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Research article

Tadhmeen (Implicit Meaning) in the Translation of Prophetic Hadith into English

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ABSTRACT

This study investigates the challenges of translating tadhmeen in the Prophetic Hadith into English. Tadhmeen refers to a verb incorporation whereby a verb is imbued with meaning of another verb causing it to take the preposition normally collocates with that other verb instead of its usual one. The study aims to introduce a brief account of tadhmeen's concept in Arabic, its characteristics, its function. It also aims to evaluate its translation into English. It is hypothesized that the interaction between syntactic structure and semantic meaning of tadhmeen may not have a direct equivalent in English, which may result in loss of meaning in translation. Nida's model (1964) translation theory of dynamic and formal equivalence is adopted in this study. It is concluded that due to the English lack of an equivalent tadhmeen structure, dynamic equivalence is used in an attempt to convey tadhmeen meaning into English at the expense of its characteristics, such as structural, rhetorical, and conciseness.

التضمين في ترجمة الحديث النبوي إلى الإنكليزية

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المُستخلص

تتناول هذه الدراسة تحديات ترجمة ظاهرة التضمين في الحديث النبوي إلى الإنكليزية. وهي دراسة نحوية–دلالية، تقوم على إشراب الفعل معنى فعل آخر فيتعدى بحرف الجر الذي يتعدى به ذلك الفعل. تهدف الدراسة إلى بيان مفهوم التضمين في اللغة العربية، وخصائصه، ووظيفته. كما تهدف إلى تقييم ترجمة التضمين في الحديث النبوي إلى الإنكليزية. إذ تفترض الدراسة ان الترابط بين البنية النحوية و المعنى الدلالي لظاهرة التضمين قد لايكون له مكافئ مباشر في اللغة الانكليزية، مما قد يؤدي الى فقدان المعنى المقصود في الترجمة. وقد اعتمدت الدراسة أنموذج نايدا لعام 1964 القائم على نظرية التكافؤ الوظيفي. وتوصلت الدراسة إلى أن لإفتقار اللغة الإنكليزية إلى بنية مكافئة لمفهوم التضمين، إستعانت الدراسة بالتكافؤ الوظيفي بغية نقل المعنى المقصود للتضمين إلى اللغة الإنكليزية وذلك على حساب خصائصه البنيوية والبلاغية والإيجاز.

الكلمات المفتاحية: التضمين، الحديث النبوي، الترجمة، المعنى المضمن

1. Introduction

Tadhmeen is considered a linguistic phenomenon that involves grammatical, semantic, and rhetorical aspects. Its role is not limited merely to the structural level, but extends to directing meaning and transferring the pragmatic intended meaning of the text. For example, in the prophetic Hadith, a verb may carry its original meaning while simultaneously implying another meaning comprehended from the context or the nature of its linguistic usage. This provides the Prophetic text a deeper semantic dimension and enhances its impact strength and expressive conciseness.

In translating Prophetic Hadith into English, the importance of studying tadhmeen becomes particularly obvious, as the process of translation often faces difficulties in the conveying of the additional meaning in Arabic expression due to the syntactic and semantic differences between the two languages. Thus, literal translation frequently leads to the loss of the embedded meaning of tadhmeen, which may affect the understanding of the Prophetic Hadith and the perception of its semantic and rhetorical aspects. Hence, the significance of this study stems from its integration between linguistic, translation, and Hadith studies. It also contributes to shedding light on one of the subtle phenomena in Arabic that has not received sufficient attention in translation studies, particularly with regard to religious texts. This study is expected to enhance the perception of tadhmeen as a semantic-syntactic phenomenon and to develop mechanism for translating Prophetic Hadith with the highest possible degree of accuracy and clarity.

2. Definition of tadhmeen

According to Ibn Jinni (2008, Vol, .2, 308), a transitive verb carries the meaning of another one, when it is followed by a preposition various from the one it normally takes, which indicates the occurrence of tadhmeen. For example, Almighty Allah says:

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ [الإنسان: 6]

A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly (Al-Hilali & Khan, 1996)

In this Ayah, the verb يشرب (drink) is used with the unusual preposition الباء (by) instead of the usual one من (from); the verb يشرب includes another meaning through using this unusual preposition, i.e., يرتوي (to quench his thirst).

Ibn Hashim (1985, Vol. 2, p. 642) introduces one of the most famous definition of tadhmeen; he states that it is the embedding of the meaning of another word within a word and attributing it the grammatical rules of that word. Thus, a word retains its original meaning while simultaneously acquiring another meaning and adopting its grammatical behavior in transitivity and intransitivity.

However, Jawad (1968) highlights the semantic relationship between the two verbs, showing that tadhmeen is not purely a syntactic phenomenon but extends to the semantic level. He defines tadhmeen as the meaning of one verb is incorporated into another due to the relationship between them. Al-Zarkashi (1988, Vol. 3, p. 383) shows that tadhmeen is not restricted to verbs only, it can occur in verbs, nouns, and particles.

A comprehensive definition, which combines the syntactic, semantic, and rhetorical aspects, has been provided by the Academy of the Arabic Language Cairo: a verb, or what functions as one, is used with the meaning and syntactic behavior of another one, particularly whether it is transitive or intransitive (Al-Za‘balawi, 1980).

In Arabic linguistic studies, syntactic tadhmeen is mainly applied to verbs rather than other grammatical categories. This is due to the fact that the verb is the most susceptible to transitivity, intransitivity, and modification through preposition. Henceforth, most examples of tadhmeen examined by the Arab grammarians involve verbs, which show the centrality of the verb within tadhmeen (Al-Suyuti, 2005, Vol. 4, p. 1526).

Clearly, most scholars in Arabic define tadhmeen syntactically as a mentioned verb that carries the meaning of another verb, as signaled by the unusual structure or preposition.

3. Types of tadhmeen

In Arabic, tadhmeen has been viewed from different perspectives by Arab scholars. Accordingly, it extends to different fields as follows:

3.1. Prosodic tadhmeen

Ibn Rasheeq (1981, Vol. 2, p. 73) explains that prosodic occurs in poetry when the meaning of a verse is not completed **exce**pt by what comes after it. For example, Al-Thubyani (1991, p. 144) says:

وهم وردوا الجفار على تميم

وهم اصحاب يوم عكاظ إني

They routed the people of Jafar toward Tameem

And they were the victors on the Day of Okadh; indeed, I.

The meaning of this verse is not completed because the line ends with "إن+ضمير متصل" (the particle+ an attached pronoun), whose predicate appears only in the following verse. To understand the meaning completely, the reader must continue the reading to the next line.

3.2. Rhetorical tadhmeen

Ibn Al-Mu'taz (1990, p. 159) defines this type of tadhmeen as incorporating words borrowed from another speech into one's own discourse to enrich the meaning or improve the style. For example, the poet Ibn Al-Rumi, (Cited in Al-Qazwini, n. d.), says:

لقد انزلت حاجاتي

بواد غير ذي زرع

You dropped my belongings

In a valley without cultivation

This speech is taken from the Quranic Ayah:

﴿رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ ﴾ [إبراهيم: 37]

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House" (Al-Hilali & Khan, 1996)

The poet incorporates a phrase taken from the Holy Quran into his poetry. Thus, it is considered rhetorical tadhmeen (Ibn Al-Atheer, 1995, Vol. 2, p. 200).

3.3. Explanatory tadhmeen

According to Al-Rumani (n. d., p. 94), it is the occurrence of a meaning without mentioning it or a describing it explicitly. For example, saying:

بسم الله الرحمن الرحيم

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

It conveys different meanings such as asking blessing, glorifying Allah, and acknowledging subjection to him without stating these meanings explicitly.

3.4. Syntactic tadhmeen

This type is the most common type and closely related to linguistic studies. Ibn Jinni (2008, Vol. 2, p. 308) defines it as assigning a word the meaning of another word, giving it its grammatical behavior in transitivity and intransitivity. Ibn Hashim (1985, p. 642), likewise, he explains it as a word that might be imbued with another word meaning. Therefore, it is given its grammatical rule.

Understanding these types is essential for identifying the nature of tadhmeen in religious texts, particularly Prophetic Hadith, where syntactic and semantic implications often interact to convey meanings that might not be immediately apparent on the surface level language. However, the present study is mainly concerned with the syntactic and semantic implications in Prophetic Hadith as this type affects meaning construction and poses significant challenges in translating Hadith into English.

4. Characteristics of tadhmeen in Prophetic Hadith

Tadhmeen is viewed as a semantic mechanism, where a verb meaning is incorporated into another verb. This achieves multiple rhetorical features (Qaytuni, 2024, p. 94). Among these main semantic features of tadhmeen are:

4.1. Incorporation of two meanings in a single expression:

It means that the verb preserves its original meaning while an additional meaning is acquired from unusual construction, e g.,

سمع الله لِمن حمد

May Allah hear those who praise Him.

The verb سمع (heard) includes another meaning, i.e., اجاب (responded), since it is followed by the unusual preposition اللام. Thus, the two meanings (i.e. hearing and response) exist in one word (Al-Razi, 1999, Vol. 5. p. 265).

4.2. Strengthening meaning and achieving brevity

Tadhmeen is not a matter of replacing one meaning with another; rather it refers to addition of a new layer of meaning to the original verb, e.g.,

يعود في الكفر.

He returns to disbelief.

The verb "يعود" (return) implies also the meaning of يستقر (settle) through the unusual preposition "في" with يعود, which leads to adding complex semantic dimension (Al-Bakri, 2005, Vol. 3, p. 246).

Thus, the semantic function of multiple words is performed by a single word, leading to rhetorical strength and conciseness (Al-Khidhr Hussain, 2015, p. 205).)

4.3. Reliance on linguistic clue

One of the most common clues of tadhmeen is the unusual use of preposition or certain syntactic structure, which demonstrates an additional intended meaning inferred from the context (Al-Qastalani, 1996, Vol. 1, p. 486), for example, in the Prophetic Hadith:

فأبردوا عن الصلاة

Delay the zuhr prayer till it becomes a bit cooler.

In this example, the verb "أبرد" (cool) is endowed with the meaning of another verb i.e. أخر (delay) through the unusual preposition "عن" with أبرد.

5. Pragmatic dimension of syntactic tadhmeen

Syntactic tadhmeen is closely related to the pragmatic dimension of language because its role is not restricted to broadening the lexical or grammatical meaning; rather, it expands to show the speaker's intentions by the context. Accordingly, this aspect is connected with modern pragmatic studies, which merged language to its context and regarded languages comprehension as an interpretive process relying on linguistic knowledge and contextual requirements (Alawi, 2014, p. 216).

According to Al-Qaytuni (2024, p. 98), tadhmeen has an effective pragmatic mechanism as speakers do not imply one verb with the meaning of another randomly. However, they do so to convey a deliberate

semantic and communicative aim, which leads the hearer toward an unexpected interpretation than the clear meaning of the verb alone. For example, in the following Hadith:

{إذا شرب الكلب في إناء احدكم فليغسله سبعة}

If a dog drinks water from a vessel using its tongue, he should wash it seven times.

Tadhmeen does not lie in the verb يشرب (drink) but within the context of this verb and the unusual use of the preposition في (in), referring to meaning of the verb ولغ (i.e. drinking water with the tip of the tongue) to broad its intended meaning (Drbas, 2010).

6. Translation of Prophetic Hadith

The Prophetic Hadith is regarded as the second source of Islamic legislation after the Holy Quran. It is also defined, in classical Arabic, as a language characterized by conciseness, figurative expressions, and idiomaticity (Abdel Haleem, 2011, p. 67). These features contribute to the richness, conscience, and expressive power of the Prophetic Hadith.

To translate the Arabic religious texts, translator has to possess two essential features:

1.The ability to comprehend the Arabic text in an authentic and natural manner, supported by an adequate knowledge of Arabic language and Islamic culture.

2.The ability to provide an authentic and natural English, with an adequate command of the English language to transfer the intended meaning accurately (Ibrahim & Johnson-Davies 1976, as cited in Mustafa, 2025, p. 103).

Accordingly, these Prophetic Hadiths possess religious and legal significance and are often viewed as authoritative, requiring translators to have not only linguistic competence but also appropriate knowledge of Islam and jurisprudence (Nida, 1997, p. 194).

Thus, the translation of Prophetic Hadith may face difficulties in maintaining the accurate meaning. Obviously, this challenge is evident in the translation of tadhmeen, where the translators attempt to preserve the original and the additional implied meaning through the context.

7. Data collection and discussion

To test the validity of the hypothesis, a group of six Prophetic Hadiths were purposively selected from Hadiths reported in both *Sahih Al-Bukhari* and *Sahih Muslim* since they represent clear instances of tadhmeen that show identifiable translation problems. To allow for an in-depth qualitative analysis, the sample was limited to six instances within the scope of this study. Two English translations of Muhsin Khan (for *Sahih Al-Bukhari*) and Abdul Hamid Siddiqui (for *Sahih Muslim*) of each Hadith were retrieved from Sunnah.com. This study is based on a qualitative analytical approach. First, identifying tadhmeen according to Arabic linguistic sources. Second, examining and comparing their English translations. Third, analyzing each translation to determine the extent to which it conveyed the implicit meaning of tadhmeen in the TL receptors, while the maintenance of the original lexical meaning is treated as a secondary aspect of the analysis. Therefore, the evaluation is mainly based on the successful conveyance of the implicit meaning of tadhmeen into English.

The study adopts Nida's dynamic equivalence (1964, p. 159). He explains that there are two kinds of equivalence: the formal and dynamic. Formal equivalent seeks to transfer the target language items that could match as closely as possible its source counterparts, maintaining both the formal and content of the ST, while dynamic equivalence focuses on achieving the closest natural equivalent (Nida & Taber, 1982, p. 12). It is based on what is called the equivalent effect. Concerning dynamic equivalence, Nida (1964, p. 226) mentions three techniques of adjustment for addressing equivalence in a way that preserves the equivalent effect in the TLT. The first one is addition, which is used to disambiguate the lexemes and uncover the implied elements; the second one is subtraction, which is employed to remove or diminish unduly redundancy according to structural rules and semantic norms; the third one is alteration, which is used when the ST cannot be entirely maintained in the TL receptors due to the difference between SL and TL.

Concerning the evaluation of tadhmeen, translations were categorized into three categories: a translation was successful when it accurately conveyed the intended meaning of tadhmeen. A translation was considered partially successful when it conveyed part of the intended meaning of tadhmeen but did not fully capture its implicit meaning. A translation was unsuccessful when it failed to convey the implicit meaning of tadhmeen resulted in a significant distortion of meaning.

ST (1)

1. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم "مَا مِنَ الْأَنْبِيَاءِ نَبِيٌّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَى فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ".

(Al-Bukhari, 2008, Vol. 3, p. 484; Muslim, 1995, Vol. 17, p. 86)

1. The Prophet said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection" (Khan, n. d., Hadith No. 4981).

2. There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection (Siddiqui, n.d., Hadith No. 152).

Table (1) Analysis of آمن على and its Translations

ST 1	TTs	Equivalence	Tadhmeen Evaluation

آمن عليه البشر (آمن+على)	People believed	Formal	Unsuccessful
	Human beings believed in it	Formal	Unsuccessful

SLT (1) & TLTs Analysis

Regardless the original meaning of the verb آمن (believe), the expression "آمن عليه" refers to the implicit meaning غلب بالدليل(to convince by the evidence) as a result of the transitivity of the verb "آمن" with the unusual preposition (على) in Arabic (Al-'Asqalani, 1986, Vol. 9, p. 8).

The first and second translations convey the surface meaning of the verb آمن as "believed". In terms of Nida's Dynamic Equivalence, these formal translations are unsuccessful because the intended implicit meaning of tadhmeen structure is lost in the TTL.

Suggested translation: to render the meaning of tadhmeen, one can add:

A miracle through which people came to believe and were convinced by the evidence.

ST (2)

2.حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه أَنَّ ـرَجُلاً، قَالَ يَا نَبِيَّ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ قَالَ " أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ ". قَالَ قَتَادَةُ بَلَى وَعِزَّةِ رَبِّنَا.

(Al-Bukhari, 2008, Vol. 4, p. 2044; Muslim, 1996, Vol. 17, p. 123)

1. A man said, "O Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?" The Prophet said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: Yes, (He can), by the Power of Our Lord!") (Khan, n.d., Hadith No. 65232).

2. Allah's Messenger, how the non-believers be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerful to make them walk on enough to make them (crawl) upon their faces on the Day of Resurrection? Qatada said: Of course, it is so. (He adjured): By the might of our Lord (Siddiqui, n. d., Hadith No. 2896).

Table (2) Analysis of يحشر على and its Translations

ST 1	TTs	Equivalence	Tadhmeen Evaluation
يحشر على وجهه	be gathered (driven prone)	Dynamic/ addition	Partial successf

(يحشر+على)			ul
	to assemble (by crawling)	Dynamic/ addition	Partial successful

SLT (2) &TLTs analysis

Normally, the verb يحشر means (to gather) but using the unusual construction, i.e., "يحشر + على" reflects the meaning of another verb (سحب) (dragged) to express the meaning of degradation and forced movement (Al-Turmuthi, 1995, Vol. 4, p. 616).

Both translations render the basic meaning of the verb يحشر into "gathered and assembled". However, part of the intended meaning of tadhmeen is transferred by adding explicitations "driven prone" (ملقى ارضا) and "by crawling" (زحفا), respectively. According to Nida's Dynamic Equivalence, these translations are partially successful because the general image of humiliation is rendered to some extent, but do not accurately capture the intended meaning of tadhmeen in the TT (i.e., the forcible movement of being dragged on his face).

Suggested translation: to convey tadhmeen, one can explain its intended meaning as in the following:

How will the disbeliever be gathered while being dragged on his face?

ST (3)

3.حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاَهُمَا يَدْخُلُ الْجَنَّةَ " . فَقَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ " يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ " .

(Al-Bukhari, 2008, Vol. 2, p. 875; Muslim, 1995, Vol. 13, p. 32)

1. Allah, Glorified and Exalted, laughs at two men, one of them kills the other, yet both enter Paradise. This one fights in the cause of Allah, so he gets killed. Then Allah accepts the repentance of the killer, so he becomes a Muslim and dies as a martyr (Khan, n. d., Hadith No. 2826).

2. God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted, and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr (Siddiqui, n. d., Hadith No. 1890a).

Table (3) Analysis of يضحك إلى and its Translations

ST 3	TTs	Equivalence	Tadhmeen Evaluation
يضحك الله إلى	Allah Laughs at two men	Formal	Unsuccessful

رجلين (يضحك +إلى)	God Laughs at two men	Formal	Unsuccessful

SLT (3) &TLTs analysis

Tadhmeen lies in the construction "يضحك + إلى", which means implicitly يرضى (being pleased), i.e., showing acceptance through this unusual pattern (Ibn 'Uthaimeen, 2000).

Both translations follow a formal-equivalence translation by providing the lexical meaning of the verb "laugh at" (يضحك على). This closely correspondence with the source text through using "at" with the verb might convey inaccurately mockery in the TL. From the perspective of Nida's Dynamic Equivalence, the two translations are regarded unsuccessful for their failure to communicate the implicit meaning of tadhmeen i.e., acceptance and approval in the TL.

Suggested translation: to preserve the lexical meaning of يضحكand the implicit intended meaning of tadhmeen, the following translation is suggested:

Allah smiles approvingly at two men.

ST (4)

4. قال رسول الله صلى الله عليه وسلم لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ " إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ ".

(Al-Bukhari, 2008, Vol. 1, p. 417; Muslim, 1995, Vol. 7, p. 62)

1. (The slave of Ibn 'Abbas) Allah's Messenger said to Mu'adh when he sent him to Yemen, "You will go to the people of the Scriptures. So, when you arrive there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Messenger. And if they obey you in that, tell them that Allah has enjoined upon them five prayers in each day and night. And if they obey you in that, tell them that Allah has made it obligatory upon them to pay the Zakat, which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his supplication and Allah" (Khan, n. d., Hadith No. 1496).

2.The Messenger of Allah sent me (as governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself among the People of the Book, so first call them to testify that there is no god but Allah, that I (Muhammad) am the Messenger of Allah. If they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night. If they accept this, then tell them that Allah has made Zakat obligatory for them, that it should be collected from the rich and distributed among the poor. If they agree to this, do not pick up (as a share of Zakat) the best of their wealth. Beware of the

supplication of the oppressed, for there is no barrier between him and Allah (Siddiqui, n. d., Hadith No. 19a).

Table (4) Analysis of اطاع لand its Translations

ST 4	TTs	Equivalence	Tadhmeen Evaluation
اطاعوا لك بذلك (اطاع+ حرف الجر اللام)	They obey you in that	Formal	Unsuccessful
	They accept this	Dynamic/alteration	Successful

SLT (4) &TLTs analysis

The verb اطاع (obey) is normally transitive without a preposition. However, tadhmeen lies in this expression "اطاع + اللام" (obey for), where the verb اطاع is unusually followed by the preposition اللام (for), contributing the meaning of compliance and submission to the message conveyed. Therefore, tadhmeen means that it is not only hearing but also willing compliance and submission (Al-'Asqalani, 1986, Vol. 3, p. 414).

According to Nida's framework, the first translation, which renders tadhmeen formally as "obey you", is unsuccessful because it preserves the basic meaning of obedience without conveying the intended meaning of tadhmeen structure, which is shown by the unusual use of the preposition (اللام) with the verb أطاع. In an attempt to convey the implicit meaning, the second translation uses lexical alteration by replacing the basic meaning of "obey" with the intended meaning of tadhmeen "accept". Despite omitting the basic meaning of obedience in the SLT, this dynamic translation is regarded successful since the intended implied meaning is conveyed in the TT.

Although the second translation is successful, the following suggested translation is preferable to maintain both the lexical meaning of the verb and the implicit meaning of tadhmeen:

If they obey you and comply with it.

ST (5)

5.فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ ، لا يُحِبُّ اللَّهَ وَرَسُولَهُ ، قَالَ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا تَقُلْ لَهُ ذَلِكَ ، أَلَا تَرَاهُ وَقَدْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ؟ " ، قَالَ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ ، قَالَ : فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ".

(Al-Bukhari, 2008, Vol. 1, p. 151; Muslim, 1995, Vol. 5, p. 136)

1. "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Apostle said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake

only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only" " (Khan, n. d., Hadith No. 425).

2. He is a hypocrite; he does not love Allah and His Messenger. Thereupon the Messenger of Allah (May peace be upon him) said: Do not say so about him. Don't you see that he utters La ilaha ill-Allah (There is no god but Allah) and seeks Allah's pleasure through it? They said: Allah and His Messenger know best. One (among the audience) said: We see his inclination and well-wishing only for hypocrites. Upon this, the Messenger of Allah (May peace be upon him) again said: Verily, Allah has forbidden the Fire for one who says: There is no god but Allah, thereby seeking Allah's pleasure (Siddiqui, n. d., Hadith No. 33).

Table (5) Analysis of نصح إلى and its Translations

ST 5	TTs	Equivalence	Tadhmeen Equivalence
نصيحته إلى المنافقين (نصح + إلى)	helping and advising hypocrites	Dynamic/addition	Unsuccessful
	His inclination and well wishing only for hypocrites	Dynamic/addition	Successful

SLT (5) & TLTs analysis

It is argued that tadhmeen is expressed in the expression "نصيحته إلى". This construction departs from the basic transitive pattern of the verb نصح, which usually takes a direct object. This departure provides an additional implicit meaning of ميل (inclining or turning toward). This shift expresses a broader meaning beyond mere advice (Al-'Asqalani, 1986, Vol. 1, p. 618)

Within Nida's framework, although the first dynamic translation adds "helping" to the original meaning "advising", it is regarded unsuccessful because it fails to convey the accurate intended meaning of tadhmeen in the ST. In contrast, the second dynamic translation is successful because it conveys the embedded meaning of inclination through using "inclination" in the TT, referring to the intended meaning of tadhmeen and preserves the basic meaning of (advice) through "well-wishing as well.

ST (6)

6. فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ".

(Al-Bukhari, 2008, Vol. 5, p. 2063; Muslim, 1995, Vol. 16., p. 158)

1. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise" (Khan, n. d., Hadith No. 3208).
2. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise (Siddiqui, n. d., Hadith No. 2643a).

Table (6) Analysis of يسبق على and its Translations

ST 6	TTs	Equivalence	Tadhmeen Evaluation
فيسبق عليه الكتاب (يسبق+ على)	decides his behavior	Dynamic/addition + alteration	Unsuccessful
	overcomes him	Dynamic/alteration	Unsuccessful

SLT (6) & TLTs analysis

The verb (يسبق) literally means (to precede or to come before). However, using the verb سبق with the unusual preposition على (on) carries implicitly the meaning of يدرك (go into effect). Thus, this construction يسبق عليه does not mean that the divine decree preceded the person chronologically but it comes into force (i.e., يدركه) القدر (Al-'Asqalani, 1986, Vol. 11, p. 558).

Within Nida's feamework, the first translation alters the verb of tadhmeen "يسبق" into "decides" and adds "his behavior" to convey the meaning of determination. However, this dynamic translation is unsuccessful because it focuses mainly on the outcome effect, leading to the loss of the additional intended meaning of tadhmeen. The second dynamic one is also unsuccessful since it renders the meaning of tadhmeen as "overcome" inaccurately, which means "defeat". Thus, this translation distorts the intended meaning.

To achieve a full semantic representation of the ST, the following translation is suggested:

The decree precedes him and takes effect.

Table (7) Evaluation of Tadhmeen Translation

Equivalence approach	Successful	Partial successful	Unsuccessful
Dynamic	2	2	3
Formal	0	0	5
Total	2	2	8

8. Findings

The findings reveal the following:

1. Concerning the translation evaluation, the study indicates that two translations are conveyed successfully, two translations were partially successful, and eight were conveyed unsuccessfully.
2. Concerning the translation approaches, the analysis reveals that seven translations employed Dynamic Equivalence, while five employed Formal Equivalence.
3. Concerning the dynamic-oriented translations, two were successful because they communicated the accurate meaning of tadhmeen, two were partially successful since the intended meaning is conveyed but only partially, and three were unsuccessful because the meaning is not conveyed accurately.
4. Remarkably, in the analyzed sample, dynamic equivalence was more effective than formal equivalence in rendering the implicit meaning of tadhmeen. However, the occurrence of unsuccessful dynamic translations indicates that the use of a dynamic approach does not always lead to successful rendition of the intended implicit meaning.

9. Conclusions

Translating tadhmeen into English in the Prophetic Hadith poses a considerable challenge for translators, which may be attributed either to the translator's lack awareness of the implicit meaning of the transitive verb other than its preposition or to the lack of English linguistic mechanism capable of conveying the intended semantic function of tadhmeen. Consequently, consulting Hadith commentaries is indispensable interpretive resources for translators to comprehend the intended meaning of tadhmeen. However, dynamic equivalent is more effective approach for translating tadhmeen, where explicitation is employed as a technique to compensate the implicit embedded meaning to be fully conveyed in the TL. These findings are limited to the selected sample and should not be generalised to tadhmeen as a whole.

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