

English Translation of "Ihya' Ulum Ad-Din" by Imam Ghazali Analytical Study of 'Book: Patience and Gratitude' in the light of Vinay and Darbelnet Translation Strategies

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Abstract

Religious Translation has unique challenges due to its spiritual and cultural in-depth. Translating religious text requires knowledge of the religion and culture to transfer the text from one language to another. *Ihya' Ulum Ad-Din* is one of the best works by Imam Ghazali, translated into English as 'Revival of Religion's Sciences' by Mohammad Mahdi al-Sharif. This research focuses on 'Book: Patience and Gratitude' and analyzes it in the light of the Vinay and Darbelnet Translation Model. In the preface of the research, introduction to the topic and its importance, reasons for selecting the topic, research limits, literature review, research questions and research methodology are discussed. A brief introduction of Imam Ghazali, translator Mohammad Mahdi al-Sharif and translation scholars Vinay and Darbelnet have been discussed too. The research consists of two chapters; one of them discussing the importance of translation and Vinay and Darbelnet Translation Model. The second chapter is about the analytical study of the Book: Patience and Gratitude. Procedures from Direct Translation and Oblique Translation are applied in the translated work. The Translator maintained and preserved the meaning of the Source Text in the Target Text and he also focused on the target text reader. So, the findings of this research reveal that the Vinay and Darbelnet Translation Model is suitable for analyzing religious translation.

Keywords: Religious Translation, Imam Ghazali, Mohammad Mahdi al-Sharif, Vinay and Darbelnet, Translation Strategies

Preface:

It is Allah's grace on the religion of Islam that He has made arrangements to maintain and protect it until the Day of Judgment. Rather, Islam is the real religion, which has to remain for the rest of the world. Undoubtedly, the arrival of a prophet is not expected now that we believe that the last prophet of Allah is Prophet Muhammad (PBUH). But the religion of Islam is full of interpreters and commentators of the religion brought by the Prophet of Allah. According to its needs and requirements in every era, influential figures in religious studies have been seen in public and their attachments are still available in the form of hundreds of thousands of books. But some personalities continued to be selected from among them. One of them is the personality of Imam Ghazali (may Allah have mercy on him). The influence of his knowledge and wisdom has not been limited to a single decade, a few decades, a century or a few centuries, but even today, his writings are a source of religious commentary. Imam al-Ghazali has influenced the scholars of the time and this trend has continued for the last ten centuries. His work "Ihya' Ulum Ad-Din" is a living work. Therefore, the topics covered in it are today's topics. Also, his books have been translated into many languages.

Research Limits:

1. The study is limited to the English translation of *Ihya' 'Ulum al-Din*, and does not extend to translations in other languages or related commentarial literature.
2. The research is restricted to the original work authored by Imam al-Ghazālī, thereby situating the analysis solely within his theological, ethical, and spiritual framework.
3. The scope of the investigation is confined to the analytical study of the specific section titled "*Patience and Gratitude*", excluding the remaining books and thematic divisions of the *Ihya'*.
4. The analysis is conducted exclusively through the lens of Vinay and Darbelnet's translation model, with no consideration of alternative translation theories or frameworks.

Literature Review:

1. Al-Shafi'I, M. M. O., Ali, M.S., Sin, E. I. E. W., & Thoarlim, A. Al-Akhlaq (Ethics) Perceptions in Islam: A Textual Interpretation through Imam Muhammad Al-Ghazali, International Journal of Academic Research in Business & Social Sciences, Volume 8, No. 10, 2018

The article by Al-Shafi'i et al. (2018) explores Islamic ethical principles through the textual interpretations of Imam al-Ghazali, emphasizing how his works systematize moral conduct in relation to the Qur'an and Sunnah. It analyzes al-Ghazali's framework of akhlaq, highlighting virtues such as sincerity, humility, patience, and self-discipline as foundations of moral refinement. The study also examines his views on the purification of the heart and the role of knowledge in shaping ethical behavior. Overall, the paper presents al-Ghazali's ethical philosophy as a comprehensive guide for personal and social morality in Islam.

2. Sajid Ullah Sheikh, Muhammad Abid Ali, Al-Ghazali's Aims and Objectives of Islamic Education, Journal of Education and Educational Development, Volume 6, No. 1, 2018

The article by Sajid Ullah Sheikh and Muhammad Abid Ali (2018) analyzes al-Ghazali's aims and objectives of Islamic education, emphasizing its role in nurturing holistic human development. It highlights al-Ghazali's view that education should cultivate moral character, spiritual purification, and intellectual growth aligned with Qur'anic teachings. The authors discuss his distinction between beneficial and non-beneficial knowledge, underscoring the importance of ethical application. Overall, the study presents al-Ghazali's educational philosophy as a balanced framework integrating faith, morality, and intellect.

3. Maula Sari, Marhaban, The Self Purification Through dhikr in the Perspective of Imam Al-Ghazali, Tasfiyah Jurnal Pemikiran Islam, Volume 7, No. 2, 2023

The article by Maula Sari and Marhaban (2023) explores Imam al-Ghazali's concept of self-purification (tazkiyah al-nafs) through dhikr as a central spiritual discipline in Islamic thought. It explains how al-Ghazali views dhikr as a means of cleansing the heart from spiritual diseases and strengthening one's connection with Allah. The authors highlight practical forms of remembrance and their transformative effects on inner tranquility and moral behavior. Overall, the study underscores al-Ghazali's belief that consistent dhikr is essential for achieving spiritual refinement and true closeness to God.

As for this research, it centers on an analytical examination of the book *Patience and Gratitude* from Imam al-Ghazali's *Ihya' 'Ulum al-Din*, as translated by Mohammad Mahdi al-Sharif.

Research Questions:

1. To what extent does the translated text effectively communicate the concepts of patience and gratitude to English-language readers?
2. What translation strategies have been employed in the rendering of the source text into English?
3. How appropriate is the Vinay and Darbelnet translation model for the translation of religious and spiritually nuanced texts?

Research Methodology:

The study employs a descriptive-analytical methodology and draws primarily on the text Patience and Gratitude from Imam al-Ghazali's *Ihya' 'Ulum al-Din*, as rendered into English by Mohammad Mahdi al-Sharif.

Brief Introduction of Abu Hamid Al Ghazali:

Abu Hamid bin Muhammad bin Muhammad Al Ghazali was born in 1058 A.D. in Tus in Khorasan.⁽¹⁾ His father died while he was very young but he had the opportunity of getting an education at Nishapur and Baghdad. As it can be seen in the journey of his life. Imam Ghazali's life can be divided into four periods according to his stages of learning, teaching and skepticism. According to the biographers of Imam Ghazali, his education began in Tus. His father on his death-bed enjoined one of his friends to give his two sons a thorough education and a firm grounding in the doctrine of Islam included learning of Quran.⁽²⁾ Then he studied Fiqh (Jurisprudence) by Ahmad al Radhakani, a renowned teacher of Jurisprudence.⁽³⁾ It is also said that during this period, he was studying Sufism under the guidance of Yusuf al Nassaj.⁽⁴⁾ Then he went to Jurjan to study from Abu Nasr al Ismaili about jurisprudence, then he returned back to Tus.⁽⁵⁾

On Imam Ghazali's way back to Tus from Jurjan he was to receive a lesson. He tells the story himself. The group was attacked by highway robbers, who carried off all that the travelers had with them. Imam Ghazali went after them though warned by the chief of the brigands that he imperiled his life by doing so. He persisted, however begged only for the return of his precious note book, which could be of no value to them. The robber chief asked him: "What are your note books?" He explained that they contained notes of lecture he had recently heard and represented his knowledge of them. The robber laughed and said: How can you lay claim to this knowledge when we have taken it from you? Being separated from your knowledge, you remain without it." Then he ordered one of his men to restore the note book to him.

Imam Ghazali felt that the words of the robber were to be taken as divine guidance to him and when he reached Tus, he took himself to study for three years, during which time he committed to memory all the content of his note books, so that if he were robbed again, he could not be deprived of his learning.⁽⁶⁾ In 1081, Imam Ghazali became the pupil of Imam al Juwayani. He stayed there for about seven years and continuing his legal studies. At this time, he composed his first work, entitled 'Al Mankhul fi Ilm al Usul' (المخول في علم الأصول). During the stay with Imam al Juwayani, he was engaged with theology, philosophy and Sufism.⁽⁷⁾

Imam Ghazali was appointed as chief professor in the Nizamiyyah College in Baghdad by Nizam al Mulk in 1091⁽⁸⁾ and he taught there for four years.⁽⁹⁾ From 1090 to 1094 he studied different schools of thoughts. He studied 'Ilm Ul Usul' until he mastered and composed books on the discipline. At the same time he was mastering and criticizing the philosophies of Al Farabi and Ibn Sina. Finally, he turned seriously to Sufism. This period of time was an early period of Imam Ghazali's teaching and writing which extended from the death of Al Juwayani to his departure from Beghdad.⁽¹⁰⁾ As it was the most prolific period of his writing. On Jurisprudence he wrote; Al Basit (البسيط), Al Wasit and Al Wajiz (الواجيز). On Philosophy, he wrote Maqasid Al Falasifah, (مقاصد الفلسفه) Tahafut al Falasifah, (تهاافت الفلسفه) and Miyar al Ilm (معيار العلم) related to both theology and philosophy. Likewise, about philosophy and logic, he wrote, Mihakk al Nazar fi al Mantiq (محك النظر في المنطق).⁽¹¹⁾ In the same period of time, Imam Ghazali wrote al Mustazhiri (المستظرى), Hujjat ul Haqq (حجۃ الحق), Musfassil al Khilaf (مفصل الخلاف) on Batinite. While Al Iqtisad fi al Itiqad (الاقتضاد في الاعتقاد) on theology and philosophy.⁽¹²⁾

In November 1095, Imam Ghazali abandoned his career and left Baghdad and stayed in Damascus for two years. He busied himself purifying his soul, improving his character and cleansing his heart for the constant recollection of God, as he had learnt from his study of Sufism. He visited Jerusalem and Hebron for a very short period. Then in December 1097 he went to Makkah and Madinah for pilgrimage. After that he went back to Damascus for about one year, then he returned to his native town of Tus in 1099.⁽¹³⁾ Imam Ghazali's retirement period of 11 years gave him time to complete works in many disciplines especially on Sufism and ethics after working in jurisprudence, theology, philosophy and logic. One of his great books about Sufism include 'Ihya' Ulum Ad-Din' (إحياء علوم الدين) with four volumes. According to his brother Ahmad, on the day of his death he made ablutions and performed dawn worship, he then asked for his shroud, took it and laid it on his eyed with the words "Obediently I enter into the presence of the King" then he stretched out his feet, faced the Qibla and he was dead.⁽¹⁴⁾

Brief Introduction of the book *Ihya' Ulum Ad-Din*:

Ihya' Ulum Ad-Din is considered the master piece of Imam Ghazali. He was on the journey between Damascus, Jerusalem, Mecca, and Medina before turning back to Baghdad and Nishapur when he wrote 'Revival of Religion's Sciences'. When he was writing, he dedicated his time to worship, self-reflection, and meditation as he was in search of truth. It was completed in 1096 with four volumes and divided into four quarters dealing with Acts of Worship, Customs of Life, Destructives and Saviors. Each quarter has ten Books. Here is the list of these Books: First quarter consists of acts of worship, like knowledge, The Foundations of the Creeds, The Mysteries of Purification, The Mysteries and Duties of Prayer, The Mysteries of Obligatory Charity, The Mysteries of Fasting, The Mysteries of Pilgrimage, The Properties of Reciting the Quran, Celebrations and Invocations, The Constitution of Regular Divisions and Details of Giving Life to the Night,

Second quarter of customs of life like Etiquettes of eating, Etiquettes of Marriage, Etiquettes of earning and living ,Lawful and Unlawful, Etiquettes of sociability, brotherhood, friendship and company with various kinds of people, Etiquettes of Living in Seclusion ,Etiquettes of Journey ,Etiquettes of Music and Ecstasy ,Enjoining good and forbidding evil , Etiquettes of Living and Prophetic Manner

Third quarter of destructives that discussess Exposition of Wonders of Heart, Self-Discipline and improvement of moral character and remedy of heart diseases, Curbing two appetites, Evil of Tongue, Condemnation of anger, rancor and envy, Condemnation of world ,Condemnation of niggardliness and greed for wealth , Condemnation of majesty and showing off , Condemnation of arrogance, Condemnation of Concept.

Fourth quarter is abour saviors and dissusses Repentance, Patience and Gratitude, Fear and Hope, Poverty and asceticism, Monotheism and Reliance of Allah, Love, Longing and Intimacy, Intention, Sincerity and Truth, Watching and Reckoning, Mediation, Remembrance of Death and Hereafter Life. However, this research focuses on fourth volume four, Book 2, 'Patience and Gratitude'.

Brief Introduction of the translator "Mohammad Mahdi al-Sharif":

Mohammad Mahdi al-Sharif had 20 years of experience in the field of translation from Arabic into English. His fields of translation were religion, law, human development and corporate communication. He translated 15 books into English and wrote 3 books in Arabic. ⁽¹⁵⁾ He died at the age of 50 on November 21, 2018. ⁽¹⁶⁾

He translated books including Tafsir Ibn Kathir: Exegesis of the Holy Quran, The Correct Traditions of Al-Bukhari (4 Volume Set), Sahih Muslim (4 Volume Set), Sunan Abu Dawud (5 Volumes Set), Sunan An – Nasa'i (4 Volume set), Sunan Ibn Majah (4 Volume set), Mishkat al Masabih: The Niche of Lamps (4 Volume Set), The Prophetic Biography, Reasons and Occasions of Revelation of the Holy Qur'an, Successors of the Messenger, Kitab al I'tisam , Revival of Religion's Sciences (4 Volume set), The Admonition in Dead People Cases and Hereafter Affairs and Talbis Iblis - Deceit of Iblis

Brief Introduction of "Jean Paul Vinay" and "Jean Darbelnet":

Jean Paul Vinay, a Canadian linguist and scholar born on July 18, 1910, in Paris, France. Then his family moved to Le Harve, there he received his early education. In Paris, he attended the École des Arts Décoratifs, then studied English Philology and literature. He obtained license es lettres from Sorbonne in 1932. From the University of London, he received his M.A. Phonetics and Philology in 1937. During 1939 – 1940, he served in the French Army as a liaison officer with the British Expeditionary Forces. In 1941, he returned back to his academics. He also served as Chief Inspector of Modern Languages in the schools of the city of Paris. Then he returned back to Canada ⁽¹⁷⁾ where he founded 'Department of Linguistics' at University of Montreal in 1950. ⁽¹⁸⁾ In 1958, he co-authored *Stylistique Comaparee du francais et de langlais* with Paul Darbelnet. ⁽¹⁹⁾ Till 1966 he served as Chairman of the Department. ⁽²⁰⁾ Then he moved to Victoria, ⁽²¹⁾ in 1960, Vinay joined University of Victoria in British Columbia where he was head of Linguistic Department and he retired as an Emeritus Professor of Linguistic in 1976. He died on April 10, 1999 in Victoria, British Columbia. ⁽²²⁾

Jean Darbelnet was born in 1904 in Paris. He started his early education at Lycée Carnot, and then went to Sorbonne for training as an English Specialist. In 1929, he passed the Competitive Exam for aggregation of the University of France. From 1925 to 1930, he taught at the University of Wales, Edinburgh and Manchester. His academic career in North America began at Harvard, 1938 - 1939 he was a lecturer there. He taught a summer course at Middlebury College. He was appointed as Professor of French language and literature at McGill University, but due to the start of World War II, he was unable to take up his post as Director of the French Studies Department until September 1940. He returned to the United States in 1946 as Professor of French Language and Literature at Bowdoin College, where he taught till 1962. During this period, he showed interest in Language Problems of French Speakers living in contact with English in a bilingual Canada. He taught at Laval University till 1975. ⁽²³⁾

Translation Model of Vinay and Darbelnet:

Vinay and Darbelnet were French scholars; they studied the linguistic aspect of translation in 1950 and carried out a Comparative Stylistic analysis of French and English. They looked at the texts of both languages, French and English, noting the differences between the languages and identifying different translation strategies and procedures. With the publication of 'Stylistique Comparee du français et de l'anglais' in 1958, they gave ground in comparative studies and at the same time invaluable work to translation studies and teaching. Even their work is based on French and English, but its influence has been much wider. It consists of a series of translation techniques that can be used to translate word, phrases and sentences from one language to another.

I. Direct Translation:

In Direct Translation, translator uses culturally specific terms, technical terms and proper names in its original form. It consists of three procedures: borrowing, calque and Literal Translation.

1. Borrowing:

Borrowing is the simplest of all translation methods. The decision to borrow a SL word or expression for introducing an element of local colour is a matter of style and consequently, of the message.⁽²⁴⁾ For example, Hijab (حجاب), Jihad (جهاد), Eid (عيد) are the words that are borrowed from Arabic language and culture into English Language. Likewise, Computer(كمبيوتر) , Internet (إنترنت) are borrowed in Arabic language from English language.

2. Calque:

Calque is a special kind of borrowing. When a language borrows an expression from another, but then translates literally each of its elements.⁽²⁵⁾ For example, 'World Health Organization held a meeting', 'World Health Organization' is translated as منظمة الصحة العالمية⁽²⁶⁾ The Ministry of Health issued a statement' In Arabic Ministry of Health is وزارة الصحة⁽²⁷⁾

3. Literal Translation:

Literal or word-for-word translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text. For example, 'She studies at college.' In Arabic it will literally translate as هي تدرس في الكلية. Ahmad يذهب أحمد إلى المدرسة كل يوم goes to park every day.

2. Oblique Translation:

It may also happen that, because of structural or metalingual differences, certain stylistic effects cannot be transposed into the TL without upsetting the syntactic order. In this case, it is understood that more complex methods have to be used, which at first may look unusual but which nevertheless can permit translators a strict control over the reliability of their work: these procedures are called Oblique Translation.⁽²⁸⁾ It consists of four procedures; transposition, modulation, equivalence and adaptation.

1. Transposition:

It involves replacing one word class with another without changing the meaning of the message. Transposition can also be applied within a language.⁽²⁹⁾ For example, زيد سافر غدا is the base expression and the transposed expression will be 'علي يقرأ جيدا.' In this sentence the reader which is used as a noun in English is now used as a verb يقرأ in Arabic.

2. Modulation:

Modulation is a variation of the form of the message, obtained by a change in the point of view. This change can be justified when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL.⁽³⁰⁾ For example, 'It doesn't seem impossible.' The meaning of it is 'It is possible.' It will be translated in Arabic language as إنه ممكن.

3. Equivalence:

One and the same situation can be rendered by two texts using completely different stylistic and structural methods. In this case, translator deal with the method which produces equivalent texts. The method of creating equivalence is also frequently applied to idioms.⁽³¹⁾ For example, in Quran, we read عَلَيْكُمُ الْأَقْوَافُ فَوْفُو فَوْفُو (32) Pickthall, translated it as 'the life for the life, and the eye for the eye, and the nose for the nose, and ear for the ear, and the tooth for the tooth' he uses equivalent for translation. Prophet PBUH said, 'اليد العليا خير من اليد السفلى', translation of this Hadith is 'The upper hand is better than the lower hand.'⁽³³⁾

4. Adaptation:

With this seventh method, the extreme level of translation is reached. Adaptation is used in those cases where the type of situation being referred to by the SL message is unknown in the TL culture. In such cases, translators have to create a new situation that can be considered as being equivalent. Adaptation, therefore, be described as a special kind of equivalence, a situational equivalence.⁽³⁴⁾ For example, Time is money. In Arabic it

is adapted as ذهب الوقت من ذهب. The reason for translating money into 'Gold' is because in Arab culture 'Gold' is considered more precious than money.

Analytical Study of the 'Book: Patience'

Example I:

Source Text	Target Text
<p>كتاب الصبر والشكر</p> <p>و هو الكتاب الثاني من ربع المنجيات من كتاب احياء علوم الدين</p> <p>بسم الله الرحمن الرحيم</p> <p>الحمد لله أهل الحمد والثناء ، المنفرد برداء الكبراء ، المتوحد بصفات المجد والعلاء ، المؤيد صفة الأولياء بقوه ، الصبر على السراء والضراء والشكر على البلاء والنعماء ، والصلوة على محمد سيد الأنبياء وعلى أصحابه سادة الأصفاء وعلى آله قادة البررة الأنقياء صلاة محروسة بالدوار عن القاء : ومصونة بالتعاقب عن التصرم والانقضاء.</p>	<p>Book: Patience and Gratitude</p> <p>It is the second book of the quarter of saviors</p> <p>In the Name of Allah, Most Gracious, Most Merciful</p> <p>Praise be to Allah, Who is fitting for praise and thanks, Whose Alone is the garment of Grandeur, and the attributes of Glory and Supremacy, Who supports his selected friends and allies with the power of patience at the times of ease and adversity, and gratitude for distress and blessing.</p> <p>Allah's permanent and ceaseless blessing and peace be upon Muhammad, the chief of all the Prophets and Messengers, his companions, the chiefs of the selected allies and friends of Allah, and his family, the leaders of the pious and righteous.</p>

Analysis:

The word صبر is used in English as patience, forbearance, longanimity, long-suffering, endurance, tolerance, toleration, perseverance and self-control.⁽³⁵⁾ The translation of شكر includes thanks, thankfulness, gratitude, gratefulness, acknowledgment and appreciation. For the title of this book, the translator translates كتاب الصبر والشكر into 'Book: Patience and Gratitude', it means it is translated literally and he used a colon instead of translating it into 'Book of Patience and Gratitude.' With this, the meaning is completely conveyed as it is the format in English to use a colon to separate a title from its subtitle.

The concept of المنجيات is very important in Islam, it is related to the concept of Day of Judgment. Translation of this word includes: rescuer, saver and savior.⁽³⁶⁾ So, he translated ربع المنجيات as 'quarter of saviors', is the plural of منج and he used the procedure of 'calque' under the strategy of 'Direct Translation' of Vinay and Darbelnet Model. In this way, he preserves the concept for the reader. Here, he neglected to translate من كتاب احياء علوم الدين, because in each book of the quarter, Imam Ghazali used it and the translator did not translate. In this way, he avoids repetition in every book. Writing من كتاب احياء علوم الدين in each book helps the reader if he is reading it separately.

In the dictionary, we find glory, honor and distinction⁽³⁷⁾ for مجد, it means he literally translates it as 'Glory'. He translated على السراء والضراء as 'at the time of ease and adversity', this way, he used the procedure of modulation. He used 'ease' instead of good times and prosperity⁽³⁸⁾ for السراء and used adversity instead of distress, trouble⁽³⁹⁾ which clears the entire meaning about the next part بلاء و النعماء, the meaning of بلاء include distress, trouble and adversity⁽⁴⁰⁾, by translating it as 'distress' he transferred the complete sense. The same case is with النعماء he translated it as 'blessing' other translations of it, include benefaction, beneficence, grace and kindness.⁽⁴¹⁾ 'Chief of all Prophets and Messengers' is the translation of سيد الأنبياء, this way, he used the procedure of equivalence under the strategy of Oblique Translation.

Example 2:

Source Text	Target Text
<p>اما بعد : فإن الإيمان نصفان : نصف صبر ونصف شكر</p> <p>كما وردت به الآثار وشهدت له الأخبار. وهم أيضا وصفان</p> <p>من أوصاف الله تعالى وأسمان من أسمائه الحسنى إذ سمى</p>	<p>Coming to the point: faith consists of two halves: patience and gratitude, in accordance with the Prophetic narrations and sayings of the righteous predecessors. Both are among the attributes and</p>

نفسه صبوراً وشكرواً.	Most Beautiful Names of Allah Almighty, Who names Himself the Patient, and the Thankful.
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Analysis:

In a speech or piece of writing, the speaker and writer usually start with gratitude and ask for blessings for Hazrat Muhammad (BUH) and his companions and then they start their discussion. The same way is adopted by Imam Ghazali, as he firstly pays gratitude and asks blessings for Hazrat Muhammad (PBUH) and his companions and then he writes **أما بعد**. To translate, translator used 'coming to the point' this type of translation is done using the transposition procedure under the Oblique Translation. This way, he makes the text more interesting to read. Then we have an example of use of modulation. In Source Text, **سمى نفسه** is used describing names of Allah, it is a nominal expression that is converted into a phrasal verb. As **سمى نفسه** is converted into passive voice 'Who names Himself', as in Source Text it is in active voice, this conversion is called modulation under the strategy of Oblique Translation of Vinay and Darbelnet Model.

Example 3:

Source Text	Target Text
بيان فضيلة الصبر قد وصف الله تعالى الصابرين بأوصاف وذكر الصبر في القرآن في نيف وسبعين موضعاً، وأضاف أكثر الدرجات والخيرات إلى الصبر جعلها ثمرة له و قال تعالى { و تمت كلمة ربك الحسنة علىبني إسرائيل بما صبروا }	CHAPTER ONE EXPLICATION OF MERIT OF PATIENCE Allah Almighty described the patient with many good characteristics, and referred to patience more than seventy two times in the Quran, and assigned the greater portion of degrees (of felicity) and good to the patience, as being its fruit . And: "The fair promise of your Lord was fulfilled for the Children of Israel, because they had patience and constancy." (Al-A'raf 137) ﴿فَوْيَ يَبْدَدْ ثَلَاثَةٍ ۚ﴾

Analysis:

This paragraph starts with the title, 'Explication of Merit of Patience' translator translates 'explication' for **بيان** ⁴² تصريح ، بلاغ ، تقرير ، أسلوب ، إظهار ⁴³ شرح ، تفسير ، توضيح ، تحليل ⁴⁴ with the use of Explication he completely describes the reader that Imam Ghazali will write about Merit of Patience in detail. Merit is translated for **فضيلة** , other meanings of it include virtue, advantage, excellence, good quality, ⁴⁵ by use of 'merit' he uses the procedure of equivalence and conveyed the sense of Source Text into Target Text.

In this paragraph **جعلها ثمرة له** is used as Clause, 'a group of words which forms part of a sentence and contains a Subject and a Predicate'. ⁴⁶ Here **جعلها ثمرة له** is translated under the procedure of modulation. The meaning of **ثمرة** is fruit(s); fruitage, result, effect, outcome, progeny; upshot; product, produce, yield; profit, gain, benefit ⁴⁷ in this context it is translated 'as being its fruit' that is the fruit of patience. This way the essence of the text is completely conveyed.

Mohammad Mahdi al-Sharif used the Translation of Abdullah Yusuf Ali for translating Quranic verses, but he changes the words of classical English into Modern English, as in Surah Al-Araf, verse 137, Abdullah Yusuf Ali translated this verse as 'The fair promise of thy Lord was fulfilled for the Children of Israel, because they had Patience and constancy.' ⁴⁸ He changed 'thy' into 'your'. This way, he makes the text readable for the reader and maintain the consistency of the reader.

Example 4:

Source Text	Target Text
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<p>فما من قربة إلا وأجرها بتقدير وحساب إلا الصبر ، ولأجل كون الصوم من الصبر وأنه نصف الصبر قال الله تعالى الصوم لي وأنا أجزي به</p>	<p>There is no act of worship but that its reward is measured barring patience, whose reward is immeasurable. Since fasting implies patience, and constitutes its half, Allah Almighty says about it (as narrated by His Prophet): "Fasting is for Me for which I give reward."</p>
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Analysis:

Imam Ghazali discusses the importance of fasting, as its reward promised by Allah Almighty. He writes Hadith 'الصوم 'لـى وانا اجزى به', translator used the word 'fasting' for **صوم** which works as the equivalence in the procedure under the Oblique Translation strategy of Vinay and Darbelnet. This Hadith is translated as "Fasting is for Me for which I give reward."

Another possible translation of it is "Saum (fasting) which is for Me, and I will give the reward for it."⁴⁹ The use of 'Saum' a borrowing word and mention the English equivalent word in brackets, this way Target Text reader becomes aware of the word in Source Language. Use of 'it' in another possible translation clears that the reward of fasting is by Allah Almighty.

Example 5:

Source Text	Target Text
<p>وفي حديث عطاء عن ابن عباس : لما دخل رسول الله صلى الله عليه وسلم على الأنصار فقال أمؤمنون أنتم فسكتوا ، فقال عمر : نعم يا رسول الله قال وما علامة إيمانكم؟ قالوا نشكر على الرخاء ونصبر على البلاء ونرضى بالقضاء ، فقال صلى الله عليه وسلم أمؤمنون ورب الكعبة </p>	<p>It is narrated on the authority of Ibn Abbas "Allah be pleased with them" (through Ata') that when the Messenger of Allah "Allah's blessing and peace be upon him" entered upon the Ansar he asked them: "Are you really believers?" they kept silent. Umar "Allah be pleased with him" said: "Yes O Messenger of Allah." He asked: "Then, what is the sign of your faith?" they said: "We thank (Allah) for comfort, keep patient on adversity, and accept (with good pleasure) the fate (decreed by Allah)." On that he said: "You are really believers, by the Lord of the Ka'bah."</p>

Analysis:

Another narration of Prophet (PBUH) is written here, the answer of the Hazrat Umar "Allah be pleased with him" is being analyzed here how Mohammad Mahdi al-Sharif translate it and strategy is used. We see that by translating **نشكر على الرخاء** into 'we thank (Allah) for comfort', he make it clear to the reader to whom we thank. **نصبر على البلاء** is translated into 'keep patient on adversity' and **نرضى بالقضاء** is translated into 'the fate (decreed by Allah)', that shows the acceptance with good pleasure, this way he clear it for the reader that the fate has been written by Allah. In the translation of Hazrat Umar "Allah be pleased with him" answer, he used bracket to make it more clearly for the reader and there should be no ambiguity for the reader.

Example 6:

Source Text	Target Text
<p>وأما الآثار : فقد وجد في رسالة عمر بن الخطاب رضي الله عنه إلى أبي موسى الأشعري عليك بالصبر واعلم أن الصبر صبران أحدهما أفضل من الآخر. الصبر في المصيبات حسن وأفضل منه الصبر عما حرم الله تعالى. واعلم أن الصبر ملاك الإيمان وذلك بأن التقوى أفضل البر والتقوى بالصبر</p>	<p>There are many sayings belonging to the righteous predecessors, and a mention may be made of the following: Umar "Allah be pleased with him" wrote in his message to Abu Musa "Allah be pleased with him": "Adhere to patience, and know that patience is of two kinds, one of which is</p>

better than the other. **To keep patient on adversities is good**, but what is better is to keep patient on what has been forbidden by Allah Almighty. Know also that patience is the substance of faith, for the **piety**, which is the best deed of righteousness, is achieved by patience."

Analysis:

Translator did not translate the complete name of Hazrat Uma Bin Al Khattab, he just translates it as 'Umar'. **عليك بالصبر** is translated as 'adhere to patience'. Meaning of adhere is; endorse to something and stick to something⁽⁵⁰⁾ by using 'adhere to patience' translator completely transferred the sense that Hazrat Umar (Allah be pleased with him) wrote to Hazrat Abu Musa (Allah be pleased with him). But here he did not write the complete name of **أبو موسى الأشعري** and just wrote 'Abu Musa'.

While telling about patience Hazrat Umar wrote, "Patience is of two kinds, one of which is better than the other" in dictionary, the meaning of **آخر** is another; else; one more, second, further; different, separate, distinct, not the same, unlike other⁽⁵¹⁾, but the translator used 'one of which is better' through which the meaning is completely transferred, this is transposition. The procedure of modulation is applied as in Source Text, we have **الصبر في المصيبات حسن** it is translated as 'to keep patient on adversities is good.' Here, the nominal sentence is converted into a verbal sentence. Meaning of **مصيبية** includes misfortune, calamity, disaster, catastrophe, adversity, scourge; affliction, trial, tribulation, ordeal, woe, heavy blow, distress and trouble.⁵² By translating it into 'adversity' the feeling on which we have to patient is described clearly. Pity is translated for **نقوى**. Other words for **نقوى** are God-fearingness, fear of God, godliness, devoutness, religiousness.⁽⁵³⁾ It is a culture specific and religious term, the translator translates it 'pity'. As it is use in comparison of righteousness, this way it is transferring the meaning with pity and here is the procedure of modulation.

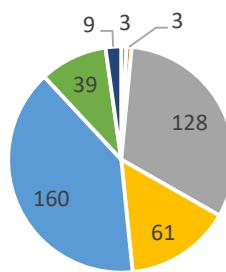
Example 7:

Source Text	Target Text
وقال علي كرم الله وجهه : بنى الإيمان على أربع دعائم اليقين والصبر والجهاد والعدل.	Ali "Allah be pleased with him" said: "Faith has been established on four sides : certainty , patience , Jihad and justice ."

Analysis:

In the quote of Hazrat Ali 'Allah be pleased with him' he just translates his name. He talked about faith and on which faith is established. Mohammad Mahdi al-Sharif translated دعائم as side. Meaning of دعائم includes support, prop, stay, beam, stake, pillar,⁽⁵⁴⁾ by using sides for دعائم he uses the procedure of literal translation. He translated these sides literally and with the procedure of borrowing. With the use of procedure literally he writes certainty, patience and justice while with the procedure of borrowing he write jihad.

Number of Procedures Applied



■ Borrowing ■ Calque ■ Literal Translation ■ Transposition ■ Modulation ■ Equivalence ■ Adaptation

Conclusion and Findings

Following are the conclusion and findings:

1. Imam al-Ghazālī presented his work with complete titles, definitions, Qur'anic verses, ahādīth, and illustrative examples. The translator, Muhammad Mahdi al-Sharif, followed this structure but rendered some titles only briefly. He condensed them wherever he considered it essential for clarity and flow. This approach allowed the translation to remain faithful while ensuring readability.
2. For translating the Qur'anic verses, Muhammad Mahdi al-Sharif relied on Abdullah Yusuf Ali's *Translation and Commentary*. This source served as a foundational reference throughout the translation process. It is established scholarly reputation ensured accuracy and consistency. Thus, the translator grounded his work in a widely recognized English rendering.
3. While consulting Yusuf Ali's translation, Muhammad Mahdi al-Sharif replaced archaic English expressions with modern vocabulary. This shift made the text more accessible to contemporary readers. It eliminated outdated linguistic forms that may hinder comprehension. Consequently, the translation reads more naturally in present-day English.
4. Imam al-Ghazālī cited prophetic narrations by mentioning the narrator's name but did not specify the source book. This omission can create difficulty for readers seeking original references. The lack of citation details affects academic traceability. However, it reflects the classical writing style commonly found in earlier Islamic scholarship.
5. To address this gap, Muhammad Mahdi al-Sharif identified the Hadith collection from which each narration was drawn. This addition improves academic reliability and assists readers in further study. Providing precise sources enhances transparency in religious translation. It also aligns the translated work with modern scholarly standards.
6. Muhammad Mahdi al-Sharif inserted explanatory brackets wherever he deemed necessary for clarity. These additions ensure smoother and more coherent reading in the target language. They help bridge gaps created by linguistic or cultural differences. Thus, the use of brackets contributes significantly to textual fluency.
7. The study concludes that the English translation successfully conveys the core meanings of *Patience and Gratitude*. The translator intervened only when explanatory clarification was required. His additions were carefully placed to illuminate the intended message. Overall, the meaning of the Arabic text reached the target audience effectively.
8. Analysis shows that both Direct and Oblique Translation procedures proposed by Vinay and Darbelnet were used. These methods reflect a balanced approach to handling linguistic differences.

Recommendations

Based on the analytical study of "Patience and Gratitude" from *Ihya' 'Ulum al-Din*, the following recommendations are proposed:

1. It is recommended that similar analytical investigations be extended to the remaining books of the *Ihya'*. Conducting such studies will enable researchers to identify the thematic unity that al-Ghazālī preserves throughout this monumental work. Moreover, this approach will bring to light the methodological diversity, textual richness, and scholarly influences shaping each chapter. A systematic examination of all four quarters of the *Ihya'* will, therefore, contribute to a more holistic and academically grounded understanding of al-Ghazālī's spiritual, ethical, and jurisprudential vision.
2. The study further recommends adopting this analytical method at the instructional level so that students may gain a deeper and more nuanced comprehension of the acts of worship, customary practices, and the pathways to spiritual salvation. This framework will also encourage learners to critically engage with both the Arabic text and its English rendering, thereby strengthening their interpretive competence.
3. Engaging with the *Ihya'* through a dual-text approach is particularly beneficial. It enhances students' proficiency in classical Arabic and refines their understanding of classical Islamic expression. At the same time, it strengthens their ability to identify translation shifts, lexical nuances, and rhetorical techniques employed in both languages. Ultimately, this method nurtures students who can approach classical Islamic literature independently, critically, and with a high level of scholarly insight.
4. The findings of this study indicate that the translation of Muhammad Mahdi al-Sharif stands as one of the most effective English renditions of *Ihya' 'Ulum al-Din*. His work succeeds in conveying not only the outward meanings but also the spiritual depth and ethical subtleties inherent in al-Ghazālī's writings.
5. Al-Sharif's translation is distinguished by its balance between fidelity to the original Arabic and readability for contemporary audiences. Its clarity of expression, consistency in terminology, and preservation of tone make it

particularly valuable for academic and pedagogical use. Continued research may further confirm that al-Sharif's version remains among the most reliable and academically suitable translations available.

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