him) again and again for its clucidation. The answer is that this term Kalāla has been used in two different meanings in the Holy Qur'an and rules prescribed in these two cases are different from each other, and this caused | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 204 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ؛ ح: وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وابن رافع عَنْ شَبَابَةَ بْنِ سَوَّارٍ ، عَنْ شُعْبَةَ ، كِلاَهُمَا عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | This ḥadīth has been narrated on the authority of Qatāda with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971: 854). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated " for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 205 | (باب آخر آية أنزلت آية الكلالة) (التحفة 4). حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حدثنا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أَنْزَلْتَ مِنَ الْقُرْآنِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ }. | Chapter DCXLI. The last verse revealed was that pertaining to Kalāla. Al-Barā' (Allah be pleased with him) reported that the last verse revealed in the Holy Qur'ān is: "They ask thee for a religious verdict; say: Allah gives you a religious verdict about Kalāla (the person who has neither parents nor children)" (iv, 177). (Ṣaḥīḥ Muslim, 1971: 854). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "religious" for clarification. - "(the person who has neither parents nor children)" defines a borrowed word.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Kalāla" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 206 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ : آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلاَلَةِ ، وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةُ. | Abū Isḥāq said that he heard al-Barā' b. 'Āzib (Allah be pleased with him) say: The last verse revealed (in the Holy Qur'ān) is that pertaining to Kalāla, and the last sūra revealed is sūra al-Barā'at. (Ṣaḥīḥ Muslim, 1971:855). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(in the Holy Qur'ān)" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "sūra al-Barā'at" and " Kalāla" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| The use of 'thee' shows Siddiqi's old style. | | Addition. Foreignisation Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Addition. Transliteration. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 207 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسحاق ، عَنِ الْبَرَاءِ ، أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ. | Abū Isḥāq said that he heard al-Barā' b. 'Āzib (Allah be pleased with him) say: The last complete sūra revealed (in the Holy Qur'ān) is sūra Tauba (i.e. al-Barā'at, ix.), and the last verse revealed is that pertaining to Kalāla. (Ṣaḥīḥ Muslim, 1971: 855). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-Siddiqi adds "b. 'Āzib" and "(in the Holy Qur'ān)" for clarification. -"(i. e. al-Barā'at, ix.)" is added for reference.<br>Intertextuality.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "sūra" and "Kalāla" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 208 | حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً. | Abū Isḥāq reported this ḥadīth on the authority of al-Barā' (Allah be pleased with him) with a slight variation of words, viz. the last sūra that was revealed complete. (Ṣaḥīḥ Muslim, 1971: 855). | **Experiential Value**<br>•Word Choice - "with a slight variation of words" domestication<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 209 | حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ : {يَسْتَفْتُونَكَ}. | al-Barā' (Allah be pleased with him) reported that the last verse revealed was: "They ask of thee religious verdict ..." (iv. 177). (Ṣaḥīḥ Muslim, 1971:855). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"religious" is added.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Addition. Transliteration. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| The use of 'thee' shows Siddiqi's old style. | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 210 | (باب من ترك مالاً فلورثته) (التحفة 5). وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ عَنْ يُونُسَ الأَيْلِيِّ ؛ ح: وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى -وَاللَّفْظُ لَهُ- قَالَ : أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ ، عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ ، وَإِلاَّ قَالَ : "صَلُّوا عَلَى صَاحِبِكُمْ" ، وَلَمَّا فَتَحَ اللهُ عَلَيْهِ الْفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ". | Chapter DCXLII. He who leaves behind property, that is for the heirs. Abū Huraira (Allah be pleased with him) reported that when the body of a dead person having burden of debt upon him was brought to Allah's Messenger (may peace be upon him) he would ask whether he had left property enough to clear off his debt, and if the property left had been sufficient for that (purpose), he observed funeral prayer for him, otherwise he said (to his Companions): You observe prayer for your companion. But when Allah opened the gateways of victory for him, he said: I am nearer to the believers than themselves, so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs. (Ṣaḥīḥ Muslim, 1971:855). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(purpose)" "body" and "(to his Companions)" are added for comprehension.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>Notice that Siddiqi changes the ST sentence mode in "فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟"" into a declarative mode "he would ask whether he had left property enough to clear off his debt". This might change the ST effect.<br>•Modality<br>•Pronouns<br>The translation of "فلورثته" is "the heirs" instead of "his heirs". This change might cause ambiguity to the TT readers. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order<br>In the translation of " أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ ، عَلَيْهِ الدَّيْنُ " into "when the body of a dead person having burden of debt upon him was brought to Allah's Messenger (may peace be upon him)" Siddiqi starts the sentence with "when the body of a dead person having burden of debt" and not with the Prophet as the ST. This changes the ST focus. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| Notice that Siddiqi does not capitalise the first letter of "companion" although it is capitalised in a previous hadith. This shows his inconsistenc y of style. In the footnote, Siddiqi is providing the readers with the strong relations between Muslims, he also introduced them to the duties of the Islamic state. | Thematic structure | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This does not mean that he did not like to observe the funeral prayer for his deceased Companion. What he, in fact, wanted was that his Companions who had means enough to pay his debt should come forward and relieve him of his burden. The Holy Prophet (may peace be upon him) was fully aware of the love and the sense of mutual brotherhood amongst his Companions and was, therefore, confident that they would not let his dead Companion be deprived of the great privilege of having his funeral prayer led by the Prophet (may peace be upon him) himself. This hadith shows not only the profound love of the Holy Prophet (may peace be upon him) for his Companions and his exemplary selflessness, but also his keen sense of responsibilit y. This also gives a clear indication of the responsibiliti es of an Islamic State in regard to the destitute people. It is the duty of the Islamic State to look to their economic needs and see that they do not suffer from hunger and privation, to clear off their debts if they are not | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 211 | وحدثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، هَذَا الْحَدِيثِ. | This ḥadīth has been narrated on the authority of al-Zuhrī through another chain of transmitters.(Ṣaḥīḥ Muslim, 1971:855). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 212 | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ : حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلاَّ أَنَا أَوْلَى النَّاسِ بِهِ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلاَهُ ، وَأَيُّكُمْ تَرَكَ مَالاً فَلِلْعَصَبَةِ مَنْ كَانَ". | Abū Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) having said this: By Him in Whose Hand is the life of Muḥammad, there is no believer on the earth with whom I am not the nearest among all the people. He who amongst you (dies) and leaves a debt, I am there to pay it, and he who amongst you (dies) leaving behind children I am there to look after them. And he who amongst you leaves behind property, that is for the inheritor whoever he is. (Ṣaḥīḥ Muslim, 1971: 855-856). | **Experiential Value**<br>•Word Choice - Notice the translation of "فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلاَهُ " into "He who amongst you (dies) and leaves a debt, I am there to pay it, and he who amongst you (dies) leaving behind children I am there to look after them" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-Notice that Siddiqi repeats the expression "and he who amongst you (dies) leaving behind" three times, while it is mentioned twice in the ST.<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-"(dies)" is added for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into a transitional phrase "as having said". This phrase is usually used as a signal to say something which will contrast or disagree with what they said earlier. Thus, using this structure might affect the ST's intended meaning and cause misinterpretation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! " which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 213 | حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي ، فَأَنَا وَلِيُّهُ ، وَأَيُّكُمْ مَا تَرَكَ مَالاً فَلْيُؤَثِّرْ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ". | Hammām b. Munabbih reported: This is what Abū Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (may peace be upon him). And he narrated many aḥādīth, and one was this: Allah's Messenger (may peace be upon him) said: I am, according to the Book of Allah, the Exalted and Majestic, nearest to the believers of all the human beings. So whoever amongst you dies in debt or leaves behind destitute children, you should call me (for help), for I am his guardian. And who amongst you leaves property, his inheritor is entitled to get it, whoever he is. (Ṣaḥīḥ Muslim, 1971:856). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions.<br>-Siddiqi adds "many" and "(for help) " for clarification.<br>-The addition of "destitute" before the word "children" provides the exact ST meaning. However, Siddiqi does not add it in the previous hadith.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "a hadith" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>The use of should in "you should call me" gives an indication of stressing the necessity to ask the Prophet for help.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi capitalises the first letter of the pronouns "Him" and "Hand" which indicates his faith and respect of Allah. | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Intertextuality in the footnote by referring to verses in the Qur'an. | | Foreignisation. Addition. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This refers to the following verses of the Holy Qur'an: "The Prophet is closer to the faithful than their own selves" (xxxiii. 6): "Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful" (ix. 128). | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 214 | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". | Abū Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him)as saying: He who leaves property, that is for the inheritors; and he who leaves behind destitute children, then it is my responsibility (to look after them). (Ṣaḥīḥ Muslim, 1971:856). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with him)" shows Siddiqi's adherence to the Prophet's companions. -Siddiqi adds "(to look after them)" for clarification.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>Siddiqi translates "إِلَيْنَا" into "my responsibility" the use of 'my' here gives an indication of stressing on the Prophet 's duty! | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 215 | حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ ؛ ح: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا : حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ "فَمَنْ تَرَكَ كَلًّا وَلِيُّهُ". | This ḥadīth has been narrated on the authority of Shu'ba with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971: 856). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes the last part of the hadith "غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ "فَمَنْ تَرَكَ كَلًّا وَلِيُّهُ"" which obscures the ST meaning. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 216 | (باب الوصية بالثلث) (التحفة 2).<br>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي حَجَّةِ الْوَدَاعِ ، مِنْ وَجَعٍ اشْتَفَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ ، وَأَنَا ذُو مَالٍ ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا" قُلْتُ : أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ : "لَا ، الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ ، إِلَّا أُجِرْتَ بِهَا ، حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ" قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أُخَلَّفُ بَعْدَ أَصْحَابِي ؟ قَالَ :" إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً ، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ".<br>قَالَ : رَثَى لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ. | Chapter DCXLVII. Will can be made only for one-third. 'Āmir b. Sa'd reported on the authority of his father (Sa'd b. Abî Waqqāṣ): Allah's Messenger (may peace be upon him) visited me in my illness which brought me near death in the year of Ḥajjat-ul-Wadā' (Farewell Pilgrimage). I said: Allah's Messenger, you can well see the pain with which I am afflicted and I am a man possessing wealth, and there is none to inherit me except only one daughter. Should I give two-thirds of my property as Ṣadaqa? He said: No. I said: Should I give half (of my property) as Ṣadaqa? He said: No. He (further) said: Give one-third (in charity) and that is quite enough. To leave your heirs rich is better than to leave them poor, begging from people; that you would never incur an expense seeking therewith the pleasure of Allah, but you would be rewarded therefor, even for a morsel of food that you put in the mouth of your wife. I said: Allah's Messenger, would I survive my companions? He (the Holy Prophet) said: If you survive them, then do such a deed by means of which you seek the pleasure of Allah, but you would increase in your status (in religion) and prestige; you may survive so that people would benefit from you, and others would be harmed by you. (The Holy Prophet) further said: Allah, complete for my Companions their migration, and not cause them to turn back upon their heels. Sa'd b. Khaula is, however, unfortunate. Allah's Messenger (may peace be upon him) felt grief for him as he had died in Mecca. (Ṣaḥīḥ Muslim, 1971:864-865). | **Experiential Value**<br>•Word Choice<br>- In the translation of " الوصية بالثلث" "Will can be made only for one-third", the addition of 'only' indicates the translator's assertion that it is not permitted to change this amount.<br>-Siddiqi translates "كثير" into "enough" which does not reflect the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- The addition of "only" might have a negative connotation.<br>-Siddiqi adds "(Sa'd b. Abî Waqqāṣ)", "(of my property)", "(further)", "(in charity)", "(in religion)", "(The Holy Prophet) further said:" and "(Farewell Pilgrimage)" for clarification and comprehension.<br>-"(the Holy Prophet)" defines a pronoun.<br>-The addition of "in the year" gives an indication that it was during the year of the Farewell Pilgrimage and not during the Pilgrimage itself.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥajjat-ul-Wadā'" and "Ṣadaqa" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST ""يا رسول الله!اللهم"!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Siddiqi moves "in the year of Ḥajjat-ul-Wadā' (Farewell Pilgrimage)" to the end of the sentence as it gives it less focus. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| Notice that Siddiqi does not capitalise the first letter of "companion", although it was capitalised in a previous hadith. This shows his inconsistenc y of style. | Thematic structure | Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | In this hadith the word ṣadaqa does not mean charity, but it implies will, so the sentence would mean: "You may will away one-third, and that is enough.". This hadith clearly shows that it is not permissible to will away more than one-third of the total assests except by the explicit permission of the legitimate heirs. There are, however, some hurists who do not hold this view as valid and assert that he will can in no case be made beyond one-third of the property. This hadith shows that every good act is rewarding in the eye of God provided it is done with a view to seeking His pleasure The prophecy of the Holy Prophet (may peace be upon him) came to be perfectly true as the Muslims conquered Iraq and some parts of Persia under the leadership of Sa'd b. Abū Waqqāṣ. This may mean that Allah may complete the favours which are conferred upon the people who leave their hearth and home for the sake of Allah. Here it particularly refers to those who had migrated to Medina from Mecca at the | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 217 | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ؛ ح: وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالا : حدثنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ؛ ح: وحَدَّثَنِي إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | This ḥadīth is narrated on the authority of Zuhrī with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971:865). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth is narrated " for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 218 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُور:حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ قَالَ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ يَعُودُنِي ، فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَعْدِ بْنِ خَوْلَةَ ، غَيْرَ أَنَّهُ قَالَ : وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا. | Āmir b. Sa'd reported from Sa'd (b. Abū Waqqāṣ): Allah's Apostle (may peace be upon him) visited me to inquire after my health, the rest of the ḥadīth is the same as transmitted on the authority of Zuhrī, but he did not make mention of the words of Allah's Apostle (may peace be upon him) in regard to Sa'd b. Khaula except this that he said: "He (the Holy Prophet) did not like death in the land from which he had migrated." (Ṣaḥīḥ Muslim, 1971:865). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(b. Abî Waqqāṣ)" and "to inquire after my health" for clarification and comprehension.<br>-"(the Holy Prophet)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 219 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ ، فَأَبَى ، قُلْتُ : فَالنِّصْفُ ؟ فَأَبَى ، قُلْتُ : فَالثُّلُثُ ؟ قَالَ : فَسَكَتَ بَعْدَ الثُّلُثِ ، قَالَ : فَكَانَ، بَعْدُ الثُّلُثُ جَائِزًا. | Muṣ'ab b. Sa'd reported on the authority of his father: I was ailing. I sent message to Allah's Apostle (may peace be upon him) saying: Permit me to give away my property as I like. He refused. I (again) said: (Permit me) to give away half. He (again refused). I (again said): Then one-third. He (the Holy Prophet) observed silence after (I had asked permission to give away) one-third. He (the narrator) said: It was then that endowment of one-third became permissible. (Ṣaḥīḥ Muslim, 1971: 865). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"(Permit me)"<br>•Addition - Siddiqi adds "(again)", "(Permit me)", "(again refused)", "(again said)" and "(I had asked permission to give away)" for clarification and comprehension.<br>- "(the narrator)" and "(the Holy Prophet)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question marks in "قُلْتُ : فَالنِّصْفُ ؟ فَأَبَى ، قُلْتُ : فَالثُّلُثُ ؟" are deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi relates to Shari'ah in his footnote. | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | It is an important rule in the deduction of the various laws of the Shari'ah Where the Holy Prophet (may peace be upon him) observes silence the matter becomes permissible. This widens the range of the permissible acts in Islam. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 220 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الإِسْنَادِ، نَحْوَهُ ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا. | This ḥadīth has been narrated on the authority of Simāk with the same chain of transmitters. But he did not mention: "It was then that one-third became permissible." (Ṣaḥīḥ Muslim, 1971:865). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 221 | وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أُوصِي بِمَالِي كُلِّهِ؟ فَقَالَ : "لَا" ، قُلْتُ : فَالنِّصْفُ ، فَقَالَ "لَا" فَقُلْتُ : أَفَالثُّلُثُ ؟ فَقَالَ : "نَعَمْ ، وَالثُّلُثُ كَثِيرٌ". | Ibn Sa'd reported his father as saying: Allah's Apostle (may peace be upon him) visited me during my illness. I said: I am willing away the whole of my property. He said: No. I said: Then half? He said: No. I said: Should I will away one-third? He said: Yes, and even one-third is enough. (Ṣaḥīḥ Muslim, 1971:865). | **Experiential Value**<br>•Word Choice - Siddiqi translates "كثير" into "enough" which does not reflect the ST's intended meaning. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "during my illness" for clarification and comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Notice that Siddiqi adds a question mark in "Then half?".<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 222 | وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ ، فَبَكَى ، فَقَالَ : "مَا يُبْكِيكَ ؟" فَقَالَ : قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا ، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اللَّهُمَّ ! اشْفِ سَعْدًا ، اللَّهُمَّ! اشْفِ سَعْدًا" ثَلَاثَ مِرَارٍ ، قَالَ : يَا رَسُولَ اللَّهِ ! إِنَّ لِي مَالًا كَثِيرًا ، وَإِنَّمَا يَرِثُنِي ابْنَتِي ، أَفَأُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لَا" قَالَ : فَبِالثُّلُثَيْنِ ؟ قَالَ : "لَا" قَالَ : فَبِالنِّصْفِ ؟ قَالَ : "لَا" قَالَ : فَبِالثُّلُثِ ؟ قَالَ : "الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ" وَقَالَ بِيَدِهِ. | Ḥumaid b. 'Abd al-Raḥmān al-Ḥimyarî reported from three of the sons of Sa'd all the whom reported from their father that Allah's Apostle (may peace be upon him) visited Sa'd as he was ill in Mecca. He (Sa'd) wept. He (the Holy Prophet) said: What makes you weep? He said: I am afraid I may die in the land from where I migrated as Sa'd b. Khaula had died. Thereupon Allah's Apostle (may peace be upon him) said: O Allah, grant health to Sa'd. O Allah, grant health to Sa'd. He repeated it three times. He (Sa'd) said: Allah's Messenger, I own a large property and I have only one daughter as my inheritor. Should I not will away the whole of my property? He (the Holy Prophet) said: No. He said: (Should I not will away) two-thirds of the property? He (the Holy Prophet) said: No. He (sa'd) (again) said: (Should I not will away) half (of my property)? He said: No. He (Sa'd) said: Then one-third? Thereupon he (the Holy Prophet) said: (Yes), one third, and one-third is quite substantial. And what you spend as charity from your property is Ṣadaqa and your spending on your family is also Ṣadaqa, and what your wife eats from your property is also Ṣadaqa, and that you leave your heirs well off (or he said: prospreous) is better than to leave them (poor and) begging from people. He (the Holy Prophet) pointed this with his hands. (Ṣaḥīḥ Muslim, 1971:865). | **Experiential Value**<br>•Word Choice - Siddiqi translates "كثير" into "enough" in a previous hadith and into "substantial" in this hadith.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(again)", "(Should I not will away)", "(of my property)", "(yes)" and "(poor and)" for clarification and comprehension.<br>-"(Sa'd)" and "(the Holy Prophet)" define pronouns.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ṣadaqa" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural "hands" which is in the singular form in the ST, this might change the intended meaning.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST ""!اللهم يا رسول الله"" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 223 | وحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، بِنَحْوِ حَدِيثِ الثَّقَفِيِّ. | Ḥumaid b. 'Abd al-Raḥmān al-Ḥimyarî reported on the authority of the three of the sons of Sa'd: They said: Sa'd fell ill in Mecca. Allah's Messenger (may peace be upon him) visited him to inquire after his health. The rest of the ḥadîth is the same. (Ṣaḥīḥ Muslim, 1971: 866). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "to inquire after his health" for clarification and comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, he deletes "الثَّقَفِيِّ" at the end of the hadith.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Foreignisation. Addition. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Addition. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 224 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي ثَلاَثَةُ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ ، كُلُّهُمْ يُحَدِّثُنِيهِ مِثْلَ حَدِيثِ صَاحِبِهِ قَالَ : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ ، بِنحو حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الحِمْيَرِيِّ. | Ḥumaid b. 'Abd al-Raḥmān reported this ḥadīth on the authority of three of Sa'd's sons: Sa'd fell ill in Mecca and Allah's Apostle (may peace be upon him) visited him. The rest of the ḥadīth is the same. (Ṣaḥīḥ Muslim, 1971: 866). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, he deletes "عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الحِمْيَرِيِّ." at the end of the hadith.<br>-It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes "كُلُّهُمْ يُحَدِّثُنِيهِ مِثْلَ حَدِيثِ صَاحِبِهِ" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 225 | حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ؛ ح: وحَدَّثَنَا أبو بكر بن أبي شيبة وَأَبُو كُرَيْبٍ قَالا : حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ ، فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ" ، وَفِي حَدِيثِ وَكِيعٍ "كَبِيرٌ — أَوْ - كَثِيرٌ". | Ibn 'Abbās (Allah be pleased with them) said: (I wish) if people would reduce from third to fourth (part for making a will of their property), for Allah's Messenger (may peace be upon him) said: So far as the third (part) is concerned it is quite substantial. In the ḥadīth transmitted on the authority of Wakī' (the words are): "large" or "much". (Ṣaḥīḥ Muslim, 1971:866). | **Experiential Value**<br>•Word Choice - Siddiqi translates "كثير" into "enough" in a previous hadith and into "substantial" and "much" in this hadith. Neither reflect the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - The addition of "(Allah be pleased with them)" shows Siddiqi's adherence to the Prophet's companions. - Siddiqi adds "(I wish)", "(part for making a will of their property)", "(part)" and "(the words are)" for clarification and comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| A reference to law and intertextuality appears in the footnote. | | Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | It is on the basis of these words of Ibn 'Abbās that many a jurist has drawn the conclusion that it is preferable to will away less than one-third of one's property. Ḥaḍrat Abū Bakr made a will for one-fifth; Ḥaḍrat 'Alī, Ibn 'Umar and Isḥāq made a will for one-fourth, Ḥaḍrat Ibn 'Abbās and Ḥaḍrat 'Ā'isha (may Allah be pleased with all of them) are of the opinion that if the property left by the deceased is small and the heirs are many it is desirable for him not to will away any portion of his property (Nawawî, Vol. II, p. 41). | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 226 | (باب الوقف) (التحفة 5). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا ، فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ ، لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ ، فَمَا تَأْمُرُنِي بِهِ ؟ قَالَ :" إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا" ، قَالَ : فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا ، وَلَا يُبْتَاعُ ، وَلَا تُورَثُ ، وَلَا تُوهَبُ ، قَالَ : فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ ، وَفِي الْقُرْبَى ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَابْنِ السَّبِيلِ ، وَالضَّيْفِ ، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا ، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ : غَيْرَ مُتَمَوِّلٍ فِيهِ ، قَالَ مُحَمَّدٌ : غَيْرَ مُتَأَثِّلٍ مَالًا. قَالَ ابْنُ عَوْنٍ : وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ : غَيْرَ مُتَأَثِّلٍ مَالًا . | Chapter DCL. Waqf. 'Ibn 'Umar reported: 'Umar acquired a land at Khaibar. He came to Allah's Apostle (may peace be upon him) and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the *corpus* intact and give its produce as Ṣadaqa. So 'Umar gave it as Ṣadaqa declaring that property must not be sold or inherited or given away as gift. And 'Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, and in the way of Allah and guests. There is no sin for one who administers it if he eats something from it in a reasnable manner, or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this ḥadîth to Muḥammad, but as I reached the (words) "without hoarding (for himself) out of it," he (Muḥammad) said: "without storing the property with a view to becoming rich." Ibn 'Aun said: He who read this book (pertaining to Waqf) informed me that in it (the words are) "without storing the property with a view to becoming rich." (Ṣaḥīḥ Muslim, 1971:867-868). | **Experiential Value**<br>•Word Choice - Siddiqi translates "حَبَسْتَ أَصْلَهَا " into "keep the corpus intact" with formatting the word 'corpus' into Italics. Does this reflect the ST's intended meaning? He also uses "property" to translate "أَصْلَهَا".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "emancipation", "(for himself)", "(words)", "(pertaining to Waqf) ", "(the words are)" for clarification and comprehension.<br>-"(Allah's Apostle)" and "(the narrator)" define pronouns.<br>-The addition of "its produce" gives specification to the meaning.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -Siddiqi deletes "وَلَا يُبْتَاعُ " and "وَابْنِ السَّبِيلِ". These omissions obscure the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "ḥadîth", "Ṣadaqa" and "Waqf" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"friends" and "guests", although they were singular in the ST.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "!يا رسول الله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Definition and its relation with law. | | Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Waqf means stopping, checking, restraining, or preventing, but in the language of the Islamic Shari'ah it means the dedication of the corpus of property to Allah and thus enabling the beneficiaries to derive benefit from it as recognised by Islam. The person who dedicates his property for such noble ends is known as Wāqif and the person or the people for whom it is meant are known as Mauqūf 'alaih or Muqūf 'alaihim. According to Imām Abū Ḥanīfa, the one who makes this dedication is entitled to take it back. or to donate it or even to sell it unless he surrenders it sright permanently . And for this purpose it is essential that an official notification should be made to this effect or it should be declared by Waṣīyya (Radd-ul-Muḥiār by Ibn 'Ābidīn [Eqypt, 1252 H]. Vol.11,p. 368). Imām Abū Yūsuf differs from the opinion of his eminent teacher. He is of the view that when a person declares his property as Waqf, he surreders all his rights over it, and is not authorised to take it back, or to sell it, or to give it to | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 227 | حَدَّثَناهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا إِسْحَاقُ ، أَخْبَرَنَا أَزْهَرُ السَّمَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَذَا الإِسْنَادِ، مِثْلَهُ ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ : "أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ" وَلَمْ يَذْكُرْ مَا بَعْدَهُ ، وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ : فَحَدَّثْتُ بِهَذَا الْحَدِيثَ مُحَمَّدًا إِلَى آخِرِهِ. | This ḥadīth has been narrated on the authority of Ibn 'Aun with the same chain of transmitters up to the words: "Or he may feed the friend without hoarding from it" and he made no mention of what follows. (Ṣaḥīḥ Muslim, 1971:868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, he deletes " غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ " and "وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ : فَحَدَّثْتُ بِهَذَا الْحَدِيثَ مُحَمَّدًا إِلَى آخِرِهِ.". These omissions might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure - Siddiqi uses the definite article 'the' in "the friend" instead of 'a'. This does not reflect the ST meaning because the definite article in front of a noun is used when it is believed that the reader knows exactly what the noun is referring to. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 228 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ ، عَنْ سُفْيَانَ ، عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ عُمَرَ قَالَ : أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلا أَنْفَسَ عِنْدِي مِنْهَا ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ. | Umar reported: I acquired land from the lands of Khaibar. I came to Allah's Messenger (may peace be upon him) and said: I have acquired a piece of land. Never have I acquired land more loved by me and more cherished by me than this. The rest of the ḥadīth is the same, but he made no mention of this: "I narrated it to Muḥammad" and what follows. (Ṣaḥīḥ Muslim, 1971:868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Omission.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity.<br>Transliteration.<br>Foreignisation | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 229 | (باب ترك الوصية لمن ليس له شيىء يوصي فيه) (التحفة 6). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : لا ، قُلْتُ : فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ تعالى. | Chapter DCLI. He who has not anything with him to will away should not do it. Ṭalḥa b. Muṣarrif reported: I asked 'Abdullah b. Abū Aufā whether Allah's Messenger (may peace be upon him) had made any will (in regard to his property). He said: No. I said: Then why has making of will been made necessary for the Muslims, or why were they commanded to make will? Thereupon he said: He made the will according to the Book of Allah, the Exalted and Majestic. (Ṣaḥīḥ Muslim, 1971: 868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(in regard to his property)" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should"<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order<br>-Siddiqi changes the order of the sentence in "should not do it" which changed the focus. |

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| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This implies the will in regard to property. The Holy Prophet (may peace be upon him) could not make any will as what he left was very insignificant from the point of view of material possessions. Moreover, the prophets neither inherit any property nor do they leave any property for others to inherit. They spend their lives in perfect devotion to Allah and whatever they get they spend it readily for the noble task which Allah assigns to them. So they do not spend even a single minute of their precious lives in accumulating worldly riches. This hadith makes it clear that the Holy Prophet (may peace be upon him) made no will in regard to his property and the succession of Ḥaḍrat 'Alî (Allah be pleased with him), as some people wrongly assert. What he said as a will relates to acts of piety and righteousness that the Muslims should do and earn the pleasure of Allah. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 230 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ ؛ ح: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ، كِلاَهُمَا عَنْ مَالِكٍ بْنِ مِغْوَلٍ بِهَذَا الإِسْنَادِ ، مِثْلَهُ ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ : فَكَيْفَ أَمَرَ النَّاسُ بِالْوَصِيَّةِ ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ : كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ؟. | This ḥadīth has been narrated on the authority of Mālik b. Mighwal with the same chain of transmitters but with a slight variation of words. In the ḥadīth related to Wakī' (the words are) "I said: How the people have been ordered about the will"; and in the ḥadīth of Ibn Numair (the words are): "How the will has been perscribed for the Muslims". (Ṣaḥīḥ Muslim, 1971:868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension. -Siddiqi adds "(the words are)" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -The question marks in "فَكَيْفَ أَمَرَ النَّاسُ بِالْوَصِيَّةِ ؟ and "كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ؟" are deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 231 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ؛ ح : وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالاَ : حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : مَا تَرَكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دِينَارًا ، وَلا دِرْهَمًا ، وَلا شَاةً ، وَلا بَعِيرًا ، وَلا أَوْصَى بِشَيْءٍ. | Ā'isha reported: Allah's Messenger (may peace be upon him) left neither dīnār nor dirham (wealth in the form of cash), nor goats (and sheep), nor camels. And he made no will about anything (in regard to his material possessions, as he had none). (Ṣaḥīḥ Muslim, 1971:868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(and sheep)" for comprehension. -"(in regard to his material possessions, as he had none)" this addition indicates that Siddiqi wants to stress on that there might be will in regards to other things. -"(wealth in the form of cash)" defines a borrowed word.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "dīnār " and "dirham" to provide the readers with these terms and build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 232 | وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ ، كُلُّهُمْ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى -وَهُوَ ابْنُ يُونُسَ ، جَمِيعًا عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ، مِثْلَهُ. | This ḥadīth has been narrated on the authority of A'mash with the same chain of transmitters. (Ṣaḥīḥ Muslim, 1971: 868). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - "This ḥadīth has been narrated" for comprehension.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 233 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -وَاللَّفْظُ لِيَحْيَى- قَالا : أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا ، فَقَالَتْ : مَتَى أَوْصَى إِلَيْهِ ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ حَجْرِي - فَدَعَا بِالطَّسْتِ ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي ، وَمَا شَعَرْتُ أَنَّهُ مَاتَ ، فَمَتَى أَوْصَى إِلَيْهِ ؟ | Aswad b. Yazîd reported: It was mentioned before 'Ā'isha that will had been made (by the Holy Prophet) in favour of 'Ali ( as the Prophet's first caliph), whereupon she said: When did he make will in his favour? I had been providing support to him (to the Holy Prophet) with my chest (or with my lap). He asked for a tray, when he fell in my lap (relaxing his body), and I did not realise that he had breathed his last. When did he make any will in his ('Ali's) favour? (Ṣaḥīḥ Muslim, 1971: 869). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(by the Holy Prophet)", "( as the Prophet's first caliph)" and "(relaxing his body)" for comprehension.<br>-"(to the Holy Prophet)" and "('Ali's)" define pronouns. •Omission -the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. - It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "whereupon" is added.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 234 | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ -وَاللَّفْظُ لِسَعِيدٍ- قَالُوا : حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ عَبَّاسٍ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ! ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى ، فَقُلْتُ : يَا أَبَا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ ؟ قَالَ : اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ ، فَقَالَ : "ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لا تَضِلُّوا بَعْدِي" فَتَنَازَعُوا ، وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ ، وَقَالُوا : مَا شَأْنُهُ؟ أَهَجَرَ ؟ اسْتَفْهِمُوهُ ، قَالَ : "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ ، أُوصِيكُمْ بِثَلاثٍ : أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ" ، قَالَ : وَسَكَتَ عَنِ الثَّالِثَةِ ، أَوْ قَالَهَا فَأُنْسِيتُهَا. قَالَ أَبُو إِسْحَاقَ [إِبْرَاهِيمُ] : حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ. | Sa'īd b. Jubair reported that Ibn 'Abbās said: Thursday, (and then said): What is this Thursday? He then wept so much that his tears moistened the pebbles. I said: Ibn 'Abbās, what is (significant) about Thursday? He (Ibn 'Abbās) said: The illness of Allah's Messenger (may peace be upon him) took a serious turn (on this day), and he said: Come to me, so that I should write for you a document that you may not go astray after me. They (the Companions around him) disputed, and it is not meet to dispute in the presence of the Apostle. They said: How is he (Allah's Apostle)? Has he lost his consciousness? Try to learn from him (this point). He (the Holy Prophet) said: Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: Turn out the polytheists from the territory of Arabia; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn 'Abbās) kept silent on the third point, or he (the narrator) said: But I forgot that. (Ṣaḥīḥ Muslim, 1971:869). | **Experiential Value**<br>•Word Choice<br>- Notice that Siddiqi changes "أبا عَبَّاس" into "Ibn 'Abbās", which obscures the ST's intended meaning.<br>-Siddiqi translates "جَزِيرَةَ الْعَرَبِ" into "the territory of Arabia" instead of "the Arabian Peninsula".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Siddiqi adds "(and then said)", "(significant)", "(on this day)", "(this point)", "the Holy Prophet", "(than the one in which you are engaged)" and "(foreign)" for comprehension.<br>- "(Ibn 'Abbās)", "(the Companions around him)", "(Allah's Apostle)" and "(the narrator)" define pronouns.<br>•Omission<br>- the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. As a result, " قَالَ أَبُو إِسْحَاقَ [إِبْرَاهِيمُ] : حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ." is deleted which might obscure the ST effect. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-Notice that Siddiqi changes the ST sentence mode in "وَمَا يَوْمُ الْخَمِيسِ ! " into a question "What is this Thursday?" and adds 'this' which is used to indicate a specific Thursday.<br>•Modality<br>•Pronouns<br>-The use of the article 'the' in "in the presence of the Apostle" rather than 'a'. This shows Siddiqi's view about disputing in front of the Prophet Muhammad but not the others | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | This fact falaifies the claims of those who assert that in this will the Holy Prophet (may peace be upon him) was going to nominate Ḥaḍrat 'Ali as his successor. It was on Thursday that his illness took a serious turn, but there was marked improvemen t during the next four days, since he went to the mosque and led a few prayers also. He breathed his last on Monday. Between thursday and Monday he addressed the visitors many a time and advised them about different things. It the matter for which he asked the writing material to be brought to him had been of great importance, he had enough time and several opportunities to do so but on no occasion did he make mention of the caliphate of Ḥaḍrat 'Ali (allah be pleased with him) after him. The ahadith which give the detailed acoount of his last illness record every word of his that he uttered and every movement that he made, but give no indication of Ḥaḍrat 'Ali being his immediate successor. It was not a dispute over material possessions | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 235 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ ، حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا" فَقَالُوا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ. | Sa'īd b. Jubair reported from Ibn 'Abbās that he said: Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheecks as if they were the strings of pearls. He (the narrator) said that Allah's Messenger (may peace be upon him) said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace be upon him) is in the state of unconsciousness. (Ṣaḥīḥ Muslim, 1971: 869-870). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(by following which)" for comprehension. -"(the narrator)" defines a pronoun.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-Notice that Siddiqi changes the ST sentence mode in "وَمَا يَوْمُ الْخَمِيسِ " into a question "What is this Thursday?" and adds 'this' which is used to indicate a specific Thursday.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of ontext** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Addition | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 236 | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ : أَخْبَرَنَا ، وقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا -عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ" ، فَقَالَ عُمَرُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ ، فَاخْتَصَمُوا ، فَمِنْهُمْ مَنْ يَقُولُ : قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قُومُوا". قَالَ عُبَيْدُ اللَّهِ : فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. | Ibn 'Abbās reported: When Allah's Messenger (may peace be upon him) was about to leave this world, there were persons (around him) in his house, 'Umar b. al-Khaṭṭāb being one of them. Allah's Apostle (may peace be upon him) said: Come, I may write for you a document; you would not go astray after that. Thereupon 'Umar said: Verily Allah's Messenger (may peace be upon him) is deeply afflicted with pain. You have the Qur'ān with you. The Book of Allah is sufficient for us. Those who were present in the house differed. Some of them said: Bring him (the writing material) so that Allah's Messenger (may peace be upon him) may write a document for you and you would never go astray after him. And some among them said what 'Umar had (already) said. When they indulged in nonssense and began to dispute in the presence of Allah's Messenger (may peace be upon him), he said: Get up (and go away). 'Ubaidullah said: Ibn 'Abbās used to say: There was a heavy loss, indeed a heavy loss, that, due to their dispute and noise, Allah's Messenger (may peace be upon him) could not write (or dictate) the document for them. (Ṣaḥīḥ Muslim, 1971: 870). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition - Siddiqi adds "(around him)", "(the writing material)", "(already)", "(and go away)" and "(or dictate)" for comprehension.<br>-"Verily" is added which adds a certainty to the sentence.<br>•Omission - the transmitters mentioned in the ST are deleted. Furthermore, Siddiqi only mentions the first couple of narrators. -It can be observed that Siddiqi uses an initial to refer to the middle name of the narrators. This might indicate that he assumes the readers' familiarity with what they stand for.<br>-Siddiqi deletes "فَاخْتَصَمُوا" which changed the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The conjunction "thereupon" is added to show that the second sentence immediately followed the first one, which reflects the ST effect.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Siddiqi changes the ST sentence order by stating "due to their dispute and noise" before "Allah's Messenger (may peace be upon him) could not write (or dictate) the document for them.". This is to focus on the reason for that loss. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of ontext | Explanation | | | Footnotes | Comments on Paratexts |
| | Thematic structure | Domestication. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | It is wrong to infer from this statement that one does not require Ḥadîth for right guidance. The Sunnah is the second important source of the Islamic Shari'ah, the Qur'an being the first one, as it has been stressed upon in so many verses of the Qur'an and the injunctions contained in so many ahadith. What Ḥaḍrat 'Umar at the critical junture wanted to stross was that religion has been perfected to all intents and purposes, and nothing has been left unsaid, which it was essential to say in regard to the Islamic Shari'ah. There was, therefore, no need to give any trouble to the Holy Prophrt (may peace be upon him) at that moment when he was seriously ill. This stand of Ḥaḍrat 'Umar seems to be quite plausible and consistent with that critical situation. If one goes through the utterances of the Holy Prophet (may peace be upon him) which he gave during the last few days of his illness, one will find that there is nothing new in them. These were the old instructions which had | |

# Ṣaḥīḥ Muslim: al-Khaṭṭāb

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 3 | (بَابُ نِكَاحِ الْمُتْعَةِ وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ ، وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ) (التحفة3) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ : كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا : أَلَا نَسْتَخْصِي ؟ فَنَهَانَا عَنْ ذَلِكَ ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ : { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ } [المائدة:87] | Chapter 3. Mut'ah Marriage: It was permitted then abrogated, then permitted then abrogated, and it will remain forbidden until the day of resurrection. 'Abdullâh said: "We were on a campaign with the Messenger of Allah صلى الله عليه وسلم, and we had no women with us. We said: 'Why don't we get ourselves castrated?' But he forbade us to do that, then he granted us a concession allowing us to marry women in return for a garment, for a set period of time." Then 'Abdullâh recited the verse: "O you who believe! Make not unlawful the Ṭayyibāt (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors." (Ṣaḥīḥ Muslim, 2007: 20) | **Experiential Value**<br>•Word Choice<br>-It can be noticed that the translator translates "يَوْمِ الْقِيَامَةِ" into "the day of resurrection" rather than "the day of judgment". This shows his accuracy in translating the ST's intended message and his acknowledgement of the difference between the two terms. The term 'resurrection' means the time when all of humankind will be brought back to their original physical form. At that time everything that Allah created will cease. Every human being, from the past to the present, will be resurrected and examined by their deeds. This day is called the “Day of Judgment.”<br>•Rewording<br>•Synonyms<br>-Al-Khattab uses "the Messenger of Allah" while he used "the Prophet" in the previous Hadith.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the verse" addition for specification.<br>-"(all that is good as regards foods, things, deeds, beliefs, persons)" the addition of this help to convey the exact meaning of the ST.<br>-"Verily" is added which adds a certainty to the sentence.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "the Ṭayyibāt" and "Mut'ah" as he expects their familiarity to the reader and to build a relationship with the reader. He also added an explanation between brackets.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"said" tense. Al-Khattab changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition<br>-Why don't we get ourselves castrated? castration is not permitted. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"women"<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-Notice that the translator uses the modal verb "will" in "it will remain forbidden until the day of resurrection" to talk about the future with certainty.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The translator uses the single quotes in 'Why don't we get ourselves castrated?' as it is quoted within a quotation.<br>-It can be noticed that Al-Khattab replaces "وَبَيَانِ" with the colon as it is used to show that the following clause explains or follows from the first.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-"O you who believe!" Al-Khattab here tries to transfer the effect of the verse my adding this expression. He also added an exclamation mark to end this expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab adds footnotes for the names of the Quranic verses in Hadiths. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Transliteration followed by descriptive paraphrases and definitions in order to familiarise the target reader with the term in question and explain to him/her the intended legal meaning of it, as well as clarify the intended legal effect thereof. Foreignisation. Domestication by replacing a word with a punctuation mark. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Al-Mâ'idah 5:87 | Notice that Al-Khattab puts the name of the verse as a footnote rather than next to the hadith as appeared in the ST. |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 4 | وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، بِهَذَا الإِسْنَادِ ، مِثْلَهُ . وَقَالَ : ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الآيَةَ. وَلَمْ يَقُلْ : قَرَأَ عَبْدُ اللَّهِ. | (…) A similar report (as no. 3410) narrated from Ismā'īl bin Abī Khālid with this chain, and he said: "Then he recited this verse to us," and he did not say: "'Abdullāh recited."(Ṣaḥīḥ Muslim, 2007:21) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the comma in the ST "with this chain" as if the linking verb "with" did the job.<br>- Al-Khattab links the two sentences "مثله. وقال" by using a comma.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab changes the order, as he moved "مثله" to the beginning of the Hadith. which helps the reader to understand the link between the hadith and the previous one. |
| 5 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْمَاعِيلَ ، بِهَذَا الإِسْنَادِ ، قَالَ : كُنَّا وَنَحْنُ شَبَابٌ ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ، أَلاَ نَسْتَخْصِي ؟ وَلَمْ يَقُلْ : نَغْزُو. | (…) It was narrated from Ismā'īl with this chain (a Ḥadīth similar to no. 3410). He said: "when we were young men, we said: 'O Messenger of Allāh, should we not get ourselves castrated?'" And he did not mention: "We were on a campaign." (Ṣaḥīḥ Muslim, 2007: 21) | **Experiential Value**<br>•Word Choice<br>-The choice of the word "mention" rather than "said" indicates that it refers back to the narrator.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(a Ḥadīth similar to no. 3410)" this addition serves as reference to help the reader to understand which Hadith is meant in the ST. -Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission<br>-"When we were young men, we said" in this phrase Al-Khattab does not convey the intended meaning in the ST. This is because it can be clearly understood that they asked the Prophet to get themselves castrated because they were young. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition<br>-"Should we not get ourselves castrated?" castration is forbidden. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| In the TT, the chain of transmitters are deleted, expect the first named person. This decision was made by the publisher (as mentioned in the introduction) for simplification. | | Fidelity. Foreignisation and Structural shift | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| It can be observed that Al-Khattab uses the words "Messenger of Allah" and "the Prophet" interchangeably in his translation. | | Domestication by adding "(a Ḥadīth similar to no. 3410)" and "(…)". Translation by addition. Translation by omission. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 6 | وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ : سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ ، قَالا : خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ. | It was narrated that Jâbir bin 'Abdullâh and Salamah bin Al-Akwâ' said: "The caller of the Messenger of Allâh صلى الله عليه وسلم came out to us and said: 'The Messenger of Allah صلى الله عليه وسلم has given you permission to enter into *Mut'ah* marriages with women.'"(Ṣaḥīḥ Muslim, 2007:21) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab joins the separated sentences in the ST "أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ" and chooses free translation strategy to convey its meaning by "to enter into Mut'ah marriages with women"<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 7 | وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ. | (…) It was narrated from Salamah bin Al-Akwâ' and Jâbir bin 'Abdullâh that the Messenger of Allâh صلى الله عليه وسلم came to us and gave us permission for *Mut'ah*. (Ṣaḥīḥ Muslim, 2007:21) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 8 | وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : قَالَ عَطَاءٌ : قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا ، فَجِئْنَاهُ فِي مَنْزِلِهِ ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ : نَعَمْ ، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبِي بَكْرٍ وَعُمَرَ. | (…) 'Aṭâ' said: "Jâbir bin 'Abdullâh came for *'Umrah* and we went to him where he was staying, and the people asked him about various things. Then they mentioned *Mut'ah* and he said: 'Yes, we engaged in *Mut'ah* at the time of the Messenger of Allâh صلى الله عليه وسلم, Abû Bakr and 'Umar.'"(Ṣaḥīḥ Muslim, 2007:22) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "منزله" into "where he was staying" which does not specify the type of house that Jâbir bin 'Abdullâh was living in. In this way, the translator conveyed the meaning without transferring the effect. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -the addition of the adjective in "various things"<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Umrah" and "Mut'ah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The translator uses the single quotes in "Yes, we engaged..' as it is quoted within a quotation.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| It can be observed that Al-Khattab transliterates certain Arabic terms, e.g. "the Ṭayyibāt" and "Mut'ah". This shows that he expects the readers' familiarity of such terms and to build a relationship with the reader. Additionally, he might intend to use such strategy in order to provide the readers with several Arabic words that might help them to understand and improve their knowledge.<br>-Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Al-Khattab changes the Thematic structure. in the ST "خَرَجَ عَلَيْنَا مُنَادِي رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " by putting the theme at the end of the sentence and the rheme at the beginning in the TT "The caller of the Messenger of Allâh صلى الله عليه وسلم came out to us". | Borrowing (Transliteration). Formal equivalence by conveying the message in "to enter into Mut'ah marriages with women". Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Domestication by adding "(…)". Translation by addition. Borrowing (Transliteration). Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| It can be observed that Al-Khattab always puts all the transliterations in Italics.<br>-Al-Khattab often uses (…) to refer to the presence of the chain of transmitters.<br>Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Formal equivalence in translating "منزله" into "where he was staying". Translation by addition. Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 9 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أبو عميس، عَنْ إِيَاسِ بْنِ سَلَمَةَ ، عَنْ أَبِيهِ قَالَ : رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَامَ أَوْطَاسٍ ، فِي الْمُتْعَةِ ثَلَاثًا ، ثُمَّ نَهَى عَنْهَا. | (…) It was narrated from Iyâs bin Salamah that his father said: "During the year of Awṭâs, the Messenger of Allâh صلى الله عليه وسلم granted a concession allowing Mut'ah three, then he forbade it." (Ṣaḥīḥ Muslim, 2007:23) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -Al-Khattab added a footnote after the word "three" to add explanation to the ST. (times or days) which indicates that the translator is not accurate enough to convey the ST exact message.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the comma in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab changes the order, as he moves "During the year of Awṭâs" to the beginning of the Hadith, which is more common in the TL. |
| 10 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الِاسْتِمْتَاعِ مِنَ النِّسَاءِ ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا". | (…) Ar-Rabî' bin Sabrah Al-Juhanî narrated that his father told him that he was with the Messenger of Allâh صلى الله عليه وسلم and he said: "O people, I had given you permission to engage in *Mut'ah* marriages with women, but now Allâh has forbidden that until the Day of Resurrection, so whoever has any of them with him, he should let her go, and do not take back anything that you gave to them." (Ṣaḥīḥ Muslim, 2007:25) | **Experiential Value**<br>•Word Choice<br>-It can be noticed that the translator translates "يَوْمِ الْقِيَامَةِ" into "the day of resurrection" rather than "the day of judgment". This shows his accuracy in translating the ST's intended message and his acknowledgement of the difference between the two terms. The term 'resurrection' means the time when all of humankind will be brought back to their original physical form. At that time everything that Allah created will cease. Every human being, from the past to the present, will be resurrected and examined by their deeds. This day is called the "Day of Judgment."<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"now" in the TT adds explanation that Allah forbade temporary marriage after the Prophet's permission and not before. Thus, it specifies the time to the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The modal 'should' in "he should let her go" shows what is right and appropriate, especially when criticising somebody's actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the semicolon in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا أَيُّهَا النَّاسُ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. Footnotes are rarely used. It appears that the translator or the publisher did not opt to transfer further knowledge to the reader. They only clarify a few sections when needed. | Thematic structure. | Borrowing (Transliteration). Transliteration followed by descriptive footnote which defines 'Mut'ah three' in order to familiarise the target reader with the exact meaning of the term 'three'. Structural shift. Literal translation "Mut'ah three". Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Times or days | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Transliteration followed by a descriptive noun which defines 'Mut'ah' , i.e. 'marriages' in order to familiarise the target reader with the exact meaning of the transliterated term. Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 11 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ، بِهَذَا الإِسْنَادِ. قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ ، وَهُوَ يَقُولُ : بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. | (…) It was narrated from 'Abdul-'Aziz bin 'Umar, with this chain. He said: "I saw the Messenger of Allâh صلى الله عليه وسلم standing between the Corner and the door, saying…" a Ḥadīth like that of Ibn Numair (no.3422). (Ṣaḥīḥ Muslim, 2007: 25) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Notice that Al-Khattab adds "(no. 3422)." for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 12 | وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ ، حِينَ دَخَلْنَا مَكَّةَ ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا. | (…) It was narrated from 'Abdul-Malik bin Sabrah Al-Juhanî, from his father, that his grandfather said: "The Messenger of Allâh صلى الله عليه وسلم permitted us to engage in *Mut'ah* during the Year of the Conquest, when we entered Makkah before he forbade us to do that."(Ṣaḥīḥ Muslim, 2007:25-26) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 13 | حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنِ الربيع بن سبرة ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ. | (…) It was narrated from Ar-Rabî' bin Sabrah, from his father, that the Prophet صلى الله عليه وسلم forbade *Mut'ah* marriage. (Ṣaḥīḥ Muslim, 2007:26) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| Al-Khattab adds textual references of the numbers of the Hadiths which are recited in another Hadith.<br>-the first letter of the word "Corner" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things.<br>Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL.<br>-the first letter of the phrase "the Year of the Conquest" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. | | Modulation in translating "ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا" into "before he forbade us to do that".<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration).<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 14 | [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ ، عَنْ أَبِيهِ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، يَوْمَ الْفَتْحِ ، عَنْ مُتْعَةِ النِّسَاءِ. | (…) It was narrated from Ar-Rabī' bin Sabrah, from his father, that on the day of the conquest of Makkah, the Messenger of Allâh صلى الله عليه وسلم forbade *Mut'ah* marriage with women. (Ṣaḥīḥ Muslim, 2007:27) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"of Makkah" is added for further explanation.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the semicolon in the ST and preferred to add "that on the day of the conquest of Makkah".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-In the TT, Al-Khattab moves the time "the day of the conquest" to the beginning of the sentence and combine the subject with the verb and object. |
| 15 | وحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حدثنا أَبِي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ. | (…) It was narrated from Ar-Rabī' bin Sabrah Al-Juhani that his father told him that the Messenger of Allâh صلى الله عليه وسلم forbade *Mut'ah* at the time of the Conquest, i.e., *Mut'ah* with women, and that his father had engaged in a *Mut'ah* marriage in exchange for two red *Burd*. (Ṣaḥīḥ Muslim, 2007:27) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Al-Khattab adds "i. e." to make it understandable to the TT reader.<br>-" in exchange" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Mut'ah" and "Burd" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the colon in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed that Al-Khattab capitalises "the Year of the Conquest" in a previous Hadith, while he does not do so in this Hadith. Similarly, "the day of the conquest" and capitalises it in another Hadith "at the time of the Conquest". This shows inconsistency. - Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Al-Khattab changes the Thematic structure. of the ST " أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى، يَوْمَ الْفَتْحِ ، عَنْ مُتْعَةِ النِّسَاءِ." in the TT "that on the day of the conquest of Makkah, the Messenger of Allâh صلى الله عليه وسلم forbade Mut'ah marriage with women" by putting the theme before the rheme and moving the time to the beginning. | Borrowing (Transliteration). Structural shift. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. - the first letter of the word "Burd" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. | | Borrowing (Transliteration). Translation by addition. Modulation. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 16 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس، قال ابن شهاب: أخبرني عروة بن الزبير؛ أن عبد الله بن الزبير قام بمكة فقال: إن ناسا، أعمى الله قلوبهم، كما أعمى أبصارهم، يفتون بالمتعة، يعرض برجل. فناداه فقال: إنك لجلف جاف، فلعمري لقد كانت المتعة تفعل في عهد إمام المتقين –يريد به رسول الله صلى الله عليه وسلم- فقال له ابن الزبير: فجرب بنفسك. فوالله! لئن فعلتها لأرجمنك بأحجارك. قال ابن شهاب: فأخبرني خالد بن المهاجر بن سيف الله: أنه بينا هو جالس عند رجل جاءه رجل فاستفتاه في المتعة، فأمره بها. فقال له ابن أبي عمرة الأنصاري: مهلا! قال: ما هي؟ والله! لقد فعلت في عهد إمام المتقين. قال ابن أبي عمرة: إنها كانت رخصة في أول الإسلام لمن اضطر إليها، كالميتة والدم ولحم الخنزير، ثم أحكم الله الدين ونهى عنها. قال ابن شهاب: وأخبرني ربيع بن سبرة الجهني أن أباه قال: قد كنت استمتعت في عهد النبي صلى الله عليه وسلم امرأة من بني عامر، ببردين أحمرين، ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة. قال ابن شهاب: وسمعت ربيع بن سبرة يحدث ذلك عمر بن عبد العزيز، وأنا جالس. | (…) 'Urwah bin Az-Zubair narrated that 'Abdullâh bin Az-Zbair stood up in Makkah and said: "Allâh has made some people's hearts blind as He has made their eyes blind; they issue *Fatwa* in favor of *Mut'ah*." He was referring to a man who called him and said: "You are uncouth and lacking in manners. By Allâh, *Mut'ah* was done during the time of the leader of the pious" - meaning the Messenger of Allâh صلى الله عليه وسلم. Ibn Az-Zubair said to him: "Just try to do it yourself. By Allâh , if you do it, I will stone you." Ibn Shihâb said: "Khâlid bin Al-Muhâjir bin Ṣaifullâh told me that while he was sitting with a man, another man came to him and asked him about *Mut'ah*, and he gave him permission for that. Ibn Abî 'Amrah Al-Anṣârî said to him: 'Wait a minute!' He said: 'What is it?' By Allâh, I did that at the time of the leader of the pious.' Ibn Abî 'Amrah said: 'It was permitted in the early days of Islam, in cases of necessity, like dead meat, blood and pork, then Allâh completed His religion and forbade it.'" Ibn Shihâb said: "Rabî' bin Sabrah Al-Juhanî told me that this father said: 'At the time of the Prophet صلى الله عليه وسلم, I engaged in *Mut'ah* with a woman from Banû 'Âmir, in return for two red Burd, then the Messenger of Allâh صلى الله عليه وسلم Forbade *Mut'ah* to us.'" Ibn Shihâb said: "And I heared Rabî' bin Sabrah narrating that to 'Umar bin 'Abdul-'Azîz when I was sitting there." (Ṣaḥīḥ Muslim, 2007: 27-28) | **Experiential Value**<br>•Word Choice<br>-"asked him" is the translation of "استفتاه" as Al-Khattab does not add the word fatwa assuming its familiarity with the readers. However, his choice does not transfer the ST message accurately.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(there)" adds specification.<br>•Omission<br>-"بأحجارك" is deleted which might effect the ST message. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Mut'ah", "Burd" and "Fatwa" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the semicolon in the ST, as if it is compensated by "that".<br>-The translator uses the single quotes to refer to quotations within a quotation.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "والله!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-In "Allah has made some people's hearts blind" Al-Khattab starts with the subject, verb and object which gives naturality to the TT. While the ST structure is: Object, verb and Subject.<br>-Al-Khattab moves the time phrase "At the time of the Prophet صلى الله عليه وسلم" to the beginning of the sentence, as he prefers to keep the sentence structure in the correct TL order. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed that there is an inconsistency in this hadith, as Al-Khattab uses "the Prophet " and "the Messenger of Allah" in the same text.<br>-the first letter of the pronouns "His" and "He" in the TT is in the uppercase. The main function of capitals is to focus attention on particular elements within any group of people, places, or things. However, in this case it was applied to express the respect to Allah. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. | Structural shift. Borrowing (Transliteration). Translation by omission. Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 17 | وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَيْلَةَ ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ : حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُتْعَةِ. وَقَالَ : "أَلَا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلَا يَأْخُذْهُ". | (…) It was narrated that 'Umar bin 'Abdul-'Azîz said: "Ar-Rabî' bin Sabrah Al-Juhanî told me, from his father, that the Messenger of Allâh صلى الله عليه وسلم forbade *Mut'ah*, and said: 'It is unlawful from this day of yours until the Day of Resurrection, and whoever had given them something, he should not take it back.'"(Ṣaḥīḥ Muslim, 2007:28-29) | **Experiential Value**<br>•Word Choice<br>-It can be noticed that the translator translates "يَوْمِ الْقِيَامَةِ" into "the Day of Resurrection" rather than "the day of judgment". This shows his accuracy in translating the ST's intended message and his acknowledgement of the difference between the two terms. The term 'resurrection' means the time when all of humankind will be brought back to their original physical form. At that time everything that Allah created will cease. Every human being, from the past to the present, will be resurrected and examined by their deeds. This day is called the “Day of Judgment.”<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Notice that Al-Khattab changes the passive voice in the ST "وَمَنْ كَانَ أَعْطَى شَيْئًا" into active in the TT "whoever had given them something" by adding the pronoun 'them'.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in "he should not take it back" shows what is right and appropriate, especially when criticising somebody’s actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 18 | حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب، عن عبد الله والحسن ابني محمد بن علي، عن أبيهما، عن علي بن أبي طالب: أن رسول الله صلى الله عليه وسلم نهى عن متعة النساء، يوم خيبر؛ وعن أكل لحوم الحمر الإنسية. | It was narrated from 'Alî bin Abî Ṭâlib that the Messenger of Allâh صلى الله عليه وسلم forbade *Mut'ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys. (Ṣaḥīḥ Muslim, 2007: 29) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"marriage" is added to Mut'ah for explanation, although Al-Khattab does not add it in previous hadiths.<br>-The addition of "(he forbade)" clarifies who undertook the action.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the colon in the ST, as if it is compensated by "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 19 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ -قَالَ زُهَيْرٌ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ ، عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. | (…) It was narrated from 'Alî that the Prophet صلى الله عليه وسلم forbade *Mut'ah* marriage on the Day of Khaibar, and (he forbade) the meat of domestic donkeys. (Ṣaḥīḥ Muslim, 2007: 29 | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"marriage" is added to Mut'ah for explanation, although Al-Khattab didn't add it in previous hadiths.<br>-The addition of "(he forbade)" clarifies who undertook the action.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 20 | وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ ؛ عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ : مَهْلاً، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | (…) It was narrated from 'Alî that he heard Ibn 'Abbâs being lenient about *Mut'ah* marriage with women. He said: "Wait a minute, O Ibn 'Abbâs! The Messenger of Allâh صلى الله عليه وسلم forbade it on the Day of Khaibar and (he forbade) the meat of domestic donkeys." (Ṣaḥīḥ Muslim, 2007: 30). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"marriage" is added to Mut'ah for explanation, although Al-Khattab does not add it in previous hadiths.<br>-The addition of "(he forbade)" clarifies who did the action.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 21 | وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالا : أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ، عَنِ ابْنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لابْنِ عَبَّاسٍ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | (…) 'Alî bin Abî Ṭâlib said to Ibn 'Abbâs: "The Messenger of Allâh صلى الله عليه وسلم forbade *Mut'ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys." (Ṣaḥīḥ Muslim, 2007: 30). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"marriage" is added to Mut'ah for explanation, although Al-Khattab does not add it in previous hadiths.<br>-The addition of "(he forbade)" clarifies who did the action.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Mut'ah " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"said" tense. Al-Khattab changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Borrowing (Transliteration). Translation by addition. Foreignisation | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 22 | (بَابُ تَحْرِيمِ الجَمْعِ بَيْنَ المَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ القَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَا يُجْمَعُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَلَا بَيْنَ المَرْأَةِ وَخَالَتِهَا". | Chapter 4. The Prohibition of being married to a woman and her paternal anut or maternal aunt at the same time. It was narrated that Abū Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم said: 'One should not be married to a woman and her paternal aunt, or a woman and her maternal aunt, at the same time.'"(Ṣaḥīḥ Muslim, 2007:30-31). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of 'should' in "One should not be married" shows what is right and appropriate, especially when criticising somebody's actions.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 23 | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ المُهَاجِرِ : أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ [بْنِ مَالِكٍ] ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَرْبَعٍ نِسْوَةٍ ، أَنْ يُجْمَعَ بَيْنَهُنَّ : المَرْأَةِ وَعَمَّتِهَا ، وَالمَرْأَةِ وَخَالَتِهَا. | (…) It was narrated from Abū Hurairah that the Messenger of Allâh صلى الله عليه وسلم forbade being married to four women at the same time: A woman and her paternal aunt, and a woman and her maternal aunt. (Ṣaḥīḥ Muslim, 2007:31). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"being married" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the colon in the ST, as if it is compensated with "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 24 | وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ العَزِيزِ ـ قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنِ ابْنِ شِهَابٍ ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : "لاَ تُنْكَحُ العَمَّةُ عَلَى بِنْتِ الأَخِ ، وَلاَ ابْنَةُ الأُخْتِ عَلَى الخَالَةِ". | (…) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh صلى الله عليه وسلم say: 'Do not marry a paternal aunt when you are already married to her brother's daughter, and do not marry the sister's daughter when you are already married to the maternal aunt.'"(Ṣaḥīḥ Muslim, 2007:31). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-the repetition of the phrase "Do not marry" in the TT indicates the translator's assertion to convey the ST message.<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Al-Khattab changes the passive voice in the ST "لا تُنكح" into active. Active voices are usually used to avoid any vagueness. By doing so, he changes the mode of the TT sentence into an imperative form. •Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 25 | وحَدَّثَنِي حَرْمَلَةُ [بْنُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الكَعْبِيُّ أَنَّهُ سمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ المَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ المَرْأَةِ وَخَالَتِهَا.<br>قَالَ ابْنُ شِهَابٍ : فَنُرَى خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ المَنْزِلَةِ. | (…) Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم forbade a man to be married to a woman and her paternal aunt, or to a woman and her maternal aunt." Ibn Shihâb said: "We think that the maternal aunt of her father and the paternal aunt of her father come under the same ruling." (Ṣaḥīḥ Muslim, 2007: 31-32). | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"said" tense. Al-Khattab changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition, Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 26 | وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلا عَلَى خَالَتِهَا". | (…) It was narrated that Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم said: 'A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.'"(Ṣaḥīḥ Muslim, 2007:32) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"at the same time" adds clarification to the TT.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive - The passive voice in the ST "لا تُنكح" is translated into active by adding the subject "A man" which results in a clearer sentence.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 27 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخبرنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ. | (…) Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم said…" a similar *Ḥadīth* (as no. 3440).(Ṣaḥīḥ Muslim, 2007:32) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Notice that Al-Khattab adds " (as no. 3440)" for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"said" tense. Al-Khattab changes the verb tense from present to past.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 28 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي هريرة عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، وَلا يَسُومُ عَلَى سَوْمِ أَخِيهِ ، وَلا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلا عَلَى خَالَتِهَا ، وَلا تَسْأَلُ الْمَرْأَةُ طَلاقَ أُخْتِهَا لِتَكْتَفِئَ صَحْفَتَهَا ، وَلْتَنْكِحْ ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا". | (…) It was narrated from Abû Hurairah that the Prophet صلى الله عليه وسلم said: "A man should not propose marriage to a woman to whom his brother has already proposed, and he should not outbid his brother. A man should not marry a woman if he is already married to her paternal aunt or maternal aunt. A woman should not ask for her sister to be divorced so as to deprive her of what is rightfully hers, and so that she may be married in her stead; rather she will have what Allâh has decreed for her." (Ṣaḥīḥ Muslim, 2007: 32) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-Notice that Al-Khattab repeats the subject " A man", which indicates an assertion to the ST meaning.<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"to a woman" adds further clarification and avoid vagueness.<br>-"in her stead" adds clarification to the TT.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive - The passive voice in the ST "لا تُنكح" is translated into active by adding the subject "A man" which results in a clearer sentence.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>- 'should' for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab adds the linking word "rather" to clarify that the coming sentence is the reason. - He also uses a semicolon which is often used to show that what comes next is an explanation of what came before.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition, Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 29 | وحَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا ، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي صَحْفَتِهَا ، فَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] رَازِقُهَا. | (…) It was narrated from Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم forbade marrying a woman when one is already married to her paternal aunt or maternal aunt, (and he forbade) a woman asking for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself, for Allâh [the Mighty and Sublime] is her Sustainer."(Ṣaḥīḥ Muslim, 2007:33) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"(and he forbade)"<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"when one is already married to" adds clarification to the TT. -"(and he forbade)" to avoid confusion.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 30 | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ ابْنُ نَافِعٍ:- وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ- قَالُوا : أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. | (…) It was narrated that Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم forbade being married to a woman and her paternal aunt or maternal aunt at the same time." (Ṣaḥīḥ Muslim, 2007:33) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -Notice that Al-Khattab changes the passive verb form in "أَنْ يُجْمَعَ" into "being married" being + adjective.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "أن يجمع" at the end of the sentence. |
| 31 | وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. | (…) A similar report (as no. 3444) was narrated from 'Amr bin Dînâr with this chain. (Ṣaḥīḥ Muslim, 2007:33) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -Notice that Al-Khattab adds "(as no. 3444)" for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "مثله" to the beginning of the sentence. |
| 32 | (باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك) (التحفة 6). وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: قال: وحَدَّثَنَا بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ". | Chapter 6. The prohibition of proposing marriage when one's brother has already proposed, unless he gives permission or gives up the idea. It was narrated from Ibn 'Umar that the Prophet صلى الله عليه وسلم said: "Do not outbid one another, and do not propose marriage when someone else has already proposed." (Ṣaḥīḥ Muslim, 2007: 37) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"the idea" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transposition (oblique translation): a change of one part of speech for another without changing the sense. (Vinay and Darbelnet (1995: 94). Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 33 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ -قَالَ زُهَيْرٌ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ:- أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ : "لاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ، وَلاَ يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ ، إِلاَّ أَنْ يَأْذَنَ لَهُ". | (…) It was narrated from Ibn 'Umar that the Prophet صلى الله عليه وسلم said: "No man should outbid his brother, nor should he propose marriage when his brother has already proposed, unless he gives him permission."(Ṣaḥīḥ Muslim, 2007:37) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 34 | وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الإِسْنَادِ.<br>وحَدَّثَنِيهِ أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ ، بِهَذَا الإِسْنَادِ. | (…) It was narrated from 'Ubaidullâh with this chain (a Ḥadîth similar to no. 3455). (Ṣaḥīḥ Muslim, 2007: 37) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(a Ḥadîth similar to no. 3455)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 35 | وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ-: قَالَ زُهَيْرٌ : حَدَّثَنَا -سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ ، أَوْ يَتَنَاجَشُوا ، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ ، وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي إِنَائِهَا ، أَوْ مَا فِي صَحْفَتِهَا.<br>زَادَ عَمْرٌو فِي حديثِهِ : وَلاَ يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ. | It was narrated from Abû Hurairah that the Prophet صلى الله عليه وسلم forbade a townd weller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one's brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself. (Ṣaḥīḥ Muslim, 2007: 38) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>.<br>•Omission<br>-The last part of the hadith is omitted " زَادَ عَمْرٌو فِي حديثِهِ : وَلاَ يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ." which could still be because that the translator intended to avoid repetition. However, any repetition in the ST was intended and has many purposes. Thus, this might cause a lack in transferring the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be observed that Al-Khattab uses "(…)" in some hadiths to indicate that there is a chain of transmitters, although this strategy is not applied in all hadiths! Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Translation by omission. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 36 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "لَا تَنَاجَشُوا ، وَلَا يَبِعِ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ ، وَلَا يَبِعْ حَاضِرٌ لِبَادٍ ، وَلَا يَخْطُبِ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَى لِتَكْتَفِئَ مَا فِي إِنَائِهَا". | (…) Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم said: 'Do not artificially inflate prices; no man should outbid his brother, and no townweller should sell on behalf of a Bedouin, and no man should propose marriage when his brother has already proposed, and no woman should ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.'" (Ṣaḥīḥ Muslim, 2007: 38) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -the translator uses a semicolon in "inflate prices; no man should" to indicate that the coming phrase explains the previous one, which helps the reader to get the ST's intended meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 37 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ ح : وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، جَمِيعًا عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ "وَلَا يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ". | (…) A similar report (as no. 3459) was narrated from Az-Zuhrî with this chain, except that in the *Ḥadīth* of Ma'mar it says: "And no man should outbid his brother." (Ṣaḥīḥ Muslim, 2007:38-39) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3459)" is added for reference.<br>-"it says" helps in comprehending the text.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions - " Ḥadīth" is transliterated as he assumes its familiarity to the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "مثله" to the beginning of the sentence. |
| 38 | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بن سعيد وَابْنُ حُجْرٍ ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ : حَدَّثَنَا إِسْمَاعِيلُ -: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ الْمسلم ، وَلَا يَخْطُبْ عَلَى خِطْبَتِهِ". | (…) It was narrated from Abû Hurairah that the Messenger of Allâh صلى الله عليه وسلم said: "No Muslim should offer a higher price than his brother or propose marriage when another Muslim has already proposed marriage." (Ṣaḥīḥ Muslim, 2007:39) | **Experiential Value**<br>•Word Choice<br>-The choice of the word "brother" to translate "المسلم" shows Al-Khattab's belief that all Muslims are brothers, which gives the reader a positive view of Islam.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"another Muslims" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 39 | وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلاءِ وَسُهَيْلٍ عَنْ أَبِيهِمَا ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | (…) It was narrated from Abû Hurairah from the Prophet صلى الله عليه وسلم (a *Ḥadîth* similar to no. 3461). (Ṣaḥīḥ Muslim, 2007: 39) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Al-Khattab adds "(a Ḥadîth similar to no. 3461)." for clarification and reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 40 | وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلا أَنَّهُمْ قَالُوا : "عَلَى سَوْمِ أَخِيهِ ، وَخِطْبَةِ أَخِيهِ". | (…) It was narrated from Shu'bah and others from Abû Hurairah from the Prophet صلى الله عليه وسلم (a *Ḥadîth* similar to no. 3461), except that they said: "… offer a higher price than his brother, or propose marriage when his brother has already proposed." (Ṣaḥīḥ Muslim, 2007: 39) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -Al-Khattab adds "(a Ḥadîth similar to no. 3461)." for clarification and reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 41 | وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَغَيْرِهِ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الْمُؤْمِنُ أَخُو الْمُؤْمِنِ ، فَلا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ ، وَلا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ". | It was narrated from 'Abdur-Raḥmân bin Shumâsah that he heard 'Uqbah bin 'Âmir on the *Minbar* saying: "The Messenger of Allâh صلى الله عليه وسلم said: 'The believer is the brother of another believer, and it is not permissible for a believer to outbid his brother or propose marriage when his brother has already proposed, unless the latter gives up the idea.'" (Ṣaḥīḥ Muslim, 2007:39-40) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Minbar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 42 | (باب تحريم نكاح الشغار وبطلانه)<br>(التحفة 7). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ.<br>وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ ، عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ. | Chapter 7. Prohibition and invalidity of Shighâr marriage. It was narrated from Ibn 'Umar that the Messenger of Allâh صلى الله عليه وسلم forbade *Shighâr* marriage. *Shighâr* is when a man gives his daughter in marriage to another man in return for marrying the latter's daughter, with no dowry given. (Ṣaḥīḥ Muslim, 2007: 40) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-the addition of "marriage" avoids confusion.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Shighar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Formal equivalence. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 43 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ : قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ ؟. | (…) A similar report (as no. 3465) was narrated from Ibn 'Umar from the Prophet صلى الله عليه وسلم, except that in the *Ḥadīth* of 'Ubaidullâh it says: "I said to Nâfi': 'What is *Shighâr*?'" (Ṣaḥīḥ Muslim, 2007:40) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"A similar report (as no. 3465)" for clarification and reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadīth" and "Shighar " as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "مثله" to the beginning of the sentence. |
| 44 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ ، عَنْ نَافِعٍ ، عَنِ ابن عمر ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. | (…) It was narrated from Ibn 'Umar that the Messenger of Allâh صلى الله عليه وسلم forbade *Shighâr*. (Ṣaḥīḥ Muslim, 2007: 40) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Shighar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 45 | وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابن عمر ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا شِغَارَ فِي الإِسْلَامِ". | (…) It was narrated from Ibn 'Umar that the Prophet صلى الله عليه وسلم said: "There is no *Shighâr* in Islam." (Ṣaḥīḥ Muslim, 2007:40-41) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Shighar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 46 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. زَادَ ابْنُ نُمَيْرٍ : وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ : زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي ، وزَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي. | It was narrated that Abû Hurairah said: "The Messenger of Allâh صلى الله عليه وسلم forbade *Shighâr*." Ibn Numair added: "*Shighâr* is when a man says to another: 'Give me your daughter in marriage and I will give you my daughter in marriage, or give me your sister in marriage and I will give you my sister in marriage.'" (Ṣaḥīḥ Muslim, 2007:41) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Shighar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 47 | وحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الإِسْنَادِ ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ. | (…) It was narrated from 'Ubaidullâh [who is the son of 'Umar] with this chain (a *Ḥadīth* similar to no. 3469), but he did not mention the addition of Ibn Numair. (Ṣaḥīḥ Muslim, 2007:41) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(a Ḥadīth similar to no. 3469)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration, fidelity, translation by addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration, Fidelity, Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 48 | وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ ؛ ح: وحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. | Jâbir bin 'Abdullâh said: "The Messenger of Allâh صلى الله عليه وسلم forbade *Shighâr*." (Ṣaḥīḥ Muslim, 2007: 41) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Shighar " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice -"said" tense. Al-Khattab changes the verb tense from present to past. .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 49 | (باب الوفاء بالشروط في النكاح). حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ ؛ ح: وحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ ؛ ح: قال وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ". هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ "الشُّرُوطِ". | Chapter 8. Fulfilling the conditions stipulated in the marriage. It was narrated that 'Uqbah bin 'Āmir said: "The Messenger of Allâh صلى الله عليه وسلم said: 'The condition which most deserves to be fulfilled is that by means of which intimacy becomes permissible for you.'" This is the wording of the *Ḥadīth* of Abû Bakr and Ibn Al-Muthanna, except that Ibn Al-Muthanna said: "conditions". (Ṣaḥīḥ Muslim, 2007: 42) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab translates "إِنَّ أَحَقَّ الشَّرْطِ " into "The condition which", as he starts with the object to gives it more focus. |
| 50 | (باب استئذان الثيب في النكاح بالنطق ، والبكر بالسكوت) (التحفة 9). حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْوَارِبِرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ" قَالُوا : يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | Chapter 9. Seeking permission of a previously-married woman in words, and of a virgin by silence. Abû Hurairah narrated that the Messenger of Allâh صلى الله عليه وسلم said: "A previously-married woman should not be married until she has been consulted, and a virgin should not be married until her permission has been sought." They said: "O Messenger of Allâh, what is her permission?" He said: "If she remains silent." (Ṣaḥīḥ Muslim, 2007:42) | **Experiential Value**<br>•Word Choice<br>-Notice that Al-Khattab translates "الثيب" and "الأَيِّمُ" into "a previously-married woman", which conveys their meaning. This reflects a domestication strategy.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice .<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration. Formal equivalence. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | "إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفى بِهِ" is translated into "The condition which most deserves to be fulfilled", where the translator moves the subject "the condition" before its adjective. This may change the ST's intended focus and, thus, its intended effect. | Domestication. Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Domestication. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 51 | حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ ؛ ح: وحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ، عَنِ الأَوْزَاعِيِّ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ ؛ ح: قَالَ: وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ؛ ح: وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَّامٍ فِي هَذَا الْحَدِيثِ. | (…) A *Ḥadīth* similar to that of Hishâm (no. 3473) with its chain was narrated from Ibn Abî Kathîr. The wording of the *Aḥadīth* of Hishâm, Shaibân and Mu'āwiyah bin Salâm are all the same. (Ṣaḥīḥ Muslim, 2007: 43) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(no. 3473)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"Aḥadīth" as it was singular in the ST.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ" to the beginning of the sentence. |
| 52 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ ؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: -وَاللَّفْظُ لِابْنِ رَافِعٍ- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ : قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عائشة تَقُولُ : سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا ، أَتُسْتَأْمَرُ أَمْ لا ؟ فَقَالَ لَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "نَعَمْ ، تُسْتَأْمَرُ" فَقَالَتْ عَائِشَةُ : فَقُلْتُ لَهُ : فَإِنَّهَا تَسْتَحِي. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ". | Zakān, the freed slave of 'Āisha, said: "I heard 'Āisha say: 'I asked the Messenger of Allâh صلى الله عليه وسلم about a virgin whose family arranges her marriage: "Should she be consulted or not?" The Messenger of Allâh صلى الله عليه وسلم said to her: "Yes, she should be consulted." 'Āisha said: 'I said to him: "She will feel too shy." The Messenger of Allâh صلى الله عليه وسلم said: "That is her permission, if she remains silent.'" (Ṣaḥīḥ Muslim, 2007: 43-44) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"too" is added for explaining the degree of shyness of a virgin at that time. Thus, it is necessary to obtain her permission.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -The passive voice in the ST "يُنْكِحُهَا أَهْلُهَا" is translated into active "whose family arranges her marriage" which results in a clearer sentence.<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The modal verb in "she should be consulted" is used for expressing necessity.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab's interpretation of hadiths depends on other hadiths, as he always refer back to a specific hadith. It can be clearly observed that Al-Khattab opts for a direct and literal translation with some transliteration of some Islamic terms and expressions. This can be explained from his institutionalised cultural capital and professional habitus as he studied engineering. Thus, it seems that he is affected by engineering, as engineers often pay meticulous attention to detail and graphics. They must also be able to work within a team, which explains Al-Khattab's work with his wife as a team! | | Transliteration. Modulation. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 53 | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ : حَدَّثَنَا مَالِكٌ ؛ ح: وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ : قُلْتُ لِمَالِكٍ : حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ ، عَنْ نَافِعِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" قَالَ : نَعَمْ. | It was narrated from Ibn 'Abbâs that the Prophet صلى الله عليه وسلم said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be asked for permission, and her permission is her silence." (Ṣaḥīḥ Muslim, 2007:44) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-the transmitters mentioned in the ST are deleted except for the first narrator, as a result, Al-Khattab deletes the last part of the hadith " : قَالَ نَعَمْ." which is linked to the transmitters. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 54 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادٍ ابْنِ سَعْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكْرُ يُسْتَأْمَرُ ، وَإِذْنُهَا سُكُوتُهَا". | (...) It was narrated from Ibn 'Abbâs that the Prophet صلى الله عليه وسلم said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be consulted, and her permission is her silence." (Ṣaḥīḥ Muslim, 2007:44) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 55 | وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ، بِهَذَا الإِسْنَادِ. وَقَالَ : "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" وَرُبَّمَا قَالَ : "وَصَمْتُهَا إِقْرَارُهَا". | (…) Sufyân narrated it with this chain and he said: (The Prophet صلى الله عليه وسلم said:) "The previously-married woman has more right concerning herself than her guardian does, and the father of a virgin should ask her permission, and her permission is her silence." Or perhaps he said: "Her silence is her approval." (Ṣaḥīḥ Muslim, 2007: 44-45) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -the addition of " (The Prophet صلى الله عليه وسلم said:)" helps the reader to avoid confusion of who exactly said the hadith!<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-"should" for obligation.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves the subject "the father" to the beginning of the sentence. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by omission. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 56 | (باب جواز تزويج الأب البكر الصغيرة) (التحفة 10). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي ، عَنْ أَبِي أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ. قَالَتْ : تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.<br>قَالَتْ : فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا ، فَوَفَى شَعْرِي جُمَيْمَةَ ، فَأَتَتْنِي أُمُّ رُومَانَ ، وَأَنَا عَلَى أُرْجُوحَةٍ ، وَمَعِي صَوَاحِبِي ، فَصَرَخَتْ بِي فَأَتَيْتُهَا ، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي ، فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ : هَهْ هَهْ ، حَتَّى ذَهَبَ نَفَسِي ، فَأَدْخَلَتْنِي بَيْتًا ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ ، فَقُلْنَ : عَلَى الْخَيْرِ وَالْبَرَكَةِ ، وَعَلَى خَيْرِ طَائِرٍ ، فَأَسْلَمَتْنِي إِلَيْهِنَّ ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي ، فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى ، فَأَسْلَمَتْنِي إِلَيْهِ. | Chapter 10. It is permissible for a father to arrange the marriage of a young virgin. It was narrated that 'Ā*i*shah said: "The Messenger of Allâh صلى الله عليه وسلم married me when I was six years old and he lived with me when I was nine years old." She said: "We came to Al-Madînah and I fell sick for a month and my hair came down to my neck. Umm Rûmân came to me when I was on a swing and some of my friends were with me. She called me loudly and I went to her, and I did not know what she wanted of me. She took me by the hand and made me stand at the door. I said: '*Hâh, Hâh* (as if gasping for breath)' until I had calmed down, then she took me into a house where there were some women of the *Anṣâr* who said: 'With good wishes, and blessings, and good fortune.' She handed me over to them and they washed my hair and adorned me, and then suddenly the Messenger of Allâh صلى الله عليه وسلم was there, and they handed me over to him."(Ṣaḥīḥ Muslim, 2007:45) | **Experiential Value**<br>•Word Choice<br>-"until I had calmed down" is used to translate "حَتَّى ذَهَبَ نَفَسِي", modulation. -"good fortune" to translate "وَعَلَى خَيْرِ طَائِرٍ", adaptation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(as if gasping for breath)" provides further explanation<br>•Omission<br>-"ضُحًى" is deleted which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>-The use of the preposition in the phrase "what she wanted of me" is questioned!! He is supposed to use 'from' to meet the correct SL grammar.<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition, omission, fidelity, modulation, adaptation and formal equivalence. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 57 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدَةُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ. | (…) It was narrated that 'Āishah said: "The Prophet صلى الله عليه وسلم married me when I was six years old, and consummated the marriage with me when I was nine years old." (Ṣaḥīḥ Muslim, 2007:46) | **Experiential Value**<br>•Word Choice<br>-Notice that Al-Khattab translates "وَبَنَى بِي" into "consummated the marriage with me" in this hadith and into "he lived with me" in the previous hadith. Consummation of marriage refers to the first time the husband and wife co-habit together or engage in sexual intercourse, after the ceremony of marriage has been performed. Thus, the first phrase reflects the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 58 | وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ ، عَنْ عائشة ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ ، وَلُعَبُهَا مَعَهَا ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | (…) It was narrated from 'Āishah that the Prophet صلى الله عليه وسلم married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old. (Ṣaḥīḥ Muslim, 2007: 46) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"as a bride" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 59 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ -قَالَ يَحْيَى وَإِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ الآخَرَانِ : حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتٍّ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | (…) It was narrated from 'Āishah that: "The Messenger of Allāh صلى الله عليه وسلم married her when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old." (Ṣaḥīḥ Muslim, 2007: 46) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 60 | (باب الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به) (التحفة 13). حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ : يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ : "فَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" فَقَالَ : لا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ، فَانْظُرْ هَلْ تَجِدُ شَيْئًا ؟" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لا ، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتِمٌ مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلا خَاتِمٌ مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ" فَجَلَسَ الرَّجُلُ ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا ، فَأَمَرَ بِهِ فَدُعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا - فَقَالَ : "تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ. قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ" هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ. | Chapter 13. The dowry. It is permissible for the dowry to be teaching Qur'ân, a ring of iron or anything else, a small or large amount, and it is recommended for it to be five hundred *Dirham*. It was narrated that Sahl bin Sa'd As-Sâ'idî said: "A woman came to the Messenger of Allâh صلى الله عليه وسلم and said: 'O Messenger of Allâh صلى الله عليه وسلم, I have come to give myself to you (in marriage).' The Messenger of Allâh صلى الله عليه وسلم looked her up and down, then the Messenger of Allâh صلى الله عليه وسلم lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: 'O Messenger of Allâh, if you have no need of her then marry her to me.' He said: 'Do you have anything?' He said: 'No, by Allâh, O Messenger of Allâh.' He said: 'Go to your family and see if you can find something.' So he went, then he came back and said: 'No, by Allâh, O Messenger of Allâh, not even a ring of iron, only this *Izâr* (lower garment) of mine'" - Sahl said: "He did not have a *Ridâ'* (upper garment) - 'and she may have half of it.' The Messenger of Allâh صلى الله عليه وسلم said: 'What will she do with your *Izâr*? If you wear it she will not have anything of it and if she wears it you will not have anything of it.' The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allâh صلى الله عليه وسلم saw him turning away, and he ordered that he be called to him. When he came, he said: 'What do you know of the Qur'ân?' He said: 'I know *Sûrah* such-and-such and *Sûrah* such-and-such' - and he listed them. He said: 'Do you recite them by heart?' He said: 'Yes.' He said: 'Go. You have been given her (in marriage) for what | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"Sûrah such-and-such and Sûrah such-and-such' - and" which reflect the ST effect.<br>•Addition<br>-"(in marriage)" specifies the meaning of giving in the sentence.<br>-"(to leave)" adds explanation of the reason that the man sat down and stood up. -"(lower garment)" and "(upper garment)" define borrowed word. -The additions of "(a narrator)" and "(another narrator)" add clarifications.<br>•Omission<br>-Al-Khattab deletes " فَقَالَ : لا ، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتِمٌ مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ." It might be explained because it is a repetitive phrase; however, this might obscure the ST meaning and effect. -The deletion of "لمن لا يجحف به" might obscure the ST's intended meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Izâr", "Dirham", "Sûrah", "Ḥadîth" and "Ridâ'" as he expects their familiarity to the reader and to build a relationship with the reader. He also adds (lower garment) and (upper garment) for clarification.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>•Metaphors<br>•Presupposition -"Do you have anything?"; this question might seem vague, as the translator translates it literally expecting that readers will understand its meaning from the context. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination) -Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!" and "والله!", which is often used to end an expressive sentence. -Al-Khattab omits the question mark in the ST "هَلْ تَجِدُ شَيْئًا ؟".<br>•Prepositions -The missing of the preposition in the phrase "looked her" is questioned!! 'at' seems more appropriate.<br>•Sentence order -Al-Khattab moves the subject "A man" to the beginning of the sentence sentence to meet the TL structure. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. Al-Khattab capitalises the first letter of "Companions" which might show his adherence and respect to them. | | Transliteration, translation by addition, omission, fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 61 | وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ؛ ح: وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سفيان بن عيينه؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ "انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا ، فَعَلِّمْهَا مِنَ الْقُرْآنِ". | (…) This *Ḥadîth* was narrated from Sahl bin Sa'd (a *Ḥadîth* similar to no. 3487); some of them added material to one another's reports, but in the *Ḥadîth* there is an addition which says: "Go, for I have married her to you, so teach her Qur'ân." (Ṣaḥīḥ Muslim, 2007: 50) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "فِي حَدِيثِ زَائِدَةَ" into "there is an addition" without specifying that is by Zaida. This might result in a wrong interpretation and does not reflect the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadîth similar to no. 3487)" is added for reference.<br>-"added material to one another's reports", the word material might have an embedded meaning. It also causes ambiguity to the TT readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -Al-Khattab transliterates the word "Ḥadîth" in this hadith because its already defined in the hadith and to make readers familiar with Islamic terms.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition<br>-"some of them added material to one another's reports" presupposes that the TT readers know what 'material' refer to. | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 62 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ: حَدَّثَنِي يزيد بن عبدالله بن أسامة بن الهاد ؛ ح: وحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ -وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ؛ أَنَّهُ قَالَ : سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ : كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشّا. قَالَتْ : أَتَدْرِي مَا النَّشُّ ؟ قَالَ : قُلْتُ : لا ، قَالَتْ : نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَزْوَاجِهِ. | It was narrated that Abū Salamah bin 'Abdur-Raḥmân said: "I asked 'Ā'ishah, the wife of the Prophet صلى الله عليه وسلم: 'How much was the dowry of the Messenger of Allâh صلى الله عليه وسلم?' She said: 'The dowry that he gave to his wives was twelve *Uqiyah* and *Nashsh*.' She said: 'Do you know what a *Nashsh* is?' I said: 'No.' She said: 'Half an *Uqiyah*; and that (the whole amount) was equal to five hundred *Dirham*. That was the dowry of the Messenger of Allâh صلى الله عليه وسلم to his wives.'"(Ṣaḥīḥ Muslim, 2007:50-51) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "(the whole amount)" adds clarifications.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Uqiyah" and "Nashsh'" as he expects their familiarity to the reader and to build a relationship with the reader. Additionally, they are already defined in the ST.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 63 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا. وَقَالَ الآخَرَانِ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ -عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ . قَالَ : "مَا هَذَا ؟" قَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ : "فَبَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | It was narrated from Anas bin Mâlik that the Prophet صلى الله عليه وسلم saw on 'Abdur-Raḥmân bin 'Awf traces of *Ṣufrah* and he said: "What is that?" He said: "O Messenger of Allâh, I got married to a woman for a date-stone's weight of gold."He said: "May Allâh bless you. Give a wedding feast, even if it is with a sheep." (Ṣaḥīḥ Muslim, 2007:51) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ṣufrah'" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Formal equivalence. Domestication. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 64 | وحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْعُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | (…) It was narrated from Anas bin Malik that 'Abdur-Raḥmân bin 'Awf got married at the time of the Messenger of Allâh صلى الله عليه وسلم, for a date-stone's weight of gold. The Messenger of Allâh صلى الله عليه وسلم said to him: "Give a feast, even if it is with a sheep."(Ṣaḥīḥ Muslim, 2007:52) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 65 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ ، عَنْ أَنَسٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | (…) It was narrated from Anas that 'Abdur-Raḥmān bin 'Awf married a woman for a date-stone's weight of gold, and the Prophet صلى الله عليه وسلم said to him: "Give a feast, even if it is with a sheep." (Ṣaḥīḥ Muslim, 2007:52) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 66 | وحَدَّثَنَا محمد بن الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وَحَدَّثَنَا محمد ابن رافع وهارون بن عبدالله قالا: حدثنا وهب بن جرير؛ وحدثنا أحمد بن خراش: حدثنا شبابة، كلهم عن شعبة، عن حميد، بهذا الإسناد. غير أن في حديث وهب قال: قال عبد الرحمن: تزوجت امرأة. | (…) It was narrated from Ḥumaid with this chain (a *Ḥadīth* similar to no. 3492), except that in the *Ḥadīth* of Wahb it says: "'Abdur-Raḥmân said: 'I got married to a woman.'" (Ṣaḥīḥ Muslim, 2007: 52) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadīth similar to no. 3492)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 67 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالَا : أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ : تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ "كَمْ أَصْدَقْتَهَا ؟" فَقُلْتُ : نَوَاةً. [زَ]فِي حَدِيثِ إِسْحَاقَ : مِنْ ذَهَبٍ. | (…) Anas said: 'Abdur-Raḥmân bin 'Awf said: "The Messenger of Allâh صلى الله عليه وسلم saw on me the signs of happiness of bridegroom. I said: 'I have got married to a woman from among the *Anṣâr*.' He said: "'How much did you give her as a dowry?'" He said: "A date-stone." In the *Ḥadīth* of Isḥâq (another narrator) it says: "Of gold." (Ṣaḥīḥ Muslim, 2007: 52-53) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(another narrator)" is added to avoid confusion.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 68 | وحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ - قَالَ شُعْبَةُ : وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | (…) It was narrated from Anas bin Mâlik that 'Abdur-Raḥmân married a woman for a date-stone's weight of gold. (Ṣaḥīḥ Muslim, 2007:53) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. Translation by addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 69 | وحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : مِنْ ذَهَبٍ. | (…) Shu'bah narrated it with this chian (a *Ḥadîth* similar to no. 3495), except that he said: "One of the sons of Abdur-Raḥmân bin 'Awf said: "Of gold.'" (Ṣaḥīḥ Muslim, 2007: 53) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadîth similar to no. 3495)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"sons" to plural form.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 70 | (بَابُ لا تَحِلُّ الْمُطَلَّقَةُ ثَلاثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ، ثُمَّ يُفَارِقُهَا ، وَتَنْقَضِيَ عِدَّتُهَا)(التحفة17)<br>وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالا : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : كُنْتُ عِنْدَ رِفَاعَةَ ، فَطَلَّقَنِي فَبَتَّ طَلاقِي ، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ ، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ : "أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ".<br>قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ ، فَنَادَى : يَا أَبَا بَكْرٍ! أَلا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | Chapter 17. It is not permissible for a woman who has been thrice-divorced to return to the one who divorced her until she marries another husband who has intercourse with her, then divorces her, and she completes the 'iddah. It was narrated that 'Aishah said: 'The wife of Rifā'ah came to the Prophet صلى الله عليه وسلم and said: 'I was married to Rifā'ah, then he divorced me and made the divorce irrevocable. Then I married 'Abdur-Raḥmân bin Az-Zubair, and what he has is like the edge of a garment.' The Messenger of Allâh صلى الله عليه وسلم smiled and said: 'Do you want to go back to Rifā'ah? No, not until you taste his ('Abdur-Raḥmân's) sweetness and he tastes your sweetness.'" She said: "And Abû Bakr was with him, and Khâlid was at the door, waiting to be given permission to enter. He called out: 'O Abû Bakr, do you not hear what this woman dares to say in the presence of the Messenger of Allâh صلى الله عليه وسلم?'" (Ṣaḥīḥ Muslim, 2007: 72-73) | **Experiential Value**<br>•Word Choice<br>-Notice that Al-Khattab translates "كُنْتُ عِنْدَ رِفَاعَةَ" into "I was married to Rifā'ah" which conveys the ST meaning (domestication).<br>-"dares" gives specification.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "to enter" is added for clarification.<br>-"('Abdur-Raḥmân's)" defining a pronoun<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا أَبَا بَكْرٍ!", which is often used to end an expressive sentence. - A question mark is added at the end of the last sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Domestication. Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 71 | حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرْمَلَةَ ، قَالَ أَبُو الطَّاهِرِ : حَدَّثَنَا ، وَقَالَ حَرْمَلَةُ : أَخْبَرَنَا -ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاَقَهَا ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ ، فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلاَّ مِثْلُ الْهُدْبَةِ ، فَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ : فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا. فَقَالَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ، لاَ ، حَتَّى يَذُوقَ عُسَيْلَتَكِ ، وَتَذُوقِي عُسَيْلَتَهُ". وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَخَالِدُ ابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ : فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ : أَلاَ تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟. | (…) 'urwah bin Az-Zubair narrated that 'Ãishah, the wife of the Prophet صلى الله عليه وسلم, told him that Rifâ'ah Al-Quraẓî divorced his wife and made the divorce irrevocable, then after that she married 'Abdur-Raḥmân bin Az-Zubair. She came to the Prophet صلى الله عليه وسلم and said: 'O Messenger of Allâh, I was married to Rifâ'ah, then he issued the last of three divorces to me. Then after that I married 'Abdur-Raḥmân bin Az-Zubair, and by Allâh all he has is like the edge (of a garment)' - and she held up the edge of her *Jilbâb*. The Messenger of Allâh صلى الله عليه وسلم smiled and said: 'Perhapsyou want to go back to Rifâ'ah? No, not until he ('Abdur-Raḥmân) tastes your sweetness and you taste his sweetness.' Abû Bakr Aṣ-Ṣiddîq was sitting with the Messenger of Allâh صلى الله عليه وسلم, and Khâlid bin Sa'eed bin Al-'Ãs was sitting at the door of the apartment, and had not been given permission to enter. Khâlid called out Abû Bakr: 'Will you not rebuke this woman for what she dares to say in the presence of the Messenger of Allâh صلى الله عليه وسلم?'" (Ṣaḥīḥ Muslim, 2007:73) | **Experiential Value**<br>•Word Choice<br>-Notice that Al-Khattab translates "كانتْ تَحْتَ رِفَاعَةَ" into "I was married to Rifâ'ah" which conveys the ST meaning (domestication).<br>-Al-Khattab chooses "apartment" to translate "."حجرة<br>-"تبسم ضاحكا" is translated into "smiled" which does not transfer the ST's intended meaning. Smile refers to a facial expression indicating pleasure, favour, or amusement, but sometimes derision or scorn, characterised by an upturning of the corners of the mouth. It does not include sound. Smiles are most often connected to a positive experience, while laughing is related to something unexpected, but not necessarily positive. And while both can be faked, they're most natural cause comes from humour.<br>-"dares" gives specification.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(of a garment)"and "to enter" are added for clarification.<br>-"('Abdur-Raḥmân)" is added to specify the reference of the pronoun.<br>•Omission<br>-Al-Khattab deletes "قَالَ : فَطَفِقَ" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Jilbâb" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Al-Khattab uses "this woman" which might have a negative implication.<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!وَاللَّهِ!" and "!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration, translation by addition. Omission. Fidelity. Domestication. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 72 | حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ. فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلاثِ تَطْلِيقَاتٍ ، بِمِثْلِ حَدِيثِ يُونُسَ. | (…) It was narrated from 'Ā<u>i</u>shah that Rifā'ah Al-Quraẓî divorced his wife, then she married 'Abdur-Raḥmân bin Az-Zubair. She came to the Prophet صلى الله عليه وسلم and said: 'O Messenger of Allâh, Rifā'ah issued the last of three divorces...'" a *Ḥadîth* like that of Yūnus (no. 3527). (Ṣaḥīḥ Muslim, 2007:74) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"( no. 3527)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 73 | حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ ، فَيُطَلِّقُهَا ، فَتَزَوَّجُ رَجُلا ، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، أَتَحِلُّ لِزَوْجِهَا الأَوَّلِ ؟ قَالَ : "لا ، حَتَّى يَذُوقَ عُسَيْلَتَهَا". | (…) It was narrated from 'Ā<u>i</u>shah that the Messenger of Allâh صلى الله عليه وسلم was asked about a woman who got married to a man, then he divorced her, then another man married her, and divorced her before consummating the marriage - is it permissible for her to go back to her first husband? He said: 'No, not until he (the second husband) has tasted her sweetness.'" (Ṣaḥīḥ Muslim, 2007:74) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(the second husband)" is added to avoid confusion defining a pronoun.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the semicolon in the ST and preferred to add "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 74 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. | (…) It was narrated from Hishâm with this chain (a Ḥadîth similar to no.3529). (Ṣaḥīḥ Muslim, 2007: 74) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadîth similar to no. 3529)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 75 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلاثًا ، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، فَأَرَادَ زَوْجُهَا الأَوَّلُ أَنْ يَتَزَوَّجَهَا ، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ. فَقَالَ : "لا ، حَتَّى يَذُوقَ الآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الأَوَّلُ". | (…) It was narrated that 'Ā<u>i</u>shah said: "A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted to remarry her, and the Prophet صلى الله عليه وسلم was asked about that. He said: 'No, not until the second husband tastes of her sweetness what the first one tasted.'" (Ṣaḥīḥ Muslim, 2007: 74-75) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"another" for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 76 | وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ ، عَنْ عَائِشَةَ. | A similar report (as no. 3531) was narrated with this *Ḥadīth* from 'Ubaidullâh. (Ṣaḥīḥ Muslim, 2007:75) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(as no. 3531)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 77 | كتاب الرضاع. (باب يحرم من الرضاعة ما يحرم من الولادة) (التحفة 25). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا ، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ : يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُرَاهُ فُلَانًا" - لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ - فَقَالَتْ عَائِشَةُ : يَا رَسُولَ اللَّهِ! لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "نَعَمْ ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ". | The book of breastfeeding. Chapter 1. "Breastfeeding makes unlawful what birth makes unlawful." It was narrated from 'Amrah that 'Ā<u>i</u>shah told her, that the Messenger of Allâh صلى الله عليه وسلم was with her, and she heard the voice of a man asking permission to enter Ḥafṣah's house. 'Ā<u>i</u>shah said: "I said: 'O Messenger of Allâh, there is a man asking permission to enter your house.' The Messenger of Allâh صلى الله عليه وسلم said: 'I think it is so-and-so' - Ḥafṣah's paternal uncle through breastfeeding.'Ā<u>i</u>shah said: 'O Messenger of Allâh, if so-and-so' - her paternal uncle through breastfeeding - were still alive, 'could he enter upon me?' The Messenger of Allâh صلى الله عليه وسلم said: 'Yes, for breastfeeding makes unlawful what birth makes unlawful." (Ṣaḥīḥ Muslim, 2007: 90) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 78 | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ ؛ ح: وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ [لِي] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ". | (...) It was narrated from 'Amrah that 'Ā<u>i</u>shah said: "The Messenger of Allâh صلى الله عليه وسلم said to me: 'What becomes unlawful through breastfeeding is that which becomes unlawful through birth." (Ṣaḥīḥ Muslim, 2007:90-91) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| The use of "were" instead of "was" indicates a grammatical pitfall. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 79 | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عبدالله بن أبي بكر، بِهَذَا الإِسْنَادِ ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ. | (…) 'Abdullâh bin Abî Bakr narrated a *Ḥadîth* similar to that of Hishām bin 'Urwah (no. 3569), with this chain. (Ṣaḥīḥ Muslim, 2007:91) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(no. 3569)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 80 | (باب تحريم الرضاعة من ماء الفحل) (التحفة 26). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عائشة ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ أَفْلَحَ ، أَخَا أَبِي الْقُعَيْسِ ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ ، قَالَتْ : فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ. | Chapter 2. The Prohibition that results from breastfeeding is related to the issue of the male. It was narrated from 'Āisha that Aflah, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, who was her paternal uncle through breastfeeding, after (the command of) *Ḥijâb* had been revealed. She said: "I refused to let him in, and when the Messenger of Allâh صلى الله عليه وسلم came, I told him what I had done, and he told me to let him in." (Ṣaḥīḥ Muslim, 2007:91) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(the command of)" is added for clarification and might indicate Al-Khattab's emphasis that Hijab is a command.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥijâb" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 81 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ : "تَرِبَتْ يَدَاكِ ، أَوْ يَمِينُكِ". | (…) It was narrated that 'Āishah said: "My paternal uncle through breastfeeding, Aflaḥ bin Abû Al-Qu'ais, came to me…" and he mentioned a *Ḥadîth* similar to that of Mâlik (no. 3571) and added: "I said: 'It is the woman who breastfed me , not the man.' He صلى الله عليه وسلم said: 'May your hands' - or 'your right hand - be rubbed with dust.'" (Ṣaḥīḥ Muslim, 2007: 91-92) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(no. 3571)" is added for reference. -The addition of "صلى الله عليه وسلم" helps the reader to avoid any confusion by knowing what does the pronoun refers to.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 82 | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا ، بَعْدَ مَا نَزَلَ الْحِجَابُ ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ ، قَالَتْ عَائِشَةُ : فَقُلْتُ : وَاللَّهِ ! لا آذَنُ لأَفْلَحَ ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ ، قَالَتْ عَائِشَةُ : فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ ، قَالَ: فَقَالَ : فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْذَنِي لَهُ". قَالَ عُرْوَةُ : فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ. | (…) It was narrated from 'Urwah that 'Ãishah told him that Aflaḥ, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, after the (command of) *Hijâb* had been revealed. Abû Al-Qu'ais was 'Ãishah's father through breastfeeding. 'Ãishah said: "I said: 'By Allâh, I will not give permission to Aflaḥ until I seek permission from the Messenger of Allâh صلى الله عليه وسلم, for Abû Al-Qu'ais is not the one who breastfed me, rather his wife breastfed me.'" 'Ãishah said: "When the Messenger of Allâh صلى الله عليه وسلم came in, I said: 'O Messenger of Allâh, Aflaḥ, the brother of Abû Al-Qu'ais, came to me and asked permission to enter upon me, but I did not want to give him permission until I asked your permission. 'The Prophet صلى الله عليه وسلم said: 'Give him permission." 'Urwah said: "Because of that, 'Ãishah used to say: 'Regard as unlawful through breastfeeding that which you regard as unlawful through lineage.'" (Ṣaḥīḥ Muslim, 2007:92) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(the command of)" is added for clarification and might indicate Al-Khattab's stress of that Hijab is a command.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥijâb" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "وَاللَّهِ ! " and "رَسُولَ اللَّهِ ! ", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Al-Khattab joins the verbs "came and asked" in the TT. |
| 83 | وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بِنَحْوِ حَدِيثِهِمْ ، وَفِيهِ "فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ". وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ. | (…) It was narrated from Az-Zuhrî with this chain: "Aflaḥ, the brother of Abû Al-Qu'ais, came and asked permission to enter upon her..." a similar *Ḥadīth* (as no. 3572), in which it says: "He is your paternal uncle, may your right hand be rubbed with dust." Abû Al-Qu'ais was the husband of the woman who breastfed 'Ãishah. (Ṣaḥīḥ Muslim, 2007: 93) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3572)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab joins the verbs "came and asked" in the TT to make it clearer. |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 84 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ، قَالاَ : حَدَّثَنَا ابْنُ نُمَيْرٍعَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَلْيَلِجْ عَلَيْكِ عَمُّكِ" قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ "إِنَّهُ عَمُّكِ ، فَلْيَلِجْ عَلَيْكِ". | (…) It was narrated that 'Ãishah said: "My paternal uncle through breastfeeding, came and asked permission to enter upon me, and I refused to give him permission until I consulted the Messenger of Allâh صلى الله عليه وسلم. When the Messenger of Allâh صلى الله عليه وسلم came I said: 'My paternal uncle through breastfeeding came and asked for permission to enter upon me, but I refused to give him permission.' The Messenger of Allâh صلى الله عليه وسلم said: 'Let your uncle enter upon you.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'He is your uncle, let him enter upon you.'" (Ṣaḥīḥ Muslim, 2007:93) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"breastfeed me" indicates the importance of identifying which man is meant in the ST.<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"came and" was added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab joins the verbs "came and asked" in the TT to make it clearer. |
| 85 | حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا هِشَامٌ ، بِهَذَا الإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ. | (…) Hishâm narrated with this chain that the brother of Abû Qu'ais asked for permission to enter upon her… a similar report (as no. 3575). (Ṣaḥīḥ Muslim, 2007: 93) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3575)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 86 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، بِهَذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ : اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ. | (…) A similar report (as no.3575) was narrated from Hishām, with this chain, except that he said: "Abû Al-Qu'ais asked for permission to enter upon her." (Ṣaḥīḥ Muslim, 2007: 93-94) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3575)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab starts the hadith with "A similar report" rather than the chain of transmitters which indicates his main focus is on the report. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Domestication. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 87 | وحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ، قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابن جريج عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ ، فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ : إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ ذَلِكَ. قَالَ : "فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ". | (…) It was narrated from Ibn Juraij from 'Aṭâ', who said: "'Urwah bin Az-Zubair informed me that 'Āishah told him: 'My paternal uncle through breastfeeding, Abû Al-Ja'd, asked for permission to enter upon me, and I refused.'" -Hishâm said to me: "In fact it was Abû Al-Qu'ais." - "When the Prophet صلى الله عليه وسلم came, I told him about that and he said: 'Why didn't you let him in, may your right hand - or your hand - be rubbed with dust?'" (Ṣaḥīḥ Muslim, 2007: 94) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -Al-Khattab deletes the semicolon in the ST and adds "that".<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves the subject "Abu'l Ja'd" after the adjective for clarification. |
| 88 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ ، اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ ، فَأَخْبَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ لَهَا "لَا تَحْتَجِبِي مِنْهُ ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". | (…) It was narrated from 'Āishah that her paternal uncle through breastfeeding, who was called Aflaḥ, asked for permission to enter upon her, and she did not give him permission to enter until she had put on *Ḥijâb*. She told the Messenger of Allâh صلى الله عليه وسلم, and he said to her: "Do not observe *Ḥijâb* before him, for what becomes unlawful through breastfeeding is that which becomes unlawful through lineage."(Ṣaḥīḥ Muslim, 2007:94) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "فَحَجَبَتْهُ" as "she did not give him permission to enter until she had put on Ḥijâb". He adds some words to express the ST situation. -Al-Khattab uses the verb "put on" which might imply to the readers the why in which women wear Hijab.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission<br>-Al-Khattab deletes "أَنَّهَا أَخْبَرَتْهُ" assuming that the readers are already familiar with it. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥijâb" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 89 | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ ، عَنْ عِرَاكِ بْنِ مَالِكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَأَرْسَلَ : إِنِّي عَمُّكِ ، أَرْضَعَتْكِ امْرَأَةُ أَخِي ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ : "لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ". | (…) It was narrated that 'Āishah said: "Aflaḥ bin Qu'ais asked for permission to enter upon me, and I refused to let him in. He sent word saying: 'I am your paternal uncle, my brother's wife breastfed you.' But she refused to let him in. Then the Messenger of Allâh صلى الله عليه وسلم came, and she told him about that, and he said: 'Let him enter upon you, for he is your paternal uncle.'" (Ṣaḥīḥ Muslim, 2007: 94-95) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Al-Khattab translates "فَأَبَيْتُ" into "she refused". Thus, he replaces 'I' to 'she', which might cause confusion and obscure the ST meaning. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Domestication.<br>Transliteration.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 90 | (باب تحريم ابنة الأخ من الرضاعة) (التحفة 27). وحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ ، وَزُهَيْرُ بْنُ حَرْبٍ ، وَمُحَمَّدُ بْنُ الْعَلاَءِ وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا : أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! مَا لَكَ تَتَوَرَّعُ فِي قُرَيْشٍ وَتَدَعُنَا ؟ فَقَالَ : "وَعِنْدَكُمْ شَيْءٌ ؟" قُلْتُ : نَعَمْ ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهَا لا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". | Chapter 3. The daughter of one's brother through breastfeeding is forbidden in marriage. It was narrated that 'Alī said: "I said: 'O Messenger of Allâh, why do you insist on choosing a wife from among the Quraish and you ignore us?' He said: 'Have you anything to suggest?' I said: 'Yes, the daughter of Ḥamzah.' The Messenegr of Allâh صلى الله عليه وسلم said: 'She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding.'" (Ṣaḥīḥ Muslim, 2007: 95) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"to suggest", "(to marry)" and "in marriage" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Al-Khattab changes the order of the sentence in "The daughter of one's brother through breastfeeding is forbidden in marriage". |
| 91 | وحَدَّثَنَاه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ ، كُلُّهُمْ ، عَنِ الأَعْمَشِ ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. | (…) A similar report (as no. 3581) was narrated from Al-A'mash with this chain. (Ṣaḥīḥ Muslim, 2007:95) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(as no. 3581)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab starts the hadith with "A similar report" rather than the chain of transmitters which indicates his main focus is on the report. |
| 92 | وحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ ، فَقَالَ : "إِنَّهَا لا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ". | It was narrated from Ibn 'Abbâs that it was suggested that the Prophet صلى الله عليه وسلم marry the daughter of Ḥamzah. He said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding, and what becomes unlawful through breastfeeding is that which becomes unlawful through ties of kinship." (Ṣaḥīḥ Muslim, 2007:96) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-the use and reuse of "becomes" provide the reader with the ST's intended meaning.<br>•Addition<br>-"(to marry)" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Domestication. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 93 | وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْمُطَّوِّعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ ، جَمِيعًا، عَنْ شُعْبَةَ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ، كِلَيْهِمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ "ابْنَةَ أَخِي مِنَ الرَّضَاعَةِ". وَفِي حَدِيثِ سَعِيدٍ "وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ. | (…) The same report (no. 3583) was narrated from Qatâdah with the chain of Hammâm, except that the *Ḥadīth* of Shu'bah ends with the words "…the daughter of my brother through breastfeeding." In the *Ḥadīth* of Sa'eed it says: "Verily what becomes unlawful through breastfeeding is that which becomes unlawful through blood ties" (Ṣaḥīḥ Muslim, 2007:96) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Al-Khattab uses "blood ties" to translate "النسب", while in a previous hadith, he translates it as "lineage".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3583)" is added for reference.<br>-"Verily" is added which adds a certainty to the sentence.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 94 | وحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى ، قَالَا : حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍعَنْ أَبِيهِ قَالَ : سَمِعْتُ عَبْدَ اللهِ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ : سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَقُولُ : قِيلَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَيْنَ أَنْتَ؟ يَا رَسُولَ اللهِ ! عَنِ ابْنَةِ حَمْزَةَ ؟ أَوْ قِيلَ : أَلَا تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ ؟ قَالَ : "إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ". | Umm Salamah, the wife of the Prophet صلى الله عليه وسلم said: "It was said to the Messenger of Allâh صلى الله عليه وسلم: 'What do you think, O Messenger of Allâh, about the daughter of Ḥamzah?' Or it was said: 'Why don't you propose marriage to the daughter of Ḥamzah bin 'Abdul-Muṭṭalib?' He said: 'Ḥamzah is my brother through breastfeeding.'" (Ṣaḥīḥ Muslim, 2007: 96-97) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 95 | (باب تحريم الربيبة وأخت المرأة) (التحفة 28). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ : هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ ؟ فَقَالَ : "أَفْعَلُ مَاذَا ؟" قُلْتُ : تَنْكِحُهَا. قَالَ : "أَوَ تُحِبِّينَ ذَلِكِ ؟" قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ : "فَإِنَّهَا لا تَحِلُّ لِي" قُلْتُ : فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "بِنْتَ أُمِّ سَلَمَةَ ؟" قُلْتُ : نَعَمْ. قَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | Chapter 4. The prohibition of marriage to one's stepdaughter and the sister of one's wife. It was narrated that Umm Ḥabîbah bint Abî Sufyân said: "The Messenger of Allâh صلى الله عليه وسلم entered upon me and I said to him: 'What about my sister, the daughter of Abû Sufyân?' He said: 'What should Ido?' I said: 'Marry her.' He said: 'Would you like that?' I said: 'I am not your only wife, and I would like my sister to share with me in this goodness.' He said: 'she is not permissible for me (to marry).' I said: 'I have been told that you proposed marriage to Durrah bint Abî Salamah.' He said: 'The daughter of Umm Salamah?' I said: 'Yes.' He said: 'Even if she was not my stepdaughter under my care, she would not be permissible for me (to marry); her father and I were both breastfed by Thuwaubah. Do not offer your daughters or sisters to me in marriage.'" (Ṣaḥīḥ Muslim, 2007: 97-98) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(to marry)" and "of marriage" are added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -the translator uses semicolon in "she would not be permissible for me (to marry); her father and I were both breastfed by Thuwaubah" to indicate that the coming phrase explains the previous one, which helps the reader to get the ST's intended meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>-The use of the preposition in "share with me in this goodness" is questioned.<br>•Sentence order |
| 96 | وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ ، كِلاهُمَا ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، بِهَذَا الإِسْنَادِ، سَوَاءً. | (…) A similar report (as no. 3586) was narrated from Hishâm bin 'Urwah with this chain. (Ṣaḥīḥ Muslim, 2007:98) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3586)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 97 | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ ؛ أَنَّ عُرْوَةَ حَدَّثَهُ ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهَا ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ! انْكِحْ أُخْتِي عَزَّةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتُحِبِّينَ ذَلِكِ" فَقَالَتْ : نَعَمْ ، يَا رَسُولَ اللَّهِ! لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ، أُخْتِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَإِنَّ ذَلِكِ لا يَحِلُّ لِي". قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "ابْنَةَ أَبِي سَلَمَةَ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا أَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | (…) Umm Ḥabība, the wife of the Prophet صلى الله عليه وسلم, narrated that she said to the Messenger of Allāh صلى الله عليه وسلم: "O Messenger of Allâh, marry my sister 'Azzah." The Messenger of Allāh صلى الله عليه وسلم said: "Would you like that?" She said: "Yes, O Messenger of Allāh. I am not your only wife, and I would like my sister to share with me in the goodness." The Messenger of Allāh صلى الله عليه وسلم said: "That is not permissible for me." I said: "O Messenger of Allāh, we have been told that you want to marry Durrah bint Abî Salamah." He said: "The daughter of Abû Salamah?" She said: "Yes." The Messenger of Allāh صلى الله عليه وسلم said: "Even if she were not my stepdaughter under my care, she would not be permissible for me (to marry), for she is the daughter of my brother through breastfeeding. Her father Abû Salamah and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage." (Ṣaḥīḥ Muslim, 2007:98-99) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab chooses "we have been told" to translate "فإنَّا نَتَحَدَّثُ" in this hadith. He also uses "I have been told" to translate "فإنِّي أُخبِرْتُ" in a previous hadith. Although there is a difference between the two ST phrases, he chooses a similar translation. This shows Al-Khattab's focus on the news more than the way it was delivered.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(to marry)" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا رَسُولَ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 98 | وحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بن خالد؛ ح: وحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ ، كِلاهُمَا ، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ ، عَزَّةَ ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ. | (…) A similar *Ḥadīth* (as no. 3588) was narrated from Az-Zuhrî with the chain of Ibn Abî Ḥabîbah, but none of them mentioned 'Azzah by name except Yazîd bin Abî Ḥabîbah. (Ṣaḥīḥ Muslim, 2007: 99) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3588)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Additional. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 99 | (باب في المصة والمصتان) (التحفة 29). حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ؛ ح: وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، كِلاَهُمَا عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - : "لاَ تُحَرِّمُ المَصَّةُ وَالمَصَّتَانِ". | Chapter 5. One or two sucks. It was narrated that 'Āishah said: "The Messenger of Allâh صلى الله عليه وسلم said:'One or two sucks do not make anything forbidden.'" (Ṣaḥīḥ Muslim, 2007: 99) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Al-Khattab adds the object in "do not make anything " for coherence; however, the sentence could still be vague to the readers.<br>•Omission<br>-"وَقَالَ سُوَيْدٌ وَزُهَيْرٌ:" is omitted as a result of omitting the chain of transmitters. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "One or two sucks do not make anything forbidden". As a result, the translator places greater focus on the number than the judgement. |
| 100 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ -وَاللَّفْظُ لِيَحْيَى- أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ قَالَتْ : دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِي. فَقَالَ : يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى ، فَزَعَمَتِ امْرَأَتِي الأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحَدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ ، فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ" قَالَ عَمْرٌو فِي رِوَايَتِهِ : عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. | It was narrated that Umm Al-Faḍl said: "A Bedouin entered upon the Prophet of Allâh صلى الله عليه وسلم when he was in my house, and said: 'O Prophet of Allâh, I have a wife and I took another wife. My first wife claims that she breastfed my new wife once or twice.' The Prophet of Allâh صلى الله عليه وسلم said: 'One or two sucks do not make anything forbidden.'" 'Amr said in his report: "It was narrated from 'Abdullâh bin Al-Ḥârith bin Nawfal." (Ṣaḥīḥ Muslim, 2007: 100) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Al-Khattab adds the object in "do not make anything " for coherence; however, the sentence could still be vague to the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا نَبِيَّ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "One or two sucks do not make anything forbidden". As a result, the translator places greater focus on the number than the judgement. |
| 101 | وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ؛ ح: وحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ ؛ أَنَّ رَجُلاً مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ : يَا نَبِيَّ اللَّهِ! هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ ؟ قَالَ : "لاَ". | (...) It was narrated that Umm Al-Faḍl that a man from Banû 'Āmir bin Ṣa'ṣa'ah said: 'O Prophet of Allâh, does a single breastfeeding make anything forbidden?" He said: "No." (Ṣaḥīḥ Muslim, 2007:100) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>- Al-Khattab adds the object in "make anything " for coherence; however, the sentence could still be vague to the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا نَبِيَّ اللَّهِ!", which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "does a single breastfeeding make anything forbidden?". As a result, the translator places greater focus on the number than the judgement. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. appears in the structural shift. | Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. appears in the structural shift. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure. appears in the structural shift. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 102 | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ ؛ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ". | (...) Umm Al-Faḍl narrated that the Prophet of Allâh صلى الله عليه وسلم said: "One or two breastfeedings, or one or two sucks, do not make anything forbidden." (Ṣaḥīḥ Muslim, 2007:101) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>- Al-Khattab adds the object in "do not make anything " for coherence; however, the sentence could still be vague to the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "One or two breastfeedings, or one or two sucks, do not make anything forbidden". As a result, the translator places greater focus on the number than the judgement. |
| 103 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ : "أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ" وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ : "وَالرَّضْعَتَانِ وَالْمَصَّتَانِ". | (...) It was narrated from Ibn 'Abî 'Arûbah, with this chain (a *Ḥadīth* similar to no. 3593). As for Isḥâq, he said, as in the report of Ibn Bishr: "…or two breastfeedings or two sucks." As for Ibn Abî Shaibah, he said: "…and two breastfeedings and two sucks." (Ṣaḥīḥ Muslim, 2007:101) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. - Al-Khattab added "(a Ḥadīth similar to no. 3593)" for reference.<br>•Omission<br>-Al-Khattab deletes "كَرِوَايَةِ", as it is already mentioned previously. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 104 | وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ ، عَنْ أُمِّ الْفَضْلِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ". | (...) It was narrated from Umm Al-Faḍl that the Prophet of Allâh صلى الله عليه وسلم said: "One or two sucks do not make anything forbidden." (Ṣaḥīḥ Muslim, 2007: 101) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>- .Al-Khattab considers both "مصة" and "إملاجة" as synonyms, as he translates them as "suck". •Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>- Al-Khattab adds the object in "do not make anything " for coherence; however, the sentence could still be vague to the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "One or two sucks do not make anything forbidden". As a result, the translator places greater focus on the number than the judgement. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. appears in the structural shift. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. appears in the structural shift. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 105 | حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُحَرِّمُ الْمَصَّةُ ؟ فَقَالَ : "لَا". | (...) It was narrated from Umm Al-Faḍl that a man asked the Prophet of Allâh صلى الله عليه وسلم: "Does one suck make anything forbidden?" He said: "No." (Ṣaḥīḥ Muslim, 2007:101-102) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>- Al-Khattab adds the object in "make anything " for coherence; however, the sentence could still be vague for the readers.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Notice the shifting in "Does one suck make anything forbidden?". As a result, the translator places greater focus on the number than the judgement. |
| 106 | (باب التحريم بخمس رضعات) (التحفة 30).<br>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عائشة؛ أَنَّهَا قَالَتْ : كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ : عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ ، فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. | Chapter 6. Becoming *Maḥram* is established by five breastfeedings. It was narrated that 'Ãishah said: "Among the things that were revealed of the Qur'ân was that ten definite breastfeedings make a person a *Maḥram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allâh صلى الله عليه وسلم passed away when this was among the things that were recited of the Qur'ân." (Ṣaḥīḥ Muslim, 2007: 102) | **Experiential Value**<br>•Word Choice<br>-Notice that Al-Khattab translates "باب التحريم بخمس رضعات" into "Becoming Maḥram is established by five breastfeedings" (domestication)<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Al-Khattab adds in "make a person a Maḥram" and "and replaced" for coherence.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Maḥram" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 107 | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ -عَنْ عَمْرَةَ ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ : - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ - قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ. | It was narrated that 'Amrah that she heard 'Ãishah say - when she was mentioning what kind of breastfeeding makes a person a *Maḥram*- Ten definite breastfeedings were revealed in the Qur'ân, then five definite breastfeedings were revealed too. (Ṣaḥīḥ Muslim, 2007:102) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- Al-Khattab adds in "makes a person a Maḥram" for coherence.<br>•Omission<br>-Al-Khattab omits "قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ: " This omission might result in obscuring the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Maḥram" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "Ten definite breastfeedings" to the beginning of the sentence to give it more focus. |
| 108 | وَحَدَّثَنَاهُ محمد بن الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ : أَخْبَرَتْنِي عَمْرَةُ ؛ أَنَّهَا سَمِعَتْ عائشة تَقُولُ بِمِثْلِهِ. | (…) 'Amrah narrated that she heard 'Ãishah say… a similar report (as no. 3597). (Ṣaḥīḥ Muslim, 2007:102) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(as no. 3597)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. appears in the structural shift. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Domestication. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | Thematic structure. appears in the structural shift. | Transliteration. Foreignisation. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 109 | (باب جواز وطىء المسبية بعد الاستبراء، وإن كان لها زوج انفسخ نكاحه بالسبي). (التحفة 33). وحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ صَالِحٍ ، أَبِي الْخَلِيلِ ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَى أَوْطَاسَ ، فَلَقُوا عَدُوًّا ، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ ، وَأَصَابُوا لَهُمْ سَبَايَا ، فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } [النساء:24]. أَيْ فَهُنَّ لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ. | Chapter 9. It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband then her marriage is annulled when she is captured. It was narrated from Abû Sa'eed Al-Khudrî that on the Day of Ḥunain, the Messenger of Allâh صلى الله عليه وسلم sent an army to Awtâs, where they met the enemy, fought them and prevailed over them. They captured some female prisoners, and it was as if the Companions of the Messenger of Allâh صلى الله عليه وسلم felt reluctant to have intercourse with them because of their idolator husbands. Then Allâh, the Mighty and Sublime, revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess", meaning, they are permissible for you once their *'Iddah* has ended. (Ṣaḥīḥ Muslim, 2007:108) | **Experiential Value**<br>•Word Choice<br>-"after it is established that she is not pregnant" (domestication).<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(forbidden are)" and "(slaves)" are added for comprehension.<br>-"female" for specification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah" and "Awtâs" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "on the Day of Ḥunain" to the beginning of the sentence to give more focus on the time. |
| 110 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ : إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلَالٌ لَكُمْ ، وَلَمْ يَذْكُرْ : إِذَا انْقَضَتْ عِدَّتُهُنَّ. | (…) Abû Sa'eed Al-Khudrî narrated that on the Day of Ḥunain the Prophet of Allâh صلى الله عليه وسلم sent out a party… a Ḥadîth like that of Yazîd bin Zuray', (no. 3608) except that he said: "Except those whom your right hands possess! for they are permissible for you. And he did not mention: "When their *'Iddah* is over." (Ṣaḥīḥ Muslim, 2007: 109) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3608)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadîth" and "'Iddah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-An exclamation mark is added in "Except those whom your right hands possess!".<br>•Prepositions<br>•Sentence order<br>-Al-Khattab moves "on the Day of Ḥunain" to the beginning of the sentence to give more focus on the time. |
| 111 | . وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | (…) A similar report (as no. 3609) was narrated from Qatâdah with this chain. (Ṣaḥīḥ Muslim, 2007:109) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3609)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab capitalises the first letter of "Companion" which might indicate his adherence to them. | Thematic structure. | Transliteration. Fidelity. Addition. Domestication. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 24 | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 112 | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدٍ قَالَ : أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسَ، لَهُنَّ أَزْوَاجٌ ، فَتَخَوَّفُوا ، فَأُنْزِلَتْ هَذِهِ الْآيَةُ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } [النساء:24] | (…) It was narrated that Abû Sa'eed said: 'They captured some female prisoners on the Day of Awṭâs, who had husbands, so they were worried, then this verse was revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess..." (Ṣaḥīḥ Muslim, 2007:109) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(forbidden are)" and "(slaves)" are added for comprehension. -"female" for specification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Awṭâs" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 113 | وحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | (…) A similar report (as no. 3611) was narrated from Qatâdah with this chain. (Ṣaḥīḥ Muslim, 2007:109) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3611)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 24 | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 114 | (باب استحباب نكاح ذات الدين) (التحفة 39). حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Chapter 15. It is Recommended to marry one who is religiously committed. It was narrated from Abū Hurairah that the Prophet صلى الله عليه وسلم said: "Women are married for four things: Their wealth, their lineage, their beauty and their religion. Choose the one with religion, may your hands be rubbed with dust." (Ṣaḥīḥ Muslim, 2007: 119) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-"narrated"<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"four things" are added for comprehension.<br>•Omission<br>-The omission of the expression "رضي الله عنه" has an experiential value, as it gives a hint that the translator might be associated with a particular denomination. This omission could have ideological implications for the translation. However, this omission did not affect the ST legal message but could change its effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"choose" indicates the action of selecting.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive -"it was narrated".<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"women"<br>-"their"<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences -The translator separates the two sentences with a full stop without linking them with a conjunction. These sentences are obviously linked in the ST to convey the intended message; thus, the translator's decision in TT might affect the ST's intended meaning.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that the expression "صلى الله عليه وسلم" is not translated. This has a relational value, as it is assumes the readers' familiarity with these expressions. In addition, it can give the connotation that the main focus is the provision rather than titles, which does not affect the legal message. It can be noticed that Al-Khattab always use double quotation marks to specify the words of the Hadith. | | It can be noticed that the translator opts for simple and direct translation strategy. He applies a mix of free and literal translation. Moreover, lexical changes are applied. Additionally, he has adopted translation by omission in certain parts. The idea of domestication can be clearly noticed, as the text uses purely classic Arabic terms; for instance, "صلى الله عليه وسلم". | Nasiruddin Al-Khattab, is a Syrian and a native Arabic speaker who acquired English as a second language. This reflects his embodied cultural capital. Al-Khattab draws upon his knowledge of Arabic and his wife's knowledge of English. His choices of vocabulary and some stylistic features indicate a free style approach; for example, his deletion of some expressions in the ST, e.g. “Allah be pleased with him”, and changing of word forms, i. e. singular to plural. | Al-Khattab is a translator in Islamic studies. He has a Bachelor’s Degree in Engineering, which reflects his institutionalised cultural capital. Al-Khattab works in combination with his wife, Huda Khattāb, who edits the English of his output. In relation to his objectified cultural capital, he has many published works in Islamic literature, including The Ideal Muslimah (1981), The Life of Prophet Muhammad (2005), Islamic Beliefs (2005), The Ideal Muslim Society (2002), and Civilization of Faith (2005). He is well-known for his translations and for his experience in the field as he worked with Darussalam Publishers for more than 16 years. This means that Al-Khattab knows the important status of Ḥadīth in Islamic law and has adequate knowledge to translate it. In addition, his strong religious background explains his translation choices and footnotes; for example, adopting a combination of the free and literal translational approach. In other words, the works of Al-Khattab show his deep experience with the science of the Ḥadīths from | Societal level | Institutional level | Situational level | Meaning, may you prosper. | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 115 | (باب استحباب نكاح البكر) (التحفة 40).<br>وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ قَالَ : تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَقِيتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا جَابِرُ! تَزَوَّجْتَ ؟" قُلْتُ : نَعَمْ. قَالَ : "بِكْرٌ أَمْ ثَيِّبٌ ؟" قُلْتُ : ثَيِّبٌ ، قَالَ : "فَهَلَّا بِكْرًا تُلَاعِبُهَا ؟" قُلْتُ : يَا رَسُولَ اللهِ! إِنَّ لِي أَخَوَاتٍ ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ ، قَالَ : "فَذَاكَ إِذًا ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا ، وَمَالِهَا ، وَجَمَالِهَا ، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | Chapter 16. It is recommended to marry virgins. Jâbir bin 'Abdullâh said: "I married a woman at the time of the Messenger of Allâh صلى الله عليه وسلم, and I met the Prophet صلى الله عليه وسلم and he said: 'O Jâbir, have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'O Messenger of Allâh, I have sisters, and I was afraid that she might cause trouble between myself and them.' He said: 'That's fine then. A woman is married for her religion, her wealth or her beauty. Choose the one with religion, may your hands be rubbed with dust.'" (Ṣaḥīḥ Muslim, 2007:119-120) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "تلاعبها" into "you could play with her". This translation is literal and might change the ST effect and intended meaning. Play may have negative connotation.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-Al-Khattab translates the singular form into a plural form in "virgins".<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يَا جَابِرُ!" and " يَا رَسُولَ اللهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>-Al-Khattab uses "or" in "or her beauty" while he used 'and' in the previous hadith. Changing conjunctions and prepositions actually changes the meaning, not the correctness. Which meaning are you intending?<br>•Sentence order |
| 116 | (بَابُ تَحْرِيمِ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا ، وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا)(التحفة 1)<br>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ : قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ ، ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ [عَزَّ وَجَلَّ] أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". | Chapter 1. The prohibition of divorcing a menstruating woman without her consent; if a man breaks this rule it still counts as a divorce, and he should be ordered to take her back. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, at the time of the Messenger of Allâh صلى الله عليه وسلم. 'Umar bin Al-Khaṭṭâb asked the Messenger of Allâh صلى الله عليه وسلم about that and the Messenger of Allâh صلى الله عليه وسلم said to him: "Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women." (Ṣaḥīḥ Muslim, 2007:128) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The additions of "if a man", "to him" provide the readers with clarification. -"(prescribed periods)" defines a borrowed word. •Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>-'May' is used to express that these are the available choices for the man who divorced his wife in this case.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 117 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بن سعيد وَابْنُ رُمْح -وَاللَّفْظُ لِيَحْيَى- قَالَ قُتَيْبَةُ : حَدَّثَنَا لَيْثٌ: وَقَالَ الآخَرَانِ : أَخْبَرَنَا -اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ. وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ : وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ ، قَالَ لِأَحَدِهِمْ : أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ. قَالَ مُسْلِمٌ : جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةٌ وَاحِدَةٌ. | (…) It was narrated from 'Abdullâh that he divorced one of his wives while she was menstruating, with a single divorce. The Messenger of Allâh صلى الله عليه وسلم ordered him to take her back and keep her until she had become pure then menstruated again in his house. Then he should wait until she became pure again, then if he wished he could divorce her when she became pure, before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women. Ibn Rumḥ added in his report: "When 'Abdullâh was asked about that, he said to one of them: 'But if you have divorced your wife once or twice, the Messenger of Allâh صلى الله عليه وسلم told me to do that (i.e., take her back), but if you have divorced her three times, then she becomes unlawful to you until she marries another husband; and you have disobeyed Allâh with regard to His commands about divorcing your wife.'" Muslim said: Al-Laith did well with his saying: "A single divorce (a narrator)." (Ṣaḥīḥ Muslim, 2007: 128-129) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"in his house", "(i.e., take her back)" and "(a narrator)" add comprehension.<br>-"(prescribed periods)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told me" to translate "أمرني" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab capitalises the first letter of "His" which indicates his faith and respect of Allah. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 118 | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَدَعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا ، أَوْ يُمْسِكَهَا ، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". قَالَ عُبَيْدُ اللهِ : قُلْتُ لِنَافِعٍ : مَا صَنَعَتِ التَّطْلِيقَةُ ؟ قَالَ : وَاحِدَةٌ اعْتَدَّ بِهَا. | (…) It was narrated that Ibn 'Umar said: "I divorced my wife at the time of the Messenger of Allâh صلى الله عليه وسلم while she was menstruating. 'Umar mentioned that to the Messenger of Allâh صلى الله عليه وسلم and he said: 'Tell him to take her back, then let him wait until she become pure, then menstruates again, then when she becomes pure again, let him divorce her before having intercourse with her, or let him keep her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.'" 'Ubaidullâh said: "I said to Nâfi': 'What happened to that divorce?' He said: 'It was one divorce that was counted as such.'" (Ṣaḥīḥ Muslim, 2007:129-130) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"again" adds comprehension.<br>-"(prescribed periods)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 119 | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالَا : حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ بِهَذَا الإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللهِ لِنَافِعٍ. قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرْجِعْهَا ، وَقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا. | (…) A similar report (as no. 3654) was narrated from 'Ubaidullâh with this chain, but he did not mention what 'Ubaidullâh said to Nâfi'. (Ṣaḥīḥ Muslim, 2007:130) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(as no. 3654)" is added for reference.<br>•Omission<br>-Al-Khattab deletes "قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرْجِعْهَا ، وَقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا." which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Translation by addition. Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Translation by omission | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 120 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهُ أَنْ يَرَاجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عز وجل أَنْ يُطَلَّقَ لَهَا النِّسَاءُ ، قَالَ : فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ : أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُرَاجِعَهَا ، ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلاثًا ، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلاَقِ امْرَأَتِكَ ، وَبَانَتْ مِنْكَ. | (…) It was narrated from Nâfi' that Ibn 'Umar divorced his wife while she was menstruating, and 'Umar asked the Prophet صلى الله عليه وسلم about that. He (صلى الله عليه وسلم) ordered him to take her back, then wait until she had menstruated again, then wait until she became pure, then he could divorce her before having intercourse with her. That is *'Iddah* (perscribed periods) for which Allâh has enjoined the divorce of women. He said: "When Ibn 'Umar was asked about a man who divorces his wife while she is menstruating, he would say: 'If you have divorced her once or twice, the Messenger of Allâh صلى الله عليه وسلم told him to take her back, then wait until she menstruated again, then wait until she became pure, then divorce her before having intercourse with her. If you divorced her three times, then you have disobeyed your Lord with regard to the manner in which He commanded you to divorce your wife, and the divorce is irrevocable.'" (Ṣaḥīḥ Muslim, 2007:130-131) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(صلى الله عليه وسلم)" is added for comprehension and defines a pronoun.<br>-"(prescribed periods)" defines a borrowed word.<br>•Omission<br>-Al-Khattab deletes "عز وجل" which might obscure the ST effect. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told him" to translate "أمره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab capitalises the first letter in "Lord" and "He" which indicate his faith and respect of Allah. | | Addition. Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 121 | وحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ، عَنْ عَمِّهِ ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَغَيَّظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا ، فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا ، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ" وكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً] ، فَحُسِبَتْ مِنْ طَلَاقِهَا ، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | (…) 'Abdullâh bin 'Umar said: "I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet صلى الله عليه وسلم and the Messenger of Allâh صلى الله عليه وسلم got angry and said: 'Tell him to take her back until she has menstruated again, a menses other than that in which he divorced her. Then if he wants to divorce her, let him divorce her when she is pure of menses and before he has intercourse with her. That is divorce at the time prescribed by Allâh.'" 'Abdullâh had divorced her once, and that was counted as one divorce. And 'Abdullâh took her back as the Messenger of Allâh صلى الله عليه وسلم commanded him. (Ṣaḥīḥ Muslim, 2007: 131) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission<br>-Al-Khattab deletes "مُسْتَقْبَلَةً" which might hinder the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 122 | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : قَالَ ابْنُ عُمَرَ : فَرَاجَعْتُهَا ، وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا. | (…) It was narrated from Az-Zuhrī with this chain (a *Ḥadīth* similar to no. 3657), except that he said: "…Ibn 'Umar said: 'So I took her back, and that was counted as one divorce that I had given her.'"(Ṣaḥīḥ Muslim, 2007:131-132) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadīth similar to no. 3657)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 123 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ -وَاللَّفْظُ لأَبِي بَكْرٍ- قَالُوا : حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، مَوْلَى آلِ طَلْحَةَ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا". | (…) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar mentioned that to the Prophet صلى الله عليه وسلم who said: "Tell him to take her back, then divorce her when she is pure or pregnant." (Ṣaḥīḥ Muslim, 2007:132) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Omission. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 124 | وحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلاَلٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقَ بَعْدُ ، أَوْ يُمْسِكَ". | (…) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allâh صلى الله عليه وسلم about that and he said: "Tell him to take her back until she becomes pure, then menstruates again, then becomes pure, then he may divorce her after that or keep her." (Ṣaḥīḥ Muslim, 2007:132) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 125 | وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ ، عَنِ ابْنِ سِيرِينَ قَالَ : مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لاَ أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلاَثًا وَهِيَ حَائِضٌ. فَأُمِرَ أَنْ يُرَاجِعَهَا ، فَجَعَلْتُ لاَ أَتَّهِمُهُمْ ، وَلاَ أَعْرِفُ الحَدِيثَ ، حَتَّى لَقِيتُ أَبَا غَلاَّبٍ، يُونُسَ بْنَ جُبَيْرٍ البَاهِلِيَّ ، وَكَانَ ذَا ثَبَتٍ ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ ، فَأُمِرَ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ : أَفَحُسِبَتْ عَلَيْهِ ؟ قَالَ : فَمَهْ ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | (…) It was narrated that Ibn Sirīn said: For twenty years those whom I trust narrated to me that Ibn 'Umar divorced his wife thrice while she was menstruating and he was told to take her back. I did not doubt them, but I did not hear the *Ḥadīth* from anyone else either, until I met Abû Ghallâb, Yûnus bin Jubair Al-Bâhilī, who was very reliable. He told me that he asked Ibn 'Umar, who told him that he had divorced his wife with one divorce while she was menstruating, and he was commanded to take her back. He said: I said: "Was that counted as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly." (Ṣaḥīḥ Muslim, 2007:132-133) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"from anyone else", "as a divorce" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "he was told" to translate "أمر" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>-Al-Khattab uses 'must' in "it must be counted" which is used to say that something is required by a rule or law.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 126 | وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ : حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَذَا الإِسْنَادِ ، نَحْوَهُ ، غَيْرَ أَنَّهُ قَالَ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ. | (…) A similar report (as no. 3661) was narrated from Ayyûb with this chain, except that he said: " 'Umar asked the Prophet صلى الله عليه وسلم and he told him…" (Ṣaḥīḥ Muslim, 2007:133) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3661)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told him" to translate "أمره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Translation by addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | These are the words of Ibn 'Umar himself, referring to himself in the third person, as is clear in subsequent narrations. | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 127 | وحَدَّثَنَاه عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي ، عَنْ أَيُّوبَ بِهَذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ ، وَقَالَ : "يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا". | (…) It was narrated from Ayyûb with this chain (a Ḥadīth similar to no. 3661), and he said in the Ḥadīth: "Umar asked the Prophet صلى الله عليه وسلم about that, and he told him to take her back, until he could divorce her when she was pure, without having had intercourse with her. And he said: 'Divorce her at the beginning of her 'Iddah.'"(Ṣaḥīḥ Muslim, 2007:133) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(a Ḥadīth similar to no. 3661)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 128 | وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ ، عَنْ يُونُسَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يُرْجِعَهَا ، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا ، قَالَ فَقُلْتُ لَهُ : إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ ، أَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ فَقَالَ : فَمَهْ أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ ؟. | (…) It was narrated that Yûnus bin Jubair said: "I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife while she was menstruating, and 'Umar went to the Prophet صلى الله عليه وسلم and asked him (about that), and he told him to take her back, so that she might start her *'Iddah*.'" He said: "I said to him: 'If a man divorces his wife while she is menstruating, does that count as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly.'" (Ṣaḥīḥ Muslim, 2007:134) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(about that)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told him" to translate "أمره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>-Al-Khattab uses 'must' in "it must be counted" which is used to say that something is required by a rule or law.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 129 | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ، -قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا" قَالَ : قُلْتُ لِابْنِ عُمَرَ أَفَتَحْتَسِبُ بِهَا ؟ فَقَالَ : مَا يَمْنَعُهُ ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | (…) Ibn 'Umar said: "I divorced my wife while she was menstruating, and 'Umar went to the Prophet صلى الله عليه وسلم and told him about that. The Prophet صلى الله عليه وسلم said: 'Let him take her back, then when she becomes pure, if he wishes he may divorce her.' He (the narrator) said: "I said to Ibn 'Umar: 'Was that counted (as a divorce)?' He said: 'Why wouldn't it be? It must be counted even if he failed and acted foolishly.'" (Ṣaḥīḥ Muslim, 2007: 134) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. - "(as a divorce)" is added for comprehension.<br>-"(the narrator)" defines a pronoun.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-Al-Khattab uses 'must' in "it must be counted" which is used to say that something is required by a rule or law.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Meaning, her 'Iddah starts when he divorces her while she is not menstruating. | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 130 | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ : طَلَّقْتُهَا وَهِيَ حَائِضٌ ، فَذَكَرَتْ ذَلِكَ لِعُمَرَ ، فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا" قَالَ : فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا ، قُلْتُ : فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ ؟ قَالَ : مَا لِيَ لا أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ. | (…) It was narrated that Anas bin Sīrīn said: I asked Ibn 'Umar about his wife whom he divorced. He said: 'I divorced her while she was menstruating, and I told 'Umar about that, and he told the Prophet صلى الله عليه وسلم, who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: 'So I took her back, then I divorced her when she was pure.' I said: 'Was that divorce that you gave her while she was menstruating counted as such? He said: 'Why wouldn't I count it? It must be counted even if I failed and acted foolishly.'" (Ṣaḥīḥ Muslim, 2007: 135) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>-Al-Khattab uses 'must' in "it must be counted" which is used to say that something is required by a rule or law.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 131 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا" قُلْتُ لِابْنِ عُمَرَ : أَفَحسبتَ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : فَمَهْ. | (…) It was narrated from Anas bin Sīrīn that he heard Ibn 'Umar said: "I divorced my wife while she was menstruating. 'Umar went to the Prophet صلى الله عليه وسلم and told him about that, and he said: 'Tell him to take her back, then when she becomes pure, let him divorce her.' I said to Ibn 'Umar: 'Did you count that divorce as such?' He said: 'Of course.'" (Ṣaḥīḥ Muslim, 2007: 135) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "مره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 132 | وحَدَّثَنِيه يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ؛ ح: وحَدَّثَنِيه عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ قَالا : حَدَّثَنَا شُعْبَةُ ؛ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا "لِيُرَاجِعْهَا" ، وَفِي حَدِيثِهِمَا : قَالَ قُلْتُ لَهُ : أَتَحْتَسِبُ بِهَا ؟ قَالَ : فَمَهْ. | (…) Shu'bah narrated with this chain (a *Ḥadīth* similar to no. 3667), except that in their *Ḥadīth* it says: "…Let him take her back." And in their *Ḥadīth* (it says): He said: "I said to him: 'Did you count it as such?' He said: 'Of course.'" (Ṣaḥīḥ Muslim, 2007:135-136) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadīth similar to no. 3667)" is added for reference.<br>-"(It says)" adds clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 133 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُس: عَنْ أَبِيهِ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ : أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا ، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ الْخَبَرَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ : لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ -لأَبِيهِ-. | (…) Ibn Ṭawûs narrated from his father that he heard Ibn 'Umar being asked about a man who divorced his wife while she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?" He said: "Yes." He said: "He divorced his wife while she was menstruating, and 'Umar went to the Prophet صلى الله عليه وسلم and told him the news. He told him to take her back." He (Ibn Ṭawûs) said: "I did not hear him -his father- say any more than that." (Ṣaḥīḥ Muslim, 2007:136) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(Ibn Ṭawûs)" defines a pronoun.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 134 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ ابْنَ أَيْمَنَ مَوْلَى عَزَّةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ [ذَلِكَ] ، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا ؟ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا" فَرَدَّهَا ، وَقَالَ : "إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ". قَالَ ابْنُ عُمَرَ : وَقَرَأَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ}[الطلاق:1]. | (…) Abû Az-Zubair narrated that he heard 'Abdur-Raḥmân bin Ayman, the freed slave of 'Azzah, asking Ibn 'Umar, and Abû Az-Zubair heard that: "What do you think of a man who divorces his wife when she is menstruating?" He said: "Ibn 'Umar divorced his wife while she was menstruating, at the time of the Messenger of Allâh صلى الله عليه وسلم." 'Umar asked the Messenger of Allâh صلى الله عليه وسلم (about it), saying: "Abdullâh bin 'Umar has divorced his wife when she is menstruating.' The Prophet صلى الله عليه وسلم said to him: 'Let him take her back.' So he took her back. And he said: 'When she becomes pure, let him divorce her or let him keep her.'" Ibn 'Umar said: "And the Prophet صلى الله عليه وسلم recited the words: O Prophet! When you divorce women, divorce them at their *'Iddah* (prescribed periods)..."(Ṣaḥīḥ Muslim, 2007:136-137) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab uses "the words" before the verse, without specifying that these words are from the holy Quran. This might cause a confusion as the readers might think that they are the Prophet's words.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(about it)" is added for comprehension.<br>-"(prescribed periods)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"saying" tense. The verb tense "قال" is changed from the past into the present continuous "as saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in " يَسْأَلُ ابْنَ عُمَرَ؟" is deleted. This deletion might change the ST effect. -The addition of the exclamation mark in "O Prophet!" might indicate strong feelings.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Foreignisation. Transliteration. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Aṭ-Ṭalāq 65: 1. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 135 | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ أَبِي الزُّبَيْرِ ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ القِصَّةِ ، | (…) A similar story (as no. 3670) was narrated from Ibn 'Umar. (Ṣaḥīḥ Muslim, 2007:137) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3670)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 136 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ : أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى عُرْوَةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ ، بِمِثْلِ حَدِيثِ حَجَّاجٍ ، وَفِيهِ بَعْضُ الزِّيَادَةِ. قَالَ مُسْلِمٌ : أَخْطَأَ حَيْثُ قَالَ: مولى عُرْوَةَ، إِنَّمَا هُوَ مَوْلَى عَزَّةَ. | (…) Abû Az-Zubair narrated that he heard 'Abdur-Raḥmân bin Ayman, the freed slave of 'Urwah, asking Ibn 'Umar, when Abû Az-Zubair was listening… a *Ḥadīth* like that of Ḥajjâj (no. 3670), with some additions. Muslim said: He made a mistake when he said "...the freed slave of 'Urwah"; he was the freed slave of 'Azzah. (Ṣaḥīḥ Muslim, 2007: 137) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3670)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 137 | (باب طلاق الثلاث)<br>(التحفة 2). حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لاِبْنِ رَافِعٍ- قَالَ إِسْحَاقُ : أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا -عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ الطَّلاَقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلاَفَةِ عُمَرَ ، طَلاَقُ الثَّلاَثِ وَاحِدَةً ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ : إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ [قَدْ] كَانَتْ لَهُمْ فِيهِ أَنَاةٌ ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ. | Chapter 2. Threefold divorce. It was narrated that Ibn 'Abbâs said: "During the time of the Messenger of Allâh صلى الله عليه وسلم, Abû Bakr and the first two years of 'Umar's *Khilâfah*, a threefold divorce was counted as one. Then 'Umar bin Al-Khaṭṭâb said: 'People have become hasty in a matter in which they should take their time. I am thinking of holding them to it.' So he made it binding upon them." (Ṣaḥīḥ Muslim, 2007:137-138) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Khilâfah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Al-Khattab translates " أَمْضَيْنَاهُ " into " I am thinking of holding". Thus, he replaces the plural pronoun in the ST into 'I'. This first-person singular nominative case personal pronoun is used to refer to one's self. Thus, it might change the ST message | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 138 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ ؛ ح: وحَدَّثَنَا ابْنُ رَافِعٍ -وَاللَّفْظُ لَهُ-: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ : أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلاَثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ ، وَثَلاَثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاسٍ : نَعَمْ. | (…) Ibn Ṭawûs narrated from his father that Abû Aṣ-Ṣahbâ' said to Ibn 'Abbâs: "Do you know that the threefold divorce was regarded as one at the time of the Messenger of Allâh صلى الله عليه وسلم and Abû Bakr, and for three years of 'Umar's leadership?" He said: "Yes." (Ṣaḥīḥ Muslim, 2007: 138) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. Transliteration. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Giving divorce thrice in one sitting. | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 139 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ، عَنْ طَاوُس ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاس : هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُن الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟ فَقَالَ : قَدْ كَانَ ذَلِكَ ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلَاقِ ، فَأَجَازَهُ عَلَيْهِمْ. | (…) It was narrated from Ṭawûs that Abû Aṣ-Ṣahbâ' said to Ibn 'Abbâs: "Tell us of something interesting that you know. Wasn't the threefold divorce counted as one at the time of the Messenger of Allâh صلى الله عليه وسلم and Abû Bakr?" He said: "That was so, then at the time of 'Umar the people began to issue divorces frequently, so he made it binding upon them." (Ṣaḥīḥ Muslim, 2007:138) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "هَاتِ مِنْ هَنَاتِكَ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | In the translation of "أَلَمْ يَكُن الطَّلاَقُ الثَّلاثُ عَلَى عَهْدِ رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟" into "Wasn't the threefold divorce counted as one at the time of the Messenger of Allâh صلى الله عليه وسلم and Abû Bakr?". The time phrase is moved to the end of the sentence which changes the ST's intended focus. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 140 | (بَابُ الْمُطَلَّقَةِ الْبَائِنِ لَا نَفَقَةَ لَهَا)(التحفة 6)<br>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عبدالله بن يزيد مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ ، فَسَخِطَتْهُ ، فَقَالَ : وَاللَّهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ ؛ فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ ، فَقَالَ : "لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ". فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ، ثُمَّ قَالَ : "تِلْكِ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي ، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكِ ، فَإِذَا حَلَلْتِ فَآذِنِينِي"- قالتْ- : فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ" فَكَرِهْتُهُ ، ثُمَّ قَالَ : "انْكِحِي أُسَامَةَ" فَنَكَحْتُهُ ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ [به]. | Chapter 6. The woman who has been irrevocably divorced is not entitled to maintenance. It was narrated from Fâṭimah bint Qais that Abû 'Amr bin Ḥafṣ divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that. He said: "By Allâh, you are not entitled to anything from us." She came to the Messenger of Allâh صلى الله عليه وسلم and told him about that, and he said: "You are not entitled to maintenance from him." He told her to observe her *'Iddah* in the house of Umm Sharîk, then he said: "She is a woman whom my Companions visit. Observe your *'Iddah* in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garments. And when your *'Iddah* is over, let me know." She said: "When my 'Iddah ended, I told him that Mu'âwiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh صلى الله عليه وسلم said: 'As for Abû Jahm, his stick never leaves his shoulder. As for Mu'âwiyah, he is very poor and has no wealth. Marry Usâmah bin Zaid.' I did not like that, but he said: 'Marry Usâmah bin Zaid.' So I married him, and Allâh caused it to be good and I was envied for that." (Ṣaḥīḥ Muslim, 2007: 161-162) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "bin Zaid" gives specification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told her" to translate "فَأَمَرَهَا" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-.Al-Khattab omits the exclamation mark in the ST "!والله" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Al-Khattab capitalises the first letter of "Companion" which might indicate his adherence to them. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 141 | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيْضًا : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، - كِلَيْهِمَا- عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةً دُونَ ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ : وَاللَّهِ! لأُعْلِمَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي ، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا ، قَالَتْ : فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لا نَفَقَةَ لَكِ ، وَلا سُكْنَى". | (…) It was narrated from Fâṭimah bint Qais that her husband divorced her at the time of the Prophet صلى الله عليه وسلم, and the maintenance he gave her was very little. When she saw that she said: "By Allâh, I am going to tell the Messenger of Allâh صلى الله عليه وسلم. If I am entitled to maintenance I will take what is enough for me, and if I am not entitled to maintenance I will not take anything from him." She said: "I told the Messenger of Allâh صلى الله عليه وسلم about that and he said: 'You are not entitled to maintenance or accommodation.'" (Ṣaḥīḥ Muslim, 2007: 162-163) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "وَاللَّهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 142 | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ : سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ ، فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا ، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا ، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا نَفَقَةَ لَكِ ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ ، فَكُونِي عِنْدَهُ ، فَإِنَّهُ رَجُلٌ أَعْمَى ، تَضَعِينَ ثِيَابَكِ عِنْدَهُ". | (…) It was narrated that Abû Salamah said: "I asked Fâṭimah bint Qais, and she told me that her Makhzûmī husband divorced her and refused to give her any maintenance. She went to the Messenger of Allâh صلى الله عليه وسلم and told him, and the Messenger of Allâh صلى الله عليه وسلم said: 'You are not entitled to any maintenance. Go and stay with Ibn Umm Maktûm, for he is a blind man and you can take off your garments there.'" (Ṣaḥīḥ Muslim, 2007: 163) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure - Al-Khattab chooses "her Makhzûmī husband " to translate "زَوْجَهَا الْمَخْزُومِيَّ " which shows his wrong interpretation of the ST as the word 'Makhzûmī' refers to her husband's family name and is not an adjective. Banū Makhzūm was one of the wealthy clans of Quraysh, the Arab tribe of the Islamic Prophet Muhammad. They are regarded as one of three most powerful and influential tribes in Mecca before the advent of Islam. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 143 | وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ ؛ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاثًا ، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ ، فَقَالَ لَهَا أَهْلُهُ : لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ ، فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ مَيْمُونَةَ ، فَقَالُوا : إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاثًا ، فَهَلْ لَهَا مِنْ نَفَقَةٍ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَيْسَتْ لَهَا نَفَقَةٌ ، وَعَلَيْهَا الْعِدَّةُ". وَأَرْسَلَ إِلَيْهَا: "أَنْ لا تَسْبِقِينِي بِنَفْسِكِ" ، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ ، ثُمَّ أَرْسَلَ إِلَيْهَا : "أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ" فَانْطَلَقَتْ إِلَيْهِ ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ. | (…) Abû Salamah narrated that Fâṭimah bint Qais, the sister of Aḍ-Ḍaḥḥâk bin Qais, told him, that Abû Ḥafṣ bin Al-Mughīrah Al-Makhzûmī divorced her three times, then he went to Yemen. His people said to her: "You are not entitled to maintenance from us." Khâlid bin Al-Walîd came with a group of people to the Messenger of Allâh صلى الله عليه وسلم in the house of Maimûnah and said: "Abû Ḥafṣ has divorced his wife three times; is she entitled to maintenance?" The Messenger of Allâh صلى الله عليه وسلم said: "She is not entitled to maintenance, but she has to observe the *'Iddah*." And he sent word to her, saying: "Do not be hasty in making a decision concerning yourself (without consulting me)." He told her to move to (the house of) Umm Sharîk, then he sent word saying: "Umm Sharîk is visited by the first *Muhâjirîn*. Go to Ibn Umm Maktûm, the blind man, for if you take off your *Khimâr* (head cover) he will not see you." So she went and stayed there, and when her *'Iddah* was over, the Messenger of Allâh صلى الله عليه وسلم married her to Usâmah bin Zaid bin Ḥârithah. (Ṣaḥīḥ Muslim, 2007:163-164) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(without consulting me)", "(the house of) are added for comprehension.<br>-"(head cover)" defines a borrowed word. •Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah", "Muhâjirîn" and "Khimâr" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-"saying" tense. The verb tense "أرسل" is changed from the past into the present continuous "saying" to explain that it is the exact saying of the Prophet.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told her" to translate "أمرها" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 144 | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ ح: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ : كُنْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ : كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ ، فَأَرْسَلْتُ إِلَى أَهْلِهِ أَبْتَغِي النَّفَقَةَ ، وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو : "لَا تُفَوِّتِينَا بِنَفْسِكِ". | (…) Abû Salamah narrated that he wrote down what Fâṭimah bint Qais said: I was married to a man from Banû Maḵẖzûm, and he divorced me irrevocably. I sent word to his people asking for maintenance…" and they quoted a *Ḥadîth* like that of Yaḥyâ bin Abî Kaṯẖîr from Abû Salamah (no. 3700), except that in the *Ḥadîth* of Muḥammad bin 'Amr (a narrator) it says: "Do not hasten to make a decision without letting us know." (Ṣaḥīḥ Muslim, 2007: 164) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3700)" is added for reference.<br>-"(a narrator)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 145 | حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا ، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى ، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا ، وَقَالَ عُرْوَةُ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ. | (…) Fâṭimah bint Qais narrated that she was married to Abû 'Amr bin Ḥafṣ bin Al-Mughîrah, and he issued the last of three divorces to her. She said that she came to the Messenger of Allâh صلى الله عليه وسلم to consult him about leaving her house, and he told her to got to Ibn Umm Maktûm, the blind man. Marwân refused to believe him about a divorced woman leaving her house, and 'Urwah said: "'Aishah objected to that regarding Fâṭimah bint Qais." (Ṣaḥīḥ Muslim, 2007: 165) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told her" to translate "أمرها" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 146 | وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، بِهَذَا الْإِسْنَادِ مِثْلَهُ ، مَعَ قَوْلِ عُرْوَةَ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ. | (…) A similar report (as no. 3702) was narrated from Shihâb with this chain, as well of the comment of 'Urwah about 'Âisha's objection to Fâṭimah bin Qais. (Ṣaḥīḥ Muslim, 2007: 165) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3702)" is added for reference.<br>-"bin Qais" is added for comprehension.<br>•Omission<br>-Al-Khattab translates "ابْنِ شِهَابٍ" into "Shihâb" which might change the ST message. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration.<br>Addition.<br>Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. The footnote shows Al-Khattab's method of rendering the exact ST meaning to the TT readers. | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Meaning, later after the death of the Prophet صلى الله عليه وسلم, when she heard that Fâṭimah narrated this about a woman observing her *'Iddah* in other than her husband's house. | |
| | | Addition.<br>Omission.<br>Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 147 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ -وَاللَّفْظُ لِعَبْدٍ- قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا معمر عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلَاقِهَا ، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالَا لَهَا : وَاللَّهِ! مَا لَكِ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ قَوْلَهُمَا ، فَقَالَ : "لَا نَفَقَةَ لَكِ" فَاسْتَأْذَنَتْهُ فِي الِانْتِقَالِ فَأَذِنَ لَهَا ، فَقَالَتْ : أَيْنَ؟ يَا رَسُولَ اللَّهِ! قَالَ : "إِلَى ابْنِ أُمِّ مَكْتُومٍ" وَكَانَ أَعْمَى ، تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يَرَاهَا ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ ، فَحَدَّثَتْهُ بِهِ ، فَقَالَ مَرْوَانُ : لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِن امْرَأَةٍ ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا ، فَقَالَتْ فَاطِمَةُ -حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ- : فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ ، قَالَ اللَّهُ تعالى : { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ } [الطلاق:1] الْآيَةَ. قَالَتْ : هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ ؟ فَكَيْفَ تَقُولُونَ : لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا ؟ فَعَلَامَ تَحْبِسُونَهَا ؟. | (…) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû 'Amr bin Ḥafṣ bin Al-Mughîrah set out with 'Alî bin Abî Ṭâlib for Yemen, and he sent word to his wife Fâṭimah bint Qais with her final divorce, and told Al-Ḥârith bin Hishâm and 'Ayyâsh bin Abî Rabî'ah to give her some maintenance. They said to her: "By Allâh, you will not have any maintenance unless you are pregnant." She came to the Prophet صلى الله عليه وسلم and told him what they had said, and he said: "There is no maintenance for you." She asked him for permission to move, and he gave her permission. She said: "Where, O Messenger of Allâh?" He said: "To Ibn Umm Maktûm." He was blind, so she could take off her garments in his house and he would not see her. When her *'Iddah* was over, the Prophet صلى الله عليه وسلم married her to Usâmah bin Zaid. Marwân sent Qabîṣah bin Dhwaib to her to ask her about this *Ḥadîth*, and she narrated it to him. Marwân said: "We have only heard this *Ḥaîdith* from a woman, so we will follow what we are certain of, which is what we found the people following." When news of what Marwân said reached Fâṭimah she said: "Between you and I is the Qur'ân. Allâh, Most High, says: "... And turn them not out of their (husband's) homes...". She said: "This is for one whose divorce is revocable, so what new thing will Allâh bring to pass after the third (irrevocable divorce)? How can you say that she is not entitled to maintenance if she is not pregnant? On what grounds do you detain her?" (Ṣaḥîḥ Muslim, 2007:166-167) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Al-Khattab adds "some" to express that the maintenance was not sufficient.<br>-"(husband's)", "Allâh" and "(irrevocable divorce)" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah" and "Ḥadîth" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told" to translate "أمر" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "!والله" and "يَا رَسُولَ اللَّهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Aṭ-Ṭalâq 65: 1. | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 148 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ -قال داود حدثنا- كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا ، فَقَالَتْ : طَلَّقَهَا زَوْجُهَا الْبَتَّةَ ، فَقَالَتْ : فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السُّكْنَى وَالنَّفَقَةِ ، قَالَتْ : فَلَمْ يَجْعَلْ لِي سُكْنَى وَلا نَفَقَةً ، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ. | (…) It was narrated that Ash-Sha'bî said: "I entered upon Fâṭimah bint Qais, and I asked her about the ruling of the Messenger of Allâh صلى الله عليه وسلم concerning her. She said: 'My husband divorced me irrevocably, and I referred my dispute with him about maintenance and accommodation to the Messenger of Allâh صلى الله عليه وسلم. He did not grant me any accommodation nor maintenance, and he told me to observe my *'Iddah* in the house of Ibn Umm Maktûm.'" (Ṣaḥīḥ Muslim, 2007:167) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told me" to translate "أمرني" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab translates "لسُّكنَى وَالنَّفَقَةِ" into "maintenance and accommodation". This change in order might reflect a different focus. |
| 149 | وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ و داود وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ ، عَنِ الشَّعْبِيِّ ؛ أَنَّهُ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ. | (…) It was narrated from Ash-Sha'bî that he said: "I entered upon Fâṭmah bint Qais…" a *Ḥadîth* like that of Zuhair from Hushaim (no. 3705). (Ṣaḥīḥ Muslim, 2007: 167) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3705)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 150 | حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ : دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَحَفَتْنَا بِرُطَبٍ ابْنِ طَابٍ ، وَسَقَتْنَا سَوِيقَ سُلْتٍ ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلاثًا أَيْنَ تَعْتَدُّ ؟ قَالَتْ : طَلَّقَنِي بَعْلِي ثَلاثًا ، فَأَذِنَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَعْتَدَّ فِي أَهْلِي. | (…) Ash-Sha'bî said: "We entered upon Fâṭimah bint Qais and she offered us fresh dates and *Sawîq*. We asked her about the woman who has been thrice divorced - where should she observe her *'Iddah*? She said: 'My husband divorced me three times, and the Prophet صلى الله عليه وسلم gave me permission to observe my *'Iddah* among my family.'" (Ṣaḥīḥ Muslim, 2007: 168) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah" and "Sawîq" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 151 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُطَلَّقَةِ ثَلاثًا ، قَالَ : "لَيْسَ لَهَا سُكْنَى وَلا نَفَقَةٌ". | (…) It was narrated from Ash-Sha'bî, from Fâṭimah bint Qais, that concerning a woman who has been thrice divorced, the Prophet صلى الله عليه وسلم said: "She is not entitled to accommodation nor maintenance."(Ṣaḥīḥ Muslim, 2007:168) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-Al-Khattab adds "the Prophet صلى الله عليه وسلم " to avoid confusion.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | A change in the Thematic structure. in the shifting. | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 152 | وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلاثًا ، فَأَرَدْتُ النُّقْلَةَ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ ، فَاعْتَدِّي عِنْدَهُ". | (…) It was narrated from Ash-Sha'bî that Fâṭmah bint Qais said: "My husband divorced me three times, and I wanted to move. I went to the Prophet صلى الله عليه وسلم and he said: 'Move to the house of your cousin 'Amr bin Umm Maktûm, and observe your *'Iddah* there.'" (Ṣaḥīḥ Muslim, 2007:168) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 153 | وَحَدَّثَناهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ قَالَ : كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الأَعْظَمِ ، وَمَعَنَا الشَّعْبِيُّ ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلا نَفَقَةً ، ثُمَّ أَخَذَ الأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ ، فَقَالَ : وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هَذَا ، قَالَ عُمَرُ : لا نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ ، لا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةَ ، [وتلا الآية] قَالَ اللَّهُ عَزَّ وَجَلَّ : { لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلا يَخْرُجْنَ إِلا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ } [الطلاق:1]. | (…) It was narrated that Abû Isḥâq said: "I was with Al-Aswad bin Yazid, sitting in the grand *Masjid*, and Ash-Sha'bî was with us. Ash-Sha'bî narrated the Ḥadîth of Fâṭimah bin Qais, that the Messenger of Allâh صلى الله عليه وسلم did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: 'Woe to you for narrating such a thing. 'Umar said: We will not leave the Book of Allâh and the *Suunah* of our Prophet صلى الله عليه وسلم for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: "... And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open *Fâḥishah*..."' (Ṣaḥīḥ Muslim, 2007: 169) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(husband's)" and "(themselves)" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Masjid", "Ḥadîth" and "Fâḥishah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "اويلك" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 154 | وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَاقَ بِهَذَا الإِسْنَادِ ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ. | (…) A *Ḥadîth* similar to that of Abû Aḥmad from 'Ammâr bin Ruzaiq (no. 3710) was narrated from Abû Isḥâq with this chain. (Ṣaḥīḥ Muslim, 2007:169) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3710)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Meaning the grand Masjid of Al-Kûfah, for Abû Isḥâq, Al-Aswad, and Ash-Sh'abi were all in Al-Kûfah. Aṭ-Ṭalâq 65: 1. | |
| | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 155 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاثًا ، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلا نَفَقَةً -قَالَتْ- : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا حَلَلْتِ فَآذِنِينِي" فَآذَنْتُهُ ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لا مَالَ لَهُ ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]" فَقَالَتْ بِيَدِهَا هَكَذَا : أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ" قَالَتْ : فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ. | (…) It was narrated that Abû Bakr bin Abî Al-Jahm bin Ṣukhair Al-'Adawî said: "I heard Fâṭimah bint Qais say that her husband divorced her thrice, and the Messenger of Allâh صلى الله عليه وسلم did not grant her any accommodation or maintenance. She said: 'The Messenger of Allâh صلى الله عليه وسلم said to me: "When your *'Iddah* is over, let me know." So she let him know, and Mu'âwiyah, Abû Jahm and Usâmah bin Zaid proposed to her. The Messenger of Allâh صلى الله عليه وسلم said: "As for Mu'âwiyah, he is a poor man who has no wealth. As for Abû Jahm, he is a man who beats women. But (choose) Usâmah bin Zaid." She gestured with her hand like this, (as if expressing disapproval), saying said: "Usâmah!? Usâmah!?" But the Messenger of Allâh صلى الله عليه وسلم said to her: "Obedience to Allâh and obedience to His Messenger is better for you." She said: 'So I married him and I was envied.'" (Ṣaḥīḥ Muslim, 2007:170) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(choose)" and "(as if expressing disapproval)" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure -<br>The use of "saying said" is questioned! | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>It can be observed that Al-Khattab adds a question mark next to the exclamation mark in the expression "Usâmah!? Usâmah!?". This might shows his intention to deliver a strong expression of the situation.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 156 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ ، عَيَّاشُ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [و] أَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعٍ تَمْرٍ ، وَخَمْسَةِ آصُعٍ شَعِيرٍ ، فَقُلْتُ : أَمَا لِي نَفَقَةٌ إِلَا هَذَا ؟ وَلَا أَعْتَدُّ فِي مَنْزِلِكُمْ ؟ قَالَ : لَا ، قَالَتْ : فَشَدَدْتُ عَلَيَّ ثِيَابِي ، وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ "كَمْ طَلَّقَكِ ؟" قُلْتُ : ثَلَاثًا. قَالَ : "صَدَقَ ، لَيْسَ لَكِ نَفَقَةٌ ، اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ [عمرو] بْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ ، تُلْقِي ثَوْبَكِ عِنْدَهُ ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي" قَالَتْ : فَخَطَبَنِي خُطَّابٌ ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ ، أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكِ بِأُسَامَةَ ابْنِ زَيْدٍ".| (…) It was narrated that Abû Bakr bin Abî Al-Jahm said: "I heard Fâṭimah bint Qais say: 'My husband Abû 'Amr bin Ḥafṣ bin Al-Mughîrah sent 'Ayyâsh bin Abî Rabî'ah to me with word of my divorce, and he sent with him five Ṣā's of dates and five Ṣā's of barley. I said: "Do I get no maintenance other than this? And am I not to observe my *'Iddah* in your home?" He said: "No." She said: "I got dressed and went to the Messenger of Allâh صلى الله عليه وسلم. He said: 'How many times has he divorced you?' I said: 'Three.' He said: 'He is right, you are not entitled to maintenance. Observe your *'Iddah* in the house of your cousin 'Amr bin Umm Maktûm, for he is blind and you can take off your garments there. When your *'Iddah* is over, let me know.' Some men proposed to me, including Mu'âwiyah and Abû Al-Jahm. The Prophet صلى الله عليه وسلم said to me: 'Mu'âwiayh is poor and destitute, and Abû Al-Jahm is harsh towards women' - or 'he beats women,' or words to that effect - 'but you should marry Usâmah bin Zaid.'" (Ṣaḥīḥ Muslim, 2007: 170-171) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah" and "Ṣā's" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 157 | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ : دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، زَمَنَ ابْنِ الزُّبَيْرِ ، فَحَدَّثَتَنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَائِنًا ، بِنَحْوِ حَدِيثِ سُفْيَانَ. | (…) Abû Bakr said: "Abû Salamah and I entered upon Fâṭimah bint Qais during the time of Ibn Az-Zubair, and she told us that her husband had divorced her irrevocably…" a *Ḥadīth* like that of Sufyân (no. 3714). (Ṣaḥīḥ Muslim, 2007: 172) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3714)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 158 | وحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلاَثًا ، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلاَ نَفَقَةً. | (…) It was narrated that Fâṭimah bint Qais said: "My husband divorced me three times, and the Messenger of Allâh صلى الله عليه وسلم did not grant me any accommodation nor maintenance." (Ṣaḥīḥ Muslim, 2007:172) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 159 | وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ : تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ ، فَقَالُوا : إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ : فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ : مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. | (…) It was narrated from Hishâm: "My father told me: 'Yaḥyâ bin Sa'eed bin Al-'Aṣ married the daugther of 'Abdur-Raḥmân bin Al-Ḥakam, then he divorced her and expelled her out of his house. 'Urwah criticized them for that, and they said: "Fâṭmah went out (of her husband's house)." 'Urwah said: "I went to 'Ā̃ishah and told her about that. She said: 'There is nothing good for Fâṭimah bint Qais in narrating this *Ḥadīth*.'" (Ṣaḥīḥ Muslim, 2007:172) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(of her husband's house)" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 160 | وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ! زَوْجِي طَلَّقَنِي ثَلاَثًا ، وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ : فَأَمَرَهَا فَتَحَوَّلَتْ. | It was narrated that Fâṭmah bint Qais said: "I said: 'O Messenger of Allâh, my husband has divorced me three times, and I am afraid that someone may break in.' So he told her to move." (Ṣaḥīḥ Muslim, 2007:173) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told her" to translate "أمرها" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST " يَا رَسُولَ اللَّهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 161 | وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا- تَعْنِي قَوْلَهَا : لاَ سُكْنَى وَلاَ نَفَقَةَ. | It was narrated from 'Ā̃ishah that she said: "There is nothing good for Fâṭimah in narrating this" (a *Ḥadīth* similar to no. 3717) meaning, that she had no accommodation or maintenance. (Ṣaḥīḥ Muslim, 2007:173) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(a Ḥadīth similar to no. 3717)" is added for reference.<br>-Al-Khattab adds the pronoun and the verb "She had" for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 162 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ قَالَ : قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ : أَلَمْ تَرَيْ إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ ، فَقَالَتْ : بِئْسَمَا صَنَعَتْ ، فَقَالَ : أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ : أَمَا إِنَّهُ لا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ. | (…) It was narrated from 'Abdur-Raḥmân bin Al-Qâsim that his father said: "'Urwah bin Az-Zubair said to 'Āishah: 'Do you not see so-and-so the daughter of Al-Ḥakam? Her husband divorced her three times and she left.' She said: 'It is a bad thing that she has done.' He said: 'Have you not heard what Fâṭimah says?' She said: 'There is nothing good for her in mentioning that.'" (Ṣaḥīḥ Muslim, 2007: 173) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab uses "so-and-so" which is used instead of a word, expression, or name when you are talking generally rather than giving a specific example of a particular thing.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 163 | (بَابُ انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا وَغَيْرِهَا، بِوَضْعِ الْحَمْلِ)(التحفة 8)<br>وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي اللَّفْظِ قَالَ حَرْمَلَةُ : حَدَّثَنَا ، وقَالَ أَبُو الطَّاهِرِ : أَخْبَرَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [بْنِ مَسْعُودٍ] ؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا ، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ اسْتَفْتَتْهُ ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا ، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا : مَا لِي أَرَاكِ مُتَجَمِّلَةً ؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ ، إِنَّكِ وَاللَّهِ ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ : فَلَمَّا قَالَ لِي ذَلِكَ ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي ، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.<br>قَالَ ابْنُ شِهَابٍ : فَلَا أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ ، وَإِنْ كَانَتْ فِي دَمِهَا ، غَيْرَ أَنَّهُ لَا يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ. | Chapter 7. The *'Iddah* of a woman whose husband had died, and the like, ends when she gives birth. 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that his father wrote to 'Umar bin 'Abdullâh bin Al-Arqam Az-Zuhrī, telling him to go to Subai'ah bint Al-Ḥârith Al-Aslamiyyah to ask her about her *Ḥadīth*, and what the Messenger of Allâh صلى الله عليه وسلم said to her when she consulted him. 'Umar bin 'Abdullâh wrote back to 'Abdullâh bin 'Utbah telling him that Subai'ah told him that she was married to Sa'd bin Khawlah, one of Banû 'Amir bin Lu'ayy, who was one of those who had been present at (the Battle of) Badr. He died during the Farewell Pilgrimage while she was pregnant, and she gave birth shortly after he died. When her Nifâs ended, she adorned herself to recieve offers of marriage. Abû As-Sanâbil bin Ba'kak - a man from Banû 'Abd Ad-Dâr - entered upon her and said to her: "Why do I see you beautiful? Perhaps you are hoping to get married? By Allâh, you will not get married until four months and ten days have passed!" Subai'ah said: "When he said that to me, I got dressed that evening and went to the Messenger of Allâh صلى الله عليه وسلم and asked him about that. He advised me that my *'Iddah* had ended when I give birth, and he told me to get married if I wanted to." Ibn Shihâb said: "I do not see anything wrong with (a woman) getting married after she has given birth, even if she is still bleeding, but her husband should not come close to her until she becomes pure." (Ṣaḥīḥ Muslim, 2007:174-175) | **Experiential Value**<br>•Word Choice<br>-the use of "beautiful" might reflect a bad connotation as if she was not already beautiful. This might change the ST effect or meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(the Battle of) " and "days" for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "'Iddah", "Ḥadīth" and "Nifâs " as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told me" to translate "أمرني" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "فَسَأَلْتُهُ عَنْ ذَلِكَ؟" is deleted. This deletion might change the ST effect.<br>-Siddiqi omits the exclamation mark in the ST "والله!" which is often used to end an expressive sentence. - An exclamation mark is added in "have passed!" which shows an expressive phrase.<br>•Prepositions<br>•Sentence order |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 164 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُتَوَفَّى بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَقَالَ ابْنُ عَبَّاسٍ : عِدَّتُهَا آخِرُ الأَجَلَيْنِ ، وَقَالَ أَبُو سَلَمَةَ : قَدْ حَلَّتْ ، فَجَعَلا يَتَنَازَعَانِ ذَلِكَ ـقَالَ- فَقَالَ أَبُو هُرَيْرَةَ : أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ : إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ. | Sulaimân bin Yasâr narrated that Abû Salamah bin 'Abdur-Raḥmân and Ibn 'Abbâs met in the house of Abû Hurairah, and they were talking about a woman who gives birth a few days after her husband has died. Ibn 'Abbâs said: "Her *'Iddah* is the longer of the two periods." Abû Salamah said: "Her *'Iddah* is over." They started to dispute about that. Then Abû Hurairah said: "I am with my nephew" - meaning Abû Salamah. So they sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. he came to them and told them that Umm Salamah said: "Subai'ah Al-Aslamiyyah gave birth a few days after her husband died, and she mentioned that to the Messenger of Allâh صلى الله عليه وسلم, who told her to get married." (Ṣaḥīḥ Muslim, 2007:176) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "the house of" for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "'Iddah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "told her" to translate "أمرها" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "يسألها عَنْ ذَلِكَ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 165 | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالا : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، كِلاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ : فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ ، وَلَمْ يُسَمِّ كُرَيْبًا. | (…) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Ḥadīth* similar to no. 3723), except that Al-Laith said in his *Ḥadīth*: "They sent word to Umm Salamah," and he did not mention Kuraib by name. (Ṣaḥīḥ Muslim, 2007:176-177) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(a Ḥadīth similar to no. 3723)" is added for reference.<br>-.Al-Khattab adds "by name" for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 166 | كتاب اللعان (التحفة 10). حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب: أن سهل بن سعد الساعدي أخبره ؛ أن عويمرا العجلاني جاء إلى عاصم بن عدي الأنصاري فقال له: أرأيت يا عاصم! لو أن رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فاسئل لي عن ذلك -يا عاصم! رسول الله صلى الله عليه وسلم فسأل عاصم رسول الله صلى الله عليه وسلم، فكره رسول الله صلى الله عليه وسلم المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم، فلما رجع عاصم إلى أهله جاءه عويمر فقال: يا عاصم! ماذا قال لك رسول الله صلى الله عليه وسلم؟ قال عاصم لعويمر: لم تأتني بخير، قد كره رسول الله صلى الله عليه وسلم المسألة التي سألته عنها. قال عويمر: والله! لا أنتهي حتى أسأله عنها، فأقبل عويمر حتى أتى رسول الله صلى الله عليه وسلم وسط الناس ، فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فقال رسول الله صلى الله عليه وسلم: "قد نزل فيك وفي صاحبتك، فاذهب فأت بها". قال سهل: فتلاعنا ، وأنا مع الناس عند رسول الله صلى الله عليه وسلم، فلما فرغا قال عويمر: كذبت عليها يا رسول الله! إن أمسكتها، فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم. قال ابن شهاب: فكانت [تلك] سنة المتلاعنين. | The Book of *Li'ân*. Sahl bin Sa'd As-Sâ'idi' narrated that 'Uwaimir Al-'Ajlânî came to 'Âṣim bin 'Adiyy Al-Anṣârî and said to him: "O 'Âṣim, what do you think, if a man finds a man with his wife, should he kill him and be killed by them in return? Or what should he do? O 'Âṣim, ask the Messenger of Allâh صلى الله عليه وسلم about that for me." So 'Âṣim asked the Messenger of Allâh صلى الله عليه وسلم. The Messenger of Allâh صلى الله عليه وسلم did not like this question, and he criticized it so much that 'Âṣim felt very upset by what he heard from the Messenger of Allâh صلى الله عليه وسلم. When 'Âṣim went back to his family, 'Uwaimir came to him and said: "O 'Âṣim, what did the Messenger of Allâh صلى الله عليه وسلم say to you?" 'Âṣim said to 'Uwaimir: "You did not bring me any good. The Messenger of Allâh صلى الله عليه وسلم did not like the question that I asked him." 'Uwaimir said: "By Allâh, I will not rest until I ask him about it." So 'Uwaimir went to the Messenger of Allâh صلى الله عليه وسلم who was amidst the people, and he said: "O Messenger of Allâh, what do you think, if a man finds another man with his wife, should he kill him and be killed by them in return? Or what should he do?" The Messenger of Allâh صلى الله عليه وسلم said: "(Verses) have been revealed concerning you and your wife, so go and bring her." Sahl said: "They engaged in *Li'ân*, and I was among the people who were with the Messenger of Allâh صلى الله عليه وسلم. When they had finished, 'Uwaimir said: 'O Messenger of Allâh, I would be a liar if I kept her now.' So he divorced her three times before the Messenger of Allâh صلى الله عليه وسلم could tell him to do anything." Ibn Shihâb said: "Then that became the practice of those who engage in *Li'ân*." (Ṣaḥīḥ Muslim, 2007:184- | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(verses) " and "now" for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "يأمره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "أرأيت يا عاصم!", "يا عاصم!", "والله!" and "يَا رَسُولَ اللَّهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 167 | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب: أخبرني سهل بن سعد [الأنصاري]؛ أن عويمرا الأنصاري من بني العجلان، أتى عاصم بن عدي ، وساق الحديث بمثل حديث مالك، وأدرج في الحديث قوله: وكان فراقه إياها –بعد- سنة في المتلاعنين. وزاد فيه: قال سهل: وكانت حاملا ، فكان ابنها يدعى إلى أمه، ثم جرت السنة أنه يرثها وترث منه ما فرض الله لها. | (…) Sahl bin Sa'd Al-Anṣârî narrated that 'Uwaimir Al-Anṣârî, one of Banû Al-'Ajlân, came to 'Âṣim bin 'Adiyy… and he quoted a *Ḥadîth* like that of Mâlik (no. 3743). And he added into the *Ḥadîth*: "…His leaving her after that became the practice of those who engage in *Li'ân*." And he added: "Sahl said: 'She was pregnant, so her son was named after her, then it became the practice that he could inherit from her and she could inherit from him the shares decreed by Allâh.'" (Ṣaḥīḥ Muslim, 2007: 185) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3743)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadîth" and "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 168 | وحدثنا محمد بن رافع: حدثنا عبد الرزاق: أخبرنا ابن جريج: أخبرني ابن شهاب، عن المتلاعنين وعن السنة فيهما، عن حديث سهل بن سعد أخي بني ساعدة أن رجلا من الأنصار جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا؟ وذكر الحديث بقصته، وزاد فيه: فتلاعنا في المسجد وأنا شاهد، وقال في الحديث: فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم، ففارقها عند النبي صلى الله عليه وسلم ، فقال النبي صلى الله عليه وسلم: "ذاكم التفريق بين كل متلاعنين". | (…) Ibn Juraij narrated: "Ibn Shihâb told me about the two who angage in *Li'ân* and what is done in this case, based on the *Ḥadîth* of Sahl bin Sa'd, the brother of Banû Sa'idah, according to which a man from among the *Anṣâr* came to the Prophet صلى الله عليه وسلم and said: 'O Messenger of Allâh, what do you think of a man who finds another man with his wife?..." and he mentioned the same *Ḥadîth* (no. 3743), and added: "So they engaged in *Li'ân* in the *Masjid* and I was present." And he said in the *Ḥadîth*: "Then he divorced her three times before the Messenger of Allâh صلى الله عليه وسلم could tell him to, and he divorced her in front of the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said: 'Every couple who engage in *Li'ân* are to be separated.'" (Ṣaḥīḥ Muslim, 2007: 185-186) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3743)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Li'ân"و "Ḥadîth" and "Masjid" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>- The use of "tell him" to translate "يأمره" does not reflect the ST effect, as it is not just telling but commanding in an imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST " يَا رَسُولَ اللَّهِ!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Al-Khattab gives more focus to "Every couple" when he moved it at the beginning of the sentence. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. Foreignisation. Transliteration. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | In the translation of "ذاكم التفريق بين كل متلاعنين" into "Every couple who engage in Li'ân are to be separated", Al-Khattab changes the Thematic structure. by moving the ST rheme "to be separated" to the beginning of the TT sentence. | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 169 | وحدثنا محمد بن عبد الله بن نمير: حدثنا أبي؛ ح: وحدثنا أبو بكر بن أبي شيبة - واللفظ له-: حدثنا عبد الله ابن نمير: حدثنا عبد الملك بن أبي سليمان عن سعيد بن جبير قال: سئلت عن المتلاعنين في إمرة مصعب ، أيفرق بينهما؟ قال: فما دريت ما أقول: فمضيت إلى منزل ابن عمر بمكة، فقلت للغلام: استأذن لي، قال: إنه قائل، فسمع صوتي، قال: ابن جبير؟ قلت: نعم، قال: ادخل، فوالله! ما جاء بك، هذه الساعة ، إلا حاجة ، فدخلت ، فإذا هو مفترش برذعة، متوسد وسادة حشوها ليف. قلت: أبا عبد الرحمن! المتلاعنان، أيفرق بينهما؟ قال: سبحان الله! نعم، إن أول من سأل عن ذلك فلان بن فلان، قال: يا رسول الله! أرأيت أن لو وجد أحدنا امرأته على فاحشة، كيف يصنع؟ إن تكلم تكلم بأمر عظيم وإن سكت سكت على مثل ذلك ، قال: فسكت النبي صلى الله عليه وسلم فلم يجبه، فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به، فأنزل الله عز وجل هؤلاء الآيات في سورة النور: {والذين يرمون أزواجهم} [النور:6-9] فتلاهن عليه ووعظه وذكره ، وأخبره أن عذاب الدنيا أهون من عذاب الآخرة ، قال: لا ، والذي بعثك بالحق! ما كذبت عليها. ثم دعاها فوعظها وذكرها وأخبرها أن عذاب الدنيا أهون من عذاب الآخرة، قالت: لا، والذي بعثك بالحق إنه لكاذب. فبدأ بالرجل فشهد أربع شهادات بالله إنه لمن الصادقين، والخامسة أن لعنة الله عليه إن كان من الكاذبين، ثم ثنى بالمرأة فشهدت أربع شهادات بالله إنه لمن الكاذبين، والخامسة أن غضب الله عليها إن كان من الصادقين، ثم فرق بينهما. | It was narrated that Sa'eed bin Jubair said: "I was asked about the couple who engage in *Li'ân*, during the governorship of Muṣ'ab - should they be separated?" He said: "I did not know what to say, so I went to the house of Ibn 'Umar in Makkah and I said to the slave: 'Ask for permission for me to enter.' He said: 'He is taking a nap.' But he heard my voice and said: 'Ibn Jubair?' I said: 'Yes.' He said: 'Come in, for by Allâh it can only be some need that has brought you at this hour.' So I went in, and saw him resting on a blanket, reclining on a pillow that was stuffed with palm fibers. I said: 'Abû 'Abdur-Raḥmān, should a couple who angage in *Li'ān* be separated?' He said: 'Subḥân-Allâh, yes. The first one to ask about this was so-and-so the son of so-and-so. He said: "O Messenger of Allâh, what do you think, if one of us finds his wife committing an immoral action, what should he do? If he speaks, he will be speaking of a serious matter, and if he keeps quiet, he will be keeping quiet about an equally serious matter." The Prophet صلى الله عليه وسلم remained silent and did not answer him. Then he came to him after that, and said: "I have been afflicted with what I asked you about." Then Allâh revealed these verses in *Sûrat An-Nûr*. "And for those who accuse their wives..." He (صلى الله عليه وسلم) recited them to him, and exhorted and admonished him, and told him that the punishment in this world was lighter than the punishment in the Hereafter. He said: "No, by the One Who sent you with the truth, I am not lying about her." Then he (صلى الله عليه وسلم) called her and exhorted and admonished her, and told her that the punishment in this world was lighter than the punishment in the Hereafter. She said: "No, by the One Who sent you with the | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>-"so-and-so the son of so-and-so"<br>•Addition<br>-"(the process of Li'ân)" are added for clarification. -"(صلى الله عليه وسلم)" defines a pronoun.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Li'ân", "Sûrat An-Nûr" and "'Subḥân-Allâh" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences - "Hereafter" is added for comprehension.<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "فوالله!", "أبا عبد الرحمن!", "سبحان الله!", "يا رسول الله!" and "والذي بعثك بالحق!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "One Who" which indicates his faith and respect of Allah. | | Fidelity. Transliteration. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nûr 24: 6-9. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 170 | وحدثنيه علي بن حجر السعدي: حدثنا عيسى بن يونس: حدثنا عبد الملك بن أبي سليمان قال: سمعت سعيد بن جبير قال: سئلت عن المتلاعنين، زمن مصعب بن الزبير، فلم أدر ما أقول: فأتيت عبد الله بن عمر، فقلت: أرأيت المتلاعنين أيفرق بينهما؟ ثم ذكر بمثل حديث ابن نمير. | (…) Sa'eed bin Jubair said: "At the time of Muṣ'ab bin Az-Zubair, I was asked about the two who engaged in *Li'ân*, and I did not know what to say, so I went to 'Abdullâh bin 'Umar and I said: 'Do you think that two who engage in *Li'ân* should be separated?...'" then he mentioned a *Ḥadîth* like that of Ibn Numair (no. 3746). (Ṣaḥīḥ Muslim, 2007: 188) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(no. 3746)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadîth" and "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-A change of the ST order appears in "At the time of Muṣ'ab bin Az-Zubair, I was asked about the two who engaged in Li'ân". |
| 171 | وحدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة وزهير بن حرب - واللفظ ليحيى، قال يحيى: أخبرنا ، وقال الآخران: حدثنا -سفيان بن عيينة عن عمرو، عن سعيد بن جبير، عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم للمتلاعنين "حسابكما على الله. أحدكما كاذب، لا سبيل لك عليها" قال: يا رسول الله مالي؟ قال: "لا مال لك ، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك منها" قال زهير في روايته: قال حدثنا سفيان عن عمرو، سمع سعيد بن جبير يقول: سمعت ابن عمر يقول: قال رسول الله صلى الله عليه وسلم. | (…) It was narrated that Ibn 'Umar said: "The Messenger of Allâh صلى الله عليه وسلم said to the two who engaged in *Li'ân*: 'Your reckoning is with Allâh; one of you is lying. You have no rights over her.' He said: 'O Messenger of Allâh, my property (which I gave her)?' He said: 'You have no right to it. If you are telling the truth about her, it is in return for having been intimate with her, and if you are lying about her, they you have even less right to it.'" Zuhair said in his report: "Sufyân bin 'Amr told us that he heard Sa'eed bin Jubair say: 'I heard Ibn 'Umar say: The Messenger of Allâh صلى الله عليه وسلم said...'" (Ṣaḥīḥ Muslim, 2007: 188-189) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(which I gave her)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 172 | وحدثني أبو الربيع الزهراني: حدثنا حماد عن أيوب، عن سعيد بن جبير، عن ابن عمر قال: فرق رسول الله صلى الله عليه وسلم بين أخوي بني العجلان، وقال : "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟". | (…) It was narrated that Ibn 'Umar said: "The Messenger of Allâh صلى الله عليه وسلم separated two members of Banû Al-'Ajlân and said: 'Allâh knows that one of you is lying; will either of you repent?'" (Ṣaḥīḥ Muslim, 2007:189) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | Thematic structure. | Fidelity.<br>Transliteration.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition.<br>Fidelity.<br>Transliteration.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 173 | حدثناه ابن أبي عمر: حدثنا سفيان عن أيوب؛ سمع سعيد بن جبير قال: سألت ابن عمر عن اللعان؟ فذكر عن النبي صلى الله عليه وسلم بمثله. | (…) Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Li'ân*," and he narrated a similar *Ḥadîth* (as no. 3749) from the Messenger of Allâh صلى الله عليه وسلم. (Ṣaḥīḥ Muslim, 2007:189) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3749)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadîth" and "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "سألت ابن عمر عن اللعان؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 174 | وحدثنا أبو غسان المسمعي ومحمد بن المثنى وابن بشار- واللفظ للمسمعي وابن المثنى- قالوا: حدثنا معاذ وهو ابن هشام قال: حدثني أبي عن قتادة، عن عزرة ، عن سعيد بن جبير قال: لم يفرق المصعب بين المتلاعنين، قال سعيد: فذكرت ذلك لعبد الله ابن عمر، فقال: فرق نبي الله صلى الله عليه وسلم بين أخوي بني العجلان. | (…) It was narrated that Sa'eed bin Jubair said: "Muṣ'ab did not separate the two who engaged in *Li'ân*." Sa'eed said: "I mentioned that to 'Abdullâh bin 'Umar and he said: 'The Prophet of Allâh صلى الله عليه وسلم separated the couple from Banû Al-'Ajlân.'" (Ṣaḥīḥ Muslim, 2007:189) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 175 | وحدثنا سعيد بن منصور وقتيبة بن سعيد قالا: حدثنا مالك؛ ح : وحدثني يحيى بن يحيى -واللفظ له- قال: قلت لمالك: حدثك نافع عن ابن عمر؛ أن رجلا لاعن امرأته على عهد رسول الله صلى الله عليه وسلم ففرق رسول الله صلى الله عليه وسلم بينهما وألحق الولد بأمه ؟ قال: نعم | It was narrated from Ibn 'Umar that a man engaged in *Li'ân* with his wife at the time of the Messenger of Allâh صلى الله عليه وسلم, and the Messenger of Allâh صلى الله عليه وسلم separated them and attributed the child to his mother. (Ṣaḥīḥ Muslim, 2007:190) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>Al-Khattab deletes the last part of the hadith "قال: نعم". This might change the ST effect and meaning. | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-The question mark in "وألحق الولد بأمه ؟" is deleted. This deletion might change the ST effect.<br>•Prepositions<br>•Sentence order |
| 176 | وحدثنا أبو بكر بن أبي شيبة: حدثنا أبو أسامة ؛ ح: وحدثنا ابن نمير: حدثنا أبي قالا: حدثنا عبيد الله عن نافع، عن ابن عمر قال: لاعن رسول الله صلى الله عليه وسلم بين رجل من الأنصار وامرأته، وفرق بينهما. | (…) It was narrated that Ibn 'Umar said: "The Messenger of Allâh صلى الله عليه وسلم asked a man of the *Anṣâr* and his wife to engage in *Li'ân*, and he separated them." (Ṣaḥīḥ Muslim, 2007: 190) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 177 | وحدثنا محمد بن المثنى وعبيد الله بن سعيد قالا: حدثنا يحيى وهو القطان عن عبيد الله بهذا الإسناد. | (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadîth* similar to no. 3753). (Ṣaḥīḥ Muslim, 2007: 190) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(a Ḥadîth similar to no. 3753)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Omission. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 178 | حدثنا زهير بن حرب وعثمان بن أبي شيبة وإسحق بن إبراهيم - واللفظ لزهير - قال إسحق: أخبرنا ، وقال الآخران: حدثنا - جرير عن الأعمش ، عن إبراهيم ،عن علقمة، عن عبد الله قال: إنا ليلة الجمعة في المسجد، إذ جاء رجل من الأنصار فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه ، أو قتل قتلتموه ، وإن سكت سكت على غيظ، والله! لأسألن عنه رسول الله صلى الله عليه وسلم ، فلما كان من الغد أتى رسول الله صلى الله عليه وسلم فسأله فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه، أو قتل قتلتموه، أو سكت سكت على غيظ. فقال: "اللهم! افتح" وجعل يدعو، فنزلت آية اللعان: {والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم}، هذه الآيات [النور:6-9] ، فابتلي به ذلك الرجل من بين الناس، فجاء هو وامرأته إلى رسول الله صلى الله عليه وسلم فتلاعنا، فشهد الرجل أربع شهادات بالله إنه لمن الصادقين، ثم لعن الخامسة أن لعنة الله عليه إن كان من الكاذبين، فذهبت لتلعن، فقال لها رسول الله صلى الله عليه وسلم:" مه" فأبت فلعنت، فلما أدبرا قال: "لعلها أن تجيء به أسود جعدا" فجاءت به أسود جعدا. | It was narrated that 'Abdullâh said: "We were in the *Masjid* on the night of Friday when a man from among the *Anṣâr* came and said: 'If a man finds another man with his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage. By Allâh, I am going to ask the Messenger of Allâh صلى الله عليه وسلم about it.' The next day, he went to the Messenger of Allâh صلى الله عليه وسلم and asked him, saying: 'If a man finds another man with his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage.' The Messenger of Allâh صلى الله عليه وسلم said: 'O Allâh, guide us to the ruling,' and he started to supplicate. Then the verse of *Li'ân* was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." Then that man was put to that test before the people. He and his wife came to the Messenger of Allâh صلى الله عليه وسلم and engaged in *Li'ân*. The man testified four times by Allâh that he was telling the truth, then the fifth time he swore that the curse of Allâh would be upon him if he was lying. Then she started to testify, and the Prophet صلى الله عليه وسلم said to her: 'Stop.' But she insisted and carried on engaging in *Li'ân*. When they left, he said: 'Perhaps she will give birth to a curly-haired black child.' And she did give birth to a curly-haired black child." (Ṣaḥīḥ Muslim, 2007: 190-191) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of the Pronoun in "if he kills him you will kill him" might cause confusion.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words " Li'ân" and "Masjid" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "إالله!" and "اللهم!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order<br>-Notice the shift in "We were in the Masjid on the night of Friday" to translate "إنا ليلة الجمعة في المسجد"<br>-Al-Khattab starts the description of the child by "curly-haired black" and not the other way around as appears in the ST. |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. | Transliteration. Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nur 24: 6-7. | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 179 | وحدثناه إسحق بن إبراهيم: أخبرنا عيسى بن يونس؛ ح: وحدثنا أبو بكر بن أبي شيبة : حدثنا عبدة بن سليمان، جميعا عن الأعمش، بهذا الإسناد نحوه . | (…) A similar report (as no. 3755) was narrated from Al-A'mash with this chain. (Ṣaḥīḥ Muslim, 2007:192) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3755)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 180 | وحدثنا محمد بن المثنى: حدثنا عبد الأعلى: حدثنا هشام عن محمد قال: سألت أنس بن مالك -وأنا أرى أن عنده منه علما- فقال: إن هلال بن أمية قذف امرأته بشريك ابن سحماء، وكان أخا البراء بن مالك لأمه، وكان أول رجل لاعن في الإسلام ، قال: فلاعنها، فقال رسول الله صلى الله عليه وسلم :" أبصروها ، فإن جاءت به أبيض سبطا قضيء العينين فهو لهلال بن أمية ، وإن جاءت به أكحل جعدا حمش الساقين فهو لشريك بن سحماء" قال: فأنبئت أنها جاءت به أكحل جعدا حمش الساقين. | It was narrated that Muḥammad said: "I asked Anas bin Mâlik (about Li'ân) as I saw that he had knowledge of it. He said: 'Hilâl bin Umayyah accused his wife (of committing *Zinâ*) with Sharîk bin Saḥmâ', who was the brother of Al-Barâ' bin Mâlik on his mother's side. He was the first man to engage in *Li'ân* in Islam.' He said: 'He engaged in *Li'ân* with her and the Messenger of Allâh صلى الله عليه وسلم said: "Watch her. If she brings forth a child who is white with straight hair and something wrong with his eyes, then he belongs to Hilâl bin Umayyah, and if she gives birth to a child who has dark eyelids, curly hair and lean claves, then he belongs to Sharîk bin Saḥmâ'.'" He said: 'I was told that she gave birth to a child who had dark eyelids, curly hair and lean calves.'" (Ṣaḥīḥ Muslim, 2007:192) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(about Li'ân)" and "(of committing Zinâ) " are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words " Li'ân" and "Zinâ" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration.<br>Addition.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 181 | وحدثنا محمد بن رمح بن المهاجر وعيسى ابن حماد المصريان - واللفظ لابن رمح- قالا : أخبرنا الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس أنه قال: ذكر التلاعن عند رسول الله صلى الله عليه وسلم ، فقال عاصم ابن عدي في ذلك قولا ، ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه وجد مع أهله رجلا، فقال عاصم: ما ابتليت بهذا إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا، قليل اللحم، سبط الشعر، وكان الذي ادعى عليه أنه وجد عند أهله، خدلا، آدم، كثير اللحم. فقال رسول الله صلى الله عليه وسلم: "اللهم! بين" فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجده عندها، فلاعن رسول الله صلى الله عليه وسلم بينهما، فقال رجل لابن عباس في المجلس: أهي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة رجمت هذه؟" فقال ابن عباس: لا، تلك امرأة كانت تظهر في الإسلام السوء. | It was narrated that Ibn 'Abbâs said: "Menstion of *Li'ân* was made in th epresence of the Messenger of Allâh صلى الله عليه وسلم. 'Âsim bin 'Adiyy said something about that, then he left. A man from among his people came to him and complained that he had found a man with his wife, 'Âsim said: 'I am being tested with what I said.' He took him to the Messenger of Allâh صلى الله عليه وسلم and told him what he had found his wife doing. That man was yallow and lean, with straight hair, and he the one whom he claimed to have found with his wife had fleshy claves and was dark and bulky. The Messenger of Allâh صلى الله عليه وسلم said: 'O Allâh, make it clear.' Then she gave birth to a child who resembled the one who her husband said he found with her. The Messenger of Allâh صلى الله عليه وسلم made them engage in Li'ân." A man said to Ibn 'Abbâs in that gathering: "Was she the one about whom the Messenger of Allâh صلى الله عليه وسلم said: 'If I were to have stoned anyone without evidence, I would have stoned this woman?' Ibn 'Abbâs said: 'No, that was a woman who continued to be a bad woman after becoming Muslim.'" (Ṣaḥīḥ Muslim, 2007: 192-193) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "اللهم!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 182 | وحدثنيه أحمد بن يوسف الأزدي: حدثنا إسماعيل بن أبي أويس: حدثني سليمان يعني ابن بلال عن يحيى ،وحدثني عبد الرحمن بن القاسم عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم ، بمثل حديث الليث، وزاد [فيه]، بعد قوله كثير اللحم –قال-: جعدا قططا. | (…) It was narrated that .Ibn 'Abbâs said: "Mention of the two who engage in *Li'ân* was made in the presence of the Messenger of Allâh صلى الله عليه وسلم..." a *Ḥadīth* like that of Al-Laiṯh (no. 3758), and he added, after saying bulky, "with very curly hair." (Ṣaḥīḥ Muslim, 2007: 194) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3758)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadîth" and " Li'ân" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 183 | وحدثنا عمرو الناقد وابن أبي عمر -واللفظ لعمرو- قالا: حدثنا سفيان بن عيينة عن أبي الزناد، عن القاسم بن محمد قال: قال عبد الله بن شداد: وذكر المتلاعنان عند ابن عباس، فقال ابن شداد: أهما اللذان قال النبي صلى الله عليه وسلم: "لو كنت راجما أحدا بغير بينة لرجمتها؟" فقال ابن عباس: لا، تلك امرأة أعلنت. قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس. | (…) It was narrated that ِAl-Qâsim bin Muḥammad said: "'Abdullâh bin Shahhâd said: 'Mention of the two who engage in *Li'ân* was made in the presence of Ibn 'Abbâs, and Ibn Shahhâd said: "Are they the two of whom the Prophet صلى الله عليه وسلم said: 'If I were to stone anyone without proof, I would stone her?' Ibn 'Abbâs said: "No, that was a woman who was infamous for her immoral conduct." (Ṣaḥīḥ Muslim, 2007: 194) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"for her immoral conduct" is added for clarification.<br>•Omission<br>As a result of deleting the transmitters, Al-Khattab deletes "قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس.". | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Li'ân" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 184 | حدثنا قتيبة بن سعيد: حدثنا عبد العزيز يعني الدراوردي، عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة الأنصاري قال: يا رسول الله! أرأيت الرجل يجد مع امرأته رجلا أيقتله؟ قال رسول الله صلى الله عليه وسلم: "لا" قال سعد: بلى ، والذي أكرمك بالحق! فقال رسول الله صلى الله عليه وسلم: "اسمعوا إلى ما يقول سيدكم". | It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah Al-Anṣârî said: "O Messenger of Allâh, do you think that if a man finds another man with his wife, he should kill him?" The Messenegr of Allâh صلى الله عليه وسلم said. "No." Sa'd said: "(But) he would (do that), by the One who honored you with the truth!" The Messenger of Allâh صلى الله عليه وسلم said: "Listen (you people) to what your leader says." (Ṣaḥīḥ Muslim, 2007:194) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(But)", "(do that)" and "(you people)" are added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 185 | وحدثني زهير بن حرب: حدثنا إسحق بن عيسى: حدثنا مالك عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة قال: يا رسول الله! إن وجدت مع امرأتي رجلا، [أ]أمهله حتى آتي بأربعة شهداء؟ قال "نعم". | (...) It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah said: "O Messenger of Allâh, if I find a man with my wife, should I let him be until I bring four witnesses?" He said: "Yes." (Ṣaḥīḥ Muslim, 2007:195) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Siddiqi capitalises the first letter of "One Who" which indicates his faith and respect of Allah. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 186 | حدثنا أبو بكر بن أبي شيبة: حدثنا خالد بن مخلد عن سليمان بن بلال: حدثني سهيل عن أبيه ، عن أبي هريرة قال: قال سعد بن عبادة: يا رسول الله! لو وجدت مع أهلي رجلا، لم أمسه حتى آتي بأربعة شهداء؟ قال رسول الله صلى الله عليه وسلم "نعم" قال: كلا ، والذي بعثك بالحق! إن كنت لأعاجله بالسيف قبل ذلك، قال رسول الله صلى الله عليه وسلم "اسمعوا إلى ما يقول سيدكم ، إنه لغيور، وأنا أغير منه، والله أغير مني". | (...) It was narrated that Abû Hurairah said: "Sa'd bin 'Ubâdah said: 'O Messenger of Allâh, if I find a man with my wife, should I not touch him until I bring four witnesses?' The Messenger of Allâh صلى الله عليه وسلم said: 'Yes.' He said: 'No, by the One who sent you with the truth! I would hasten to him with my sword before that. 'The Messenger of Allâh صلى الله عليه وسلم said: 'Listen (you people) to what your leader says. He is jealous, but I am more jealous than him, and Allâh is more jealous than me.'" (Ṣaḥīḥ Muslim, 2007:195) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(you people)" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا إرسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 187 | حدثني عبيد الله بن عمر القواريري وأبو كامل فضيل بن حسين الجحدري -واللفظ لأبي كامل- قالا: حدثنا أبو عوانة عن عبد الملك بن عمير، عن وراد - كاتب المغيرة- عن المغيرة بن شعبة قال: قال سعد بن عبادة: لو رأيت رجلا مع امرأتي لضربته بالسيف غير مصفح عنه، فبلغ ذلك رسول الله صلى الله عليه وسلم. فقال: "أتعجبون من غيرة سعد؟ فوالله! لأنا أغير منه، والله أغير مني، من أجل غيرة الله حرم الفواحش ما ظهر منها وما بطن، ولا شخص أغير من الله، ولا شخص أحب إليه العذر من الله؛ من أجل ذلك بعث الله المرسلين مبشرين ومنذرين، ولا شخص أحب إليه المدحة من الله، من أجل ذلك وعد الله الجنة". | It was narrated that Al-Mughîrah bin Shu'bah said: "Sa'd bin 'Ubâdah said: 'If I saw a man with my wife, I would strike him with my sword, and not with the flat side of it.' News of that reached the Messenger of Allâh صلى الله عليه وسلم and he said: 'Are you surprised at the jealousy of Sa'd? By Allâh, I am more jealous than him, and Allâh is more jealous than me. It is because of His jealousy that Allâh forbade immoral deeds, both open and secret. There is no person who is more jealous than Allâh, and there is no person to whom warnings are more beloved than Allâh. Because of that, Allâh sent the Messengers as bearers of glad tidings and warnings. There is no person to whom praise is more beloved that Allâh. Because of that Allâh made the promise of Paradise.'" (Ṣaḥīḥ Muslim, 2007:195-196) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-.Al-Khattab omits the exclamation mark in the ST "فوالله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Siddiqi capitalises the first letter of "One" which indicates his faith and respect of Allah. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Al-Khattab capitalises the first letter of the pronoun "His" which indicates his faith and respect of Allah. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 188 | وحدثناه أبو بكر بن أبي شيبة: حدثنا حسين بن علي عن زائدة، عن عبد الملك بن عمير، بهذا الإسناد مثله، وقال: غير مصفح ، ولم يقل عنه. | (…) A similar report (as no. 3764) was narrated from 'Abdul-Malik bin 'Umair with this chain. (Ṣaḥīḥ Muslim, 2007:196) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3764)" is added for reference.<br>•Omission<br>-Al-Khattab omits the last part of the hadith "وقال: غير مصفح ، ولم يقل عنه" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 189 | وحدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة وعمرو الناقد وزهير بن حرب -واللفظ لقتيبة- قالوا: حدثنا سفيان بن عيينة عن الزهري، عن سعيد بن المسيب، عن أبي هريرة قال: جاء رجل من بني فزارة إلى النبي صلى الله عليه وسلم فقال: إن امرأتي ولدت غلاما أسود، فقال النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: "نعم"، قال: "فما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: إن فيها لورقا. قال: "فأنى أتاها ذلك؟" قال: عسى أن يكون نزعه عرق، قال: "وهذا عسى أن يكون نزعه عرق". | It was narrated that Abû Hurairah said: "A man from Banû Fazârah came to the Prophet صلى الله عليه وسلم and said: 'My wife has given birth to a black boy.' The Prophet صلى الله عليه وسلم said: 'Do you have camels?' He said: 'Yes.' He said: 'What are their colors?' He said: 'Red.' He said: 'Are there any dusky ones among them?' He said: 'There are dusky ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is an inherited trait.' He said: 'And perhaps this is an inherited trait.'" (Ṣaḥīḥ Muslim, 2007:196-197) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 190 | وحدثنا إسحق بن إبراهيم ومحمد بن رافع وعبد بن حميد - قال ابن رافع: حدثنا، وقال الآخران: أخبرنا - عبد الرزاق: أخبرنا معمر؛ ح: وحدثنا ابن رافع: حدثنا ابن أبي فديك: أخبرنا ابن أبي ذئب، جميعا عن الزهري بهذا الإسناد نحو حديث ابن عيينة، غير أن في حديث معمر فقال: يا رسول الله! ولدت امرأتي غلاما أسود، وهو حينئذ يعرض بأن ينفيه ، وزاد في آخر الحديث – قال-: ولم يرخص له في الانتفاء منه. | (…) A *Ḥadīth* similar to that of Ibn 'Uyaynah (no. 3766) was narrated from Az-Zuhrî with this chain, except that according to the *Ḥadīth* of Ma'mar he said: "O Messenger of Allâh, my wife has given birth to a black boy," as if hinting that it was not his. And at the end of the *Ḥadīth* he said: "And he did not allow him to deny the child." (Ṣaḥīḥ Muslim, 2007:197) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 3766)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Omission. Domestication | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 191 | وحدثني أبو الطاهر وحرملة بن يحيى - واللفظ لحرملة- قالا: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب، عن أبي سلمة بن عبد الرحمن ، عن أبي هريرة؛ أن أعرابيا أتى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! إن امرأتي ولدت غلاما أسود، وإني أنكرته، فقال له النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: نعم. قال: "ما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: نعم. قال رسول الله صلى الله عليه وسلم: "فأنى هو؟" قال: لعله، يا رسول الله! يكون نزعه عرق له، فقال له النبي صلى الله عليه وسلم: "وهذا لعله يكون نزعه عرق له". | (…) It was narrated from Abû Hurairah that a Bedouin came to Messenger of Allâh صلى الله عليه وسلم and said: "O Messenger of Allâh, my wife has given birth to a black boy, and I am shocked and am not sure (if he is mine)." The Prophet صلى الله عليه وسلم said to him: "Do you have camels?" He said: "Yes." He said: "What are their colors?" He said: "Red." He said: "Are there any dusky ones among them?" He said: "Yes." The Messenger of Allâh صلى الله عليه وسلم said: "How is that?" He said: "Perhaps, O Messenger of Allâh, that it is an inherited trait." The Messenger of Allâh صلى الله عليه وسلم said: "Perhaps this is also an inherited trait." (Ṣaḥīḥ Muslim, 2007:197-198) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(if he is mine)" is added for clarification.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 192 | وحدثني محمد بن رافع: حدثنا حجين: حدثنا الليث عن عقيل ، عن ابن شهاب أنه قال: بلغنا أن أبا هريرة كان يحدث عن رسول الله صلى الله عليه وسلم بنحو حديثهم. | (…) It was narrated that Abû Hurairah narrated a similar report (as no. 3766) from the Messenger of Allâh صلى الله عليه وسلم. (Ṣaḥīḥ Muslim, 2007:198) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 3766)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| **193** | كتاب الفرائض (التحفة 13). (باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم) (التحفة 1). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا ، وقَالَ الآخَرَانِ : حَدَّثَنَا- ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ ، وَلاَ يَرِثُ الْكَافِرُ الْمُسْلِمَ". | The book of the shares of inheritance. Chapter… A muslim does not inherit from a disbeliever and a disbeliever does not inherit from a muslim. It was narrated from Usâmah bin Zaid that the Prophet صلى الله عليه وسلم said: "A Muslim does not inherit from a disbeliever and a disbeliever does not inherit from a Muslim" (Ṣaḥīḥ Muslim, 2007: 339) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 194 | (باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر) (التحفة 2). حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ وَهُوَ النَّرْسِيُّ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ". | Chapter 1. Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh صلى الله عليه وسلم said: 'Give the shares of inheritance to those who are entitled to them, and whatever is left, then it is for the closest male relative.'" (Ṣaḥīḥ Muslim, 2007:339) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 195 | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | (…) It was narrated from Ibn 'Abbâs that the Messenger of Allâh صلى الله عليه وسلم said: "Give the shares of inheritance to those who are entitled to them, and whatever is left of inheritance, then it is for the closest male relative." (Ṣaḥīḥ Muslim, 2007:339-340) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 196 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ -وَاللَّفْظُ لِابْنِ رَافِعٍ- قَالَ إِسْحَاقُ : حَدَّثَنَا ، وَقَالَ الآخَرَانِ : أَخْبَرَنَا -عَبْدُ الرَّزَّاقِ-: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللهِ تعالى ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ". | (…) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh صلى الله عليه وسلم said: 'Divide the wealth among those who are entitled to a share of inheritance according to the Book of Allâh, the Most High, and whatever is left then it is for the closest male relative." (Ṣaḥīḥ Muslim, 2007: 340) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 197 | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ ، عَنِ ابْنِ طَاوُسٍ بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ. | (…) A *Ḥadīth* like that of Wuhaib and Rawḥ bin Al-Qâsim (nos. 4141, 4142) was narrated from Ibn Ṭâwûs with this chain. (Ṣaḥīḥ Muslim, 2007:340) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(nos. 4141, 4142)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 198 | (باب ميراث الكلالة) (التحفة 3). حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قَالَ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ : مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ ، فَأُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رسول الله صلى الله عليه وسلم ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ ، فَأَفَقْتُ ، قُلْتُ : يَا رَسُولَ اللَّهِ! كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ } [النساء:176].| Chapter 2. Inheritance of the *Kalālah*. Jâbir bin 'Abdullâh said: "I fell sick and the Messeneger of Allâh صلى الله عليه وسلم and Abû Bakr came walking to visit me. I lost consciousness, and the Messeneger of Allâh صلى الله عليه وسلم performed *Wuḍû'* then poured some of the water on me, and I regained consciousness. I said: 'O Messenger of Allâh, how should I dispose of my wealth?' He did not give me any answer until the Verse of inheritance was revealed: They ask you for legal verdict. Say: Allâh directs (thus) about *Al-kalālah* (those who leave neither descendants nor ascendants as heirs)...". (Ṣaḥīḥ Muslim, 2007:340-341) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"legal" and "(thus)" are added for comprehension. -"(those who leave neither descendants nor ascendants as heirs)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Wuḍû'" and "Al-kalâlah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا إرسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 199 | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ ، فَوَجَدَنِي لا أَعْقِلُ ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ، ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ ، فَقُلْتُ : كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللَّهِ! فَنَزَلَتْ : { يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ } [النساء:11].| (…) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet صلى الله عليه وسلم and Abû Bakr came walking to visit me in Banû Salamah, and they found me unconscious. He called for water and performed Wuḍû', then he sprinkled some of it on me, and I regained consciousness. I said: 'What should I do with my wealth, O Messenger of Allâh ?" And the Verse "Allâh commands you as regards your children's (inheritance): To the male, a portion equal to that of two females" was revealed." (Ṣaḥīḥ Muslim, 2007:341) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(inheritance)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Wuḍû'" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Al-Khattab translates "فوجدني" into "they found me" instead of "he found me". This change in pronoun may affect the ST meaning. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا إرسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. Notice that the publisher mentions in the footnote, which shows their authority on the TT | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | Scholars differ over the meaning of kalâlah, what is popular is that it refers to the person who dies, leaving no parent or child. For details see the *Tafsîr* of Ibn Kathîr published by Darussalam , Sûrat An-Nisā' 4:12, and 176. An-Nisā' 4: 176 | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 11 | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 200 | حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ ، وَمَعَهُ أَبُو بَكْرٍ ، مَاشِيَيْنِ ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! كَيْفَ أَصْنَعُ فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. | (…) Jâbir bin 'Abdullâh said: "The Messenger of Allâh صلى الله عليه وسلم visited me while I was sick, and Abû Bakr was with him. (They came) walking and found me unconscious.The Messenger of Allâh صلى الله عليه وسلم performed *Wuḍû'*. Then he poured some of the water on me, and I regained consciousness, and saw the Messenger of Allâh صلى الله عليه وسلم there. I said: 'O Messenger of Allâh, what should I do with my wealth?' He did not give me any reply until the Verse of inheritance was revealed." (Ṣaḥīḥ Muslim, 2007:341-342) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(They came) " is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Wuḍû'" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 201 | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ لَا أَعْقِلُ ، فَتَوَضَّأَ ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ ، فَعَقَلْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّمَا يَرِثُنِي كَلَالَةٌ ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }؟ قَالَ : هَكَذَا أُنْزِلَتْ. | (…) Jâbir bin 'Abdullâh said: "The Messenger of Allâh صلى الله عليه وسلم entered upon me while I was sick and unconscious. He performed *Wuḍû'* and they poured some of the water over me, and I regained consciousness. I said: 'O The Messenger of Allâh, I have no ascendants or descendents to inherit from me.' Then the Verse of inheritance was revealed." I [Shu'bah (a narrator)] said to Muḥammad bin Al-Munkadir: "Was it: 'They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-kalâlah* (those who leave neither descendants nor ascendants as heirs)...'"? He said: "Thus it was revealed." (Ṣaḥīḥ Muslim, 2007:342) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"legal", " [Shu'bah (a narrator)]", "(thus)" and "(those who leave neither descendants nor ascendants as heirs)" are added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word " Wuḍû'" and "Al-kalâlah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا رسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 176 | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 202 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الإِسْنَادِ - فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ : فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ : فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لابْنِ الْمُنْكَدِرِ. | (…) It was narrated from Shu'bah (a *Ḥadîth* similar to no. 4148, with a different chain of narrators). In the *Ḥadîth* of Wahb bin jarîr it says: "The Verse of the shares of inheritance was revealed." In the *Ḥadîth* of An-Naḍr and Al-'Aqadî it says: "The Verse of the share of inheritance." None of their reports mention what Shu'bah said to Ibn Al-Munkadir. (Ṣaḥîḥ Muslim, 2007:342-343) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(a Ḥadîth similar to no. 4148, with a different chain of narrators)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 203 | حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى -وَاللَّفْظُ لابْنِ الْمُثَنَّى- قَالا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ ، فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَذَكَرَ أَبَا بَكْرٍ ، ثُمَّ قَالَ : إِنِّي لا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلالَةِ ، مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلالَةِ ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي ، وَقَالَ :" يَا عُمَرُ! أَلا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟" وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لا يَقْرَأُ الْقُرْآنَ. | It was narrated from Ma'dân bin Abî Ṭalḥah that 'Umar bin Al-Khaṭṭâb delivered a *Khuṭbah* one Friday. He mentioned the Prophet of Allâh صلى الله عليه وسلم and he mentioned Abû Bakr. Then he said: "I am not leaving behind me any problem more difficult than that of *Kalâlah*. I did not ask the Messenger of Allâh صلى الله عليه وسلم about any matter more than I asked him about *Kalâlah*, and he never appeared to be more annoyed by my asking any question than he did regarding this matter, until he poked me in the chest with his finger and said: 'O 'Umar, is not the Verse that was revealed in summer at the end of *Sûrat An-Nisâ'* sufficient for you?' If I live I will give a verdict concerning it which would enable those who read the Qur'ân and those who do not read it to know about this." (Ṣaḥîḥ Muslim, 2007: 343) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words " Khuṭbah" and "kalâlah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا عمر!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 204 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ؛ ح: وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ واﺑﻦ رافع عَنْ شَبَابَةَ بْنِ سَوَّارٍ ، عَنْ شُعْبَةَ ، كِلاهُمَا عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | A similar report (as no. 4150) was narrated from Qatâdah with this chain. (Ṣaḥîḥ Muslim, 2007:343-344) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>- "(as no. 4150)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Transliteration. Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 205 | (باب آخر آية أنزلت آية الكلالة) (التحفة 4).<br>حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حدثنا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }. | Chapter 3. The last verse to be revealed was the verse of Kalālah. It was narrated that Al-Barâ' said: "The last Verse of the Qur'ân to be revealed was: 'They ask you for a legal verdict. Say: Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs) …'". (Ṣaḥīḥ Muslim, 2007:344) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"legal" and "(thus)" are added for comprehension. -"(those who leave neither descendants nor ascendants as heirs)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Al-kalâlah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 206 | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ : آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلَالَةِ ، وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةُ. | (…) Al-Barâ' bin 'Āzib said: "The last Verse to be revealed was the Verse of *Kalâlah*, and the last *Sûrah* to be revealed was *Barâ'ah* (i.e., *Sûrat At-Taubah*)" (Ṣaḥīḥ Muslim, 2007:344) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters. -"(i.e., Sûrat At-Taubah)" is added for reference. Intertextuality.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "kalâlah" and "Sûrah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 207 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسحاق ، عَنِ الْبَرَاءِ ، أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ. | (…) It was narrated from Al-Barâ' that the last *Sûrah* to be revealed in full was *Sûrat At-Taubah* and the last Verse to be revealed was the Verse of *Kalâlah*. (Ṣaḥīḥ Muslim, 2007: 344-345) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "kalâlah", "Sûrat At-Taubah" and "Sûrah" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 208 | حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ البراء بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً. | (…) A similar report (as no. 4154) was narrated from Al-Barâ', except that he said: "The last *Sûrah* to be revealed completely." (Ṣaḥīḥ Muslim, 2007:345) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters. -"(as no. 4154)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Sûrah" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 209 | حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ : {يَسْتَفْتُونَكَ}. | (…) It was narrated that Al-Barâ' said: "The last Verse to be revealed was: 'They ask you for a legal verdict….'". (Ṣaḥīḥ Muslim, 2007:345) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters. -"legal" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| | | Transliteration. Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 176 | |
| | | Fidelity. Foreignisation. Transliteration. Addition | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Domestication. Addition. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | An-Nisā' 4: 176 | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 210 | (باب من ترك مالاً فلورثته) (التحفة 5). وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ عَنْ يُونُسَ الأَيْلِيِّ ؛ ح: وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى -وَاللَّفْظُ لَهُ- قَالَ : أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ المَيِّتِ ، عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ ، وَإِلَّا قَالَ : "صَلُّوا عَلَى صَاحِبِكُمْ" ، وَلَمَّا فَتَحَ اللهُ عَلَيْهِ الفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ". | Chapter 4. Whoever leaves behind wealth, it is for his heirs. It was narrated from Abû Hurairah that a deceased man who owed debts would be brought to the Messenger of Allâh صلى الله عليه وسلم. He would ask: "Did he leave behind anything to pay off his debt?" If he was told that he had left behind something to pay off his debt, he would offer the funeral prayer for him, otherwise he would say: "Pray for your companion." When Allâh granted him conquests, he said: "I am closer to the believers than their own selves. Whoever dies owing a debt, I will repay it, and whoever leaves behind wealth, it is for his heirs." (Ṣaḥīḥ Muslim, 2007:345-346) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>Al-Khattab starts the sentence with "a deceased man who owed debts" and not with the Prophet as the ST. |
| 211 | وحدثني عَبْدُ المَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، هَذَا الحَدِيثَ. | (…) This *Ḥadīṯh* (similar to no. 4157) was narrated from Az-Zuhrī with this chain. (Ṣaḥīḥ Muslim, 2007:346) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(similar to no. 4157)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Ḥadīth " as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 212 | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ : حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلَّا أَنَا أَوْلَى النَّاسِ بِهِ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلَاهُ ، وَأَيُّكُمْ تَرَكَ مَالًا فَإِلَى العَصَبَةِ مَنْ كَانَ". | (…) It was narrated from Abû Hurairah that the Prophet صلى الله عليه وسلم said: "By the One in Whose Hand is the soul of Muḥammad! There is no believer on earth but I am the closest of people to him. Whoever among you leaves behind a debt or destitute children, I will take care of them. And whoever among you leaves behind wealth, it is for his heirs, whoever they are." (Ṣaḥīḥ Muslim, 2007:346) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Al-Khattab capitalises the first letter of the pronouns "One" and "Whose Hand" which indicates his faith and respect of Allah. Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 213 | حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي ، فَأَنَا وَلِيُّهُ ، وَأَيُّكُمْ مَا تَرَكَ مَالًا فَلْيُؤَثِّرْ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ". | (…) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh صلى الله عليه وسلم," and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh صلى الله عليه وسلم said: 'I am the closest of people to the believers according to the Book of Allâh, the Mighty and Sublime. Whoever among you leaves behind a debt or destitute children, call me, and I will take care of them. Whoever among you leaves behind wealth, let his wealth be given to his heirs, whoever they are.'" (Ṣaḥīḥ Muslim, 2007: 346-347) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Aḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 214 | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". | (…) It was narrated from Abû Hurairah that the Prophet صلى الله عليه وسلم said: "Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind children, it is for us (to take care of them)." (Ṣaḥīḥ Muslim, 2007:347) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(to take care of them)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 215 | حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ ؛ ح: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا : حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ "فَمَنْ تَرَكَ كَلًّا وَلِيُّهُ". | (…) Shu'bah narrated (a *Ḥadîth* similar to no. 4161) with this chain, except that in the *Ḥadîth* of Ghundar it says: "Whoever leaves behind children, I will take care of them." (Ṣaḥīḥ Muslim, 2007: 347) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(a Ḥadîth similar to no. 4161)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 216 | (باب الوصية بالثلث)<br>(التحفة 2). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي حَجَّةِ الْوَدَاعِ ، مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ ، وَأَنَا ذُو مَالٍ ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ ،<br>أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا" قُلْتُ :<br>أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ : "لَا ، الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ ، إِلَّا أُجِرْتَ بِهَا ، حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ" قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أُخَلَّفُ بَعْدَ أَصْحَابِي ؟ قَالَ :<br>" إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً ، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ،<br>اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ".<br>قَالَ : رَثَى لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ. | Chapter 1.<br>Bequeathing One-Third. It was narrated from 'Āmir bin Sa'd that his father said: "The Messenger of Allâh صلى الله عليه وسلم visited me during the Farewell Pilgrimage, when I fell sick with a sickness that brought me close to death. I said: 'O Messenger of Allâh, you can see how bad my sickness is, and I am wealthy, and no one will inherit from me except one daughter of mine. Can I give two-thirds of my wealth in charity?" He said: 'No.' I said: 'Can I give half of it in charity?' He said: 'No. (Give) one-third, and one-third is a lot. If you leave your heirs rich and wealthy, that is better for them than leaving them dependent and asking from people. You will never spend on maintenance, seeking thereby the Face of Allâh, but you will be rewarded for it, even a morsel that you put in your wife's mouth.' I said: 'O Messenger of Allâh, will I be left behind my companions?' He said: 'You will never be left behind by them and do a good deed, seeking thereby the Face of Allâh, but it will increase you in status. Perhaps you will live untill some people benefit from you and others are harmed by you. O Allâh, complete the emigration of my Companions and do not cause them to turn back on their heels.' How unfortunate Sa'd bin Khawlah was.'" He said: "The Messenger of Allâh صلى الله عليه وسلم felt sorry for him because he died in Makkah." (Ṣaḥīḥ Muslim, 2007: 365-366) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "أغنياء" into "rich and wealthy".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(Give)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا اللهم إرسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab does not capitalise the first letter of "companion" although it was capitalised in a previous hadith. This shows his inconsistency of style.<br>Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Addition.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 217 | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ؛ ح: وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا : حدثنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ؛ ح: وحَدَّثَنِي إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وعَبْدُ بْنُ حُمَيْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | (…) A similar report (as no. 4209) was narrated with this chain. (Ṣaḥīḥ Muslim, 2007:366) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 4209)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 218 | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ:حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ قَالَ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ يَعُودُنِي ، فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَعْدِ بْنِ خَوْلَةَ ، غَيْرَ أَنَّهُ قَالَ : وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا. | (…) It was narrated that Sa'd said: "The Prophet صلى الله عليه وسلم entered upon me to visit me (when I was sick)…" and he narrated a *Ḥadīth* like that of Az-Zuhrî (no. 4210), but he did not mention what the Prophet صلى الله عليه وسلم said about Sa'd bin Khawlah, but he said: "He did not want to die in a land from which he had emigrated." (Ṣaḥīḥ Muslim, 2007:366) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(no. 4210)" is added for reference.<br>-"(when I was sick)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 219 | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ ، فَأَبَى ، قُلْتُ : فَالنِّصْفُ ؟ فَأَبَى ، قُلْتُ : فَالثُّلُثُ ؟ قَالَ : فَسَكَتَ بَعْدَ الثُّلُثِ ، قَالَ : فَكَانَ، بَعْدُ ،الثُّلُثُ جَائِزًا. | (…) Muṣ'ab bin Sa'd narrated that his father said: "I fell sick and I sent word to the Prophet صلى الله عليه وسلم. I said: 'Let me divide my wealth as I wish.' but he refused. I said: 'Then half?' And he refused. I said: 'Then one-third?'" He (the narrator) said: "He remained silent after one-third." He said: "After that, one-third was permissible." (Ṣaḥīḥ Muslim, 2007: 367) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-" (the narrator)" is added for comprehension and to define a pronoun.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 220 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الإِسْنَادِ، نَحْوَهُ ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا. | (…) A similar report (as no. 4212) was narrated from Simâk with, but he did not say: "After that, one-third was permissible." (Ṣaḥīḥ Muslim, 2007:367) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 4212)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Addition.<br>Transliteration.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Addition.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Fidelity. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 221 | وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أُوصِي بِمَالِي كُلِّهِ؛ فَقَالَ : "لَا" ، قُلْتُ : فَالنِّصْفُ ، فَقَالَ "لَا" فَقُلْتُ : أَبِالثُّلُثِ ؟ فَقَالَ : "نَعَمْ ، وَالثُّلُثُ كَثِيرٌ". | (…) It was narrated from Muṣ'ab bin Sa'd that his father said: "The Prophet صلى الله عليه وسلم visited me (when I was sick) and I said: 'I will bequeath all my wealth.' He said: 'No.' I said: 'Then one-half.' He said: 'No,' I said: 'One-third?' He said: 'Yes, but one-third is a lot.'" (Ṣaḥīḥ Muslim, 2007:367) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(when I was sick)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 222 | وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ ، فَبَكَى ، فَقَالَ : "مَا يُبْكِيكَ ؟" فَقَالَ : قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا ، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اللَّهُمَّ ! اشْفِ سَعْدًا ، اللَّهُمَّ! اشْفِ سَعْدًا" ثَلَاثَ مِرَارٍ ، قَالَ : يَا رَسُولَ اللَّهِ ! إِنَّ لِي مَالًا كَثِيرًا ، وَإِنَّمَا يَرِثُنِي ابْنَتِي ، أَفَأُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لَا" قَالَ : فَبِالشَّطْرِ ؟ قَالَ : "لَا" قَالَ : فَبِالثُّلُثِ ؟ قَالَ : "الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ" وَقَالَ بِيَدِهِ. | (…) It was narrated from three of the sons of Sa'd, from their father, that the Prophet صلى الله عليه وسلم entered upon Sa'd to visit him (when he was sick) in Makkah, and he wept. He said: "Why are you weeping?" He said: "I am afraid that I will die in the land from which I emigrated, as Sa'd bin Khawlah died." The Prophet صلى الله عليه وسلم said: "O Allâh, heal Sa'd. O Allâh, heal Sa'd," three times. He said: "O Messenger of Allâh, I have a lot of wealth, and only my daughter will inherit from me. Should I bequeath all my wealth?" He said: "No." He said: "Then two-thirds?" He said: "No." He said: "Then half?" He said: "No." He said: "Then one-third?" He said: "One-third, but one-third is a lot. What you give of your wealth is charity, what you spend on your family is charity, what you give to your wife to eat from your wealth is charity. If you leave your family well off, that is better for you than leaving them asking from people," and he gestured with his hand. (Ṣaḥīḥ Muslim, 2007:368) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(when he was sick)" is added for comprehension.<br>•Omission<br>-Al-Khattab deletes "أَوْ قَالَ بِعَيْشٍ" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Siddiqi omits the exclamation mark in the ST "يا رسول اللهم!" "الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>•Sentence order |
| 223 | وحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، بِنَحْوِ حَدِيثِ الثَّقَفِيِّ. | (…) It was narrated that three of the sons of Sa'd, said: "Sa'd fell sick in Makkah, and the Messenger of Allâh صلى الله عليه وسلم came to visit him…" a *Ḥadīth* like that of Aṯh-Thaqafī (no. 4215). (Ṣaḥīḥ Muslim, 2007:368) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(no. 4215)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence " صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Addition. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 224 | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي ثَلاثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ ، كُلُّهُمْ يُحَدِّثُنِيهِ بِمِثْلِ حَدِيثِ صَاحِبِهِ قَالَ : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ ، بِنحو حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الحِمْيَرِيِّ. | (…) Three of the sons of Sa'd bin Mâlik narrated, each of them narrating a *Ḥadîth* like that of the others, that Sa'd fell sick in Makkah and the Prophet صلى الله عليه وسلم came to visit him… a *Ḥadîth* like that of 'Amr bin Sa'eed from Ḥumaid Al-Ḥimyarî (no. 4215). (Ṣaḥīḥ Muslim, 2007:369) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate the omitted transmitters.<br>-"(no. 4215)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 225 | حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ؛ ح: وحَدَّثَنَا أبو بكر بن أَبِي شَيبة وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ" ، وَفِي حَدِيثِ وَكِيعٍ "كَبِيرٌ –أَوْ- كَثِيرٌ". | It was narrated that Ibn 'Abbâs said: "Would that the people would reduce it from one-third to one-quarter, for the Messenger of Allâh صلى الله عليه وسلم said: 'One-third, and one-third is a lot.'" (Ṣaḥīḥ Muslim, 2007:369) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>-Al-Khattab deletes "وَفِي حَدِيثِ وَكِيعٍ "كَبِيرٌ –أَوْ- كَثِيرٌ"" which might change the ST effect. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 226 | (باب الوقف) (التحفة 5). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ. أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا ، فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ ، لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ ، فَمَا تَأْمُرُنِي بِهِ ؟ قَالَ :" إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا" ، قَالَ : فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا ، وَلَا يُبْتَاعُ ، وَلَا تُورَثُ ، وَلَا تُوهَبُ ، قَالَ : فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ ، وَفِي الْقُرْبَى ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَابْنِ السَّبِيلِ ، وَالضَّيْفِ ، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا ، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ : غَيْرَ مُتَمَوِّلٍ فِيهِ ، قَالَ مُحَمَّدٌ : غَيْرَ مُتَأَثِّلٍ مَالًا. قَالَ ابْنُ عَوْنٍ : وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ : غَيْرَ مُتَأَثِّلٍ مَالًا .<br>(باب الوقف) (التحفة 5). ḥaddathanā yaḥyā bn yaḥyā attamīmiyyu. akhbaranā sulaymu bnu akhḍara ʿani abni ʿawnin , ʿani nāfiʿin , ʿani abni ʿumara qāla : aṣāba ʿumaru arḍan bikhaybara , fa-atā annabiyya ṣallā allāhu ʿalayhi wasallama yastamiruhu fīhā , faqāla : yā rasūla allāhi ! innī aṣabtu arḍan bikhaybara , lam uṣib māla qaṭu huwa anfasu ʿindī minhu , fa-mā tamuruni bihi ? qāla :" in shi'ta ḥabasta aṣlahā wataṣaddaqta bihā" , qāla : fataṣaddaqa bihā ʿumaru : annahu lā yubāʿu aṣluhā , wa lā yubtāʿu , wa lā tūrathu , wa lā tūhabu , qāla : fataṣaddaqa ʿumaru fī alfuqarāi , wafī alqurbā , wafī arriqābi , wafī sabīli allāhi , wabni assabīli , wa aḍḍayfi , wa lā junāḥa ʿalā man waliyahā an yākula minhā bilmaʿrūfi , aw yuṭʿima ṣadīqan , ghayra mutamawwilin fīhi. qāla : faḥaddathtu bihādhā alḥadīthi muḥammadan , falammā balaghtu hādhā almakāna : ghayra mutamawwilin fīhi , qāla muḥammadun : ghayra mutaʾaththilin mālan. qāla abnu ʿawnin : wa-anbaʾanī man qaraa hādhā alkitāba anna fīhi : ghayra mutaʾaththilin mālan .<br>(باب الوقف) (التحفة 5). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ. أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا ، فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ ، لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ ، فَمَا تَأْمُرُنِي بِهِ ؟ قَالَ :" إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا" ، قَالَ : فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا ، وَلَا يُبْتَاعُ ، وَلَا تُورَثُ ، وَلَا تُوهَبُ ، قَالَ : فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ ، وَفِي الْقُرْبَى ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَابْنِ السَّبِيلِ ، وَالضَّيْفِ ، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا ، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ : غَيْرَ مُتَمَوِّلٍ فِيهِ ، قَالَ مُحَمَّدٌ : غَيْرَ مُتَأَثِّلٍ مَالًا. قَالَ ابْنُ عَوْنٍ : وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ : غَيْرَ مُتَأَثِّلٍ مَالًا . | Waqf (endowment). It was narrated that Ibn 'Umar said: "'Umar was given a share of land in Khaibar, and he came to the Prophet صلى الله عليه وسلم to consult him about it. He said: 'O Messenger of Allâh, I have been given a share of land at Khaibar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it?' He said: "If you wish, you can 'freeze' it and give it in charity." So 'Umar gave it in charity and stipulated that it was not to be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives and slaves, for the cause of Allâh and for wayfarers and guests; and there was no sin on the one appointed to look after it if he ate from it on a reasonable basis, and fed a friend without storing anything for the future." He said: "I narrated this Ḥadīth to Muḥmmad, when I reached the words "without storing anything for the future," Muḥammad said: Without storing it with a view to becoming rich. Ibn 'Awn said: "The one who read this book, he told me, that in it are the words: 'Without storing it with a view to becoming rich.'" (Ṣaḥīḥ Muslim, 2007: 371-372) | **Experiential Value**<br>•Word Choice<br>-Al-Khattab translates "حَبَسْتَ أَصْلَهَا " into "freeze it".<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-The addition of "a share of" shows Al-Khattab's specification.<br>-"(endowment)" defines a borrowed word.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Ḥadīth" and "Waqf" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>-"wayfarers" and "guests" although they were singular in the ST.<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-the addition of the pronoun 'he' in this sentence "The one who read this book, he told me, that in it are the words" is questioned! | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>-Al-Khattab omits the exclamation mark in the ST "يا إرسول الله!" which is often used to end an expressive sentence.<br>•Prepositions<br>-Notice that Al-Khattab uses different prepositions to translate "بخيبر". These are "in Khaibar" and "at Khaibar". This might cause confusion and does not reflect the ST's intended meaning.<br>•Sentence order<br>-Notice that Al-Khattab does not keep the ST order in "not to be sold, given as a gift or inherited" which might change the ST focus. |
| 227 | حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ؛ ح: وَحَدَّثَنَا إِسْحَاقُ ، أَخْبَرَنَا أَزْهَرُ السَّمَّانُ ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ :" أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ" وَلَمْ يَذْكُرْ مَا بَعْدَهُ ، وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا إِلَى آخِرِهِ.<br>ḥaddathanāhu abū bakri bnu abī shaybata : ḥaddathanā abnu abī zāʾidata ; ḥ : waḥaddathanā isḥāqu , akhbaranā azharu assammānu ; ḥ : waḥaddathanā muḥammadu bnu almuthannā : ḥaddathanā abnu abī ʿadiyyin , kulluhum ʿani abni ʿawnin bihādhā al-isnādi , mithlahu , ghayra anna ḥadīthi abni abī zāʾidata wa-azhara antahā ʿinda qawlihi :" aw yuṭʿima ṣadīqan ghayra mutamawwilin fīhi" walam yadhkur mā baʿdahu , waḥadīthu abni abī ʿadiyyin fīhi mā dhakara sulaymun qawlahu : faḥaddathtu bihādhā alḥadīthi muḥammadan ilā ākhirihi.<br>ḥaddathanāhu abū bakri bnu abī shaybata : ḥaddathanā abnu abī zāʾidata ; ḥ : waḥaddathanā isḥāqu , akhbaranā azharu assammānu ; ḥ : waḥaddathanā muḥammadu bnu almuthannā : ḥaddathanā abnu abī ʿadiyyin , kulluhum ʿani abni ʿawnin bihādhā al-isnādi , mithlahu , ghayra anna ḥadīthi abni abī zāʾidata wa-azhara antahā ʿinda qawlihi :" aw yuṭʿima ṣadīqan ghayra mutamawwilin fīhi" walam yadhkur mā baʿdahu , waḥadīthu abni abī ʿadiyyin fīhi mā dhakara sulaymun qawlahu : faḥaddathtu bihādhā alḥadīthi muḥammadan ilā ākhirihi. | (…) A similar report (as no. 4224) was narrated from Ibn 'Awn with this chain, except that in the Ḥadīth of Ibn Abî Zā'idah and Azhar it ends at the words: "And feed a friend without storing anything for the future." And he did not mention what comes after that. The Ḥadīth of Ibn Abî 'Adiyy includes what is mentioned by Sulaim: "I narrated this Ḥadīth to Muḥammad..."(Ṣaḥīḥ Muslim, 2007:372) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>-"(as no. 4224)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence " صلى الله عليه وسلم" to the TT in the SL. | Thematic structure. | Fidelity. Addition. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | That is Ibn 'Awn, the narrator and the Muḥammad is Ibn Sîrîn. | |
| | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 228 | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ ، عَنْ سُفْيَانَ ، عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ عُمَرَ قَالَ : أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ. | It was narrated from Ibn 'Umar that 'Umar said: "I was given a share of the land of Khaibar, and I came to the Messenger of Allâh صلى الله عليه وسلم and said: 'I have been given a share of the land of Khaibar, and I have never acquired any wealth that is dearer to me or more precious than that...'" and he quoted a similar *Ḥadīth* (as no. 4224), but he did not mention (the words): "I narrated it to Muḥammad," and what comes after that. (Ṣaḥīḥ Muslim, 2007:373) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(as no. 4224)" is added for reference.<br>-"(the words)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 229 | (باب ترك الوصية لمن ليس له شيىء يوصي فيه) (التحفة 6). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : لَا ، قُلْتُ : فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ تعالى. | Chapter 5. Not making a will for one who has nothing to be bequeathed. It was narrated that Ṭalḥa bin Musârrif said: "I asked 'Abdullâh bin Abî Awfa: 'Did the Messenger of Allâh صلى الله عليه وسلم leave a will?' He said: 'No.' I said: 'Why is making a will prescribed for the Muslims, or why are they commanded to make wills?' He said: 'His final guidance was adherence to the Book of Allâh.'" (Ṣaḥīḥ Muslim, 2007: 373) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 230 | وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ، كِلَاهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ بِهَذَا الْإِسْنَادِ ، مِثْلَهُ ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ : فَكَيْفَ أَمَرَ النَّاسَ بِالْوَصِيَّةِ ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ : قُلْتُ : كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ؟. | (…) A similar report was narrated from Mâlik bin Maghwal (as no. 4227), except that in the *Ḥadīth* of Wakî' it says: "I said: 'How come the people were commanded to make wills?'" In the *Ḥadīth* of Ibn Numair it says: "How come it is perscribed for the Muslims to make wills?" (Ṣaḥīḥ Muslim, 2007:373-374) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(as no. 4227)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadīth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 231 | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ؛ ح : وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالَا : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا ، وَلَا دِرْهَمًا ، وَلَا شَاةً ، وَلَا بَعِيرًا ، وَلَا أَوْصَى بِشَيْءٍ. | It was narrated that 'Āishah said: "The Messenger of Allâh صلى الله عليه وسلم did not leave behind a Dînâr, a Dirham, a sheep nor a camel, and he did not bequeath anything."(Ṣaḥīḥ Muslim, 2007:374) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the words "Dînâr" and "Dirham" as he expects their familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| | | Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. Transliteration | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 232 | وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ ، كُلُّهُمْ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ. أَخْبَرَنَا عِيسَى -وَهُوَ ابْنُ يُونُسَ ، جَمِيعًا عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ، مِثْلَهُ. | (…) A similar report (as no. 4229) was narrated from Al-A'mash with this chain. (Ṣaḥīḥ Muslim, 2007:374) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters. -"(as no. 4229)" is added for reference.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 233 | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى- قَالا : أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا ، فَقَالَتْ : مَتَى أَوْصَى إِلَيْهِ ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ حَجْرِي - فَدَعَا بِالطَّسْتِ ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي ، وَمَا شَعَرْتُ أَنَّهُ مَاتَ ، فَمَتَى أَوْصَى إِلَيْهِ ؟ | It was narrated that Al-Aswad bin Yazīd said: "They said in the presence of 'Ãishah that 'Ali was bequeathed something by the Prophet صلى الله عليه وسلم. She said: 'When did he make a will for him? He was leaning on my chest' - or she said: 'in my lap - and he called for a bowl, then fell into my lap and I did not realize that he had died. So when did he make a will for him?'" (Ṣaḥīḥ Muslim, 2007:374-375) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"by the Prophet صلى الله عليه وسلم" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| | | Fidelity | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity.<br>Foreignisation. | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

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| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 234 | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ -وَاللَّفْظُ لِسَعِيدٍ- قَالُوا : حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ عَبَّاسٍ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ! ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى ، فَقُلْتُ : يَا أَبَا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ ؟ قَالَ : اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ ، فَقَالَ : "ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لا تَضِلُّوا بَعْدِي" فَتَنَازَعُوا ، وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ ، وَقَالُوا : مَا شَأْنُهُ؟ أَهَجَرَ ؟ اسْتَفْهِمُوهُ ، قَالَ : "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ ، أُوصِيكُمْ بِثَلاثٍ : أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ" ، قَالَ : وَسَكَتَ عَنِ الثَّالِثَةِ ، أَوْ قَالَهَا فَأُنْسِيتُهَا.<br>قَالَ أَبُو إِسْحَاقَ [إِبْرَاهِيمُ] : حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ. | It was narrated that Sa'eed bin Jubair said: "Ibn 'Abbâs said: 'Thursday and what a Thursday!' Then he wept until his tears wet the pebbles. I said: 'O Abû 'Abbâs, what about Thursday?' He said: 'The Messenger of Allâh صلى الله عليه وسلم took a turn for the worse, and he said: "Come to me and I will dictate for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: "What is the matter with him? Is he delirious? Try to find out what he means." He said: "Let me be. The state in which I am now is better. I urge you to do three things: Expel the idolators from the Arabian Peninsula, and reward the delegations as I used to do." Then he remained silent about the third, or he said it, and I was caused to forget it.'" Abû Isḥâq [Ibrâhîm] said: "Al-Ḥasan bin Bishr told us, Sufyân told us..." This *Ḥadîth*. (Ṣaḥīḥ Muslim, 2007:375-376) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-"(about that)" is added for comprehension.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions -The translator transliterates the word "Ḥadîth" as he expects its familiarity to the reader and to build a relationship with the reader.<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 235 | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ ، حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا" فَقَالُوا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ. | (…) It was narrated from Sa'd bin Jubair that Ibn 'Abbâs said: "Thursday and what a Thursday!" Then his tears started to flow until I saw what looked like strings of pearls on his cheeks. He said: "The Messenger of Allâh صلى الله عليه وسلم said: 'Bring me a shoulder blade and inkpot' - or 'a tablet and an inkpot - and I will dictate for you a document after which you will never go astray.' They said: 'The Messenger of Allâh صلى الله عليه وسلم is in a state of delirium.'" (Ṣaḥīḥ Muslim, 2007:376) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Transliteration. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | That is, some of them thought that it was better that he not be bothered with that, due to the strain on his condition, while others thought that it should be considered an order from him. Then some of them asked the others whether they thought that there was something wrong with him; maybe they thought he was delirious, and that is why they did not want him to write? And then they told them that rather, they should listen to what he is saying and try to understand it. *See Minnat Al-Mun'im.* | |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | **ST** | **TT1** | **Lexicalisation** | | | **Syntax** | | |
| 236 | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ : أَخْبَرَنَا ، وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لا تَضِلُّونَ بَعْدَهُ" ، فَقَالَ عُمَرُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ ، فَاخْتَصَمُوا ، فَمِنْهُمْ مَنْ يَقُولُ : قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قُومُوا". قَالَ عُبَيْدُ اللَّهِ : فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ ، مِن اخْتِلَافِهِمْ وَلَغَطِهِمْ. | (…) It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh صلى الله عليه وسلم was dying, there were men in the house among whom was 'Umar bin Al-Khaṭṭâb. The Prophet صلى الله عليه وسلم said: 'Come, let me dictate for you a document after which you will not go astray.' 'Umar said: 'The Messenegr of Allâh صلى الله عليه وسلم is overcome with pain, and you have the Qur'ân; the Book of Allâh is sufficient for us.' The people in the house disagreed, and they argued. Some of them said: 'Come close and let the Messenger of Allâh صلى الله عليه وسلم dictate for you a document after which you will not go astray.' Others agreed with what 'Umar said. When their idle talk and argument in the presence of the Messenger of Allâh صلى الله عليه وسلم said: 'Get up and leave.'" 'Ubaidullâh said: "Ibn 'Abbâs used to say: 'What a calamity it was when the Messenger of Allâh صلى الله عليه وسلم was prevented from dictating that document for them because of their disagreement and noise.'" (Ṣaḥīḥ Muslim, 2007:376-377) | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(…)" to indicate to the omitted transmitters.<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

| I | J | K | L | M | N | O | P | Q | R |
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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| Notice that Al-Khattab transfers the ST sentence "صلى الله عليه وسلم" to the TT in the SL. | | Fidelity. Foreignisation. | MR cultural capital professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |

# Comparison of TT1 & 2 (Ṣaḥīḥ Muslim)

| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 3 | | (بَابُ نِكَاحِ الْمُتْعَةِ وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ ، وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ) (التحفة3) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ : كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا : أَلَا نَسْتَخْصِي ؟ فَنَهَانَا عَنْ ذَلِكَ ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ : { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ } [المائدة:87] | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>n- Siddiqi uses the word "expedition" to translate "نغزو" which reflects a more general meaning that the ST as it refers to an excursion, journey, or voyage made for some specific purpose, as of war or exploration. On the other hand, Al-Khattab uses a more specific term "Campaign" which refers to military operations for a specific objective. However, it would be clearer to used 'military campaign'.<br>•Overwording<br>•Addition<br>-Al-Khattab adds "(all that is good as regards foods, things, deeds, beliefs, persons)" to add clarification of what exactly meant by "طيبات". Siddiqi, on the other hand, does not add anything as if the next sentence already explains it.<br>•Omission<br>-Both translators have omitted the chain of transmitters and only mentioned the name of the first narrator. However, Siddiqi does not state the reason for this, while the publishers in Al-Khattab's translation made it clear in their introduction that this decision is made for the sake of simplicity. | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-In TT1, the translator chooses "should we not have ourselves castrated?". In contrast, in TT2 the translator uses "why don't we get ourselves castrated?". The first question conveys a stronger feeling that they seek the Prophet's permission which is similar to the ST, while the second question implies suggesting the idea! -<br>Siddiqi uses "granted us permission" while Al-Khattab uses "granted us a concession". The former indicates that the Prophet gave an authorization and approval to do so, which is closer to the ST meaning. In the latter 'concession' is used to refer that something that is allowed or given up, often in order to end a disagreement. This disagreement appears in the verse that 'Abdullah recited in the Hadith, as if he thinks that it is allowed to do so. Thus, Al-Khattab's translation shows his understanding of the situation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>-Both translators change the verb in the ST into nouns "expedition" and "campaign".<br>•Active & Passive<br>•Positivity<br>•Negativity<br>Siddiqi uses the phrases "do not make" and "do not transgress" which are more common than Al-Khattab's structure "make not" and "transgress not". Al-Khattab's translation might grab the readers attention and help understand the intended ST message.<br>•Singular<br>-<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns<br>-Siddiqi uses "this verse" to point to the mentioned verse and make sure that the readers know that it is the coming verse and not any other verse, while Al-Khattab uses "the verse" the definite article is often used in front of a noun when it is believed that the reader knows exactly what the translator is referring to. | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 4 | | وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، بِهَذَا الْإِسْنَادِ ، مِثْلَهُ . وَقَالَ : ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الْآيَةَ. وَلَمْ يَقُلْ : قَرَأَ عَبْدُ اللَّهِ. | | | | | | | |
| 5 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْمَاعِيلَ ، بِهَذَا الْإِسْنَادِ ، قَالَ : كُنَّا وَنَحْنُ شَبَابٌ ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ، أَلَا نَسْتَخْصِي ؟ وَلَمْ يَقُلْ : نَغْزُو. | | | | | | | |

| I | J | K | L | M | N | O | P | Q | R |
|---|---|---|---|---|---|---|---|---|---|
| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be noticed that Siddiqi opts for capitalising the first letter of all pronouns which refer to the Prophet and Allah, However, this is not always the case with Al-Khattab. For Example, "He (the Holy Prophet) forbade" in TT1 and "he forbade" in TT2. | | | MR<br>cultural capital<br>professional habitus | Intertextuality | Societal level | Institutional level | Situational level | | |
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| | A | B | C | D | E | F | G | H |
|---|---|---|---|---|---|---|---|---|
| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 6 | | وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ : سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ ، قَالا : خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi uses "proclaimer" while Al-Khattab uses "caller" to refer to "منادي" in the ST. The former refers to the person who announces or declares something publicly and in a formal manner. The latter might refer to a person paying a short social visit. •Rewording<br>•Synonyms<br>-"granted/given", Siddiqi uses 'granted' as it refers to allowing to the fulfilment of (something requested). However, Khattab chooses the word 'given', which means allowing.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-Al-Khattab changes the sentence order in "The caller of the Messenger of Allâh صلى الله عليه وسلم came out to us" by placing the subject before the verb, which is the correct sentence structure in the TL. In contrast, Siddiqi opts for keeping the ST order by placing the verb before the subject. This might indicate Siddiqi's adherence to the ST. |
| 7 | | وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi uses "permitted us" while Al-Khattab uses "gave us permission"; both convey the intending message in the ST.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 8 | | وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : قَالَ عَطَاءٌ : قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا ، فَجِئْنَاهُ فِي مَنْزِلِهِ ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ : نَعَمْ ، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبِي بَكْرٍ وَعُمَرَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses the phrase "made a mention" to translate "ذكروا" while Al-Khattab keeps the verb as appeared in the ST "mentioned".<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 9 | | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عَمِيسٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ ، عَنْ أَبِيهِ قَالَ : رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَامَ أَوْطَاسٍ ، فِي الْمُتْعَةِ ثَلَاثًا ، ثُمَّ نَهَى عَنْهَا. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>- Siddiqi uses "gave sanction" while Al-Khattab uses "granted a concession". The former is an approval, by an authority, generally one that makes something valid, which is closer to the ST meaning. In the latter, 'concession' is used to refer that something that is allowed or given up, often in order to end a disagreement.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 10 | | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الِاسْتِمْتَاعِ مِنَ النِّسَاءِ ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا". | | | | | | |

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| Generally, It can be observed that Siddiqi uses 'said' and 'reported' to refer to the narrator, and he uses 'narrated' to refer to the hadith. Siddiqi also uses 'report' to refer to the person who transmitted the hadith from another transmitter, while he uses 'narrated' to refer to the final transmitter. On the other hand, Al-Khattab uses 'narrated' to translate 'عن فلان' 'حدثني' 'أخبرني" and 'said' to translate 'قال'. | | | | | | | | | |
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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 11 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ، بِهَذَا الإِسْنَادِ. قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ ، وَهُوَ يَقُولُ : بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. | **Experential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "the pillar and the gate" while Al-Khattab uses "the corner and the door". Siddiqi's choice of pillar shows his acknowledgement that "الركن" in the ST is a corner pillar, while Al-Khattab prefers to choose literal translation. The difference between gate and door is that a door consists of a solid, roughly rectangular piece. A gate may consist of metal bars or wooden pickets -- anything that blocks people (or animals) from going through. Doors are typically part of a building, while gates are typically part of a fence. Doors provide someone access to something, while gates control access to something by a flow of people (or animals, electrons, etc.). From these definitions, it seems that the best translation would be Al-Khattab's.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 12 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ ، حِينَ دَخَلْنَا مَكَّةَ ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا. | **Experential Value**<br>•Word Choice<br>-Siddiqi uses "Year of victory" to translate "عام الفتح" which is more general than Al-Khattab's translation "the Year of the Conquest". As the word Conquest means the act of taking control of a country or city, through the use of force, which reflects the ST message.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| It can be noticed that Siddiqi uses "Mecce" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 13 | | حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنِ الربيع بن سبرة ، عَنْ أبيه: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ. | | | | | | |
| 14 | | [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ ، عَنْ أَبِيهِ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، يَوْمَ الْفَتْحِ ، عَنْ مُتْعَةِ النِّسَاءِ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 15 | | وحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حدثنا أبي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ. | | | | | | |

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| It can be noticed that Al-Khattab has an inconsistency in his translation style, as he capitalises "the Year of the Conquest" in a previous Hadith, while he does not do so in this Hadith "the day of the conquest". In contrast, Siddiqi uses the same style throughout his translation, e. g. "the Year of Victory" and "the Day of Victory". | | | | | | | | | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 16 | | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس، قال ابن شهاب: أخبرني عروة بن الزبير؛ أن عبد الله بن الزبير قام بمكة فقال: إن ناسا، أعمى الله قلوبهم، كما أعمى أبصارهم، يفتون بالمتعة، يعرض برجل. فناداه فقال: إنك لجلف جاف، فلعمري لقد كانت المتعة تفعل في عهد إمام المتقين –يريد به رسول الله صلى الله عليه وسلم- فقال له ابن الزبير: فجرب بنفسك. فوالله! لئن فعلتها لأرجمنك بأحجارك. قال ابن شهاب: فأخبرني خالد بن المهاجر بن سيف الله: أنه بينا هو جالس عند رجل جاءه رجل فاستفتاه في المتعة، فأمره بها. فقال له ابن أبي عمرة الأنصاري: مهلا! قال: ما هي؟ والله! لقد فعلت في عهد إمام المتقين. قال ابن أبي عمرة: إنها كانت رخصة في أول الإسلام لمن اضطر إليها، كالميتة والدم ولحم الخنزير، ثم أحكم الله الدين ونهى عنها. قال ابن شهاب: وأخبرني ربيع بن سبرة الجهني أن أباه قال: قد كنت استمتعت في عهد النبي صلى الله عليه وسلم امرأة من بني عامر، ببردين أحمرين، ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة. قال ابن شهاب: وسمعت ربيع بن سبرة يحدث ذلك عمر بن عبد العزيز، وأنا جالس. | **Experiential Value**<br>•Word Choice<br>-By comparing the two translations, we can observe that Siddiqi translates "يفتون" into "give religious verdict" while Al-Khattab transliterates it as "they issue Fatwa". This might indicate that Siddiqi is targeting those who does not know about Islam and its terms. Thus, he made sure to explain and translate every word. However, he suddenly chooses to use Mut'a in the same Hadith! In contrast, Al-Khattab always transliterates Islamic terms, as if he assumes their familiarity with the readers whether or not they are Muslims. This might be explained because of the time that Al-Khattab when conducts the translation (2007) when the world has become more globalised. -Siddiqi translates "يعرض برجل" into "alluding to a person", then he specified who this person was by adding "(Ibn 'Abbas)". In contrast, Al-Khattab chooses the literal translation "referring to a man" which might cause vagueness to the reader. Thus, we can say that Siddiqi is concerned with ensuring the readers understand the text through explanation and addition translation methods. -Siddiqi translates "لجلف جاف" into "an uncouth person, devoid of sense" as uncouth describes awkward, clumsy, or unmannerly person, which conveys the ST meaning. Al-Khattab is literal "You are uncouth and lacking in manners". -Siddiqi translates the verb in "أحكم الله الدين" into "intensified", then he adds (the commands of) for further clarification. In Al-Khattab's translation, "completed" is used which does not deliver the same ST effect. -Siddiqi translates "لعمري" into "By my life, " which is literal. Al-Khattab choses "By Allah" which shows Al-Khattab's belief that swearing is only by Allah and not anything else. -Siddiqi uses "be gentle" to translate "مهلا" while Al-Khattab uses "wait a minute". It can be observed that the former indicates that being gentle is at all times while the latter is | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure<br>-Siddiqi translates "الميتة والدم ولحم الخنزير" into "carrion and the blood and flesh of swine" as if these are adjectives to swine, which does not convey the intended ST meaning. However, in his footnote (1848, p.709), he corrected it to "carrion, blood, and the flesh of the swine". Al-Khattab translates it as "dead meat, blood and pork" which seems more accurate. | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order<br>-By comparing Al-Khattab's sentence "Allah has made some people's hearts blind" with Siddiqi's "Allah has made blind the hearts of some people" we can notice that Al-Khattab moves the adjective to the end, while Siddiqi moves it after the verb. This indicates that Al-Khattab places greater focus on the object and Siddiqi focuses on the adjective which is more accurate. |

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| It can be noticed that Siddiqi uses "Mecca" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. Generally, by comparing both translators, we can safely say that Al-Khattab tends to produce a literal and domesticative text which is understandable to the readers who have some knowledge about Hadith or Islam. On the other hand, Siddiqi takes a great care about the readers by explaining to them any new term and adding phrases for clarification. However, his translation has certain stylistic and semantic pitfalls. | | | | | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 17 | | وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَبْلَةَ ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ : حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُتْعَةِ. وَقَالَ : "أَلا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلا يَأْخُذْهُ". | | | | | |
| 18 | | حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب، عن عبد الله والحسن ابني محمد بن علي، عن أبيهما، عن علي بن أبي طالب: أن رسول الله صلى الله عليه وسلم نهى عن متعة النساء، يوم خيبر؛ وعن أكل لحوم الحمر الإنسية. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "flesh", while Al-Khattab uses "meat" to refer to "لحوم". Both terms are synonyms; however, meat refers to food, and flesh to human or animal bodies. Thus, meat is more equivalent to the ST word as it conveys the meaning of not eating these meats. Thus, Siddiqi adds the verb "eating".<br>•Antonyms<br>•Hyponyms<br>-Siddiqi translates "الحمر" into "asses" while Al-Khattab uses "donkeys". Siddiqi translation is more general and delivers the ST's intended message accurately.<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 19 | | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ -قَالَ زُهَيْرٌ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ -عَنِ الزُّهْرِيِّ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ ، عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. | | | | | | |
| 20 | | وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ ، عَنْ أَبِيهِمَا ، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ : مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 21 | | وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالا : أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ، عَنِ ابنِ شِهَابٍ ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِابْنِ عَبَّاسٍ : نَهَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. | | | | | | |
| 22 | | (بَابُ تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَلا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "mother's sister and father's sister" while Al-Khattab uses "maternal aunt and paternal aunt" to refer to "عمتها وخالتها". Both terms are synonyms and convey the ST meaning.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 23 | | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ [بْنِ مَالِكٍ] ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَرْبَعٍ نِسْوَةٍ ، أَنْ يُجْمَعَ بَيْنَهُنَّ : الْمَرْأَةِ وَعَمَّتِهَا ، وَالْمَرْأَةِ وَخَالَتِهَا. | | | | | | |
| 24 | | وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ – قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنِ ابْنِ شِهَابٍ ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : "لا تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الأَخِ ، وَلا ابْنَةُ الأُخْتِ عَلَى الْخَالَةِ". | | | | | | |
| 25 | | وحَدَّثَنِي حَرْمَلَةُ [بْنُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. قَالَ ابْنُ شِهَابٍ : فَتُرَى خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi chooses "at the same level", while Al-Khattab chooses "come under the same ruling" to translate "بتلك المنزلة". Both expressions convey the ST meaning.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 26 | | وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا". | | | | | | |
| 27 | | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخبرنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ. | | | | | | |
| 28 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي هريرة عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ صَحْفَتَهَا ، وَلْتَنْكِحْ ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-A comparison of the translations of "لا يَخْطُبُ" "لا يَسُومُ" "لا تُنْكَحُ" "لا تَسْأَلُ" "" reveals that Siddiqi uses 'must' , while Al-Khattab uses 'should'. Although both modal auxiliary verbs have similar functions, which is for obligation, 'should' is the weak form of 'must'. This indicates Siddiqi's stronger voice in emphasising the ST message.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 29 | | وحَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا ، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي صَحْفَتِهَا ، فَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] رَازِقُهَا. | | | | | | |
| 30 | | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ ابْنُ نَافِعٍ:- وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ- قَالُوا : أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا. | | | | | | |
| 31 | | وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 32 | | (باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك) (التحفة 6). وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: قال: وحَدَّثَنَا بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلا يَخْطُبْ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ". | | | | | | |
| 33 | | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ -قَالَ زُهَيْرٌ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ-: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ : "لا يَبِعِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ، وَلا يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ ، إِلا أَنْ يَأْذَنَ لَهُ". | | | | | | |
| 34 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الإِسْنَادِ. وحَدَّثَنِيهِ أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ ، بِهَذَا الإِسْنَادِ. | | | | | | |
| 35 | | وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ-: قَالَ زُهَيْرٌ : حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ ، أَوْ يَتَنَاجَشُوا ، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ ، وَلا تَسْأَلُ الْمَرْأَةُ طَلاقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي إِنَائِهَا ، أَوْ مَا فِي صَحْفَتِهَا. زَادَ عَمْرٌو فِي حَدِيثِهِ : وَلا يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-When comparing between the translations of Siddiqi and Al-Khattab, it can be observed that the former uses "villager" to translate "بَادٍ" while the latter uses "bedouin". Villagers are people who live or settle in a village, while bedouins are nomadic Arabs of the Arabian, Syrian, or northern African deserts. The use of bedouin for a description of people might have negative connotations.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 36 | | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا تَنَاجَشُوا ، وَلا يَبِعِ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ ، وَلا يَبِعْ حَاضِرٌ لِبَادٍ ، وَلا يَخْطُبِ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ ، وَلا تَسْأَلِ الْمَرْأَةُ طَلاقَ الأُخْرَى لِتَكْتَفِئَ مَا فِي إِنَائِهَا". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 37 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى؛ ح : وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، جَمِيعًا عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ "وَلا يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ". | | | | | |
| 38 | | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بن سعيد وَابْنُ حُجْرٍ ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ : حَدَّثَنَا إِسْمَاعِيلُ -: أَخْبَرَنِي الْعَلاءُ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ المسلم ، وَلا يَخْطُبْ عَلَى خِطْبَتِهِ". | | | | | |
| 39 | | وحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلاءِ وَسُهَيْلٍ عَنْ أَبِيهِمَا ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| It can be safely said that the analysis reveals that Siddiqi's interference and view are clear in his translation, as he always explain and interprets the hadith through paratextual materials, e. g. introduction, preface and footnotes. On the other hand, Al-Khattab's interference is restricted in his translation, which can be seen in his translation strategy. Additionally, it is also observed that Al-Khattab places greater attention to present a similar style and structure of the ST, while Siddiqi focuses more on explaining the message. | | | | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 40 | | وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّهُمْ قَالُوا : "عَلَى سَوْمِ أَخِيهِ ، وَخِطْبَةِ أَخِيهِ". | | | | | | |
| 41 | | وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَغَيْرِهِ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الْمُؤْمِنُ أَخُو الْمُؤْمِنِ ، فَلا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ ، وَلا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ". | **Experiential Value**<br>•Word Choice<br>-The phrase "فَلا يَحِلُّ" is translated into "it is not lawful" by Siddiqi and into "it is not permissible" by Al-Khattab. This discrepancy in the word choice shows that Siddiqi acknowledges the fact that not abiding by the Prophet's words is against Islamic law. However, Al-Khattab makes it more general.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 42 | | (باب تحريم نكاح الشغار وبطلانه) (التحفة 7). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ ، عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ. | | | | | | |
| 43 | | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ : قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ ؟. | | | | | | |
| 44 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عمر ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّغَارِ. | | | | | | |
| 45 | | وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عمر ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا شِغَارَ فِي الإِسْلامِ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 46 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. زَادَ ابْنُ نُمَيْرٍ : وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ : زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي ، وزَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي. | | | | | | |
| 47 | | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الإِسْنَادِ ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ. | | | | | | |
| 48 | | وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ ؛ ح: وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشِّغَارِ. | | | | | | |
| 49 | | (باب الوفاء بالشروط في النكاح). حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ ؛ ح: وحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ ؛ ح: قال وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ". هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ "الشُّرُوطِ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 50 | | (باب استئذان الثيب في النكاح بالنطق ، والبكر بالسكوت) (التحفة 9). حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ ، وَلا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ" قَالُوا : يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا ؟ قَالَ : "أَنْ تَسْكُتَ". | | | | | | |
| 51 | | حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ ؛ ح: وحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ، عَنِ الأَوْزَاعِيِّ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ ؛ ح: قَالَ: وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالا : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ؛ ح: وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَّامٍ فِي هَذَا الْحَدِيثِ. | | | | | | |
| 52 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ ؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: وَاللَّفْظُ لابْنِ رَافِعٍ- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ : قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عائشة تَقُولُ : سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا ، أَتُسْتَأْمَرُ أَمْ لا ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "نَعَمْ ، تُسْتَأْمَرُ" فَقَالَتْ عَائِشَةُ : فَقُلْتُ لَهُ : فَإِنَّهَا تَسْتَحِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ". | **Experiential Value**<br>•Word Choice<br>-the phrase "يُنْكِحُهَا أَهْلُهَا" is translated into "whose marriage is solemnised by her guardian" by Siddiqi and into "whose family arranges her marriage" by Al-Khattab. This discrepancy in the word choice between guardian and family, shows that Siddiqi acknowledges the fact that virgin in this hadith is "الجارية" which has a guardian that owns her at that time . In contrast, Al-Khattab chooses the word family which does not convey the exact ST meaning and effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The difference between Siddiqi's and Al-Khattab's translation of the word "إذنها" indicates their expressive view of the situation. There is a difference in the use of the nouns "consent" and "permission" as the former refers to expressing willingness, thus it could be a voluntary agreement or permission. The latter refers to authorisation especially from someone in authority. Therefore, it can be assumed that Al-Khattab emphasises that her authority is very important in marriage.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>-The use of the modal verbs 'must' and 'should' might have some ideological implication as the former, in general, carries more strength and obligation than 'should'.<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 53 | | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ : حَدَّثَنَا مَالِكٌ ؛ ح: وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ : قُلْتُ لِمَالِكٍ : حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ ، عَنْ نَافِعِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" قَالَ : نَعَمْ. | | | | | | |
| 54 | | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ ابْنِ سَعْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالبِكرُ تُسْتَأْمَرُ ، وَإِذْنُهَا سُكُوتُهَا". | | | | | | |
| 55 | | وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ، بِهَذَا الإِسْنَادِ. وَقَالَ : "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا ، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا ، وَإِذْنُهَا صُمَاتُهَا" وَرُبَّمَا قَالَ : "وَصَمْتُهَا إِقْرَارُهَا". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-The difference between Siddiqi's and Al-Khattab's translation of the word "إقرارها" indicates their expressive view of the situation. There is a difference in the use of the nouns "affirmation" and "approval" as the former refers to agree, verify or concur; to answer positively. The latter refers to sanction officially; to ratify; to confirm. Therefore, it can be assumed that Al-Khattab emphasises that her authority is very important in marriage.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 56 | | (باب جواز تزويج الأب البكر الصغيرة) (التحفة 10). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ.؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ : وَجَدْتُ فِي كِتَابِي ، عَنْ أَبِي أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ. قَالَتْ : تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ. قَالَتْ : فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا ، فَوَفَى شَعْرِي جُمَيْمَةً ، فَأَتَتْنِي أُمُّ رُومَانَ ، وَأَنَا عَلَى أُرْجُوحَةٍ ، وَمَعِي صَوَاحِبِي ، فَصَرَخَتْ بِي فَأَتَيْتُهَا ، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي ، فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ : هَهْ هَهْ ، حَتَّى ذَهَبَ نَفَسِي ، فَأَدْخَلَتْنِي بَيْتًا ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ ، فَقُلْنَ : عَلَى الْخَيْرِ وَالْبَرَكَةِ ، وَعَلَى خَيْرِ طَائِرٍ ، فَأَسْلَمَتْنِي إِلَيْهِنَّ ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي ، فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى ، فَأَسْلَمْنَنِي إِلَيْهِ. | **Experiential Value**<br>•Word Choice<br>-Notice the difference in the translation of titles. Siddiqi opts for domestication and formal equivalence, while Al-Khattab's translation was literal. This shows that the TT readers of Siddiq's translation will fully understand the ST's intended meaning.<br>-the phrase "فَوُعِكْتُ شَهْرًا" is translated into "I had an attack of fever for a month" by Siddiqi and into " I fell sick for a month" by Al-Khattab. This discrepancy shows that Siddiqi knows exactly the story of the hadith as he specifies that it was a fever. However, Al-Khattab chooses the word 'sick' which is more general.<br>-Another difference is the translation of "فَوَفَى شَعْرِي جُمَيْمَةً" which means that it grew until level with my ears. Siddiqi translates it into "my hair had come down to the earlobes" while Al-Khattab "my hair came down to my neck", again this indicates the knowledge and accuracy that Siddiqi has about the hadith. -Also, "فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى " is translated by Siddiqi as "and nothing frightened me. Allah's Messenger (may peace be upon him) came there in the morning" and by Al-Khattab as "and then suddenly the Messenger of Allâh صلى الله عيه وسلم was there". This illustrates a discrepancy in delivering the ST's intended message. Siddiqi indicates that the girl was not afraid of what is happening to her; however, Al-Khattab translates it as the Prophet came unexpectedly and thus she was surprised. Siddiqi's decision might reflect a hidden meaning as if he wants to highlight that girls are not afraid of being married at a young age.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 57 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدَةُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ. | | | | | | |
| 58 | | وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ ، عَنْ عائشة ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ ، وَلُعَبُهَا مَعَهَا ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | | | | | | |
| 59 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ -قَالَ يَحْيَى وَإِسْحَاقُ : أَخْبَرَنَا ، وقَالَ الآخَرَانِ : حَدَّثَنَا -أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : تَزَوَّجَهَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتٍّ ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ. | | | | | | |

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| 60 | | (باب الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به) (التحفة 13). حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ القَارِيَّ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ : يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ : "فَهَلْ عِنْدَكَ مِنْ شَيْءٍ ؟" فَقَالَ : لَا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَقَالَ : "اذْهَبْ إِلَى أَهْلِكَ، فَانْظُرْ هَلْ تَجِدُ شَيْئًا ؟" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لَا ، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ" فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ : لَا ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَا خَاتَمٌ مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَا تَصْنَعُ بِإِزَارِكَ ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ" فَجَلَسَ الرَّجُلُ ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَلِّيًا ، فَأَمَرَ بِهِ فَدُعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ : "مَاذَا مَعَكَ مِنَ القُرْآنِ ؟" قَالَ : مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا - فَقَالَ : "تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟" قَالَ : نَعَمْ. قَالَ : "اذْهَبْ فَقَدْ مَلَّكْتُهَا بِمَا مَعَكَ مِنَ القُرْآنِ" هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi chooses "entrust myself to you" to translate "أَهَبُ لَكَ نَفْسِي", while Al-Khattab translates it as "give myself to you". The word 'entrust' means to give someone a responsibility you assume s/he will fulfil. However, 'give' means to offer or provide. Thus, entrust carries the exact ST meaning and effect. -The use of the verbs "saw" and "looked" between both translators. When we look at something, we direct our eyes in its direction and pay attention to it, while 'see' means noticing something using our eyes. Thus, Siddiqi adds an explanatory phrase to convey the exact meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi translates " فَجَلَسَ الرَّجُلُ ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ " into "sat down and as the sitting prolonged he stood up (in disappointment)", which expresses the feeling of the man. This results in conveying the ST effect. Al-Khattab chooses "sat down, and after he had sat for a long time, he got up (to leave)" as he focused on the action more than the feeling.<br>-By comparing Siddiqi question "Do you know any part of the Qur'ān?" with Al-Khattab's "What do you know of the Qur'ân?", we can notice that the former is questioning if the man knows or not! However, the latter gives the impression that the man knows parts of the Quran but he just want to understand exactly what he knows!<br>-Another difference in word choice is "he counted them" by Siddiqi, and "he listed them" by Al-Khattab for "عددها". The latter reflects the ST's intended meaning as counting is providing numbers.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| It can be observed that Al-Khattab's language is better than Siddiqi's. This can be illustrated in his use of prepositions, spelling and grammatical mistakes. | | | | | | | | | |

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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 61 | | وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ؛ ح: وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سفيان بن عيينه؛ ح: وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ ؛ ح: وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ "انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا ، فَعَلِّمْهَا مِنَ الْقُرْآنِ". | | | | | | |
| 62 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ: حَدَّثَنِي يزيد بن عبدالله بن أسامة بن الهاد ؛ ح: وحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ -وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ؛ أَنَّهُ قَالَ : سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ : كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشّاً. قَالَتْ : أَتَدْرِي مَا النَّشُّ ؟ قَالَ : قُلْتُ : لا ، قَالَتْ : نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَزْوَاجِهِ. | | | | | | |
| 63 | | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا. وَقَالَ الآخَرَانِ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ . قَالَ : "مَا هَذَا ؟" قَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ : "فَبَارَكَ اللَّهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |
| 64 | | وحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 65 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ ، عَنْ أَنَسٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ : "أَوْلِمْ وَلَوْ بِشَاةٍ". | | | | | | |
| 66 | | وحَدَّثَنَا محمد بن الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وحَدَّثَنَا محمد ابن رافع وهارون بن عبدالله قالا: حدثنا وهب بن جرير؛ وحدثنا أحمد بن خراش: حدثنا شبابة، كلهم عن شعبة، عن حميد، بهذا الإسناد. غير أن في حديث وهب قال: قال عبد الرحمن: تزوجت امرأة. | | | | | | |
| 67 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالاَ : أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ بَشَاشَةُ العُرْسِ فَقُلْتُ : تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ "كَمْ أَصْدَقْتَهَا ؟" فَقُلْتُ : نَوَاةٌ. [وَ]فِي حَدِيثِ إِسْحَاقَ : مِنْ ذَهَبٍ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi chooses "wedding" to translate "العرس", while Al-Khattab translates it as "bridegroom". Although each word has different meaning and part of speech, they convey the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 68 | | وحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ -قَالَ شُعْبَةُ : وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. | | | | | | |
| 69 | | وحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : مِنْ ذَهَبٍ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 70 | | (بَابُ لا تَحِلُّ الْمُطَلَّقَةُ ثَلاثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ، ثُمَّ يُفَارِقَهَا ، وَتَنْقَضِيَ عِدَّتُهَا) (التحفة17) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالا : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : كُنْتُ عِنْدَ رِفَاعَةَ ، فَطَلَّقَنِي فَبَتَّ طَلاقِي ، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ ، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ : "أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ؟ لا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ". قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ ، فَنَادَى : يَا أَبَا بَكْرٍ! أَلا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi chooses "abandons her" to translate "يفارقها", while Al-Khattab translates it as "divorced her". The word 'abandon' means to become a permanent separation or leave, which might not convey the meaning of complete separation as in 'divorce'. Thus, it does not carry the exact ST meaning and effect.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 71 | | حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرْمَلَةَ ، قَالَ أَبُو الطَّاهِرِ : حَدَّثَنَا ، وَقَالَ حَرْمَلَةُ : أَخْبَرَنَا -ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاقَهَا ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ ، فَطَلَّقَهَا آخِرَ ثَلاثِ تَطْلِيقَاتٍ ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلا مِثْلُ الْهُدْبَةِ ، فَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ : فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا. فَقَالَ : "لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ ، لا ، حَتَّى يَذُوقَ عُسَيْلَتَكِ ، وَتَذُوقِي عُسَيْلَتَهُ". وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَخَالِدُ ابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ : فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ : أَلا تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "three pronouncements" to translate "ثلاث تطليقات", while Al-Khattab uses "three divorces".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>Siddiqi uses "scold" to translate "تزجر" while Al-Khattab uses a harsh term "rebuke".<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 72 | | حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ. فَجَاءَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، بِمِثْلِ حَدِيثِ يُونُسَ. | | | | | | |
| 73 | | حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ ، فَيُطَلِّقُهَا ، فَتَزَوَّجُ رَجُلًا ، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ ؟ قَالَ : "لَا ، حَتَّى يَذُوقَ عُسَيْلَتَهَا". | **Experiential Value**<br>•Word Choice<br>-Siddiqi choses "before sexual intercourse" to translate "قَبْلَ أَنْ يَدْخُلَ بِهَا", while Al-Khattab translates it as "before consummating the marriage", which refers to a full sexual intercourse between married persons after their marriage. Both reflect the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 74 | | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ. | | | | | | |
| 75 | | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍعَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ قَالَتْ : طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا ، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا ، فَأَرَادَ زَوْجُهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا ، فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ. فَقَالَ : "لَا ، حَتَّى يَذُوقَ الْآخَرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الْأَوَّلُ". | | | | | | |
| 76 | | وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ ، بِهَذَا الْإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ ، عَنْ عَائِشَةَ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 77 | | كتاب الرضاع. (باب يحرم من الرضاعة ما يحرم من الولادة) (التحفة 25). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا ، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ : يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُرَاهُ فُلَانًا" - لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ - فَقَالَتْ عَائِشَةُ : يَا رَسُولَ اللَّهِ! لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "نَعَمْ ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "consanguinity", which refers to the blood relationship; the relations of people who are descended from the same ancestor. Al-Khattab uses "birth" to translate "الولادة" which is literal and might not convey the ST message.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>Siddiqi uses "fosterage" to translate "رضاعة". However, this term refers to the act of caring for or bringing up a child, which does not convey the ST's intended meaning, while Al-Khattab uses a more specific term "breastfeeding". This term conveys the exact meaning in the Hadith.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 78 | | وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ ؛ ح: وحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ [لِي] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ". | | | | | | |
| 79 | | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عبدالله بن أبي بكر، بِهَذَا الإِسْنَادِ ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ. | | | | | | |
| 80 | | (باب تحريم الرضاعة من ماء الفحل) (التحفة 26). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عائشة ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ أَفْلَحَ ، أَخَا أَبِي الْقُعَيْسِ ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا ، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ ، قَالَتْ : فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ. | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "فأمرني", we can observe that Siddiqi uses "commanded me", while Al-Khattab uses "told me". Thus, Siddiqi's choice of word is closer to the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 81 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ : "تَرِبَتْ يَدَاكِ ، أَوْ يَمِينُكِ". | **Experential Value**<br>•Word Choice<br>-By comparing the translation of "عَمِّي", we can observe that Siddiqi uses "uncle", while Al-Khattab always specifies by using "paternal uncle". However, both translations do not change the ST meaning.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses the verb "suckled" to translate "أَرْضَعَتْنِي" , which might cause confusion and not convey the ST exact effect. This is because it refers to the action of feeding a baby animals! On the other hand, Al-Khattab uses "breastfed", which is also known as nursing, which is the feeding of babies and young children with milk from a woman's breast. The latter conveys the ST meaning and effect.<br>•Metaphors<br>•Presupposition | **Experential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 82 | | وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا ، بَعْدَ مَا نَزَلَ الْحِجَابُ ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ ، قَالَتْ عَائِشَةُ : فَقُلْتُ : وَاللَّهِ ! لَا آذَنُ لِأَفْلَحَ ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ ، قَالَتْ عَائِشَةُ : فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ ، قَالَ: قَالَتْ : فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "ائْذَنِي لَهُ". قَالَ عُرْوَةُ : فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ. | **Experential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses the phrase "solicited the opinion of" to translate "حَتَّى أَسْتَأْذِنَ" , which might indicate that 'Aisha is waiting for the Prophet's opinion or advice about this matter. In contrast, Al-Khattab uses "seek permission", which has the connotation of expressing the importance of permission rather than advice.<br>•Metaphors<br>•Presupposition | **Experential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 83 | | وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بِنَحْوِ حَدِيثِهِمْ ، وَفِيهِ "فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ". وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 84 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ، قَالا : حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَلْيَلِجْ عَلَيْكِ عَمُّكِ" قُلْتُ : إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ ، قَالَ "إِنَّهُ عَمُّكِ ، فَلْيَلِجْ عَلَيْكِ". | **Experiential Value**<br>•Word Choice<br>-Al-Khattab uses "consulted" to translate "استأمر" while he used "seek permission" in a previous hadith to translate "استأذن". This shows Al-Khattab's acknowledgement of the difference between the two terms, in addition to his adherence to the Prophet in both consultation and seeking permission. On the other hand, we can notice Siddiqi's translation of both words as "solicited the opinion of" which shows he does not acknowledge the difference between the ST word meanings.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 85 | | حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا هِشَامٌ ، بِهَذَا الإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ. | | | | | | |
| 86 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ ، بِهَذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ : اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ. | | | | | | |
| 87 | | وحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ، قَالا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابن جريج عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ ، فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ : إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ ذَلِكَ. قَالَ : "فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 88 | | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عِرَاكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ؛ أَنَّهَا أَخْبَرَتْهُ ؛ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ ، اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ ، فَأَخْبَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ لَهَا "لَا تَحْتَجِبِي مِنْهُ ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". | | | | | |
| 89 | | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ ، عَنْ عِرَاكِ بْنِ مَالِكٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ أَبِي قُعَيْسٍ ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَأَرْسَلَ : إِنِّي عَمُّكِ ، أَرْضَعَتْكِ امْرَأَةُ أَخِي ، فَأَبَيْتُ أَنْ آذَنَ لَهُ ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ : "لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ". | **Experiential Value**<br>•Word Choice<br>-The addition of "(the message saying)" indicates that Siddiqi does not specify what type of message it was, whether written or spoken. However, Al-Khattab chooses "word saying"; thus, he specifies that it was a spoken message, which might give the connotation that there need not be any kind of physical contact between them.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 90 | | (باب تحريم ابنة الأخ من الرضاعة) (التحفة 27). وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَزُهَيْرُ بْنُ حَرْبٍ ، وَمُحَمَّدُ بْنُ الْعَلاءِ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا : أَخبرنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! مَا لَكَ تَتَوَقُّ فِي قُرَيْشٍ وَتَدَعُنَا ؟ فَقَالَ : "وَعِنْدَكُمْ شَيْءٌ ؟" قُلْتُ : نَعَمْ ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّهَا لا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-By comparing Siddiqi's translation of "تتوق" with Al-Khattab's, we can notice that Siddiqi translates it as "select", which does not reflect the exact ST effect. This is because "تتوق" refers to the act of exaggerating in doing this. In contrast, Al-Khattab chooses "insist on", which could have a negative connotation of that the Prophet is intended to only marry from the Quraish.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | It can be observed that Siddiqi mostly opted for translation rather than transliteration and explaining any vague concept or idea. In contrast, Transliteration was applied mostly by Al-Khattab) with literal translation of words and style. | | | | | | | |
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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 91 | | وحَدَّثَنَاه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ ، كُلُّهُمْ ، عَنِ الأَعْمَشِ ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. | | | | | | |
| 92 | | وحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ ، فَقَالَ : "إِنَّهَا لا تَحِلُّ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ". | **Experiential Value**<br>•Word Choice<br>-By comparing Siddiqi's translation of "الرحم" with Al-Khattab's, we can notice that the former chooses "genealogy", which refers to the study of family history, while the latter conveys the ST's intended meaning by choosing "kinship" which means the state of being related to the people in your family.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 93 | | وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْمُطَوِّعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ ، جَمِيعًا، عَنْ شُعْبَةَ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ، كِلَيْهِمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ "ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ". وَفِي حَدِيثِ سَعِيدٍ "وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ". وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ. | | | | | | |
| 94 | | وحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى ، قَالا : حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ عَبْدَ اللهِ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ : سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ : سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَقُولُ : قِيلَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَيْنَ أَنْتَ؟ يَا رَسُولَ اللهِ ! عَنِ ابْنَةِ حَمْزَةَ ؟ أَوْ قِيلَ : أَلا تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ ؟ قَالَ : "إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ". | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 95 | | (باب تحريم الربيبة وأخت المرأة)<br>(التحفة 28). حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ : هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ ؟ فَقَالَ : "أَفْعَلُ مَاذَا ؟" قُلْتُ : تَنْكِحُهَا. قَالَ : "أَوَ تُحِبِّينَ ذَلِكِ ؟" قُلْتُ : لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ : "فَإِنَّهَا لا تَحِلُّ لِي" قُلْتُ : فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "بِنْتَ أُمِّ سَلَمَةَ ؟" قُلْتُ : نَعَمْ. قَالَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | **Experiential Value**<br>•Word Choice<br>-By comparing Siddiqi's translation of "هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ ؟ فَقَالَ : "أَفْعَلُ مَاذَا ؟"" with Al-Khattab's, we can notice that the former chooses "Have you any inclination towards my sister, the daughter of Abū Sufyān? He (the Holy Prophet) said: Then what should I do?", which expresses the ST feeling and effect, while the latter translates it literally by choosing "'What about my sister, the daughter of Abû Sufyân?' He said: 'What should I do?'" which might cause vagueness to the reader.<br>•Rewording<br>•Synonyms<br>-Siddiqi uses "guardianship" to translate "حجري" while Al-Khattab uses "care". Both terms are synonyms. Guardianship is when a person is responsible for the care and well-being of a child and has the legal authority to consent on behalf of a child. Under a guardianship arrangement the child's parents maintains their parental rights.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>-<br>•Plural<br>•Sentence Structure<br>-By comparing Siddiqi's sentence of "do not give me the proposal of the marriage of your daughters and sisters" with Al-Khattab's "Do not offer your daughters or sisters to me in marriage", we can notice the structural and grammatical differences between the two sentences. Thus, any wrong change of structure might affect the ST meaning and cause ambiguity. | **Relational Value**<br>•Modes<br>-Siddiqi uses "I wish that the person who joins me in good should be my sister", while Al-Khattab translation is more gentle "I would like my sister to share with me in the goodness", which indicates the behaviour that we should adopt while talking with the Prophet.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>-The different use of "and" and "or" in Siddiqi's translation "daughters and sisters" and Al-Khattab's "daughters or sisters" is that 'and' refers to offering marriage of both daughters and sisters, while 'or' refers to offering marriage of either daughters or sisters.<br>•Sentence order |
| 96 | | وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ ، كِلاَهُمَا ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، بِهَذَا الإِسْنَادِ، سَوَاءً. | | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 97 | | وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْح بْن المُهَاجِر: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ ؛ أَنَّ عُرْوَةَ حَدَّثَهُ ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهَا ؛ أَنَّهَا قَالَتْ لِرَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ! انْكِحْ أُخْتِي عَزَّةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَتُحِبِّينَ ذَلِكِ" فَقَالَتْ : نَعَمْ ، يَا رَسُولَ اللَّهِ! لَسْتُ لَكَ بِمُخْلِيَةٍ ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ، أُخْتِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "فَإِنَّ ذَلِكِ لا يَحِلُّ لِي". قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ : "أَبِنْتَ أَبِي سَلَمَةَ ؟" قَالَتْ : نَعَمْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي ، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ، أَرْضَعَتْنِي وَأَبَاهَا أَبَا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ". | | | | | | |
| 98 | | وحَدَّثَنِيهِ عَبْدُ المَلِكِ بْنُ شُعَيْبِ بْن اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عقيل بن خَالد؛ ح: وحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ ، كِلاهُمَا ، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ ، عَزَّةَ ، غَيْرُ يَزِيدَ بْن أَبِي حَبِيبٍ. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 99 | | (باب في المصة والمصتان) (التحفة 29). حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ؛ ح: وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، كِلاهُمَا عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - : "لا تُحَرِّمُ المَصَّةُ وَالمَصَّتَانِ". | **Experiential Value**<br>•Word Choice<br>-By comparing Siddiqi's sentence of "One Suckling or two do not make (marriage) unlawful" with Al-Khattab's "One or two sucks do not make anything forbidden", we can notice that Siddiqi's sentence is more specific and conveys the ST's intended meaning. However, Al-Khattab's sentence is general and thus might cause vagueness for the TT readers.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 100 | | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِيَحْيَى- أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ قَالَتْ : دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِي. فَقَالَ : يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى ، فَزَعَمَتِ امْرَأَتِي الأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ ، فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا تُحَرِّمُ الإِمْلاجَةُ وَالإِمْلاجَتَانِ" قَالَ عَمْرٌو فِي رِوَايَتِهِ : عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi uses "I married another " to translate "فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى", while Al-Khattab uses " I took another wife". The verb took might have a negative connotation as it might refer to controlling or seizing with authority!<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 101 | | وحَدَّثَنِي أَبُو غَسَّانَ المِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ؛ ح: وحَدَّثَنَا ابْنُ المُثَنَّى وَابْنُ بَشَّارٍ قَالا : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ ؛ أَنَّ رَجُلا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ : يَا نَبِيَّ اللَّهِ! هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ ؟ قَالَ : "لا". | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 102 | | حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ ؛ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ". | **Experiential Value**<br>•Word Choice<br>-By comparing the two translations of "الرَّضْعَةُ أو الرَّضْعَتَان ، أو المَصَّةُ أو المَصَّتَان", we can observe that Siddiqi considers both "رضعة" and "مصة" as synonyms, while Al-Khattab acknowledges the slight difference between them.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 103 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ: "أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ" وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ : "وَالرَّضْعَتَانِ وَالْمَصَّتَانِ". | | | | | | |
| 104 | | وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ ، عَنْ أُمِّ الْفَضْلِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لا تُحَرِّمُ الإِمْلاجَةُ وَالإِمْلاجَتَانِ". | | | | | | |
| 105 | | حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُحَرِّمُ الْمَصَّةُ ؟ فَقَالَ : "لا". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-the use of "unlawful" by Siddiqi and "forbidden" by Al-Khattab might reveal that Siddiqi opts for showing the reader that such a situation makes the marriage invalid by law and by religion. In contrast, Al-Khattab only focuses on the religious impact.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 106 | | (باب التحريم بخمس رضعات) (التحفة 30). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَمْرَةَ ، عَنْ عائشة؛ أَنَّهَا قَالَتْ : كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ : عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ ، فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. | **Experiential Value**<br>•Word Choice<br>-Siddiqi chooses the word "died" to translate "توفي" while Al-Khattab chooses "passed away". Although both terms are synonyms, some Jewish people avoid the word 'death' since the person's soul does not ever 'die'. Instead, it 'passes away' or 'passes on' to a different plane of reality, a spiritual realm. 'Death' suggests a final stage in a person's life cycle. However, Judaism says that not only does the soul continue after the body ceases to be alive, but that even the body will live once again during the era of the redemption when the resurrection of past generations will take place.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 107 | | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ -عَنْ عَمْرَةَ ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ : - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ - قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ. | | | | | | |
| 108 | | وَحَدَّثَنَاهُ محمد بن المثنى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ : أَخْبَرَتْنِي عَمْرَةُ ؛ أَنَّهَا سَمِعَتْ عائشة تَقُولُ بِمِثْلِهِ. | | | | | | |

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| 109 | | (باب جواز وطىء المسبية بعد الاستبراء، وإن كان لها زوج انفسخ نكاحه بالسبي). (التحفة 33). وحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ ، عَنْ صَالِحٍ ، أَبِي الْخَلِيلِ ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَى أَوْطَاسَ ، فَلَقُوا عَدُوًّا ، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ ، وَأَصَابُوا لَهُمْ سَبَايَا ، فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلا مَا مَلَكَتْ أَيْمَانُكُمْ } [النساء: 24]. أَيْ فَهُنَّ لَكُمْ حَلالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ. | **Experiential Value**<br>•Word Choice<br>-By comparing the translation of "بعد الاستبراء" between Siddiqi and Al-Khattab, we can notice that the former translates it as "after she is purified (of menses or delivery)", while the latter chooses "after it is established that she is not pregnant". Both convey the ST's intended meaning.<br>•Rewording<br>•Synonyms<br>-Siddiqi chooses the word "polytheists" to translate "المشركين", while Al-Khattab chooses "idolater". Although both adjectives are synonyms, they are differences in meaning. The former refers to believing in more than one god or in many gods, which reflects the ST's intended meaning. However, idolater is more specific as it refers to those who worship idols. -Siddiqi uses "abrogated" to translate "انفسخ", while Al-Khattab uses "annulled". Annul is to dissolve (a marital union) on the grounds that it is not valid. It means to formally revoke the validity, while abrogate is to put an end to; to do away with. It means to annul by an authoritative act; to abolish by the authority of the maker or her or his successor; to repeal; -- applied to the repeal of laws, decrees, ordinances, the abolition of customs. Both terms convey the ST meaning. -Siddiqi uses "refrain", which means to keep oneself from doing, feeling, or indulging in something and especially from following a passing impulse to translate "تَحَرَّجُوا", while Al-Khattab uses "reluctant", which means feeling or showing aversion, hesitation, or unwillingness. Both words transfer the ST meaning. •Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Al-Khattab translates "يوم حنين" into "on the Day of Ḥunain" while Siddiqi chooses a more specific translation which is "at the Battle of Ḥunain". Also, notice the difference between the use of the prepositions which might indicate a greater focus on the day "on" and on the place or time "at".<br>- Siddiqi uses "captives" to translate "سبايا", while Al-Khattab uses "prisoners" which might not transfer the ST meaning. A prisoner is a person incarcerated in a prison, while on trial or serving a sentence while captive is one who has been captured or is otherwise confined. Thus, 'prisoner' might reflect a negative connotation.<br><br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 110 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ : إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلَالٌ لَكُمْ ، وَلَمْ يَذْكُرْ : إِذَا انْقَضَتْ عِدَّتُهُنَّ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-The translation of "سرية" is different between both translators as Siddiqi uses "small army", while Al-Khattab uses "party" which has general meaning. Thus, Siddiqi's choice is closer to the ST message.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 111 | | . وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | | | | | | |
| 112 | | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يعني ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدٍ قَالَ : أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسَ، لَهُنَّ أَزْوَاجٌ ، فَتَحَرَّجُوا ، فَأَنْزَلَتْ هَذِهِ الآيَةَ : { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ }[النساء:24] | | | | | | |
| 113 | | وحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ، نَحْوَهُ. | | | | | | |

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| 114 | | (باب استحباب نكاح ذات الدين) (التحفة 39). حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | **Experiential Value**<br>•Word Choice<br>-"Allah's messenger" in Siddiqi's and "the Prophet" in Al-Khattab's. This usage may be ideologically contested in that each expression shows a different religious effect and denomination. It might be assumed that many Muslims use both expressions interchangeably, while many others prefer one over the other because it may reflect their strong beliefs. For instance, some prefer to call Muhammad "Allah's messenger" because it signifies that he was a messenger of Allah and the last Prophet, while others prefer "the Prophet" because it signifies that he delivered a new scripture. Muhammad was the last Prophet and since it is only prophets who deliver scriptures, it follows that the Qur´ān is the final scripture sent by Allah. Such lexical differences have an experiential value that may indicate the translator's degree of adherence to the Prophet and to the Islamic religion. According to Fairclough (1989:93), experiential value reveals “the text producer’s experience of the natural or social world”. Experiential values expose the translator’s knowledge and beliefs. They are often expressed through the use of ideologically contested words that appear through overwording, rewording or the way in which certain words co-occur, as well as the main meaning relations, e.g. synonymy, hyponymy and antonymy (Fairclough, 1989:94-96). •Rewording<br>•Synonyms<br>-"Siddiqi chooses "pious" to translate "ذات الدين", while Al-Khattab uses "religiously committed". Although both adjectives are synonyms, they are slightly different in meaning. Religious is concerning religion, while pious is of or pertaining to piety, exhibiting piety, devout, god-fearing. Thus Siddiqi's choice is closer to the ST's intended meaning.<br>-"property/wealth", Siddiqui uses 'property' as it refers to things owned or possessed. However, Khattab chooses the word | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi chooses "as saying" to express the continuity of the Prophet's saying. In contrast, Al-Khattab opts to keep the ST's verb tense.<br>-In the ST the word "فاظفر" is an allegorical use to indicate winning, i.e. win the woman who is religious. Siddiqi uses the expression "try to get one who is religious", which carries the implication of the importance of searching for a religious woman to marry. The use of this expression has expressive value as it is associated with a feeling of trying. The translator (in his footnote) emphasises that the first three characteristics of a woman are merely worldly considerations but being religious is the most prized by the Prophet. This approach could represent an ideological practice as the translator could just choose the word "win" which refers to the ST's intended meaning. In other words, instead of using the word "فاظفر" which in its connotation means "win", he used "try to get". This is because he might believe that some people focus on a lady's beauty, status and property rather than her religion. However, this is not used in the ST; the translator is not adhering to the literal connotations in the ST. Thus, he conveys that religion is the only essential characteristic in a marriage contract, which does not equate with the effect of the ST that highlights the importance of the four reasons, with the most important being religion. In contrast, Al-Khattab uses the word "choose", which indicates a deeper connotation and an equivalent effect to the ST. - "who is religious" and "with religion" indicates the difference of adjective and noun. Adjectives reflect a stronger implication | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>Siddiqui uses the passive voice "it was narrated", while Al-Khattab uses the active "reported". This might lead to a hypothesis that the first translation pays greater attention to the Ḥadīth, while the second shifts the focus to the narrator.<br>•Positivity<br>•Negativity<br>•Singular<br>-<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-Declarative and imperative modes of sentences are used in the TTs. The text "try to get one who is religious" in Siddiqui's translation has a declarative mode. The subject position of the translator is that of a giver of information and the reader's position is that of a receiver. In contrast in Al-Khattab's translation "choose the one with religion" has an imperative mode. He is in the position of asking the reader while the reader is a compliant actor. The use of these modes reflects a relational value because it builds a connection with the readers or strongly motivates them.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>- It can be noticed that both translators use different prepositions in "for you" and "to you". In the former, Siddiqi uses 'for' which indicates that Allah has made good things lawful for our own benefit. Thus, it gives a positive and empowering feeling that Allah provides us with good things for our good. In contrast, "to you" in Al-Khattab's translation could have a negative connotation as if you can do nothing about it and you only have to accept it.<br>•Sentence order |

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| | | Although both translations convey the message of the ST, there are certain changes applied to the texts in production. These changes are structural and stylistic. | Both translators draw upon semantic aspects of their MR, representations of the meanings of words, their ability to combine word meanings and work out implicit meanings to arrive at meanings for whole propositions. The translators used different implicit strategies due to their different knowledge about the ST and professional habitus in the translation field; for example, the tendency towards synonym and rewording and over wording strategies. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 115 | | (باب استحباب نكاح البكر) (التحفة 40). وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ : تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا جَابِرُ! تَزَوَّجْتَ ؟" قُلْتُ : نَعَمْ. قَالَ : "بِكْرٌ أَمْ ثَيِّبٌ ؟" قُلْتُ : ثَيِّبٌ ، قَالَ : "فَهَلَّا بِكْرًا تُلَاعِبُهَا ؟" قُلْتُ : يَا رَسُولَ اللَّهِ! إِنَّ لِي أَخَوَاتٍ ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ ، قَالَ : "فَذَاكَ إِذًا ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا ، وَمَالِهَا ، وَجَمَالِهَا ، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ". | **Experiential Value**<br>•Word Choice<br>-Notice that Siddiqi uses "intervene" to translate "تَدْخُلَ", while Al-Khattab uses "cause trouble" which is more specific and does not convey the ST meaning because interference could refer to intervening in a situation without invitation, either in a good or a bad way. Causing a trouble is always negative.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 116 | | (بَابُ تَحْرِيمِ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا ، وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا) (التحفة 1) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ : قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ ، ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ [عَزَّ وَجَلَّ] أَنْ يُطَلَّقَ لَهَا النِّسَاءُ". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>Siddiqui uses the passive voice "she is purified", while Al-Khattab uses the active "she has become pure". The present perfect simple expresses an action that is still on-going or that stopped recently, but has an influence on the present. It places emphasis on the outcome. The passive voice is used to show interest in the person or object that experiences an action rather than the person or object that performs the action. In other words, the most important thing or person becomes the subject of the sentence.<br>•Positivity<br>•Negativity<br>•Singular<br>-<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| 117 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بن سعيد وابْنُ رُمْح - وَاللَّفْظُ لِيَحْيَى- قَالَ قُتَيْبَةُ : حَدَّثَنَا لَيْثٌ: وَقَالَ الآخَرَانِ : أَخْبَرَنَا -اللَّيْثُ ابْنُ سَعْدٍ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ.<br>وَزَادَ ابْنُ رُمْح فِي رِوَايَتِهِ : وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ ، قَالَ لأَحَدِهِمْ : أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا ، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلاقِ امْرَأَتِكَ. قَالَ مُسْلِمٌ : جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً. | | | | | | |
| 118 | | حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيَدَعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا ، أَوْ يُمْسِكْهَا ، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ".<br>قَالَ عُبَيْدُ اللَّهِ : قُلْتُ لِنَافِعٍ : مَا صَنَعَتِ التَّطْلِيقَةُ ؟ قَالَ : وَاحِدَةٌ اعْتَدَّ بِهَا. | | | | | | |
| 119 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ. قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ : فَلْيُرَاجِعْهَا ، وقَالَ أَبُو بَكْرٍ : فَلْيُرَاجِعْهَا. | | | | | | |

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| 120 | | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عز وجل أَنْ يُطَلَّقَ لَهَا النِّسَاءُ ، قَالَ : فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ : أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُرَاجِعَهَا ، ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا ، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا ، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ ، وَبَانَتْ مِنْكَ. | | | | | | |
| 121 | | وحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ، عَنْ عَمِّهِ ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَغَيَّظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ : "مُرْهُ فَلْيُرَاجِعْهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا ، فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا ، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ" وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً] ، فَحُسِبَتْ مِنْ طَلَاقِهَا ، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. | **Experiential Value**<br>•Word Choice<br>-By comparing Siddiqi's translation of "تغيظ" "enraged" with Al-Khattab's "got angry", we can notice that each chose synonyms but with slight differences in effect. Anger is to cause such a feeling of antagonism while enraged is (enrage). As a noun anger is a strong feeling of displeasure, hostility or antagonism towards someone or something, usually combined with an urge to harm. As an adjective enraged is angered, made furious, made full of rage.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 122 | | وحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ : قَالَ ابْنُ عُمَرَ : فَرَاجَعْتُهَا ، وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا. | | | | | | |

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| 123 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لأَبِي بَكْرٍ- قَالُوا : حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، مَوْلَى آلِ طَلْحَةَ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَتَذَكَّرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلاً". | | | | | |
| 124 | | وحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلاَلٍ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ، ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقْ بَعْدُ ، أَوْ يُمْسِكْ". | | | | | |
| 125 | | وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ ، عَنِ ابْنِ سِيرِينَ قَالَ : مَكَثْتُ عِشْرِينَ سَنَةً يُحَدَّثُنِي مَنْ لاَ أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلاَثًا وَهِيَ حَائِضٌ. فَأُمِرَ أَنْ يُرَاجِعَهَا ، فَجَعَلْتُ لاَ أَتَّهِمُهُمْ ، وَلاَ أَعْرِفُ الحَدِيثَ ، حَتَّى لَقِيتُ أَبَا غَلاَّبٍ، يُونُسَ بْنَ جُبَيْرٍ البَاهِلِيَّ ، وَكَانَ ذَا ثَبَتٍ ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ ، فَأُمِرَ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ : أَفَحُسِبَتْ عَلَيْهِ ؟ قَالَ : فَمَهْ ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi chooses the word "authentic" to translate "ذَا ثَبَتٍ", while Al-Khattab chooses "reliable". Both might have similar meanings; however, authentic means not false or copied; genuine; real. Not everything that is authentic is reliable, as reliable refers to be relied on or trusted; dependable in achievement, accuracy, honesty. Thus, the use of such words might have a negative or positive connotations.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 126 | | وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ : حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَذَا الإِسْنَادِ ، نَحْوَهُ ، غَيْرَ أَنَّهُ قَالَ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ. | | | | | | |
| 127 | | وحَدَّثَنَاه عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي ، عَنْ أَيُّوبَ بِهَذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ : فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ ، وَقَالَ : "يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا". | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 128 | | وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ ، عَنْ يُونُسَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ : قُلْتُ لِابْنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يُرْجِعَهَا ، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا ، قَالَ فَقُلْتُ لَهُ : إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ ، أَيَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ ؟ فَقَالَ : فَمَهْ أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ ؟. | | | | | | |
| 129 | | حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ، -قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا" قَالَ : قُلْتُ لِابْنِ عُمَرَ أَفَتَحْتَسِبُ بِهَا ؟ فَقَالَ : مَا يَمْنَعُهُ ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. | | | | | | |
| 130 | | حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ : طَلَّقْتُهَا وَهِيَ حَائِضٌ ، فَذَكَرَتْ ذَلِكَ لِعُمَرَ ، فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا" قَالَ : فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا ، قُلْتُ : فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ ؟ قَالَ : مَا لِي لا أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 131 | | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا- مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ : طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ ، فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ، فَقَالَ : "مُرْهُ فَلْيُرَاجِعْهَا ، ثُمَّ إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا" قُلْتُ لِابْنِ عُمَرَ : أَفَحسبتَ بِتِلْكَ التَّطْلِيقَةِ ؟ قَالَ : فَمَهْ. | | | | | |
| 132 | | وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ؛ ح: وحَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ قَالَا : حَدَّثَنَا شُعْبَةُ ؛ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا "لِيُرْجِعْهَا" ، وَفِي حَدِيثِهِمَا : قَالَ قُلْتُ لَهُ : أَتَحْتَسِبُ بِهَا ؟ قَالَ : فَمَهْ. | | | | | |
| 133 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ أَبِيهِ ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ : أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا ، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ الْخَبَرَ ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ : لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ -لِأَبِيهِ.- | | | | | |
| 134 | | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ ابْنَ أَيْمَنَ مَوْلَى عَزَّةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ [ذَلِكَ] ، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا ؟ فَقَالَ : طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لِيُرَاجِعْهَا" فَرَدَّهَا ، وَقَالَ : "إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ". قَالَ ابْنُ عُمَرَ : وَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ} [الطلاق:1]. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-By comparing Siddiq's translation of the verse with Al-Khattab's, we can notice that the former chooses "Apostle" to translate "يَا أَيُّهَا النَّبِيُّ", while the latter chooses "Prophet". Although these words are synonyms, the choice of these words might indicate a hidden ideology.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 135 | | حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ أَبِي الزُّبَيْرِ ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ الْقِصَّةِ ، | | | | | | |
| 136 | | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى عُرْوَةَ ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ ، بِمِثْلِ حَدِيثِ حَجَّاجٍ ، وَفِيهِ بَعْضُ الزِّيَادَةِ. قَالَ مُسْلِمٌ : أَخْطَأَ حَيْثُ قَالَ: مولى عُرْوَةَ، إِنَّمَا هُوَ مَوْلَى عَزَّةَ. | | | | | | |
| 137 | | (باب طلاق الثلاث) (التحفة 2). حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لِابْنِ رَافِعٍ- قَالَ إِسْحَاقُ : أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا -عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس قَالَ : كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ ، طَلَاقُ الثَّلَاثِ وَاحِدَةً ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ : إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ [قَدْ] كَانَتْ لَهُمْ فِيهِ أَنَاةٌ ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ. | | | | | | |
| 138 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ ؛ ح: وحَدَّثَنَا ابْنُ رَافِعٍ -وَاللَّفْظُ لَهُ- : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُس عَنْ أَبِيهِ ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاس : أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاس : نَعَمْ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 139 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ، عَنْ طَاوُس ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاس : هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُن الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَاحِدَةً ؟ فَقَالَ : قَدْ كَانَ ذَلِكَ ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلَاقِ ، فَأَجَازَهُ عَلَيْهِمْ. | | | | | | |
| 140 | | (بَابُ المُطَلَّقَةِ البائن لا نَفَقَةَ لَهَا)(التحفة 6) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ عبدالله بن يزيد مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ ، فَسَخِطَتْهُ ، فَقَالَ : وَاللَّهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ ؛ فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ ، فَقَالَ : "لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ". فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ، ثُمَّ قَالَ : "تِلْكِ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي ، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكِ ، فَإِذَا حَلَلْتِ فَآذِنِينِي" - قَالَتْ- : فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ" فَكَرِهْتُهُ ، ثُمَّ قَالَ : "انْكِحِي أُسَامَةَ" فَنَكَحْتُهُ ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ [بِهِ]. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice that Siddiqi uses the term "absolutely" to translate "البتة". However, this does not reflect its intended meaning in the ST as it may has many meanings. Al-Khattab chooses "irrevocably" which has a formal sound to it and is often used in legal contexts.<br>-"property/wealth", Siddiqi uses 'property' as it refers to things owned or possessed. However, Khattab chooses the word 'wealth', which is a more general term that includes an abundance of valuable property, possessions or money.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 141 | | وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيْضًا : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ، - كِلَيْهِمَا- عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةً دُونَ ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ : وَاللَّهِ! لأُعْلِمَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي ، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا ، قَالَتْ : فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : "لا نَفَقَةَ لَكِ ، وَلا سُكْنَى". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice that Siddiqi uses the term "lodging" to translate "سكنى", while Al-Khattab chooses "accommodation". Accommodation is lodging in a dwelling or similar living quarters afforded to travellers in hotels or on cruise ships, or prisoners, etc., while lodging is a place to live or lodge.<br>-Also notice the use of "meagre/very little".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 142 | | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ : سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ ، فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا ، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا ، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لا نَفَقَةَ لَكِ ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ ، فَكُونِي عِنْدَهُ ، فَإِنَّهُ رَجُلٌ أَعْمَى ، تَضَعِينَ ثِيَابَكِ عِنْدَهُ". | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 143 | | وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ ؛ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاثًا ، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ ، فَقَالَ لَهَا أَهْلُهُ : لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ ، فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ مَيْمُونَةَ ، فَقَالُوا : إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاثًا ، فَهَلْ لَهَا مِنْ نَفَقَةٍ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَيْسَتْ لَهَا نَفَقَةٌ ، وَعَلَيْهَا الْعِدَّةُ". وَأَرْسَلَ إِلَيْهَا: "أَنْ لا تَسْبِقِينِي بِنَفْسِكِ" ، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ ، ثُمَّ أَرْسَلَ إِلَيْهَا : "أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ" فَانْطَلَقْتُ إِلَيْهِ ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice that Siddiqi uses the term "family" to translate "أهله", while Al-Khattab chooses "people". The word family is more specific as it refers to a group of people who are related to one another by blood or marriage. People is more general as it could refer to family, followers or a group of people unrelated to each other.<br>-Notice that Siddiqi uses the word "message" to translate "أرسل إليها" while Al-Khattab chooses the term "word".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 144 | | حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ ح: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ : كَتَبْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ : كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ ، فَأَرْسَلْتُ إِلَى أَهْلِهِ أَبْتَغِي النَّفَقَةَ ، وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو : "لا تَفُوتِينَا بِنَفْسِكِ". | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 145 | | حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا ، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى ، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا ، وَقَالَ عُرْوَةُ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ. | | | | | |
| 146 | | وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، بِهَذَا الإِسْنَادِ مِثْلَهُ ، مَعَ قَوْلِ عُرْوَةَ : إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ. | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 147 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ -وَاللَّفْظُ لِعَبْدٍ- قَالا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعمر عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلاقِهَا ، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالا لَهَا : وَاللهِ! مَا لَكِ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلا ، فَأَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ قَوْلَهُمَا ، فَقَالَ : "لا نَفَقَةَ لَكِ" فَاسْتَأْذَنَتْهُ فِي الانْتِقَالِ فَأَذِنَ لَهَا ، فَقَالَتْ : أَيْنَ؟ يَا رَسُولَ اللهِ! قَالَ : "إِلَى ابْنِ أُمِّ مَكْتُومٍ" وَكَانَ أَعْمَى ، تَضَعُ ثِيَابَهَا عِنْدَهُ وَلا يَرَاهَا ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ ، فَحَدَّثَتْهُ بِهِ ، فَقَالَ مَرْوَانُ : لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنِ امْرَأَةٍ ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا ، فَقَالَتْ فَاطِمَةُ -حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ- : فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ ، قَالَ اللهُ تَعَالَى : { لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ }[الطلاق:1] الآيَةَ. قَالَتْ : هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلاثِ ؟ فَكَيْفَ تَقُولُونَ : لا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلا ؟ فَعَلامَ تَحْبِسُونَهَا ؟. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that Siddiqi translates "تعالى" into "the Exalted and Majestic", while Al-Khattab translates it into "Most High". This show the difference between the two translators in expressing their feeling and complete adherence and belief to Allah as Siddiqi adds more adjectives.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 148 | | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ –قَالَ داود حدثنا- كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا ، فَقَالَتْ : طَلَّقَهَا زَوْجُهَا الْبَتَّةَ ، فَقَالَتْ : فَخَاصَمْتُهُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي السُّكْنَى وَالنَّفَقَةِ ، قَالَتْ : فَلَمْ يَجْعَلْ لِي سُكْنَى وَلا نَفَقَةً ، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi chooses the term "verdict" to translate "قضاء", while Al-Khattab chooses "ruling". Although both terms are synonyms, they are different in meaning. Verdict is a decision on an issue of fact in a civil or criminal case or an inquest, while ruling is an order or a decision on a point of law from someone in authority.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 149 | | وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ و داود وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ ، عَنِ الشَّعْبِيِّ ؛ أَنَّهُ قَالَ : دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ. | | | | | | |
| 150 | | حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ : دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ ، وَسَقَتْنَا سَوِيقَ سُلْتٍ ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُّ ؟ قَالَتْ : طَلَّقَنِي بَعْلِي ثَلَاثًا ، فَأَذِنَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَعْتَدَّ فِي أَهْلِي. | **Experiential Value**<br>•Word Choice<br>-Siddiqi and Al-Khattab translates "رطب ابن طاب" into "fresh dates" without reflecting the ST effect. As "رطب ابن طاب" refers to a type of date which relates to a man from Medina called Ibn Tab. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 151 | | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُطَلَّقَةِ ثَلَاثًا ، قَالَ : "لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ". | | | | | | |
| 152 | | وحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ ، عَنِ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلَاثًا ، فَأَرَدْتُ النُّقْلَةَ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : "انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ ، فَاعْتَدِّي عِنْدَهُ". | | | | | | |

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| 153 | | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ قَالَ : كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الأَعْظَمِ ، وَمَعَنَا الشَّعْبِيُّ ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلا نَفَقَةً ، ثُمَّ أَخَذَ الأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ ، فَقَالَ : وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هَذَا ، قَالَ عُمَرُ : لا نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ ، لا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةَ ، [وتلا الآية] قَالَ اللَّهُ عَزَّ وَجَلَّ : { لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلا يَخْرُجْنَ إِلا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ } [الطلاق:1].. | **Experiential Value**<br>•Word Choice<br>-by comparing Siddiqi's expression of "ويلك" with Al-Khattab's, we can notice that Siddiqi's "Woe be to thee" has an older structure than Al-Khattab's "Woe to you", which might be because of the time gap between the two translations.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>Siddiqi uses "great mosque" while Al-Khattab uses "grand masjid" to translate "المَسْجِدِ الأَعْظَمِ".<br>Actually, the use of mosque as a translation of masjid is not preferable to many Muslims as it might have a hidden ideology and reflect a bad connotation. Also notice the difference in the adjectives. Great is very big, large scale while grand is of large size or extent; great; extensive; hence, relatively great; greatest; chief; principal.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 154 | | وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَاقَ بِهَذَا الإِسْنَادِ ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ. | | | | | | |
| 155 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاثًا ، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلا نَفَقَةً – قَالَتْ- : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا حَلَلْتِ فَآذِنِينِي" فَآذَنْتُهُ ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لا مَالَ لَهُ ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابُ النِّسَاءِ ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]" فَقَالَتْ بِيَدِهَا هَكَذَا : أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ" قَالَتْ : فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | ST | Lexicalisation | | | Syntax | | |
| 156 | | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُور: حَدَّثَنَا عَبْدُ الرَّحْمَن عَنْ سُفْيَانَ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ : سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ : أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [و]أَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعٍ تَمْرٍ ، وَخَمْسَةِ آصُعٍ شَعِيرٍ ، فَقُلْتُ : أَمَا لِي نَفَقَةٌ إِلَّا هَذَا ؟ وَلَا أَعْتَدُّ فِي مَنْزِلِكُمْ ؟ قَالَ : لَا ، قَالَتْ : فَشَدَدْتُ عَلَيَّ ثِيَابِي ، وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ "كَمْ طَلَّقَكِ ؟" قُلْتُ : ثَلَاثًا. قَالَ : "صَدَقَ ، لَيْسَ لَكِ نَفَقَةٌ ، اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ [عمرو] بْنِ أُمِّ مَكْتُومٍ ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ ، تُلْقِي ثَوْبَكِ عِنْدَهُ ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي" قَالَتْ : فَخَطَبَنِي خُطَّابٌ ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ ، أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكِ بِأُسَامَةَ ابْنِ زَيْدٍ". | | | | | |
| 157 | | وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ : دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ ، زَمَنَ ابْنِ الزُّبَيْرِ ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَاتًّا ، بِنَحْوِ حَدِيثِ سُفْيَانَ. | | | | | |
| 158 | | وحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ ، عَنِ الْبَهِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : طَلَّقَنِي زَوْجِي ثَلَاثًا ، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلَا نَفَقَةً. | | | | | |
| 159 | | وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ : تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ ، فَقَالُوا : إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ : فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ : مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 160 | | وحَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ : قُلْتُ : يَا رَسُولَ اللهِ ! زَوْجِي طَلَّقَنِي ثَلاثًا ، وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ : فَأَمَرَهَا فَتَحَوَّلَتْ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>-by comparing Siddiqi's translation of "أَنْ يُقْتَحَمَ عَلَيَّ" with Al-Khattab's, we can notice that Siddiqi's "I may be put to hardship" is more general than Al-Khattab's "someone may break in". Additionally both translators change the passive voice in the ST.<br>•Positivity<br>•Negativity<br>•Singular<br>-<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 161 | | وحَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا- تَعْنِي قَوْلَهَا : لا سُكْنَى وَلا نَفَقَةَ. | | | | | | |
| 162 | | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ قَالَ : قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ : أَلَمْ تَرَيْ إِلَى فُلانَةَ بِنْتِ الحَكَمِ؟ طَلَّقَهَا زَوْجُهَا البَتَّةَ فَخَرَجَتْ ، فَقَالَتْ : بِئْسَمَا صَنَعَتْ ، فَقَالَ : أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ : أَمَا إِنَّهُ لا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| It can be observed that Al-Khattab's translation is very literal in a way that it could sometimes cause a confusion to the reader. This shows his intention in not participating or changing anything in the ST, which might be because of a specific power imposed on him, e.g. the publisher. Siddiqi, on the other hand, always adds or deletes words or phrases. This shows his aim in conveying the ST meaning and expressing his opinion about a particular matter. | | | | | | | | | |

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| 163 | | (بَابُ انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا وَغَيْرِهَا، يوضع الحَمْل)(التحفة 8)<br>وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي اللَّفْظِ قَالَ حَرْمَلَةُ : حَدَّثَنَا ، وقَالَ أَبُو الطَّاهِرِ : أَخْبَرَنَا -ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [بْنِ مَسْعُودٍ] ؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا ، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ اسْتَفْتَتْهُ ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا ، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا : مَا لِي أَرَاكِ مُتَجَمِّلَةً ؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ ، إِنَّكِ وَاللَّهِ ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ : فَلَمَّا قَالَ لِي ذَلِكَ ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي ، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.<br>قَالَ ابْنُ شِهَابٍ : فَلَا أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ ، وَإِنْ كَانَتْ فِي دَمِهَا ، غَيْرَ أَنَّهُ لَا يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi and Al-Khattab use different words to translate "تجملت". The former chooses "embellished", while the latter chooses "adorned". Embellishment is an unnecessarily added touch, an ornamental addition, a flourish while adornment is a decoration; that which adorns.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 164 | | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ ، وَهُمَا يَتَذَاكَرَانِ الْمَرْأَةُ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، فَقَالَ ابْنُ عَبَّاسٍ : عِدَّتُهَا آخِرُ الأَجَلَيْنِ ، وَقَالَ أَبُو سَلَمَةَ : قَدْ حَلَّتْ ، فَجَعَلَا يَتَنَازَعَانِ ذَلِكَ ـقَالَ- فَقَالَ أَبُو هُرَيْرَةَ : أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ : إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ ، وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses "the woman" while Al-Khattab uses "a woman" to translate "المَرْأَةُ تُنْفَسُ". 'The' is used to refer to specific or particular nouns; 'a/an' is used to modify non-specific or non-particular nouns. We call 'the' the definite article and 'a/an' the indefinite article. The difference in the use of these articles might reflect a certain hidden message.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 165 | | وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالا : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، كِلاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ : فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ ، وَلَمْ يُسَمِّ كُرَيْبًا. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 166 | | كتاب اللعان (التحفة 10). حدثنا يحيى بن يحيى قال: قرأت على مالك عن ابن شهاب: أن سهل بن سعد الساعدي أخبره ؛ أن عويمرا العجلاني جاء إلى عاصم بن عدي الأنصاري فقال له: أرأيت يا عاصم! لو أن رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فاسئل لي عن ذلك -يا عاصم! رسول الله صلى الله عليه وسلم فسأل عاصم رسول الله صلى الله عليه وسلم، فكره رسول الله صلى الله عليه وسلم المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم، فلما رجع عاصم إلى أهله جاءه عويمر فقال: يا عاصم! ماذا قال لك رسول الله صلى الله عليه وسلم؟ قال عاصم لعويمر: لم تأتني بخير، قد كره رسول الله صلى الله عليه وسلم المسألة التي سألته عنها. قال عويمر: والله! لا أنتهي حتى أسأله عنها، فأقبل عويمر حتى أتى رسول الله صلى الله عليه وسلم وسط الناس ، فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا، أيقتله فتقتلونه؟ أم كيف يفعل؟ فقال رسول الله صلى الله عليه وسلم: "قد نزل فيك وفي صاحبتك، فاذهب فأت بها". قال سهل: فتلاعنا ، وأنا مع الناس عند رسول الله صلى الله عليه وسلم، فلما فرغا قال عويمر: كذبت عليها يا رسول الله! إن أمسكتها، فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم. قال ابن شهاب: فكانت [تلك] سنة المتلاعنين. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 167 | | وحدثني حرملة بن يحيى: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب: أخبرني سهل بن سعد [الأنصاري]؛ أن عويمرا الأنصاري من بني العجلان، أتى عاصم بن عدي ، وساق الحديث بمثل حديث مالك، وأدرج في الحديث قوله: وكان فراقه إياها –بعد- سنة في المتلاعنين. وزاد فيه: قال سهل: وكانت حاملا ، فكان ابنها يدعى إلى أمه، ثم جرت السنة أنه يرثها وترث منه ما فرض الله لها. | | | | | |
| 168 | | وحدثنا محمد بن رافع: حدثنا عبد الرزاق: أخبرنا ابن جريج: أخبرني ابن شهاب، عن المتلاعنين وعن السنة فيهما، عن حديث سهل بن سعد أخي بني ساعدة أن رجلا من الأنصار جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله! أرأيت رجلا وجد مع امرأته رجلا؟ وذكر الحديث بقصته، وزاد فيه: فتلاعنا في المسجد وأنا شاهد، وقال في الحديث: فطلقها ثلاثا قبل أن يأمره رسول الله صلى الله عليه وسلم، ففارقها عند النبي صلى الله عليه وسلم ، فقال النبي صلى الله عليه وسلم: "ذاكم التفريق بين كل متلاعنين". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>Siddiqi uses "mosque", while Al-Khattab used " masjid" to translate "المسجد". Actually, the use of mosque as a translation of masjid is not acceptable to many Muslims as it might have a hidden ideology and reflect a bad connotation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 169 | | وحدثنا محمد بن عبد الله بن نمير: حدثنا أبي؛ ح: وحدثنا أبو بكر بن أبي شيبة -واللفظ له- : حدثنا عبد الله ابن نمير: حدثنا عبد الملك بن أبي سليمان عن سعيد بن جبير قال: سئلت عن المتلاعنين في إمرة مصعب ، أيفرق بينهما؟ قال: فما دريت ما أقول: فمضيت إلى منزل ابن عمر بمكة، فقلت للغلام: استأذن لي، قال: إنه قائل، فسمع صوتي، قال: ابن جبير؟ قلت: نعم، قال: ادخل، فوالله! ما جاء بك، هذه الساعة ، إلا حاجة ، فدخلت ، فإذا هو مفترش برذعة، متوسد وسادة حشوها ليف. قلت: أبا عبد الرحمن! المتلاعنان، أيفرق بينهما؟ قال: سبحان الله! نعم، إن أول من سأل عن ذلك فلان بن فلان، قال: يا رسول الله! أرأيت أن لو وجد أحدنا امرأته على فاحشة، كيف يصنع؟ إن تكلم تكلم بأمر عظيم وإن سكت سكت على مثل ذلك ، قال: فسكت النبي صلى الله عليه وسلم فلم يجبه، فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به، فأنزل الله عز وجل هؤلاء الآيات في سورة النور: {والذين يرمون أزواجهم} [النور:6-9] فتلاهن عليه ووعظه وذكره ، وأخبره أن عذاب الدنيا أهون من عذاب الآخرة ، قال: لا ، والذي بعثك بالحق! ما كذبت عليها. ثم دعاها فوعظها وذكرها وأخبرها أن عذاب الدنيا أهون من عذاب الآخرة، قالت: لا، والذي بعثك بالحق إنه لكاذب. فبدأ بالرجل فشهد أربع شهادات بالله إنه لمن الصادقين، والخامسة أن لعنة الله عليه إن كان من الكاذبين، ثم ثنى بالمرأة فشهدت أربع شهادات بالله إنه لمن الكاذبين، والخامسة أن غضب الله عليها إن كان من الصادقين، ثم فرق بينهما. | **Experiential Value**<br>•Word Choice<br>-Siddiqi uses the word "servant" to translate "الغلام", while Al-Khattab uses "slave". The latter might reflect a negative connotation. As slave is a person who is the property of another person and whose labour and also whose life often is subject to the owner's volition, while servant is one who is hired to perform regular household or other duties, and receives compensation in contrast to a slave.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| It can be noticed that Siddiqi uses "Mecca" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 170 | | وحدثنيه علي بن حجر السعدي: حدثنا عيسى بن يونس: حدثنا عبد الملك بن أبي سليمان قال: سمعت سعيد بن جبير قال: سئلت عن المتلاعنين، زمن مصعب بن الزبير، فلم أدر ما أقول: فأتيت عبد الله بن عمر، فقلت: أرأيت المتلاعنين أيفرق بينهما؟ ثم ذكر بمثل حديث ابن نمير. | | | | | | |
| 171 | | وحدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة وزهير بن حرب -واللفظ ليحيى، قال يحيى: أخبرنا ، وقال الآخران: حدثنا - سفيان بن عيينة عن عمرو، عن سعيد بن جبير، عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم للمتلاعنين "حسابكما على الله. أحدكما كاذب، لا سبيل لك عليها" قال: يا رسول الله مالي؟ قال: "لا مال لك ، إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك منها" قال زهير في روايته: قال حدثنا سفيان عن عمرو، سمع سعيد بن جبير يقول: سمعت ابن عمر يقول: قال رسول الله صلى الله عليه وسلم. | | | | | | |
| 172 | | وحدثني أبو الربيع الزهراني: حدثنا حماد عن أيوب، عن سعيد بن جبير، عن ابن عمر قال: فرق رسول الله صلى الله عليه وسلم بين أخوي بني العجلان، وقال : "الله يعلم أن أحدكما كاذب، فهل منكما تائب؟". | | | | | | |
| 173 | | حدثناه ابن أبي عمر: حدثنا سفيان عن أيوب؛ سمع سعيد بن جبير قال: سألت ابن عمر عن اللعان؟ فذكر عن النبي صلى الله عليه وسلم بمثله. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 174 | | وحدثنا أبو غسان المسمعي ومحمد بن المثنى وابن بشار- واللفظ للمسمعي وابن المثنى- قالوا: حدثنا معاذ وهو ابن هشام قال: حدثني أبي عن قتادة، عن عزرة ، عن سعيد بن جبير قال: لم يفرق المصعب بين المتلاعنين، قال سعيد: فذكرت ذلك لعبد الله ابن عمر، فقال: فرق نبي الله صلى الله عليه وسلم بين أخوي بني العجلان. | | | | | | |
| 175 | | وحدثنا سعيد بن منصور وقتيبة بن سعيد قالا: حدثنا مالك؛ ح : وحدثني يحيى بن يحيى - واللفظ له- قال: قلت لمالك: حدثك نافع عن ابن عمر؛ أن رجلا لاعن امرأته على عهد رسول الله صلى الله عليه وسلم ففرق رسول الله صلى الله عليه وسلم بينهما وألحق الولد بأمه ؟ قال: نعم | | | | | | |
| 176 | | وحدثنا أبو بكر بن أبي شيبة: حدثنا أبو أسامة ؛ ح: وحدثنا ابن نمير: حدثنا أبي قالا: حدثنا عبيد الله عن نافع، عن ابن عمر قال: لاعن رسول الله صلى الله عليه وسلم بين رجل من الأنصار وامرأته، وفرق بينهما. | | | | | | |
| 177 | | وحدثنا محمد بن المثنى وعبيد الله بن سعيد قالا: حدثنا يحيى وهو القطان عن عبيد الله بهذا الإسناد. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 178 | | حدثنا زهير بن حرب وعثمان بن أبي شيبة وإسحق بن إبراهيم -واللفظ لزهير- قال إسحق: أخبرنا ، وقال الآخران: حدثنا - جرير عن الأعمش ، عن إبراهيم ،عن علقمة، عن عبد الله قال: إنا ليلة الجمعة في المسجد، إذ جاء رجل من الأنصار فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه ، أو قتل قتلتموه ، وإن سكت سكت على غيظ، والله! لأسألن عنه رسول الله صلى الله عليه وسلم ، فلما كان من الغد أتى رسول الله صلى الله عليه وسلم فسأله فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه، أو قتل قتلتموه، أو سكت سكت على غيظ. فقال: "اللهم! افتح" وجعل يدعو، فنزلت آية اللعان: {والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم}، هذه الآيات [النور:6-9] ، فابتلي به ذلك الرجل من بين الناس، فجاء هو وامرأته إلى رسول الله صلى الله عليه وسلم فتلاعنا، فشهد الرجل أربع شهادات بالله إنه لمن الصادقين، ثم لعن الخامسة أن لعنة الله عليه إن كان من الكاذبين، فذهبت لتلعن، فقال لها رسول الله صلى الله عليه وسلم:" مه" فأبت فلعنت، فلما أدبرا قال: "لعلها أن تجيء به أسود جعدا" فجاءت به أسود جعدا. | **Experiential Value**<br>•Word Choice<br>-The translation of "من بين الناس" is not accurate by either translator, as Siddiqi chooses "in the presence of the people", while Al-Khattab chooses "before the people". However, the ST's intended meaning is that the man was chosen from among other people.<br>•Rewording<br>•Synonyms<br>-Siddiqi translates "جلدتموه" into "lash him", while Al-Khattab uses "flog him". To "flog" and to "lash" (in this verbal form) are roughly synonymous. They both imply a whipping motion or the sensation of being whipped by something or someone. To "slash" is rarely used as a synonym with the other two as it describes an action or actions which imply or can be inferred as meaning to "cut." One would "slash prices; one would not "flog" them. Also, slashing is something which also be achieved using an edged instrument or a weapon. A whip (something used to lash) is rarely used as an offensive or defensive weapon.<br>- "على غيظ" is translated into"anger" by Siddiqi and "rage" by Al-Khattab. Anger and rage are related to each other and most people do not find any significant difference between the two. Both anger and rage are emotional outbursts. Anger is a feeling or emotion that a person has when being offended or when wronged. Rage can be considered to be an action in retaliation to the anger that a person has. Rage is a situation when a person is not able to handle their anger in a proper way. Anger is an emotion that every person comes across. It is just a feeling like happiness or sorrow. In contrast, rage is an extreme expression of anger. Anger is an emotion that a person will have for only a few moments or for a day at the most. In case this emotion persists for longer periods, then it is rage. In anger, there is no blood shed but rage could lead to bloodshed.<br><br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Siddiqi uses "mosque" while Al-Khattab used " masjid" to translate "المسجد". Actually, the use of mosque as a translation of masjid is not acceptable to many Muslims as it might have a hidden ideology and reflect a bad connotation.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>-"مه" is translated as "just wait" by Siddiqi and "stop" by Al-Khattab which has a stronger imperative mode.<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 179 | | وحدثناه إسحق بن إبراهيم: أخبرنا عيسى بن يونس؛ ح: وحدثنا أبو بكر بن أبي شيبة :حدثنا عبدة بن سليمان، جميعا عن الأعمش، بهذا الإسناد نحوه . | | | | | | |
| 180 | | وحدثنا محمد بن المثنى: حدثنا عبد الأعلى: حدثنا هشام عن محمد قال: سألت أنس بن مالك -وأنا أرى أن عنده منه علما- فقال: إن هلال بن أمية قذف امرأته بشريك ابن سحماء، وكان أخا البراء بن مالك لأمه، وكان أول رجل لاعن في الإسلام ، قال: فلاعنها، فقال رسول الله صلى الله عليه وسلم :" أبصروها ، فإن جاءت به أبيض سبطا قضيء العينين فهو لهلال بن أمية ، وإن جاءت به أكحل جعدا حمش الساقين فهو لشريك بن سحماء" قال: فأنبئت أنها جاءت به أكحل جعدا حمش الساقين. | **Experiential Value**<br>•Word Choice<br>-There is a discrepancy in the translation of "سبطا قضيء العينين". Siddiqi translates it as "having dark hair and bright eyes" which is not correct as سبطا refers to a straight and smooth hair and قضيء refers to red, small-sized or teared eyes. This might change the ST's intended meaning. In contrast, Al-Khattab translates it as "with straight hair and something wrong with his eyes" which conveys the ST meaning.<br>•Rewording<br>•Synonyms<br>-Siddiqi translated "ساقين" into "shanks" while Al-Khattab used "calves". Shank is the part of the leg between the knee and the ankle, while calf is a young cow or bull or calf can be (anatomy) the back of the leg below the knee.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 181 | | وحدثنا محمد بن رمح بن المهاجر وعيسى ابن حماد المصريان -واللفظ لابن رمح- قالا : أخبرنا الليث عن يحيى بن سعيد، عن عبد الرحمن بن القاسم، عن القاسم بن محمد ، عن ابن عباس أنه قال: ذكر التلاعن عند رسول الله صلى الله عليه وسلم ، فقال عاصم ابن عدي في ذلك قولا ، ثم انصرف، فأتاه رجل من قومه يشكو إليه أنه وجد مع أهله رجلا، فقال عاصم: ما ابتليت بهذا إلا لقولي، فذهب به إلى رسول الله صلى الله عليه وسلم فأخبره بالذي وجد عليه امرأته، وكان ذلك الرجل مصفرا، قليل اللحم، سبط الشعر، وكان الذي ادعى عليه أنه وجد عند أهله، خدلا، آدم، كثير اللحم. فقال رسول الله صلى الله عليه وسلم: "اللهم! بين" فوضعت شبيها بالرجل الذي ذكر زوجها أنه وجده عندها، فلاعن رسول الله صلى الله عليه وسلم بينهما، فقال رجل لابن عباس في المجلس: أهي التي قال رسول الله صلى الله عليه وسلم: "لو رجمت أحدا بغير بينة رجمت هذه؟" فقال ابن عباس: لا، تلك امرأة كانت تظهر في الإسلام السوء. | | | | | | |
| 182 | | وحدثنيه أحمد بن يوسف الأزدي: حدثنا إسماعيل بن أبي أويس: حدثني سليمان يعني ابن بلال عن يحيى ،حدثني عبد الرحمن بن القاسم عن القاسم بن محمد، عن ابن عباس أنه قال: ذكر المتلاعنان عند رسول الله صلى الله عليه وسلم ، بمثل حديث الليث، وزاد [فيه]، بعد قوله كثير اللحم –قال-: جعدا قطط. | | | | | | |

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| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 183 | | وحدثنا عمرو الناقد وابن أبي عمر - واللفظ لعمرو- قالا: حدثنا سفيان بن عيينة عن أبي الزناد، عن القاسم بن محمد قال: قال عبد الله بن شداد: وذكر المتلاعنان عند ابن عباس، فقال ابن شداد: أهما اللذان قال النبي صلى الله عليه وسلم: "لو كنت راجما أحدا بغير بينة لرجمتها؟" فقال ابن عباس: لا، تلك امرأة أعلنت. قال ابن أبي عمر في روايته عن القاسم بن محمد: قال: سمعت ابن عباس. | | | | | | |
| 184 | | حدثنا قتيبة بن سعيد: حدثنا عبد العزيز يعني الدراوردي، عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة الأنصاري قال: يا رسول الله! أرأيت الرجل يجد مع امرأته رجلا أيقتله؟ قال رسول الله صلى الله عليه وسلم: "لا" قال سعد: بلى ، والذي أكرمك بالحق! فقال رسول الله صلى الله عليه وسلم: "اسمعوا إلى ما يقول سيدكم". | | | | | | |
| 185 | | وحدثني زهير بن حرب: حدثنا إسحق بن عيسى: حدثنا مالك عن سهيل، عن أبيه، عن أبي هريرة أن سعد بن عبادة قال: يا رسول الله! إن وجدت مع امرأتي رجلا، [أ] أمهله حتى آتي بأربعة شهداء؟ قال "نعم". | | | | | | |
| 186 | | حدثنا أبو بكر بن أبي شيبة: حدثنا خالد بن مخلد عن سليمان بن بلال: حدثني سهيل عن أبيه ، عن أبي هريرة قال: قال سعد بن عبادة: يا رسول الله! لو وجدت مع أهلي رجلا، لم أمسه حتى آتي بأربعة شهداء؟ قال رسول الله صلى الله عليه وسلم "نعم" قال: كلا ، والذي بعثك بالحق! إن كنت لأعاجله بالسيف قبل ذلك، قال رسول الله صلى الله عليه وسلم "اسمعوا إلى ما يقول سيدكم ، إنه لغيور، وأنا أغير منه، والله أغير مني". | | | | | | |

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| 187 | | حدثني عبيد الله بن عمر القواريري وأبو كامل فضيل بن حسين الجحدري - واللفظ لأبي كامل- قالا: حدثنا أبو عوانة عن عبد الملك بن عمير، عن وراد -كاتب المغيرة- عن المغيرة بن شعبة قال: قال سعد بن عبادة: لو رأيت رجلا مع امرأتي لضربته بالسيف غير مصفح عنه، فبلغ ذلك رسول الله صلى الله عليه وسلم. فقال: "أتعجبون من غيرة سعد؟ فوالله! لأنا أغير منه، والله أغير مني، من أجل غيرة الله حرم الفواحش ما ظهر منها وما بطن، ولا شخص أغير من الله، ولا شخص أحب إليه العذر من الله؛ من أجل ذلك بعث الله المرسلين مبشرين ومنذرين، ولا شخص أحب إليه المدحة من الله، من أجل ذلك وعد الله الجنة". | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi translates "الفواحش" into "abomination", while Al-Khattab uses "immoral deeds".<br><br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 188 | | وحدثناه أبو بكر بن أبي شيبة: حدثنا حسين بن علي عن زائدة، عن عبد الملك بن عمير، بهذا الإسناد مثله، وقال: غير مصفح ، ولم يقل عنه. | | | | | | |
| 189 | | وحدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة وعمرو الناقد وزهير بن حرب -واللفظ لقتيبة- قالوا: حدثنا سفيان بن عيينة عن الزهري، عن سعيد بن المسيب، عن أبي هريرة قال: جاء رجل من بني فزارة إلى النبي صلى الله عليه وسلم فقال: إن امرأتي ولدت غلاما أسود، فقال النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: "نعم"، قال: "فما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: إن فيها لورقا. قال: "فأنى أتاها ذلك؟" قال: عسى أن يكون نزعه عرق، قال: "وهذا عسى أن يكون نزعه عرق". | | | | | | |

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| 190 | | وحدثنا إسحق بن إبراهيم ومحمد بن رافع وعبد بن حميد -قال ابن رافع: حدثنا، وقال الآخران: أخبرنا - عبد الرزاق: أخبرنا معمر؛ ح: وحدثنا ابن رافع: حدثنا ابن أبي فديك: أخبرنا ابن أبي ذئب، جميعا عن الزهري بهذا الإسناد نحو حديث ابن عيينة، غير أن في حديث معمر فقال: يا رسول الله! ولدت امرأتي غلاما أسود، وهو حينئذ يعرض بأن ينفيه ، وزاد في آخر الحديث –قال-: ولم يرخص له في الانتفاء منه. | | | | | | |
| 191 | | وحدثني أبو الطاهر وحرملة بن يحيى - واللفظ لحرملة- قالا: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب، عن أبي سلمة بن عبد الرحمن ، عن أبي هريرة؛ أن أعرابيا أتى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! إن امرأتي ولدت غلاما أسود، وإني أنكرته، فقال له النبي صلى الله عليه وسلم: "هل لك من إبل؟" قال: نعم. قال: "ما ألوانها؟" قال: حمر، قال: "فهل فيها من أورق؟" قال: نعم. قال رسول الله صلى الله عليه وسلم: "فأنى هو؟" قال: لعله، يا رسول الله! يكون نزعه عرق له، فقال له النبي صلى الله عليه وسلم: "وهذا لعله يكون نزعه عرق له". | | | | | | |
| 192 | | وحدثني محمد بن رافع: حدثنا حجين: حدثنا الليث عن عقيل ، عن ابن شهاب أنه قال: بلغنا أن أبا هريرة كان يحدث عن رسول الله صلى الله عليه وسلم بنحو حديثهم. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| **193** | | كتاب الفرائض (التحفة 13). (باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم) (التحفة 1). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -وَاللَّفْظُ لِيَحْيَى- قَالَ يَحْيَى : أَخْبَرَنَا ، وقَالَ الآخَرَانِ : حَدَّثَنَا- ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لا يَرِثُ الْمُسْلِمُ الْكَافِرَ ، وَلا يَرِثُ الْكَافِرُ الْمُسْلِمَ". | **Experiential Value**<br>•Word Choice<br>-The word "الكافر" is translated differently by the two translators as Siddiqi chooses "non-Muslim", while Al-Khattab chooses "disbeliever". The latter has a stronger effect and might reflect a hidden message that all non-Muslims are disbelievers. However, Siddiqi changes the ST effect by his choice of the word 'non-Muslim'.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 194 | | (باب ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر) (التحفة 2). حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ وَهُوَ النَّرْسِيُّ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَر". | | | | | | |
| 195 | | حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَر". | | | | | | |
| 196 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ -وَاللَّفْظُ لِابْنِ رَافِعٍ- قَالَ إِسْحَاقُ : حَدَّثَنَا ، وَقَالَ الآخَرَانِ : أَخْبَرَنَا -عَبْدُ الرَّزَّاقِ- : أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُس ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاس قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تعالى ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَر". | | | | | | |
| 197 | | وحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ ، عَنِ ابْنِ طَاوُس بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 198 | | (باب ميراث الكلالة) (التحفة 3). حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ الْبَاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قَالَ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ : مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ ، فَأُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رسول الله صلى الله عليه وسلم ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ ، فَأَفَقْتُ ، قُلْتُ : يَا رَسُولَ اللَّهِ! كَيْفَ أَقْضِي فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ } [النساء:176]. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Notice the difference in the use of "children" and "descendants" between both translators. Child refers to a direct descendant. Descendant covers children of children. Thus, Al-Khattab's choice is closer to the ST meaning. Similarly, the use of "parents" and "ascendants". The latter means those from whom a person is descended, or from whom s/he derives his birth, however remote they may be. Every one has two ascendants at the first degree, his/her father and mother; and four at the second degree, his/her paternal grandfather and grandmother, and his/her maternal grandfather and grandmother.<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 199 | | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ ، فَوَجَدَنِي لا أَعْقِلُ ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ، ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ ، فَقُلْتُ : كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللَّهِ! فَنَزَلَتْ : { يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ } [النساء:11]. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 200 | | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ ، وَمَعَهُ أَبُو بَكْرٍ ، مَاشِيَيْنِ ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ ، فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! كَيْفَ أَصْنَعُ فِي مَالِي ؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. | | | | | | |
| 201 | | حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ لَا أَعْقِلُ ، فَتَوَضَّأَ ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ ، فَعَقَلْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّمَا يَرِثُنِي كَلَالَةً ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }؟ قَالَ : هَكَذَا أُنْزِلَتْ. | | | | | | |
| 202 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الإِسْنَادِ - فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ : فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ : فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُنْكَدِرِ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 203 | | حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى -وَاللَّفْظُ لِابْنِ الْمُثَنَّى- قَالَا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ ، فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَذَكَرَ أَبَا بَكْرٍ ، ثُمَّ قَالَ : إِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ ، مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي ، وَقَالَ :" يَا عُمَرُ! أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟" وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>-Siddiqi uses the verb "struck" and Al-Khattab uses "poked" to translate "طَعَنَ".<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 204 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ؛ ح: وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وابن رافع عَنْ شَبَابَةَ بْنِ سَوَّارٍ ، عَنْ شُعْبَةَ ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | | | | | | | |
| 205 | | (باب آخر آية أنزلت (التحفة 4). حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حدثنا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ : { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }. | **Experiential Value**<br>•Word Choice<br>-The translation of "يستفتونك" is different by the two translators as Siddiqi uses "religious verdict", while Al-Khattab uses "legal verdict". This shows their different views and might reflect a hidden ideology. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 206 | | حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ : آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلَالَةِ ، وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةُ. | | | | | | | |
| 207 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسحاق ، عَنِ الْبَرَاءِ ، أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ. | | | | | | | |

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| 208 | | حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً. | | | | | | |
| 209 | | حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ ، عَنِ الْبَرَاءِ قَالَ : آخِرُ آيَةٍ أُنْزِلَتْ : {يَسْتَفْتُونَكَ}. | | | | | | |
| 210 | | (باب من ترك مالاً فلورثته) (التحفة 5). وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ عَنْ يُونُسَ الأَيْلِيِّ ؛ ح: وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى -وَاللَّفْظُ لَهُ- قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ ، عَلَيْهِ الدَّيْنُ ، فَيَسْأَلُ : "هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ ؟" فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ ، وَإِلَّا قَالَ : "صَلُّوا عَلَى صَاحِبِكُمْ" ، وَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ : "أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ ، وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ". | | | | | | |
| 211 | | وحدثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ ، بِهَذَا الإِسْنَادِ ، هَذَا الْحَدِيثَ. | | | | | | |
| 212 | | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ : حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلَّا أَنَا أَوْلَى النَّاسِ بِهِ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلاهُ ، وَأَيُّكُمْ تَرَكَ مَالاً فَإِلَى الْعَصَبَةِ مَنْ كَانَ". | | | | | | |

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| 213 | | حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :" أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي ، فَأَنَا وَلِيُّهُ ، وَأَيُّكُمْ مَا تَرَكَ مَالًا فَلْيُؤَثِّرْ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ". | | | | | |
| 214 | | حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "مَنْ تَرَكَ مَالًا فَلِلْوَرَثَةِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا". | | | | | |
| 215 | | حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ العبدي: حَدَّثَنَا غُنْدَرٌ ؛ ح: وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا : حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ "فَمَنْ تَرَكَ كَلًّا وَلِيُّهُ". | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 216 | | (باب الوصية بالثلث) (التحفة 2).<br>حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي حَجَّةِ الْوَدَاعِ ، مِنْ وَجَعٍ اشْتَفَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ! بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ ، وَأَنَا ذُو مَالٍ ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : "لَا" قُلْتُ : أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ : "لَا ، الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ ، إِلَّا أُجِرْتَ بِهَا ، حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ" قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أُخَلَّفُ بَعْدَ أَصْحَابِي ؟ قَالَ :" إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً ، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ".<br>قَالَ : رَثَى لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ. | **Experiential Value**<br>•Word Choice<br>-Notice that Siddiqi uses the word "migration", while Al-Khattab uses "emigration" to translate "هِجْرَتَهُمْ". Migrate: to move, either temporarily or permanently, from one place, area, or country of residence to another. Emigrate: (e, “out” + migrate) to move out of country for the purpose of settling in another.<br>-Siddiqi transliterates "أَفَأَتَصَدَّقُ" into "Ṣadaqa" and clarified in his footnote that it does not refer to charity but to will. In contrast, Al-Khattab uses "charity" to translate the same word. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 217 | | حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ؛ ح: وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا : حدثنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ؛ ح: وحَدَّثَنِي إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| It can be noticed that Siddiqi uses "Mecce" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 218 | | وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ قَالَ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ يَعُودُنِي ، فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَعْدِ بْنِ خَوْلَةَ ، غَيْرَ أَنَّهُ قَالَ : وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا. | **Experiential Value**<br>•Word Choice<br>-Notice that Siddiqi uses the word "migrated", while Al-Khattab uses "emigrated" to translate "هَاجَرَ". Migrate: to move, either temporarily or permanently, from one place, area, or country of residence to another. Emigrate: (e, “out” + migrate) to move out of country for the purpose of settling in another. the same word.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 219 | | وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ : مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْتُ : دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ ، فَأَبَى ، قُلْتُ : فَالنِّصْفُ ؟ فَأَبَى ، قُلْتُ : فَالثُّلُثُ ؟ قَالَ : فَسَكَتَ بَعْدَ الثُّلُثِ ، قَالَ : فَكَانَ، بَعْدُ ،الثُّلُثُ جَائِزًا. | | | | | | |
| 220 | | وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الإِسْنَادِ، نَحْوَهُ ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا. | | | | | | |
| 221 | | وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أُوصِي بِمَالِي كُلِّهِ؟ فَقَالَ : "لا" ، قُلْتُ : فَالنِّصْفُ ، فَقَالَ "لا" فَقُلْتُ : أَيَالثُّلُثُ ؟ فَقَالَ : "نَعَمْ ، وَالثُّلُثُ كَثِيرٌ". | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
| By comparing Siddiqi's translation with Al-Khattab, it can be observed that Siddiqi places greater focus on specifying the full name of the narrator, even if it does not appear in the ST. In contrast, Al-Khattab always keeps the name as it appears in the ST. | | | | | | | | | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 222 | | وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ المَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ ، عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الحِمْيَرِيِّ ، عَنْ ثَلاثَةٍ مِنْ وَلَدِ سَعْدٍ ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ ، فَبَكَى ، فَقَالَ : "مَا يُبْكِيكَ ؟" فَقَالَ : قَدْ خَشِيتُ أَنْ أَمُوتَ بِالأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا ، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "اللَّهُمَّ ! اشْفِ سَعْدًا ، اللَّهُمَّ! اشْفِ سَعْدًا" ثَلاثَ مِرَارٍ ، قَالَ : يَا رَسُولَ اللهِ ! إِنَّ لِي مَالاً كَثِيرًا ، وَإِنَّمَا يَرِثُنِي ابْنَتِي ، أَفَأُوصِي بِمَالِي كُلِّهِ ؟ قَالَ : "لا" قَالَ : فَبِالثُّلُثَيْنِ ؟ قَالَ : "لا" قَالَ : فَبِالنِّصْفِ ؟ قَالَ : "لا" قَالَ : فَبِالثُّلُثِ ؟ قَالَ : "الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ" وَقَالَ بِيَدِهِ. | **Experiential Value**<br>•Word Choice<br>-Notice that Siddiqi uses the word "migrated", while Al-Khattab uses "emigrated" to translate "هَاجَرَ". Migrate: to move, either temporarily or permanently, from one place, area, or country of residence to another. Emigrate: (e, “out” + migrate) to move out of country for the purpose of settling in another. the same word.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 223 | | وحَدَّثَنِي أَبُو الرَّبِيعِ العَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الحِمْيَرِيِّ ، عَنْ ثَلاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، بِنَحْوِ حَدِيثِ الثَّقَفِيِّ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
| It can be noticed that Siddiqi uses "Mecce" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |
| It can be noticed that Siddiqi uses "Mecce" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 224 | | وحَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي ثَلاَثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ ، كُلُّهُمْ يُحَدِّثُنِيهِ مِثْلَ حَدِيثِ صَاحِبِهِ قَالَ : مَرِضَ سَعْدٌ بِمَكَّةَ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ ، بِنحو حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الحِمْيَرِيِّ. | **Experiential Value**<br>•Word Choice<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 225 | | حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ؛ ح: وحَدَّثَنَا أبو بكر بن أبي شيبة وَأَبُو كُرَيْبٍ قَالا : حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الثُّلُثُ ، وَالثُّلُثُ كَثِيرٌ" ، وَفِي حَدِيثِ وَكِيعٍ "كَبِيرٌ –أَوْ- كَثِيرٌ". | | | | | | |

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| It can be noticed that Siddiqi uses "Mecce" to refer to "مكة", which is less preferable to most Muslims, while Al-Khattab uses "Makkah". Al-Khattab's translation is more common and used by all major organisations, e.g. United Nations, World Bank, most governments etc. This compatibility may occur regarding the different times of the translations, as Siddiqi's translation was in 1971 while Al-Khattab's was in 2007. | | | | | | | | | |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 226 | | (باب الوقف)<br>(التحفة 5). حَدَّثَنَا بَحْيَى بْنُ بَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا ، فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ ، لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ ، فَمَا تَأْمُرُنِي بِهِ ؟ قَالَ :" إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا" ، قَالَ : فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا ، وَلَا يُبْتَاعُ ، وَلَا تُورَثُ ، وَلَا تُوهَبُ ، قَالَ : فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ ، وَفِي الْقُرْبَى ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَابْنِ السَّبِيلِ ، وَالضَّيْفِ ، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ.<br>قَالَ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا ، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ : غَيْرَ مُتَمَوِّلٍ فِيهِ ، قَالَ مُحَمَّدٌ : غَيْرَ مُتَأَثِّلٍ مَالًا.<br>قَالَ ابْنُ عَوْنٍ : وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ : غَيْرَ مُتَأَثِّلٍ مَالًا . | | | | | | |
| 227 | | حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ؛ ح: وحَدَّثَنَا إِسْحَاقُ ، أَخْبَرَنَا أَزْهَرُ السَّمَّانُ ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَذَا الإِسْنَادِ، مِثْلَهُ ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ : "أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ" وَلَمْ يَذْكُرْ مَا بَعْدَهُ ، وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ : فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا إِلَى آخِرِهِ. | | | | | | |
| 228 | | وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ ، عَنْ سُفْيَانَ ، عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ عُمَرَ قَالَ : أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 229 | | (باب ترك الوصية لمن ليس له شيء يوصي فيه) (التحفة 6). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ : لا ، قُلْتُ : فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ تعالى. | **Experiential Value**<br>•Word Choice<br>-The ST sentence "أَوْصَى بِكِتَابِ اللهِ تعالى" is translated differently by both translators. Siddiqi uses "He made the will according to the Book of Allah, the Exalted and Majestic", while Al-Khattab translates it as "His final guidance was adherence to the Book of Allâh". This shows their different interpretations of the ST text.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>-Notice that Al-Khattab deletes the adjective in "الله تعالى", while Siddiqi adds two adjective "the Exalted and Majestic".<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 230 | | وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ ؛ ح: وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي ، كِلاهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ بِهَذَا الإِسْنَادِ ، مِثْلَهُ ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ : فَكَيْفَ أَمَرَ النَّاسُ بِالْوَصِيَّةِ ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ : كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ ؟. | | | | | | |
| 231 | | وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ ؛ ح : وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالا : حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا ، وَلا دِرْهَمًا ، وَلا شَاةً ، وَلا بَعِيرًا ، وَلا أَوْصَى بِشَيْءٍ. | | | | | | |
| 232 | | وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ ، كُلُّهُمْ عَنْ جَرِيرٍ ؛ ح: وحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى -وَهُوَ ابْنُ يُونُسَ ، جَمِيعًا عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ، مِثْلَهُ. | | | | | | |

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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 233 | | وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -وَاللَّفْظُ لِيَحْيَى- قَالا : أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ : ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا ، فَقَالَتْ : مَتَى أَوْصَى إِلَيْهِ ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ حَجْرِي - فَدَعَا بِالطَّسْتِ ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي ، وَمَا شَعَرْتُ أَنَّهُ مَاتَ ، فَمَتَى أَوْصَى إِلَيْهِ ؟ | **Experential Value**<br>•Word Choice<br>-The ST word "الطَّسْت" is translated differently by both translators. Siddiqi uses "tray" which does not reflect the ST meaning, while Al-Khattab translates it as "bowl". This shows their different interpretations of the ST text.<br>•Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |
| 234 | | حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ -وَاللَّفْظُ لِسَعِيدٍ- قَالُوا : حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ عَبَّاسٍ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ! ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى ، فَقُلْتُ : يَا أَبَا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ ؟ قَالَ : اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ ، فَقَالَ : "ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لا تَضِلُّوا بَعْدِي" فَتَنَازَعُوا ، وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ ، وَقَالُوا : مَا شَأْنُهُ؟ أَهَجَرَ ؟ اسْتَفْهِمُوهُ ، قَالَ : "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ ، أُوصِيكُمْ بِثَلاثٍ : أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ" ، قَالَ : وَسَكَتَ عَنِ الثَّالِثَةِ ، أَوْ قَالَهَا فَأُنْسِيتُهَا.<br>قَالَ أَبُو إِسْحَاقَ [إِبْرَاهِيمُ] : حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ. | | | | | | |
| 235 | | حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ ، حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا" فَقَالُوا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ. | | | | | | |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| Style | Thematic Structure | Translation Strategy | Interpretation of Text | Interpretation of Context | Explanation | | | Footnotes | Comments on Paratexts |
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| | A | B | C | D | E | F | G | H |
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| | | | Description of Text | | | | | |
| | | **ST** | **Lexicalisation** | | | **Syntax** | | |
| 236 | | حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ : أَخْبَرَنَا ، وقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا -عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ" ، فَقَالَ عُمَرُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ ، فَاخْتَصَمُوا ، فَمِنْهُمْ مَنْ يَقُولُ : قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "قُومُوا". قَالَ عُبَيْدُ اللَّهِ : فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. | **Experiential Value**<br>•Word Choice<br>-The ST word "الرَّزِيَّةَ" is translated differently by both translators. Siddiqi uses "heavy loss", while Al-Khattab translates it as "calamity". A calamity is an event that causes great distress, harm, and suffering. It is defined by the Oxford Dictionary as “an event causing great and often sudden damage or distress” and by American Heritage Dictionary as “an event that brings terrible loss, lasting distress, or severe affliction”. Although the noun calamity is not often used in modern English, it is a synonym for disaster, catastrophe, etc. •Rewording<br>•Synonyms<br>•Antonyms<br>•Hyponyms<br>•Overwording<br>•Addition<br>•Omission | **Relational Value**<br>•Euphemistic Expressions<br>•Metaphors<br>•Formal Words<br>•Informal Words | **Expressive Value**<br>•Word Choice<br>.<br>•Metaphors<br>•Presupposition | **Experiential Value**<br>•Nominalisation<br>•Active & Passive<br>•Positivity<br>•Negativity<br>•Singular<br>•Plural<br>•Sentence Structure | **Relational Value**<br>•Modes<br>•Modality<br>•Pronouns | **Expressive Value**<br>•Modality<br>•Linking of Sentences<br>•Cohesive Devices (Conjunctions, Coordination and Subordination)<br>•Prepositions<br>•Sentence order |

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| | | | Interpretation of Discursive Practice | | Explanation of Sociocultural Practice | | | Paratextual Materials | |
| **Style** | **Thematic Structure** | **Translation Strategy** | **Interpretation of Text** | **Interpretation of Context** | **Explanation** | | | **Footnotes** | **Comments on Paratexts** |
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