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The English Translation of Ṣaḥīḥ al-Bukhārī by Muhammad Muhsin Khan: Challenges and Solutions
An Analytical Study of Selected Hadiths from the Books of Revelation and Faith in Light of Muhammad Enani's Translation Strategies

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Abstract
This study examines Muhammad Muhsin Khan's English translation of selected Hadiths from the Books of Revelation and Faith in Ṣaḥīḥ al-Bukhārī in the light of Dr. Muhammad Enani's translation strategies. It aims to identify the major linguistic, semantic, and religious challenges involved in translating Prophetic Hadiths, evaluate the accuracy and adequacy of Khan's translation, and propose appropriate solutions. The study adopts a qualitative, descriptive-analytical approach, comparing selected English translations with their original Arabic texts. Particular attention is given to Enani's translation strategies, including avoiding literal translation, combining linguistic expertise with religious knowledge, using implicit interpretation rather than direct explanation, employing established Islamic terminology, and avoiding excessive interpretive translation. The analytical section applies these strategies to selected Hadiths to assess their effectiveness in preserving the intended meanings of the source text while ensuring clarity and comprehensibility for English-speaking readers. By integrating theoretical insights with practical textual analysis, this study offers recommendations for improving the accuracy, adequacy, and effectiveness of English translations of Islamic religious texts.

Keywords: Sahih al-Bukhari, Muhammad Muhsin Khan, Muhammad Muhammad Enani, Translation Strategies, Analytical Study, Challenges and Solutions

Introduction to the Topic

Religious translation is the process of transferring the meanings of sacred and religious texts from one language into another while preserving the accuracy, significance, and

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spirit of the original text. It requires a thorough knowledge of both the source and target languages, as well as a sound understanding of the religious, cultural, and doctrinal context. Religious translation is considered one of the most challenging forms of translation because of the sensitivity of religious texts and their influence on beliefs, religious practices, and human behavior.

Ṣaḥīḥ ul-Bukhārī is one of the most authentic collections of Prophetic Hadith in Sunni Islam. It was compiled by Imam Muhammad ibn Isma'il al-Bukhari (194–256 AH) and is widely regarded as the most authentic book after the Holy Qur'an. It is one of the six major collections of Hadith known as al-Kutub al-Sittah and contains numerous authentic narrations concerning the sayings and actions of Prophet Muhammad (peace and blessings be upon him). Imam al-Bukhari applied strict criteria for the acceptance of Hadith, including the reliability of narrators and the continuity of chains of transmission.

Dr. Muhammad Muhsin Khan's English translation of Ṣaḥīḥ ul-Bukhārī is widely circulated and presents the Arabic text alongside its English translation, sometimes incorporating explanatory expressions in parentheses. The present research focuses on an analytical study of Khan's English translation of selective Hadiths from the book of Revelation and Faith in Ṣaḥīḥ ul-Bukhārī in the light of Dr. Muhammad Enani's translation strategies. These strategies include avoiding literal translation, combining linguistic expertise with religious knowledge, using implicit interpretation rather than direct explanation, employing established Islamic terminology, and avoiding excessive interpretive translation. The study examines Khan's translation choices to assess how effectively they convey the meanings and religious significance of the original Hadith.

Significance of the Topic

The significance of religious translation lies in its role in communicating religious teachings to people from different linguistic and cultural backgrounds. It facilitates the dissemination of Islamic teachings among non-Arabic speakers, promotes mutual understanding among followers of different religions, and enables Muslims living in non-

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Arabic-speaking societies to learn about their religion in their own languages. Accurate religious translation is therefore essential for preserving the intended meanings of religious texts and preventing misunderstandings of their teachings.

The significance of the present study lies in its examination of Dr. Muhammad Muhsin Khan's English translation of the Books of Revelation and Faith in Ṣaḥīḥ ul-Bukhārī through the theoretical framework of Dr. Muhammad Enani's translation strategies. By applying these strategies, the study seeks to evaluate the linguistic accuracy, religious appropriateness, and interpretive choices of Khan's translation. It also aims to identify the strengths and possible limitations of his translation in conveying the meanings of the original Hadith to English-speaking readers. Furthermore, this study contributes to the field of Translation Studies, particularly the translation of religious texts, by exploring the relationship between linguistic competence, religious knowledge, and translation strategies. It may also provide useful insights for researchers and translators seeking to achieve an appropriate balance between fidelity to the source text, clarity for the target audience, and the preservation of Islamic concepts and terminology.

Literature Review

Sahih al-Bukhari: Urdu Translation and Commentary by Maulana Muhammad Dawood Raz, Darussalam, Lahore, 1998

This translation is considered one of the well-known and widely circulated Urdu translations of Ṣaḥīḥ ul-Bukhārī among Islamic scholars, students, and general readers. The translator adopted an approach that combines literal translation with the interpretation of meanings. He provided brief explanations after each Hadith to clarify religious concepts. The translation is distinguished by its clear and fluent Urdu language, which facilitates the understanding of Prophetic traditions. The translator also considered doctrinal and jurisprudential aspects in accordance with the needs of readers in the Indian subcontinent.

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Tarjuma Ṣaḥīḥ ul-Bukhārī (Ma‘ Fahm al-Hadith) by Maulana Hafiz Zubair Ali Zai, Maktabat al-Salam, Lahore, 2007

This translation is distinguished by its accuracy in conveying the wording of the Hadith, with particular attention to explaining doctrinal meanings. The translator clarified points of scholarly disagreement and provided academic responses in the footnotes. He employed clear scholarly Urdu without unnecessary complexity, combining eloquent expression with terminological precision. He also emphasized explaining sound Islamic beliefs through an educational and instructive approach. This work serves as an important reference for researchers in Hadith and Islamic creed.

An English Interpretation of Sahih al-Bukhari, translated by Dr. Muhammad Taqi-ud-Din al-Hilali, International Islamic Publishing House, 2000

This translation is regarded as one of the more detailed and interpretive English renderings of Sahih al-Bukhari. The translator used footnotes to explain religious, historical, and cultural terms that might be difficult for Western readers to understand. He sought to combine faithfulness to the Arabic text with clarity in English expression. The translation also includes extensive explanations reflecting the Salafi approach to understanding Hadith. Cultural equivalents were employed to make Islamic concepts more accessible to non-Muslim readers.

Selections from Sahih al-Bukhari, translated by M. Zubair Siddiqui, Kitab Bhavan, New Delhi, 2004

This translation does not include all the Hadith contained in Sahih al-Bukhari; rather, the translator selected narrations with particular doctrinal and ethical significance. Each Hadith is accompanied by a simplified explanation and footnotes clarifying some unfamiliar words. The translator adopted an accessible and straightforward English style suitable for students and beginners in Islamic studies. The work presents the Hadith in an educational format appropriate for academic curricula. This translation has helped make the Prophetic Sunnah accessible to a broad English-speaking audience.

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Sahih Bukhari: Summarized in One Volume, translated by Muhammad al-Hilali, Islamic University of Madinah, 1992

This work is a summarized edition that focuses on the texts of the Hadith while omitting their chains of transmission to make them easier for non-specialists to read. It emphasizes conveying the overall meaning of each Hadith without entering into complex linguistic or jurisprudential discussions. The translation uses clear and direct English and is suitable for readers seeking general knowledge of Prophetic traditions. Footnotes and supplementary details have been reduced, making the work appropriate for quick reading. This summarized version has been widely used in mosques and Islamic schools in the West.

Fann al-Tarjamah (فن الترجمة) by Dr. Muhammad Enani, Egyptian International Publishing Company–Longman, Egypt, 1999 (5th edition)

This book discusses translation as an applied art that requires practice, experience, linguistic competence, and creativity. Dr. Muhammad Enani explains that translation is not simply the replacement of words in one language with words in another; rather, it requires an understanding of meaning, context, and the appropriate use of language. The book is intended to guide readers who are beginning to study translation and helps them understand the practical challenges involved in transferring meaning between Arabic and English. It is relevant to the present study because translating Prophetic Hadiths requires linguistic accuracy, contextual understanding, and careful choices to convey religious meanings clearly while preserving the identity of the original text.

Although previous studies and translations have addressed the linguistic, religious, and interpretive aspects of Ṣaḥīḥ al-Bukhārī, limited attention has been given to a systematic analysis of Muhammad Muhsin Khan's English translation of selected Hadiths from the Books of Revelation and Faith in light of Muhammad Enani's translation strategies. The present study seeks to fill this gap by identifying the major linguistic, semantic, and religious translation challenges, evaluating Khan's translation choices, and proposing solutions based on Enani's theoretical and practical insights.

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Research Questions

1. What are the main challenges encountered in Muhammad Muhsin Khan's English translation of selected Hadiths from the Books of Revelation and Faith in Ṣaḥīḥ al-Bukhārī?
2. To what extent does Khan's translation reflect Muhammad Enani's translation strategies?
3. How effectively does Khan's translation convey the linguistic, semantic, and religious meanings of the selected Hadiths to the target reader?
4. What solutions can be proposed, in light of Enani's translation strategies, to address the identified challenges and improve the accuracy and adequacy of Khan's translation?

.Research Problem

What are the major linguistic, semantic, and religious challenges in Muhammad Muhsin Khan's English translation of selected Hadiths from the Books of Revelation and Faith in Ṣaḥīḥ al-Bukhārī? To what extent does his translation align with Muhammad Enani's translation strategies, and what solutions can improve its accuracy and adequacy?

Research Methodology

This study adopts a qualitative, descriptive-analytical approach to examine Muhammad Muhsin Khan's English translation of selected Hadiths from the Books of Revelation and Faith in Ṣaḥīḥ al-Bukhārī. The selected translations have been analyzed in the light of Muhammad Enani's translation strategies, focusing on linguistic, semantic, and religious challenges. Relevant Arabic source texts, English translations, and authoritative Hadith commentaries have been consulted to identify translation problems, evaluate the strategies employed, and propose appropriate solutions.

Analytical Study

This section presents a critical analysis of selected examples in the light of the relevant theoretical framework. Each example is examined to identify the linguistic, semantic, and stylistic features of the source and target texts. The analysis also highlights translation challenges and evaluates possible solutions to achieve greater equivalence.

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Excerpt No 1
Source Text:

حَدَّثَنَا الحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ،قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ،قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ۔

Target Text

Narrated `Umar bin Al-Khattab رضي الله عنه: I heard **Allah's Messenger** (ﷺ) saying: **"The reward of deeds depends upon the intentions** and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or **for a woman to marry**, **his emigration was for what he emigrated for.**

Translation Analysis

When we analyze the translation of the above-mentioned Hadith, we notice that Muhammad Muhsin Khan translated the phrase "رسول الله" as "Allah's Messenger." He used the word "Allah" as a specific Islamic religious term instead of the general word "God." This choice shows that he applied Dr. Muhammad Enani's strategy of "using established Islamic terminology." This strategy helps preserve the religious identity of the original text. We also find that Khan translated the Prophet's statement "إنما الأعمال بالنيات" as "The reward of deeds depends upon the intentions." He added the word "reward" to make the meaning clearer. He did not follow a direct, word-for-word translation, such as "Actions are by intentions." This shows that he applied Enani's strategy of "avoiding literal translation" to communicate the intended meaning more clearly to the target reader. Furthermore, Khan translated the phrase "إلى امرأة ينكحها" as "for a woman to marry" without adding extra explanatory words. This indicates that he followed Enani's strategy of "avoiding excessive interpretive translation." He stayed close to the original text and did not add unnecessary explanations that might change the nature of the translation. Similarly, he translated the phrase "فهجرته إلى ما هاجر إليه" as "his emigration was for what he emigrated for." He did not expand the meaning through additional explanations. This also shows his use of the strategy of "avoiding excessive interpretive

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translation," as he maintained the original structure and meaning without unnecessary additions.

Excerpt No 2
Source Text:

حَدَّثَنَا عَبدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَأْتِيكَ الوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: "أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ المَلَكُ رَجُلًا فَيُكَلِّمُنِي، فَأَعِيَ مَا يَقُولُ" قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الوَحْيُ فِي اليَوْمِ الشَّدِيدِ البَرْدِ، فَيُفْصِمُ عَنْهُ، وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا۔

Target Text

Narrated `A'ishah (رضي الله عنها), the mother of the faithful believers: Al-Harith bin Hisham (رضي الله عنه) asked **Allah's Messenger** (ﷺ): "O Allah's Messenger! How is the **Divine Inspiration** revealed to you?" Allah's Messenger (ﷺ) replied: **"**Sometimes it is (revealed) **like the ringing of a bell,** this form of Inspiration is the hardest of all and **then this state passes off after I have grasped what is inspired.** Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." `A'ishah (رضي الله عنها) added: "Verily I saw the Prophet (ﷺ) being inspired (Divinely) on a very cold day and noticed **the sweat dropping from his forehead** as the Inspiration was over.

Translation Analysis

When we consider the translation of the above-mentioned Hadith, the analysis reveals that Muhammad Muhsin Khan translated the phrase "رسول الله" as "Allah's Messenger." He chose the word "Allah" as a specific Islamic religious term instead of the general word "God." This choice shows that he applied Dr. Muhammad Enani's strategy of "using established Islamic terminology" to preserve the religious identity of the original text. We also find that he translated the phrase "يأتيك الوحي" as "divine inspiration revealed to you." He used the words "divine inspiration" to make the meaning of "الوحي" clearer instead of using the more direct word "revelation." This shows that he applied Enani's strategy of "avoiding literal translation" to communicate the intended meaning more clearly to the target reader. Similarly, he translated the phrase "مثل صلصلة الجرس" as "like

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the ringing of a bell." He used the word "ringing" to express the meaning more clearly instead of giving a more literal translation, such as "like the sound of a bell." This also demonstrates his use of the strategy of "avoiding literal translation" to convey the original meaning naturally and accurately. Furthermore, Khan translated the phrase "فيُفصَمُ عنّي وقد وعيتُ عنه ما قال" as "then this state passes off after I have grasped what is inspired." He did not add direct explanatory statements. This indicates the application of Enani's strategy of "implicit interpretation rather than direct explanation," as the translation conveys the meaning without introducing additional explanations. Khan also translated the phrase "وإن جبينه ليتفصّد عرقًا" as "the sweat dropping from his forehead." He did not expand the translation by explaining the reason for the sweating or interpreting the physical effects of revelation. This suggests that he followed Enani's strategy of "avoiding excessive interpretive translation," preserving the original meaning without unnecessary additions.

Excerpt No 3
Source Text

قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ، فَيَتَحَنَّثُ فِيهِ. وَهُوَ التَّعَبُّدُ. اللَّيَالِيَ ذَوَاتِ الْعَدَدِ، قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدَ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: مَا أَنَا بِقَارِئٍ قَالَ: فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ ،فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ .فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: لَقَدْ خَشِيتُ عَلَى نَفْسِي.....الخ

Target Text

Narrated `A'ishah (رضي الله عنها), the mother of the faithful believers: **The commencement** of the **Divine Inspiration** to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used **to worship (Allah alone)** continuously for many (days and) nights. He used to take with

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him the food for that (stay) and then come back to (his wife) Khadijah (رضي الله عنها) to take his food again for another period. Till suddenly the Truth descended upon him while he was in the Cave of Hira. The Angel came to him and asked him to read. The Prophet (ﷺ) replied, **"I do not know how to read."** The Prophet (ﷺ) added, "The Angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read?).' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.'" (V.96:1-3) Then Allah's Messenger (ﷺ) returned with the Inspiration and with his **heart beating severely**. Then he went to Khadijah bint Khuwailid (رضي الله عنها) and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me."

Translation Analysis

When we examine the translation of the above-mentioned Hadith, it can be observed that Muhammad Muhsin Khan translated the word "الوحي" as "divine inspiration revealed." He used the words "divine inspiration" to make the meaning clearer instead of using the more direct word "revelation." This shows that he applied Enani's strategy of "avoiding literal translation" to communicate the intended meaning more clearly to the target reader. Furthermore, Khan translated the phrase "وَهُوَ التَّعَبُّدُ" as "to worship (Allah alone)" without adding a lengthy explanation. This indicates that he applied Enani's strategy of "implicit interpretation rather than direct explanation." He explained the source text only as much as necessary without going beyond its original meaning. We also find that Khan translated the Prophet's statement "مَا أَنَا بِقَارِئٍ" as "I do not know how to read." He used

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the phrase "how to read" to express the intended meaning more clearly instead of translating the statement literally as "I am not a reader." His translation communicates the meaning that the Prophet ﷺdid not know how to read. This choice shows the application of Enani's strategy of "combining linguistic expertise with religious knowledge," as understanding the context and the religious significance of the statement is important for producing an accurate translation. Similarly, Khan translated the phrase "يرجف فؤاده" as "heart beating severely" without adding further explanatory words. This suggests that he followed Enani's strategy of "avoiding excessive interpretive translation," as he attempted to preserve the original meaning without adding unnecessary explanations.

Excerpt No 4
Source Text

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: "تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ".

Target Text

Narrated 'Abdullãh bin 'Amr **رضي الله عنه**: A man asked **the Prophet** ﷺ, "**Whose Islam is good?" or "What (sort of) deeds in (or what qualities of) Islam are good?**" The Prophet replied, "**To feed (others),** and **to greet those whom you know and those whom you do not know."** (See Hadith No.28)

Translation Analysis

When analyzing the translation of this Hadith, it is evident that the translator used the word "**النبي ﷺ**" as "the Prophet ﷺ", while retaining the Arabic symbol ﷺ. This reflects his use of Dr. Muhammad Enani's strategy of "using established Islamic terminology and symbols" to preserve the religious identity and sanctity of the text in the target language. We also find that the translator did not translate the phrase "**أيُّ الإسلام خير**" literally. Instead, he provided more than one explanatory rendering, such as "Whose Islam is good?" and "What (sort of) deeds in Islam are good?" This choice demonstrates his application of Enani's strategy of "avoiding literal translation," as he attempted to communicate the intended meaning more clearly to the target reader rather than following

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the original wording strictly. Furthermore, the translator rendered the phrase "**تُطعم الطعام**" as "To feed (others)," using a brief translation without a lengthy explanation. This suggests the application of Enani's strategy of "implicit interpretation rather than direct explanation," as the translator maintained the simplicity of the text. The phrase " **وتقرأ السلام على من عرفت ومن لم تعرف**" was translated as "to greet those whom you know and those whom you do not know." This translation conveys the ethical and social meaning of the Hadith clearly without adding unnecessary explanations, reflecting Enani's strategy of "avoiding excessive interpretive translation." Moreover, the reference at the end of the translation, "See Hadith No. 28," shows the translator's effort to direct readers to another relevant source without inserting personal interpretation into the text. This approach is consistent with Enani's emphasis on responsible translation of religious texts. Overall, these translation choices suggest that the translator combined linguistic competence with religious knowledge and sought to preserve the meaning and religious significance of the Hadith while applying translation strategies that promote accuracy and clarity.

Excerpt No 5
Source Text

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ عَنْ النَّبِيِّ ﷺ، وَحَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِي ﷺ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ".

Target Text

Narrated Anas **رضي الله عنه**: **The Prophet** ﷺ said, "**None of you will have faith till he loves me more** than his father, his children, **and all mankind.**"

Translation Analysis

When evaluating the translation of this Hadith, we notice that the translator used the word "**النبي ﷺ**" as "The Prophet ﷺ," while preserving the Arabic symbol ﷺ. This reflects his application of Dr. Muhammad Enani's strategy of "using established Islamic terminology" to preserve the religious identity of the text in the target language. We also

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observe that the translator rendered the phrase "**لا يؤمن أحدكم**" as "None of you will have faith" instead of using a more literal expression such as "does not believe." This choice demonstrates his application of Enani's strategy of "avoiding literal translation," while taking into account the theological significance of the concept of faith in Islam. Furthermore, the Prophet's statement "**حتى أكون أحب إليه**" was translated as "till he loves me more." This wording conveys the intended meaning clearly and naturally without adding unnecessary explanations, suggesting the use of Enani's strategy of "implicit interpretation rather than direct explanation." The phrase "**والناس أجمعين**" was translated as "and all mankind." This inclusive rendering conveys the general meaning of the original text without introducing additional details or interpretations, reflecting Enani's strategy of "avoiding excessive interpretive translation." Overall, these translation choices suggest that the translator combined linguistic competence with religious knowledge and preserved the theological and educational meaning of the Hadith. His approach reflects the importance of accuracy, moderation, and respect for the spirit of the original text in translating religious material.

Excerpt No 6
Source Text

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَن كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ.

Target Text

Narrated Anas **رضي الله عنه:** **The Prophet** ﷺ said, "Whoever possesses the following three qualities **will taste the sweetness of faith :**The one to whom Allah **جلا جلاله** and **His Messenger Muhammad** ﷺ **become dearer than anything else**.

Who loves a person and he loves him only for Allah's sake.

Who hates to revert to disbelief (atheism) after Allah تعالى **has brought him out (saved him) from it**, as he hates to be thrown in fire".

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Translation Analysis

When examining the translation of this Hadith, we notice that the translator rendered the phrase "**النبي ﷺ**" as "The Prophet ﷺ," while preserving the Arabic symbol ﷺ. This reflects his application of Dr. Muhammad Enani's strategy of "using established Islamic terminology" to preserve the religious identity of the text in the target language. We also observe that the phrase "**وجد حلاوة الإيمان**" was translated as "will taste the sweetness of faith." The translator chose the verb "taste" rather than a rigid, word-for-word rendering, which reflects Enani's strategy of "avoiding literal translation." This choice conveys the intended experiential meaning naturally in English. Furthermore, the phrase " **من كان الله ورسوله أحبَّ إليه مما سواهما**" was translated as "Allah and His Messenger Muhammad become dearer than anything else." Although the translation does not follow the original wording exactly, it preserves the intended religious meaning. This demonstrates the importance of combining linguistic expertise with religious knowledge, as emphasized in Enani's approach. The phrase "**ومن أحب عبدًا لا يحبه إلا لله**" was translated as "Who loves a person and he loves him only for Allah's sake," without adding a lengthy explanation. This suggests the application of Enani's strategy of "implicit interpretation rather than direct explanation," as the translator conveys the essential meaning without unnecessary commentary. We also find that the phrase "**ومن يكره أن يعود في الكفر بعد أن أنقذه الله**" was translated as "Who hates to revert to disbelief (atheism) after Allah has brought him out (saved him) from it." The word "disbelief" is accompanied by "atheism" in parentheses to help clarify the concept for the target reader. This reflects an attempt to combine linguistic clarity with religious understanding, although "atheism" is narrower than the Islamic concept of kufr and may not always be an exact equivalent. Finally, the simile "**كما يكره أن يُلقى في النار**" was translated as "as he hates to be thrown in fire." The translator preserves the warning and emotional force of the original expression without adding further interpretation. This reflects Enani's strategy of "avoiding excessive interpretive translation." Overall, these translation choices demonstrate the importance of preserving

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Islamic terminology, avoiding misleading literalness, and conveying religious meaning clearly while maintaining the theological and educational significance of the original Hadith.

Excerpt No 7
Source Text

حَدَّثَنا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ، قال: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: "بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ، وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ" قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللهِ؟ قَالَ: "الدِّينُ".

Target Text

Narrated Abu Sa'id Al-Khudri **رضي الله عنه**: **Allah's Messenger** ﷺ said, "While I was sleeping, **I saw (in a dream) that some people were displayed before me wearing shirts**, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khattãb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Messenger?" He (the Prophet ﷺ) replied, **"It is the religion."**

Translation Analysis

An analysis of the translation of this Hadith reveals that the translator translated the phrase "**رسول الله**" as "Allah's Messenger." He chose "Allah" as a specific Islamic religious term instead of the general word "God." This choice reflects Dr. Muhammad Enani's strategy of "using established Islamic terminology," which helps preserve the religious identity of the original text. We also observe that the descriptive phrase "**رأيت الناس يُعرضون عليّ وعليهم قمص**" was translated as "I saw that some people were displayed before me wearing shirts." The translator used a natural English sentence to convey the meaning clearly rather than following a rigid, word-for-word translation. This is consistent with Enani's strategy of "avoiding literal translation," as excessive literalness may affect the fluency and clarity of the target text. Furthermore, when translating the Prophet's statement "**وعُرض عليّ عمر بن الخطاب وعليه قميص يجرّه**," the translator did not insert a symbolic interpretation of the shirt into the translation. Instead, when the Prophet

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ﷺexplained its meaning by saying "**الدين**," the translation stated: "He replied: 'It is the religion.'" This demonstrates Enani's strategy of "implicit interpretation rather than direct explanation," because the explanation is provided by the Hadith itself rather than being added by the translator. Moreover, the translator did not add extra explanatory words to explain Umar's distinction or elaborate on the symbolism or length of the shirt. This reflects the strategy of "avoiding excessive interpretive translation," as the translator maintained the boundaries of the original text without introducing unnecessary commentary that might alter its religious character. Overall, the translation appears consistent with Enani's approach to religious translation by combining semantic faithfulness, preservation of the text's religious identity, avoidance of misleading literalness, and restraint in interpretation. These choices help convey the intended meaning to the target reader without unnecessary additions or distortion.

Excerpt No 8
Source Text

حدثنا عبد الله بن محمد المسندي قال حدثنا أبو روح الحرمي بن عمارة قال حدثنا شعبة عن واقد بن محمد قال سمعت أبي يحدث عن ابن عمر أن رسول الله ﷺ قال: "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله".

Target Text

Narrated Ibn 'Umar **رضي الله عنه:** **Allah**'s Messenger ﷺ said: **"I have been ordered (by Allah) to fight against the people** till they testify that La ilaha illallah**, wa anna Muhammad-ar-Rasül-Allah**) **none has the right to be worshipped but Allah** تعالى and that Muhammad ﷺ is the Messenger of Allah ,**(and perform As-Salāt [Iqamat-as-Salat (prayers)] and give Zakat**. So, if they perform all that, **then they save their lives and properties from me except for Islamic laws,** and **their reckoning (accounts) will be with Allah**".

Translation Analysis

By analyzing the translation of this Prophetic Hadith, we can observe that the translator has clearly followed several of Enani's strategies for religious translation, as explained below. First, the translator has retained the word "Allah" in its original form, translating

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it as "Allah تعالى" rather than using the word "God." This reflects the strategy of using established Islamic terminology, as it preserves the doctrinal specificity of the religious text and avoids terms that might weaken its precise religious meaning or lead to inappropriate theological interpretations. In translating the phrase "أمرت أن أقاتل الناس" as "I have been ordered (by Allah) to fight against the people," the translator adds the clarification "(by Allah)" in parentheses without providing a lengthy explanation. This falls under the strategy of implicit interpretation rather than direct explanation, because the translator clarifies the divine source of the command to help the target reader understand the text while maintaining the conciseness of the Hadith and avoiding turning the translation into an extended commentary. Similarly, in translating " حتى يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله," the translator avoids an extensive explanatory rendering and retains the essential doctrinal formula, adding a limited clarification in parentheses: "(none has the right to be worshipped but Allah تعالى and that Muhammad ﷺ is the Messenger of Allah)." This demonstrates a balance between doctrinal clarity and economy of explanation, consistent with Enani's strategy of avoiding excessive interpretive translation. The translator preserves the sacred wording while leaving more detailed explanations to specialized works on Islamic theology and Hadith commentary. In translating "ويقيموا الصلاة ويؤتوا الزكاة," the translator uses established Islamic terms, rendering them as "perform As-Salat … and give Zakat." Rather than replacing them with general terms such as prayer or charity, he retains the recognized religious terminology and provides limited clarification in parentheses. This reflects the strategy of using established Islamic terminology, while taking the religious background of the target reader into consideration. As for the phrase " فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام," the translator renders it as "then they save their lives and properties from me except for Islamic laws." This rendering is not strictly literal; instead, the translator chooses a context-based expression intended to convey the meaning of protection for life and property within the Islamic legal framework. This is consistent with the strategy of

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avoiding literal translation of religious texts, while seeking to preserve the general meaning without introducing unnecessary implications. Finally, in translating "وحسابهم على الله" as "and their reckoning (accounts) will be with Allah," the translator preserves the direct theological meaning without adding personal interpretation or further explanation. This demonstrates an awareness that the role of a religious translator is not to impose personal interpretations but to convey the source text faithfully. It is therefore consistent with Enani's strategy of avoiding excessive interpretive translation and preserving the sanctity of the religious text. Overall, the translation of this Hadith provides a clear practical example of Enani's approach to religious translation. The translator combines doctrinal accuracy, linguistic clarity, economy of explanation, and avoidance of misleading literalness, thereby seeking to preserve both the spirit of the Hadith and its religious meaning.

Results

1. The analysis reveals that Dr. Muhsin Khan largely remained faithful to the original text. However, some precise Islamic concepts presented semantic challenges because of the linguistic and cultural differences between Arabic and English.
2. The findings indicate that Dr. Muhammad Enani presented a distinctive approach that combines traditional values with modern translation theories. He placed meaning at the centre of the translation process between languages.
3. The study confirms that Dr. Muhammad Enani's strategies, such as semantic similarity and cultural equivalence, can serve as useful tools for evaluating and systematically analyzing religious translations.
4. The findings establish that religious translation is not merely a linguistic activity; it is also a cultural practice. It requires a deep understanding of the linguistic and theological context of the source text to avoid misunderstandings and changes in meaning.
5. The analysis shows that translating Islamic concepts such as faith, divine revelation, and divine decree presents particular challenges because exact equivalents may not exist in English. Therefore, explanation and cultural clarification may sometimes be necessary.
6. The study highlights the importance of retaining authentic Islamic terminology in translation and explaining it through footnotes or brief comments when necessary. This approach helps prevent the loss or distortion of religious meaning.

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Recommendations

1. Translators should consult authentic Arabic dictionaries, such as Kitab al-‘Ayn, Lisan al-‘Arab, and Al-Mu‘jam al-Wasit, to understand the precise lexical meanings of words before translating them.
2. Translators should consult commentaries on Sahih al-Bukhari, such as Fath al-Bari by Ibn Hajar and ‘Umdat al-Qari by al-‘Ayni, because these works provide detailed explanations of the context and intended meanings of Hadiths.
3. Lexical analysis and commentary-based analysis should be combined when translating Hadiths. Translators should not rely solely on the basic dictionary meanings of words but should also consider the interpretive and contextual meanings of the text.
4. Muhammad Enani’s translation strategies, particularly interpretive and communicative translation, should be applied to convey the meanings of Hadiths clearly and accurately to the target reader.
5. Literal translation should be avoided when Hadiths contain religious terminology or culturally specific expressions. Instead, translators should use strategies that achieve semantic and cultural equivalence.
6. Translators should carefully consider the context of situation of each Hadith, as explained in the commentaries on Sahih al-Bukhari, to ensure accurate meaning and avoid translating expressions in isolation from their context.
7. Translators should be trained to consult multiple sources, including dictionaries, Hadith commentaries, and translation studies literature, rather than relying on a single source. This practice can improve translation accuracy.
8. Comparative studies combining Arabic dictionaries, Hadith commentaries, and modern translation theories should be encouraged to develop translation models that are more accurate and comprehensive.
9. Translation departments should develop educational curricula that integrate linguistic studies, including lexicography; Islamic studies, particularly Hadith commentaries; and modern translation theories. Such curricula would better prepare students to address the specific challenges of translating Islamic texts.

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