

**Intellectual Transfer Across the Borders:  
Analysis of Dr. Ghāzī's Annotated Translation of  
Al-Sīyar al-Saghīr in the light of Translation Studies**

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**Abstract**

Dr. Ghazi, a name in the jurisprudential history of Pakistan, will remain alive ever due to his seminal and thought-provoking, thought creating works almost in Urdu, Arabic, and English. He is a minaret of struggle and striving for those caught by various social, financial and administrative problems. The intellectual minds create intellectualism, and they transfer it intellectually across the cultural, geographical boundaries and Dr. Ghazi was one of them who created and transferred intellectually. He translated from Arabic into English and Urdu, from French into English, from English into Arabic and from Persian into Arabic. This is really a unique combination of multilingual translation of a non-Arabic, non-English, non-Persian, and non-French scholar. He transferred the knowledge according to his own creative style of translation. In Islamic Fiqh, he translated from Arabic the earliest book on family law (Jean Allain: 2016)

written by Muhammad bin Hasan al-Shaibāni ‘al-Sīyar al-Saghīr’ into English with the title ‘The Shorter book on Muslim International Law’. The book is distinguished with brevity, comprehension and terminological richness. It, as its title shows, contains important and difficult topics of Islamic Fiqh in a very precise way. The book is full of Islamic terminologies with specific meanings that need bilingual competencies of the source and target languages. The article deals with the annotated translation of this book under the principles and rules of translation studies specifically the shifts strategies of translation to find out the faithfulness of meaning transfer. The annotated translation discusses the places, terms, phrases and words that need annotations for their faithful rendering. The article will discuss to what extent Dr. Ghazi rendered faithfully the source message to the target language and how much places still needs annotations for their faithful rendering.

**Keywords:** Al-Sīyar al-Saghīr, Translation studies, Annotated, Strategies,

### 1-Introduction

Dr. Mehmood Ahmad Ghāzī has bestowed a unique and eloquent thinking which is reflected in his unique style of research and writings. He was a versatile writer and a deep researcher gracing a vast range of fields with his valuable creative and research writings. Translation in Pakistan is not new but a research-based translation is quite new. Ghāzī’s effort of such research-based translation is of much importance in Pakistan. In translation studies “annotated translation” is a very important branch of research in which the researcher puts explanatory notes, comments and details about certain specific words, terms, phrases and sentences justifying his translation in the preface and mentioning all the problems and strategies applied by the translator for removing them as Jenny Williams & Rew Chesterman mentioned (The Map, p.7). Dr. Ghāzī (RA) almost applied all the principles of annotated translation in his translation of the book “Kitāb al-Sīyar al-Saghīr” under the title “A Shorter book on Muslim International Law”. In the preface, Dr. Ghazi

explained the importance of the Islamic Sharia (xii), efforts of Muslims scholars in this regards (xiv), actualizing the phrasal term “Muslim International Law” for the Arabic word “al-sīyar” (xv) and justification of his translation as “a humble contribution” (xvi) to this long legal process. In the introduction, Dr. Ghāzī mentioned briefly about western legal scholarship (p.1-2), about the development of “Sīyar as an independent legal discipline” (p.2), the sources of Islamic legal system (p.3), the books and works of Sīyar (p. 5-9), introduction of Muslims scholarship in detail (10-20), Shaibāni and his books, (p.21-35). According to the annotated translation, Dr. Ghazi applied most of the translation strategies very carefully.

## **2-Translation Work of Dr. Ghāzī**

Dr. Ghāzī has translated various cross-cultural, religious and poetical books from Arabic into English and Urdu; from Urdu into Arabic, from Persian into Arabic and from French into English. We can rightly claim that he crossed the linguistic and geographical borders of Asia, Africa, America, and Europe due to his translational abilities in the languages spoken in these continents. His translation works include the following books;

From Arabic into English the Annotated Translation of Shaibāni’s book *Al-Sīyar al-Saghīr* as the “The Shorter book on Muslim International Law”; Annotated Translation of Imām Ghazālī’s book *Kitāb Qawā’id al ‘Aqā’id*; A textbook on the philosophy of Islamic Law about *Māqasid al-Shari’ah*; from French to English the translation of Dr. Muhammad Hamīdullah’s book ‘*Le Prophete de l’Islam: Sa Vie et son Oeuvre*’, volume 2 as *The Life & Work of the Prophet of Islam-2*; from Persian into Arabic *Diwān* of Allama Iqbal ‘*YaUma’m al-Sharq*’, an annotated translation combined with an Egyptian poet; from Persian into Arabic the letters of Imam Ahmad Sirhindi as a research study with the title “*Tarikh al-Harakah al-Mujadadiyyah, Dirasah Tarikiyyah Jahliliyyah*”, Arabic translation of *Reconstruction of Religious Thought in Islam* by Allama Muhammad Iqbal.

## **3-Translation Studies and Definitions:**

There are some general principles applied in every translation. Duff<sup>1</sup> mentioned them as “meaning; form; register; source language influence; style and clarity; an idiom”. The summary of Duff explanation is as follows: 1). Meaning: meaning of the original text should be reflected in the translated text keeping in view not to add or remove something arbitrarily. 2). Form: the words and ideas should be in order according to the original text. 3). Register: the formal expressions, fixed expressions, and personal expressions must be distinguished by the translators while translating. 4). Source Language Influence: the

source language molds the thoughts and choices of translators. 5). Style and Clarity: the translators should uniquely and clearly transfer the meaning for the sake of readers without changing the style of the source text. 6). Idiom: it includes metaphors, similes, proverbs & sayings, jargon, slang, colloquialisms, and phrasal verbs. The translators face challenges in translating such words so in such cases the translators must keep the source language word in inverted commas, or keep the source word with literal meaning in brackets, or should select a very close equivalent.

### 3.1. Applied Translation Theories:

There are a number of theories applied in the process of translating the theme which are as follow:

- 1- Shift Theory: Catford (1974) theory of shift contains two categories; first the shifts of the level and second shifts of the category.
  - a. Shifts of the level mean that the linguistic levels of the source text and target text are different so the translation level would be different.
  - b. Structural Shifts: Catford Category Shift was further explained by Jeremy Munday (2001).
    - i. Structural Shifts: it means shifts in grammatical structure.
    - ii. Class Shifts: it means a shift from one part of speech to another.
    - iii. Unit Shifts or Rank Shifts: it means the source language text has a translation equivalent at different rank or level in the target language. Rank covers the linguistic unit's morpheme, word, phrase, clause, and sentence.
    - iv. Intra System Shifts: these shifts occur when both source language and target language have an approximately corresponding system, except when the translation needs the selection of a non-corresponding term in the target language system.
- 2- Explicit and Implicit Meanings: As mentioned in "the introduction to semantic and translation"; 'that some information must be made explicit in the translation whereas it was not explicit in the original message'.<sup>2</sup> Larson explained the same strategy that the translators must know all kinds of meaning of the source language which is not overtly mentioned in the source text.<sup>3</sup>

- 3- Naturalness or Naturalizing: the scholars explained this point in various linguistic shades:
  - a. Newmark says that “normally, the translator should write within his own idiolect or his conception of the source language text author’s, always provided the text appears to be written naturally”.<sup>4</sup>
  - b. Larson says that “literal translation of words, idioms, figures of speech etc. results in unclear, unnatural and sometimes nonsensical translation”.<sup>5</sup>
- 4- Translation by Addition and Translation by Omission: Mona Baker used the term in her book “In Other Words: A Course Book on Translation, P.40”, whereas Nida and Taber used the term “expansion and reduction” (p.163), Newmark used the words “over translation and under translation” (p.39), Duff used the words “too many words and too few words- ‘padding and gutting’” (p.22).
- 5- Translation Strategies: there are a number of translation strategies discussed by the scholars. Williams and Chester man (2002):
  - a. Syntactic Strategies: these strategies mean shifting the word-class, changing the clause or sentence structure, adding and changing cohesion.
  - b. Semantic Strategies: these mean using hyponyms, super-ordinates, altering the level of abstraction, redistributing the information over more or fewer elements.
  - c. Pragmatic Strategies: mean naturalizing or exoticizing, altering the level of explicitness, adding or omitting information.
  - d. Emphasis on Stylistic Appropriateness: these features are ‘the choice of oral or written mode; the role of sociolinguistic and situation factors; the selection of appropriate genre and type of discourse; appropriate language varieties or styles; and the choice of formal features and lexical items’.

#### **4-Annotated Analysis of the English Translation of Al-Sīyar al-Saghīr**

The book in Arabic contains eight chapters without the numbering of chapters, with 172 sayings of Prophet. While translating Dr. Ghazi numbered every chapter which is a translation strategy of addition for various facilitation purposes. There are 176 annotations including specific terms, phrases, and sentences along with a detailed commentary about

some of them at the end of the book. The book name in Arabic is (كتاب السير الصغير) which is mentioned by Dr. Ghazi. The word 'الصغير' is the adjective for the word 'كتاب', that literally means "the small book of conduct and behavior;" (Ghazi page 3). This is pragmatically translated by Dr. Ghazi as "the shorter book on Muslim International Law".

#### 4.1. Translational Analysis of the Translated Headings:

In translation analysis, so many things are kept in mind to know how the translators have applied the applied theories, strategies in the process of conversion of source text into target texts.

##### A)- Titles of the Texts:

Ghāzī's Translation	Original Arabic	Titles /reference
A Shorter Book on Muslim International Law	كتاب السير الصغير	Main Title

**Variation:** The title is not literally translated but it is pragmatically translated. The implicit meaning strategy has applied. The title has been justified by the translator explaining that "siyar" is called the "Muslim international Law" in the introduction. (p.2)

Ghāzī's Translation	Original Arabic	Titles
Instructions of the Prophet about the conduct of war and international Relations (Ghazi p.43)	السير الصغير (ص 1)	First Chapter Title

**Variation:** All the words have been pragmatically selected for these titles.

Ghāzī's Translation	Original Arabic	Titles /reference
Section: prohibition of warlike operations during the sacred months has been abrogated (Ghazi p.47)	مطلب: النهي عن القتال في الشهر الحرام منسوخ (ص 5)	Inside the first chapter

**Variation:** The word "قتال" is a transitive gerund, which has been translated semantically with "warlike operations", which covers a wide range of military and fighting actions and this translation shows that the Translator selected a specified term along with using a plural word for covering all the activities that fall under the term "قتال".

-sentence shift: The Arabic simple nominal sentence has been translated into a passive form of present perfect tense where a clause shift has occurred in the translation.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter II The Army's Treatment of the Disbelievers	باب معاملة الجيش مع الكفار	Chapter II

**Variation:** The word "II" is an addition by the translator. The word "مع" has been translated with the English word "of" to sublime the title text. The word "معاملة" has been translated with "treatment" showing the military sense of the word.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter III Acquisition of Muslim Property earlier taken away by non-Muslims as booty	باب ما أصيب في الغنينة مما كان المشركون أصابوه من المسلمين	Chapter III

**Variation:** The word "III" is an addition by the translator for the purpose of numbering the chapters and to remember them easily. The passive verbal phrase "ما أصيب" has been translated with a noun "acquisition", showing the sentence shift, the word "الغنينة" has been translated at the end which shows the rank shift, the active nominal sentence has been translated in passive form show the sentence shift. The translator intelligently selected brief and comprehensive words to convey the meaning of the complex title.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter IV Management of Kharaj	باب توظيف الخراج	Chapter IV

**Variation:** The word (IV) is an addition. The word management for "توظيف" is a comprehensive word which covers all the relating fulfilling tasks. This is a semantic translation as selecting a comprehensive word to give a more semantic sense in translation. Adaptation strategy for the term "Kharaj" has been applied.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter V Peace, Reconciliation, and Armistice among rulers	باب صلح الملوك والموادة	Chapter V

**Variation:** The word (V) is an addition. The word "الموادة" has been translated with two words. The shift of place has been occurred as the word "الموادة" has been translated first where it should be after the word "صلح الملوك".

Ghāzī's Translation	Original Arabic	Titles /reference
Section: Agreement of Peace on the condition that Muslims should pay a particular amount annually to the disbelievers	مطلب: الموادة على أن يؤدي المسلمون أهل الكفر شنيا معلوما كل سنة	Inside chapter V

**Variation:** inside the chapter, the translator translated the word “الموادة” with “agreement of peace” which is different from the translation of the same Arabic term at the title. The Arabic adjective “شينا معلوما” has been translated with “a particular amount” which shows the pragmatic sense of the text.

Ghāzī's Translation	Original Arabic	Titles /reference
Section: Acceptance of the evidence of the people of the Guarantee in favour of the heirs of a <b>Musta'min</b> who dies in our territory while the Heirs are still in the territory of War (p.62)	مطلب: قبول شهادة أهل الذمة لورثة مستأمن مات في دارنا، وهم في دار الحرب. (ص 15)	Inside chapter V

**Variation:** adaptation strategy for the word “مستأمن” has been applied, the adjective clause for the noun “مستأمن” is in past tense which has been translated in “who dies”, the pronoun “هم” has been shifted into the noun “the Heirs”. All these are shifts of structure and category.

Ghāzī's Translation	Original Arabic	Titles /reference
Section: A <b>ḥarbi</b> found in the territory of Islam claiming to be an envoy (p.63)	مطلب: وإذا وجد الحربي في دار الإسلام , فقال: أنا رسول (ص 16)	Inside chapter V

**Variation:** the term “ḥarbi” is an Adaptation of the Arabic term “الحربي”, the apodosis of the conditional sentence has been translated into “claiming to be an envoy”. Here the structural shift has been occurred to sublime the meaning in the target language style and structure.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter VI Inter-Marriages of the People of war and the entry of the traders in their territory with	باب نكاح أهل الحرب ودخول التجار إليهم بأمان (ص 16 , حديث رقم 94)	Chapter VI



a permission of the security (p.65)		
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**Variation:** the word “VI” is an addition for a specific purpose. The phrase “نكاح” has been translated pragmatically with “inter-marriages” according to the narrations mentioned in the chapters. The compound “إليهم” has been translated contextually with “in their territory”, the words “a permission of” all are the compliments of the target language for rendering the meaning smoothly.

Ghāzī’s Translation	Original Arabic	Titles /reference
Section: When the people of this territory acquire captives from amongst the other <b>Ḥarbis</b> (p.65)	مطلب: إن أصاب أهل هذه الدار سيابيا من غيرهم من أهل الحرب (ص 16)	Inside chapter IV

**Variation:** The Arabic word “أصاب” has been translated with “acquire” which shows the semantic sense of the translator. The Arabic phrase “من أهل الحرب” has been translated with a single newly coined term “Ḥarbis”. This word is the compound of the Arabic word “Ḥarbi” and English suffix “s” for plural.

Ghāzī’s Translation	Original Arabic	Titles /reference
Chapter VII Injunctions about the apostates (p.67)	باب حكم المرتدين (ص 17)	

**Variation:** The Arabic term “حكم” a singular word has been translated with a plural word “injunctions” indicating the jurisprudential sense of the Arabic term, with the fact that the translator applied category shift rule.

Ghāzī’s Translation	Original Arabic	Titles /reference
Section: When a group of the Guaranteed Citizens breaks the covenant (p.72)	In the original book , it is not found after Hadith No 122 and before Ḥadith No. 123	

**Variation:** The Arabic text is not found in the source language.

Ghāzī’s Translation	Original Arabic	Titles /reference
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Section: When A Dhimmi breaks the covenant (p.74)	مطلب: وإذا نقض الذمي العهد (ص 22)	
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**Variation:** The Arabic term “الذمي” has been adopted in common form, by dropping the definite article, along with its proper status by having the definite article “al” at the beginning of “*dhimmi*”. Sentence shows the proper status whereas the translation shows the common status of the sentence. The shift of category applied.

Ghāzī’s Translation	Original Arabic	Titles /reference
Chapter VIII The Rebels (p.75)	باب الخوارج (ص 22)	

Variation: the numbering “VIII” is an addition from the translator. The political term “al-khwarij” has been very nicely translated semantically with a political term “the rebels”.

Ghāzī’s Translation	Original Arabic	Titles /reference
Section: Some virtues of ‘Ali (may Allah be pleased with him) (p.75)	مطلب: هنا بعض من مناقب علي رضي الله تعالى عنه (ص 22)	Inside 8 <sup>th</sup> chapter

Variation: the Arabic sentence shows that the virtues are a lot and some of them are mentioned here, whereas the English sentence shows some virtues. The translator considering the subsidiary sense of the sentence put the prayer words in brackets.

Ghāzī’s Translation	Original Arabic	Titles /reference
Section: Records of the courts of the people of Rebellion are not admissible (p.77)	مطلب: لا يعمل بكتاب أهل البغي	Inside 8 <sup>th</sup> chapter

**Variation:** The Arabic word “كتاب” has been translated with many complimentary words for the semantic purpose. The addition strategy has been applied by the translator.

Ghāzī’s Translation	Original Arabic	Titles /reference
Section:	مطلب: قاضي أهل البغي إذا قضى	Inside chapter IX

Validity of the judgment of the <b>Qaḍī</b> appointed by the People of Rebellion (p.80)	بأشياء هل تنفذ قضاياه ؟ (ص 26)	
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**Variation:** The Arabic sentence “هل تنفذ قضاياه” has nicely translated with a single compressive word “validity” and the Arabic sentence “إذا قضى بأشياء” has been translated with a single word “judgment”, therefore, sentence shift has been practiced. The compound “قاضي أهل البغي” has been explicitly translated with the addition of a compliment “appointed by”.

Ghāzī's Translation	Original Arabic	Titles /reference
Chapter IX Another Chapter on Booty (p.82)	باب آخر في الغنيمة (ص 27)	Chapter IX

Variation: the chapter title has been translated with equal words. The word “الغنيمة” is a religious term in a specific context with specific people whereas the word “booty” has many general senses.

Ghāzī's Translation	Original Arabic	Titles /reference
Section: Six questions answered by <b>Abu Ḥanifah</b> (p. 82)	مطلب: في أسئلة أبي حنيفة التي أجاب عنها وهي ستة (ص 27)	Inside the chapter IX

Variation: the three interlinked sentences have been translated in a very brief way of changing the place of the sentences. Shifts of rank have been applied.

Ghāzī's Translation	Original Arabic	Titles /reference
Section: All <b>freemen</b> taken prisoners by the enemy shall be considered free as soon as the enemy enters the fold of Islām (p.84)	مطلب: كل حر أسره العدو ثم أسلموا عليه فهو حر	Inside the chapter IX

Variation: The word “حر” is singular which has been translated with a plural word “freemen”, the singular attached pronoun in the objective case has been translated with a plural, however, a shift of category has occurred. The verbal sentences which have been occurred as the subject. The verbal phrase “ثم أسلموا عليه” is a complete sentence in the past

mood which has been briefly translated in the present mood; the subjective pronoun has been translated into subjective nouns.

#### B)- Translational Analysis of Hadith No. 1

Ghazi's Translation : Hadith No.1, Page No.43	Source Text: Hadith No. 1 Page 1
<u>narrates</u> Past tense with present tense; category shift	(ذكر)
<u>on the authority of</u> Translation of pronoun with a phrase; class shift	عن
who <u>reports</u> : Past tense with present tense; category shift	قال:
<u>Its</u> leader plural pronoun translated with singular; category shift	صاحبهم في
<u>in his personal behavior</u> semantic translation	خاصة نفسه
<u>who accompanied him</u> . preposition translated with a past verb, class shift	وأوصاه بمن معه
Then <u>he would say</u> : Past tense translated with future; category shift	ثم قال
"Fight <u>in</u> the name of Allah and <u>in</u> the way of Allah; <u>fight only</u> Translation of two different prepositions (ب, في) with one preposition (in)	اغزوا بسم الله وفي سبيل الله قاتلوا
When you meet <u>the polytheists who are your enemy</u> invite them to Islam. The structure has been changed; <u>Structure shift</u>	وإذا لقيتم عدوكم من المشركين فادعوهم إلى الإسلام
If they accept Islam,--- accept <u>it</u> from them Deletion of cohesive device used with the conditional letter Addition of objective <u>pronoun</u>	فإن أسلموا فاقبلوا منهم
the territory of <u>Muhajirin</u> . Adaptation strategy	دار المهاجرين
If they <u>do that</u> , Addition of pronoun as complement	فإن فعلوا فاقبلوا ذلك
<u>In case they do not</u> , The exceptional word translated with a full sentence; class shift	وإلا
<u>Other non-resident</u> (1-explanation strategy) <u>Muslims</u> : semantic translation	كأعراب المسلمين
they shall be subject to the <u>injunction</u> (semantic translation) of Allah <u>applicable</u> (adjective) to other Muslims; translation of verb with an adjective; class shift	يجري عليهم حكم الله الذي يجري (فعل مضارع) على المسلمين،
<u>however</u> , (addition of meta-discourse marker) they shall have	وليس لهم في الفيء

no share in <u>fay</u> <i>Adaptation strategy</i>	
If they refuse [ <i>to accept Islam</i> ], invite them to pay <u>jizyah</u> “to accept Islam” is an addition as a complement; <i>Adaptation strategy</i>	فإن أبوا فادعهم إلى إعطاء الجزية،
If they do <i>that</i> , accept <u>it</u> “that” addition as a complement; “it” pronoun for “ذلك” a relative pronoun; <i>class shift</i>	فإن فعلوا فاقبلوا ذلك
and they ask you to allow them to surrender, subject to the commandment of Allah, do not [ <i>commit yourselves to do that</i> ], <i>addition strategy as a complement</i>	فأرادوكم أن تنزلوهم على حكم الله فلا تنزلوهم،
<u>your own opinion</u> . Translation of verbal sentence with a nominal phrase; <i>class shift</i>	رأيهم
do not give them the guarantee of Allah <u>or</u> the guarantee of His Messenger; translation of a cohesive device “و” with “or”; <i>category shift</i>	فلا تعطوهم ذمة الله ولا ذمة رسوله،
for <u>it is less grave</u> if <u>you were to fail to fulfill</u> your guarantee and your forefathers’ guarantee”. <i>The last nominal sentence has been translated at first level and the first at last level; Rank or Level shift</i>	فاتكم أن تخفروا ذممكم وذمم آبائكم فهو أهون”

**Analysis:** There are 12 various kinds of shifts in the first Hadith, 3 adaptation strategies, 2 addition strategies, and two semantic translation notions.

#### C)-Translation Studies; Shift& Strategies Analysis:

Target Text English	Original Text Arabic	Shift Kind/	Strategies	Hadith No
Reports H-2, p. 44	not mentioned	Addition strategies	Khums-Trans Destitute-Tr-Adap (two times)	2
One share for Allah and His Messenger, One share for the kith and kin (of the prophet), One share for the destitute (masakin), One share for the orphan, And one share for the wayfarer. H.2, p. 44	لله ولرسوله سهم ولذي القربى سهم وللمساكين سهم ولليتامى سهم ولابن السبيل سهم p.2	Translation of the nominal sentence with a phrase part of a sentence. <i>Category shift</i>		2

It is reported H.3, p. 44	عن -	Translation of missed verb روي <b>Addition strategy</b>	<b>Khums- adaptation</b>	3
It is reported	عن -	Translation of missed verb روي <b>Addition strategy</b>	<b>Khums- adaptation</b>	4
To accept this	---	<b>Addition</b> as a complement		-
Insisted	إلا	Translation of letter of exception with a verb; <b>class shift</b>		-
{i.e.Umar)	أبي	Mentioning the hidden Name to remove the ambiguity; <b>addition strategy</b>		-
on the conquest of	يوم خيبر	Addition as a complement and to remove the ambiguity <b>Addition strategy</b>	<b>Khums-adap</b>	5
Excluded	دوننا	Translation of a genitive compound with the past verb <b>Class shift</b>		5
Khums p.44	الخميس		<b>-adap</b>	6
To be the people of Dhimmah p.44	ذمة	Singular word with many words to remove the ambiguity <b>Addition strategy</b>	<b>Sawad- adaptation/annotation Dhimmah-adaptation</b>	8
To enquire of him--- -- whether a slave --	يسأله عن (العبد) هل له-	Deleted the word (العبد) and changed the attached	<b>-Kith and Kin (Dhawi'l-Quraba) Translation- Adaption/ Annotation</b>	9

		pronoun with a noun (slave) <i>Category shift</i>	(two times)	
Umar refused	فأبى ذلك علينا	Explicating the hidden subjective pronoun(he) with a noun (Umar) <i>Category shift</i>		9
Left the place	يخرج منها	Change of attached feminine pronoun (ها) with a noun (place) <i>Category shift</i>		12
gave	قسم	Sense of the verb		13
Kith and Kin (Dhawi'lQuraba) p.45			Translation-adaption	14
(now)----- (expenses incurred on) p.45		Addition strategy as a complement of the meaning in TT		14
“if it is spent” “but if it is spent”	وما جعل من ذلك وما صنع من ذلك	Change into a conditional sentence by adding “if”, Change of past passive into present passive	Category Shift	15
“and exempted Jarir and his children”	فرغ عن جرير و عن ولده	Translation change of “ف” with “و- and”, Deletion of the subject “he”, Singular word “ولد” translated		17

		with "children" a plural.		
Items of the booty	المغنم	Plural translation of a singular word "المغنم"	Category Shift	18
fay	فيئ		Adaptation Two times	18
Had prohibited	نهى	Past simple translated with past perfect	Structure shift	19
Offered	فأعطي	The translation is not literal but according to the whole text		20

**Analysis:** In the **Aḥadith** from two till twenty, the translator has used 9 shift strategies of various kinds; 9 adaptation strategies; 3 translation-adaptation strategies and 8 addition strategies.

### Shift & Translation Strategies in 1st 20 Aḥadith

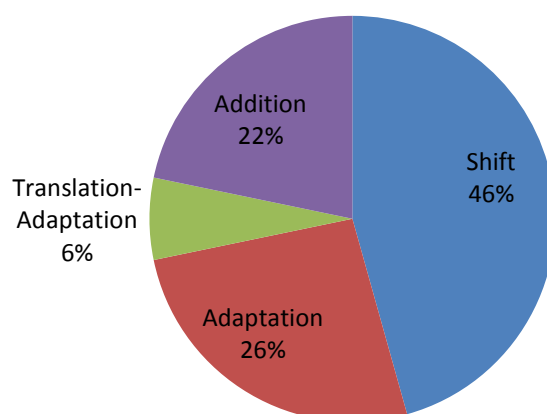


Figure 1. The diagram shows that in the first 20 Aḥadith, the translator used 46 % shifts strategies, 22 % addition strategy, 6% translation-adaptation strategy and 26% adaptation strategy.

#### Translation Strategies Analysis:

Translated (English)	Original (Arabic)	Strategy	Ḥadith No
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Kharaj p.49	الخراج	Adaptation	36
Dhimmi Mukātab p.50	الذمي المكاتب	Adaptation	41
Nafl (or supererogatory) p.50	ينفل	Transliteration	43
Istiḥsan (juristic preference)	استحسانا	Transliteration	44
Dirham, dinar (i.e. cash) p.52	الدرهم والدنانير	Transliteration	46
‘uqr,	عقر	Adaptation	49
Arsh,	أرش	Adaptation	
Ḥarbi	حربي	Adaptation	52
Dhimmah (guaranteed citizens)	أهل الذمة	Transliteration	53
Just (‘udul) p.54	قوم من المسلمين عدول	Translation-adaption	54
Kaffarah (expiation) p.55	كفارة	Translation-adaption	55
Diya	دية	Adaption	55
Mudabbar	مدبرة	Adaption	56
Umm walad	أم ولد	Adaption	56
Ḥarbi	حربي	Adaption	57
Fay	فيئ	Adaption (4 times)	57
Dhimmi	ذمي	Adaption	57
Dhimmi	ذمي	Adaption(2times)	58
Security (amān)	أمان	Translation- adaption	58
Fay	فيئ	Adaption(3times)	58
ḥarbi	حربي	Adaption (2times)	58
Security (amān) p.56	أمان	Translation-adaptation	59
Fay	فيئ	Adaption	59
Dhimmi	الذمي	Adaption	61
Imām(i.e. the Government)	الإمام	Transliteration	62
Istibra	فاستبرأها	Adaption	62
Imām (supreme commander	الإمام	Transliteration	63
Imām (supreme commander)	الإمام	Transliteration	64
Istibra	استبرأها	Adaption	65
Hudūd (the prescribed punishments)	الحدود	Transliteration	66
Kharāj	الخراج	Adaptation	Chapter IV
Imām (Government)	الإمام	Transliteration	70
Kharāj	الخراج	Adaptation	70
Qafiz	قفيزا	Adaptation	70
Jarīb	الجريب	Adaptation	70
Kharāj	خراج	Adaptation	72

p.58			
Mukātab	مكتابهم	Adaptation	72
Kharāj	خراج	Adaptation (3 times)	73
Kharāj	خراج	Adaptation (3 times)	74
Kharāj	خراج	Adaptation (2 times)	75
p.59			
Disapprove (Makrūh)	مكروه	Translation-adaptation	75
Kharāj	خراج	Adaptation (2 times)	76
Ushr	العشر	Adaptation (2 times)	76
Ushr	عشر	Adaptation (3 times)	77
Kharāj	الخراج	Adaptation (2 times)	77
Mukātab	مكتاب	Adaptation	77
Ḥaram	حرم	Adaptation	77
Dhimmi	ذميا	Adaptation	77
ḥarabi	حربي	Adaptation (2 times)	78
Dhimmi	ذميا	Adaptation (3 times)	78
Kharāj	الخراج	Adaptation (2 times)	78
Qīṣaṣ	اقتص له منه	Adaptation	80
p.61			
Diyah	الدية	Adaptation (2times)	81
Qasamah	القسامة	Adaptation	81
Imām	الإمام	Adaptation	82
Kharāj	الخراج	Adaptation	84
Musta'min (i.e. a citizen of the territory of war entering the territory of Islam with a permission of security)	المستأمن	Transliteration (2 times)	86
p.62			
Granting tadbīr	دبر	Adaptation (2 times)	86
Musta'min	المستأمن	Adaptation	87
Ḥarbi	الحربي	Adaptation	89
Fay	الفئ	Adaptation (2 times)	89
p.63			
Group of Ḥarbis	أهل الحرب	Adaptation	90
Ḥarbi	حربي	Adaptation	91
Haram	الحرم	Adaptation	91

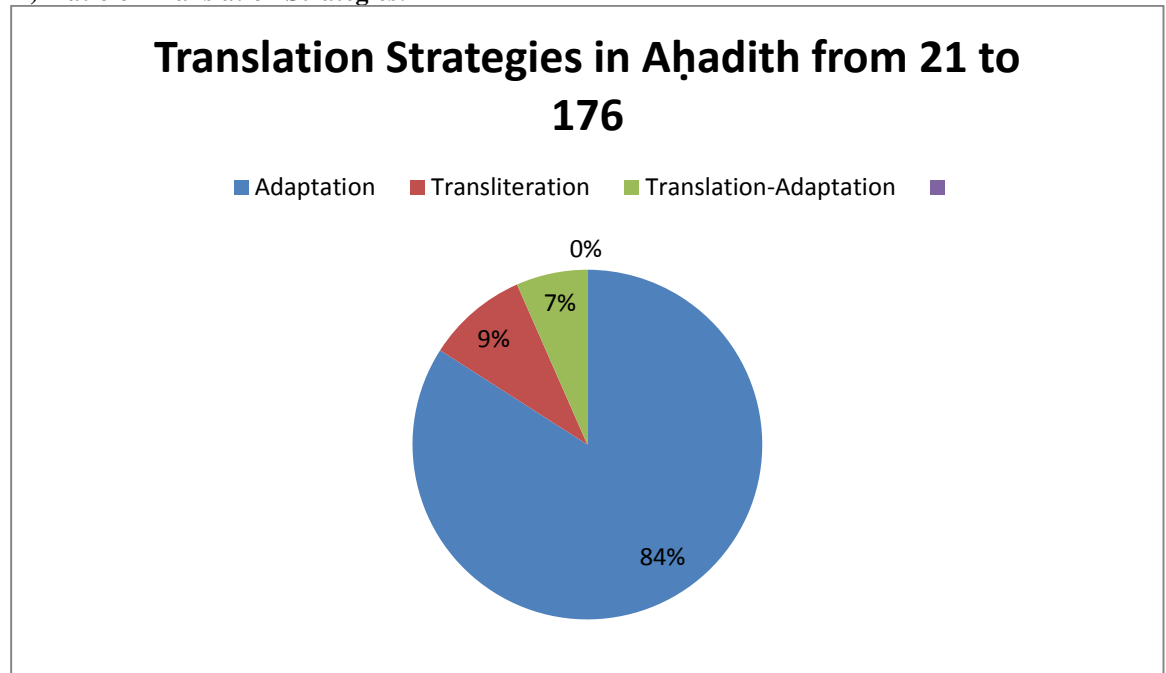
		(2 times)	
Hill p.64	الحل	Adaptation	91
Harbi	الحربي	Adaptation	93
Qishaş	القود	Adaptation- explanation	93
Diyah	الدية	Adaptation	93
Harbi p.65	حربي	Adaptation (3 times)	94
Hid Din	دينه	Adaptation	96
Friendship (Muada'ah) p.66	الموادة	Adaptation	97
Kharāj	الخراج	Adaptation	99
Khawārij	الخوارج	Adaptation	99
Imām	الإمام	Adaptation	104
Mudabbar	مدبروه	Adaptation	104
Waiting period('iddah)	العدة	Translation- adaptation	104
Imām	الإمام	Adaptation (3 times)	105
Tadbir p.68	تدبير	Adaptation	106
Kitābah	كتابة	Adaptation	106
Fay	فيينا	Adaptation	108
Āqilah	العاقلة	Adaptation	110
Āqilah	العاقلة	Adaptation (2 times)	111
Diyah	دية	Adaptation (4 times)	111
Waiting period ('Iddah)	العدة	Translation-adaptation	113
Fay	الفئى	Adaptation (2 times)	113
Imām p.70	الإمام	Adaptation	114
Mukātab	المكاتب	Adaptation	116
Mudabbar	مدبرة	Adaptation	118
Umm walad	أم ولد	Adaptation	118
Fay	الفئى	Adaptation (4 times)	118
Fay p.71	فيينا	adaptation	119
Fay	فئى	Adaptation (2 times)	121
Guaranteed Citizen (Dhimmi)	ذمية	Adaptation	121
Guaranteed Citizen(Ahl al- Dhimmah) p.72	أهل الذمة	Translation- adaptation	123
Qisas	القصاص	Adaptation	123

Marriage bond ('ismah)	العصمة	Translation-adaptation	124
Mudabbbar	مدبرا	Adaptation	125
Mukātab	مكاتب	adaptation	125
Umm walad	أم ولد	adaptation	125
Scriptuaries p.73	أهل الكتاب	Translation-adaptation	127
Kufr (disbelief)	كافرا	Transliteration(1 time) Adaptation (1 time)	130
Istihsān	استحسانا	adaptation	131
Guaranteed Citizen (Dhimmi) p.74	الذمي	Translation- adaptation	132
Qīṣaṣ p.77	لم يقتص	adaptation	145
Qaḍi	قاضيا	Adaptation (5 times)	146
Qīṣaṣ	القصاص	adaptation	146
Qīṣaṣ p.78	القصاص	adaptation	147
Ta'wīl (interpretation of the Divine Text)	على تأويل	transliteration	149
Diyah	الدية	adaptation	149
Diyah	الدية	adaptation	150
Khawārij	الخوارج	adaptation	152
Ta'wīl (of the Quran or Sunnah)	تأويل	transliteration	153
Qīṣaṣ	قَتَلَ به	Adaptation- change of passive verb with a terminological noun	153
Āqilah	العاقلة	adaptation	154
Diyah	الدية	adaptation	154
Qīṣaṣ	قَتَلَ به	Adaptation- change of passive verb with a terminological noun	154
Qīṣaṣ	القود	Adaptation of terminological meaning	155
Qaḍi	قاضيا	Adaptation (3 times)	156
Imām( head of the Islamic State)	الإمام	Transliteration	157
Imām ( i.e. Central Muslim Authority)	الإمام	Transliteration	158
Muwada'ah (truce, armistice or friendship)	واديوا	Transliteration	159
'Ismah (bond of marriage)	العصمة	Transliteration	160
Fay p.83	فينا	Adaptation	162

Imām ( the Government)	الإمام	transliteration	162
Arsh	أرش	Adaptation(3 times)	166
Mudabbar p.84	المدير	Adaptation(2 times)	168
Mukātab	المكاتب	Adaptation(2 times)	168
Umm Walad	أم الولد	Adaptation(2 times)	168
The Guarantee (Dhimmah)	ذمة	Translation-adaptation	171
Dhimmis	ذميان	adaptation	172

**Analysis:** In the Aḥadith from 21 to 176 the translator has used 153 adaptation strategies; 17 transliteration strategies; 12 translation-adaptation strategies.

**D)-Ratio of Translation Strategies:**



**Picture.1.** The diagram shows that the translator has used 84 % adaptation strategy, 7% translation-adaptation strategy and 9% transliteration strategy in Aḥadith of Prophet Muhammad (Peace be upon Him) from 21 to 176.

**E)-The annotated words:**

Dr. Ghāzī has annotated 176 very important and crucial points in his translated text. Among those annotated places he used the strategy of adaptation at 54 places, the strategy of transliteration at 6 places and translation+ adaptation at 9 places and the rest of the points are the explanation, commentaries and biographies of scholars. I give exemplary data of the annotated points. Some of them for example:

S. No.	Ghāzī's English Translated Text	Source Arabic Text	Annotation
1.	Non-resident Muslims (p. 43)	أعراب المسلمين (حديث 1, ص 2)	p.87 Dr. Ghāzī annotated that the

			phrase literally means “Muslim Bedouins or Muslims desert-dwellers”. The translation is semantic in kind in which the translator tried to overload the target text with more meanings. He strengthens his stances with reference.
2.	Fay (p.43)	الفبي (حديث 1, ص 2)	p.87 Dr. Ghāzī applied the strategy of Adaptation in the target text and explained its meaning in the annotation.
3.	Jizyah (p.43)	الجزية (حديث 1, ص 2)	p. 87 Dr. Ghāzī applied the strategy of adaptation in the target text and explained the meaning of the term with references.
4.	Then decide about them according to your own opinion (p.43)	ثم احكموا فيهم بما رأيتم (حديث 1, ص 2)	p.87 Dr. Ghāzī explained the point with the stances of other jurists.

### 5-Conclusion

The research may be concluded in the following points:

- Dr. Ghāzī translated in Arabic, Urdu, French, Persian, and English. This rigorous linguistic, cross culture, cross religion text transferring activity shows his command over these languages which cover two-third of the world population.
- Dr. Ghāzī (RA) was well aware of the modern strategies of translation, translation theories, translation strategies and types of research in translation studies which he properly used in his translation.
- Dr. Ghāzī, while rendering this important book of Law, used strategies of adaptation, transliteration, translation-adaptation and addition in the annotated words along with the application of many syntactic, semantic, pragmatic and shifts theories and strategies.
- Dr. Ghāzī annotated 176 points including explanation, commentaries, biographies, references and detailed arguments of jurists for clarifying the textual points.
- In annotated translation, Ghazi’s work might be the milestone in the educational institutions of translation in Pakistan.

- Dr. Ghāzī provided rich data for practical translation research that needs to be analyzed by scholars, students, and researchers. They should carry out research on his translated texts in the light of translation studies.

## References

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<sup>1</sup> -Duff, Allan (1981) Translation, p.10-11

<sup>2</sup> -Katharine Barnwell, *Introduction to Semantic and Translation*, Horsley's Green: Summer Institute of Linguistics England, 1980, p.125.

<sup>3</sup> -Larson, *Meaning-Based Translation. A Guide to Cross-Language Equivalence*, Lanham Maryland: University Press of America, 1984.P. 36.

<sup>4</sup> -Peter Newmark, *Approaches to Translation*, Oxford: Pergamon Press, 1986 P.128,.

<sup>5</sup> -Larson, *Meaning-Based Translation. A Guide to Cross-Language Equivalence*. P. 16