

## **An Analytical Study of Semantic Reduction in the English Translation of Ihya' Ulum Ad Din: Extensive use of Vinay and Darbelnet's Modulation Procedure**

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### **Abstract**

The translation of religious texts is more than a mere linguistic transfer; it involves the preservation of religious beliefs and ideas that shapes individual belief system as well as social structures and norms. Therefore, the accurate translation of such text is extremely essential. This study presents an analytical study of generalization of religious terms in the English Translation of Ihya' Ulum Ad-Din by Mohammad Mahdi al-Sharif. The study focuses on the 'Book: Knowledge' and analyzes it in the light of Vinay and Darbelnet's Translation Strategies. It specifically investigates the use of procedure of Modulation for translating religious terminologies. This study discuss that the excessive use of Modulation may led to semantic reduction and loss of conceptual depth in the Target Language. Using a descriptive analytical approach, selected religious terms from source text are compared with their English translation to examine how excessive use of Modulation affects meaning. The study concludes that the procedure of Modulation may enhance readability but, in some cases, it also results in simplification of religious terminologies into more general expressions and also compromise the original concept of the source text. The finding highlights the need for a balanced approach that preserve and convey the actual meaning of religious terms while maintaining readability.

**Keywords:** Religious Translation, Imam Ghazali, Vinay and Darbelnet, Modulation, Analytical Study

### **Introduction:**

Translation of religious text itself a complete and challenging task for a translator as it requires translators to be well aware of religious terms, their significance and well aware of the fact a simple lexical choice can shape and

distort the intended meaning. It becomes even more challenging while dealing with the languages which are way too much change in style, grammar, culture etc. of the source text. So far translating such language pairs, it is translator's responsibility to translate in a way that he not only remains faithful to source language and convey the intended message without making it complex for target readers. Such as Ihya' Ulum Ad-Din, renowned for its contribution in the revival of religious sciences such as Fiqh, Sufism etc. Translating such text while achieving a balance between fidelity to the source text and readability for target audience is a challenging task. Translators often employ various strategies to make the text accessible, among the procedures outlined by Vinay and Darbelnet models are particular effective. One such procedure, Modulation that a shift in perspective or semantic restructuring to produce a more natural expression in the target language. This procedure is quite effective for enhancing clarity and fluency, however, in the context of religious terminology, its application may raise concerns.

Religious terminologies in Islamic discourse are frequently loaded with nuanced meanings that are extend beyond their apparent lexical equivalent. Concepts like “صلاة”, “زكاة”, and “استنباط” encompasses complex religious dimensions that cannot be captured through generalized translations. For translating such unique concepts, which have no equivalent concept in target language, extensive use of modulation may cause reduction of layered meaning, resulting in semantic simplification or nullification of religious ideas. This issue is particularly significant when translated version considered as the primary source for target readers. Despite the recognized importance of translation strategies, limited attention has been given to how some specific procedures shapes and affects the meaning and concept of religious terminologies. This study seeks to address this issue by conducting an analytical study of selected terminologies in English Translation of Ihya' Ulum Ad-Din in the light of Vinay and Darbelnet model and limited to “Book: Knowledge.”

This study aims to explore how the procedure of Modulation has been used and to what extent it contributes to oversimplification of key Islamic terminologies. The study also aims to investigate the influence of translator's educational and cultural background, religious exposure and familiarity with modern English readers and how it played effective role in his translation choices while translating Ihya'.

The significance of this research lies in its attempt to highlight the requirement of balance between accessibility and accuracy in religious translation. It argues that while modulation serves as an effective procedure for achieving naturalness, it may compromise the depth and specificity of

original concept. This demands more awareness of how translation choices influence meaning and reader perception requiring a more nuanced and context-sensitive approach for translating religiously loaded expression to ensure that their intended meanings have been conveyed faithfully.

### **Ihya' Ulum Ad-Din:**

The Ihya' Ulum Ad-Din is the magnum opus of Imam Ghazali. He penned this book during his spiritual journey of eleven years. While writing this he dedicated his time to worship and self-reflection for search of truth. Ihya' consist of four volumes and divided into four quarters dealing with Acts of Worship, Customs of Life, Destructive and Saviors. Each quarter has ten Books. In this book Imam Ghazali strove to reconcile traditional Islamic beliefs with Sufi teaching. This has remained one of the most influential works of Imam Ghazali for nearly a thousand years and has a lasting impact throughout the Islamic world. Even today it remains comprehensive and relevant as it addresses all areas and phases of a Muslim life, it also serves as guidance for all social classes and provides valuable advices for every social group.

### **Mohammad Mahdi al-Sharif:**

Mohammad Mahdi al-Sharif was an Egyptian translator. He did Bachelor's degree in Translation from the American University, and another Bachelor's degree in Arts from Cairo University, in 1999. Earlier, in 1994, he completed a Master's degree in Comparative Criticism. He also holds a diploma in English poetry, which he obtained through a correspondence program with the University of Illinois. <sup>(1)</sup> He also served as the Director General of the Translation Department for Foreign Relations at the Ministry of Culture. With the experience of 20 years in the field of translation from Arabic into English, was specialized in translation of religion, law, human development and corporate communication. His translations are recognized for translating classical Islamic literature in accessible and fluent English. He translated 15 books into English and wrote 3 books in Arabic. <sup>(2)</sup> He translated the entire biography of the Prophet Muhammad (PBUH). In 2011 He also translated the Ihya' Ulum Ad-Din in English language all 4 volumes, which is the first complete translation of the Ihya' in English directly from the Arabic. He died at the age of 50 on November 21, 2018. <sup>(3)</sup>

The educational and cultural background of Mahdi al-Sharif plays an important role in shaping the English translation of Ihya'. He demonstrates a strong understanding of religious terminologies, expression and religious concept in the source text. His educational and religious exposure to Islamic studies played an effective role in preserving the tone and style of Imam Ghazali's writing while still making it understandable for contemporary English readers. His cultural awareness of modern English-speaking

audience also influences his translation choices through simplification, explanatory information of certain religious concepts and expressions. This approach helps non-Arab readers engage with the text more easily but somehow it caused semantic reduction of the religious terminologies.

### **Vinay and Darbelnet's Model:**

After studying translation from a linguistic perspective, Jean Paul Vinay and Jean Darbelnet proposed model of translation strategies based on a comparative stylistic analysis between English and French. After that, this model was applied to many other languages by various scholars. The framework consists of two general strategies that are further divided into seven procedures. The model focuses on concept of "translation unit" which dismisses the translation on the word level and can be defined as "smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually". (4) This model gained wider recognition when a revised form in English translation was published in 1995, thirty-seven years after the original. (5)

Their model consists of seven procedures that are Borrowing, Calque and Literal Translation under Direct Translation and Transposition, Modulation, Equivalence and Adaptation under Oblique Translation. According to Vinay and Darbelnet, the translators can choose from these two methods of translating i.e. Direct and Oblique Translation. The Direct Translation is used when structural and conceptual parallels exist between languages. In cases of linguistic and cultural gaps strategy of Oblique Translation is used.

### **Borrowing (الاقتراض اللغوي):**

The simplest technique in translation which involves transferring words directly from the source text in target language to fill a lexical gap. This procedure is used to preserve and introduce the source text culture in translation allowing for the use of foreign terms. (6) In their own words "To overcome a lacuna, usually a metalinguistic one (e.g. a new technical process, an unknown concept), borrowing is the simplest of all translation methods and used to fill the semantic gap in the target language. (7) Examples of Arabic borrowed words are *Salah, Hajj, Sawm*, and English borrowed words are كومبيوتر واتساب.

### **Calque (الاستعارة المترجمة) :**

It's a form of borrowing which involves word for word transferring of Source Text expression or structure regardless of its meaning. It refers to the one-to-one translation of the morphemic elements of the foreign word into the equivalent morphemes. (8) Vinay and Darbelnet described it as the special kind of borrowing where a language borrows an expression form of

another, but then translates literally each of its elements. The result is either Lexical Calque or Structural Calque. (9) As an alternative solution of Borrowing, it can be used for translating common collocations, organizations' names. Examples include: بيت الحكمة into House of Wisdom, أهل الكتاب into People of the Book, Security Council into مجلس الأمن, Freedom of Speech into حرية التعبير.

#### **Literal Translation (الترجمة الحرفية) :**

It refers to word-for-word translation that directly transfers a source language text into grammatically and idiomatically appropriate target language. It is most common between closely related languages. In their own words "Literal or word-for-word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is limited to observing the adherence to the linguistic servitudes of the TL". (10) However, it is not appropriate between languages belonging to different families. But still, it may be applied in some certain cases that contain simple structures, clear style, and obvious meaning, e.g.: He read books daily into هو يقرأ الكتب يوميا. and they are playing football into هم يلعبون كرة القدم.

#### **Transposition (الابدال) :**

It is a translation procedure in which grammatical category of a word is changed without making any difference in meaning. According to Vinay and Darbelnet, "Transposition involves replacing one word class with another without changing the meaning of the message. Besides being a special translation procedure, it can also be applied within a language. (11) Vinay and Darbelnet suggest that, the base (first expression) and the transposed expression (second expression) do not necessarily have the same value. Translator chooses Transposition when the translated version fits the sentence more naturally or it retained a stylistic nuance. (12) Its examples are تحدث بغضب into He spoke angrily and أجاب الطالب بسرعة becomes The student gave a quick answer.

#### **Modulation (التعديل) :**

In this procedure, the message of source text is re-expressed in a way that sound appropriate and natural for target readers by adjusting the style and tone of the source text. It involves shifting the point of view (abstract vs. concrete, means vs. results) or to translate in compliance with the norms of target language. (13) e.g. it is not difficult into جزاك الله خيرا And انه سهل. becomes thank you so much

#### **Equivalence (التكافؤ) :**

It is a translation procedure used when different languages express the same situation using different cultural or stylistic means to describe the same

situation. This method is used for translating idioms, proverbs and fixed expression such as; Time is money. ما يأتي Easy come, easy go. ما يأتي بسهولة يذهب بسهولة. are the examples of Equivalence.

#### **Adaptation (الأقلمة) :**

This procedure is used in cases where the situation being in the source language is unknown in the target language culture. So, translators replace it with a culturally equivalent situation to ensure natural understanding. It is most common procedure for translating book and film titles. It is considered as the freest form of translation. (14) e.g. the Adaptation of the novel “The kite runner” into عداء الطائرة الورقية.

### **Analytical Study of the ‘Book: Knowledge’**

This research analyzed the English translation of selected religious terminologies from ‘Book: Knowledge’ from Ihya' Ulum Ad-Din in the light of Vinay and Darbelnet Translation Strategies. The goal is to analyze that whether the source text message was clearly conveyed in the target language or some elements were missed. The study particularly focuses on the religious terminologies that has been translated into general or neutral expression of English by using the procedure of Modulation. For the analysis of terms that also have been mentioned in Holy Quran, translation of Holy Quran by Abdullah Yousuf Ali has been consulted as the translator mainly relies on this translation of Holy Quran. This also has been done to compare whether the translator used the same translation choices or not.

The findings reveal that Modulation is the most frequently applied method for translating religious expression and the translator sometimes even ignores the standardized equivalent for certain terms and adopts Modulation. This reveals that the translator prefers readability over message. The motive behind this analysis was to investigate that how a procedure can make a concept understandable by compromising its essence.

#### **Example 1:**

Source Text	Target Text
والمال تنقصه النفقة والعلم يزكو بالإنفاق	and spending always decreases wealth even though spending <b>promotes</b> knowledge.”

#### **Analysis:**

The Arabic uses a parallel structure with “المال تنقصه النفقة” and “العلم يزكو بالإنفاق”. The English breaks that structure and rephrases it to suit English syntax and clarity. It introduces “even though,” which act as a logical connector, not present in the source text but is implied in the contrast between wealth and knowledge. The subject “spending” is brought in the

start in English, shifting the perspective. In source text, wealth is the subject, receiving the action in contrast to English where spending becomes the subject performing the action. This change in grammatical structure i.e. From a passive structure of Arabic into an active structure of English is **Transposition**. For translating the verb **يزكو** which is related to the Islamic concept of zakat, it means **طَهَّرَ، نَمَّى** to purify increase and flourish. (15) Another translation of this phrase could be possible as “Knowledge flourishes through giving” or “Knowledge is purified and multiplied by sharing.” The translator used the word promote which is **Modulation** as it neutralize the concept of purification and sacred increase(بركة).

**Example 2:**

Source Text	Target Text
وحكى ذلك في وصايا لقمان لابنه قال يا بني جالس العلماء وزاحمهم بركبتك فإن الله سبحانه يحيي القلوب بنور الحكمة كما يحيي الأرض بوابل السماء	According to the <b>commandments</b> of Luqman to his son: “O my son! Sit with the learned men, and <b>compete with them (in learning)</b> , for Allah Almighty gives life to minds with the help of the light of wisdom, in the same way as He gives life to earth with the help of the rain which comes down from the sky.”

**Analysis:**

The word وصايا is the plural of وصية and its lexical meanings are نصيحة. Its English equivalents are recommendation, advice, counsel. (16) It has been translated as commandments which is a term loaded with **religious or authoritative tone**, especially in biblical contexts of “The Ten Commandments”. The word commandments mean a command, a percept, one of the ten moral laws (17) which is partially accurate as it sounds very formal and culturally suitable, it suits the biblical style and maintain the impact of Luqman’s words but may misrepresent the tone. The other possible translation sayings would be more neutral. However; counsels or advice could sound more accurate tone. But teachings could be balanced and suitable for a moral context. The procedure of **Modulation** changes the perspective from slightly from gentle, fatherly advice to a more formal or binding instruction.

The word زاحم meanings are منافس its English equivalents are to compete with, contend with, to rival. (18) and has been translated as compete with them (in learning). It is a vivid image from classical Islamic education settings where students physically sit close to scholars. It literally means “*Press against them with your knees.*” It implies **enthusiastic, humble, and persistent seeking of knowledge. As per the model of Vinay and Darbelnet, procedure of Modulation and Equivalence has been used. However, “Compete with**

**them (in learning)**” is **interpretive**, not literal. It loses the **physical imagery** i.e. vivid image of humility and proximity and instead conveys **intellectual ambition and** captures lexical meaning i.e. eagerness in learning. However, the tone by using “Compete” could suggest rivalry, which may not match the spirit of seeking closeness to the learned. It also shifts from physical to abstract concept of physical closeness to intellectual effort. By using Modulation with Equivalence, the translator interprets intent of the source message but loses rich physical and cultural imagery.

### Example 3:

Source Text	Target Text
وقال أيضا كن عالما أو متعلما أو مستمعا ولا تكن الرابع فتهلك	He further said: “Be either a <b>tutor</b> or a learner, or a listener (to knowledge), but beware of being the fourth one (i.e. an ignorant), lest you would be ruined.”

### Analysis:

The word **عالم** means scientist, scholar, expert, specialist (19) in religious context it is often used for the meaning of religious scholar. The translator uses the word “tutor” which is a **Modulation**. In context, “**عالم**” more broadly means “a scholar” or “one with knowledge”, not necessarily “tutor”. “Tutor” reduces the scope of the original as it literal means one who looks to or takes care of: one who has charge of the education of another one who hears the lessons of and examines students. (20) According to the model of Vinay and Darbelnet, **Modulation** is applied to adjust tone and make implicit ideas explicit. However, lexical choices like “tutor” for “**عالم**” could be reconsidered to reflect more accurate Islamic scholarly terms.

### Example 4:

Source Text	Target Text
وقال عطاء مجلس علم يكفر سبعين مجلسا من مجالس اللهو	Ata' said: “A single session of knowledge prevails over seventy gatherings of entertainment.”

### Analysis:

“**يكفر**” means to expiate, to atone for, do penance for, make amends for (21) often used in the context of **removing sins**. The translation uses “**prevails over**” which is a **Modulation** as it means to be very powerful, to have influence or effect, to overcome, (22) **weakens the theological meaning** and replaces it with a general sense of superiority. The term “**لهو**” means **amusement, entertainment, diversion, distraction, pastime, fun or play** (23) and implies **idle talk** or even **sinful amusement**. Translating it as “**entertainment**” is a

**modulated equivalence**, making it accessible. “Entertainment” is accurate in modern usage but lacks the moral disapproval implied in “لهو”. For translating these expressions, **Modulation** is used to accommodate cultural and linguistic differences. While the translation is smooth and idiomatic, it sacrifices **spiritual and moral precision**, which is critical in religious text.

**Example 5:**

Source Text	Target Text
<p>أما الآيات فقولُه عز وجل ﴿وَلْيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ ١٢٢ والمراد هو التعليم والإرشاد</p>	<p>A mention might be made of the following supporting proofs from the Holy Qur'an: “and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).” (At-Tawbah 122) ﴿وَلْيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ ١٢٢ What is intended here is teaching and <b>instructing</b>.</p>

**Analysis:**

The translation of “إرشاد” into “instructing” may not fully capture the message of religious guidance which has strong connotations of religious guidance. The word “إرشاد” means (24) الدلالة its English equivalents are guidance, guiding, directing, leading, instruction, advice.(25) This word is related to guidance of right path as its root word “رشد” means إهتدى and English equivalents are to be on right way, follow the right path, be rightly guided.(26) Thus this word covers all natural instincts of goodness and basic Islamic beliefs.(27) So translating it into “instructing” is **Modulation** which lost the idea of religious guidance which was intended here. This may create a semantic narrowing. While structurally sound, the semantic richness of “الإرشاد” is lost. The more suitable word for this could be “guidance” which is actually intended here.

**Example 6:**

Source Text	Target Text
<p>فإن تجدد له مال أو كان له مال عند بلوغه لزمه تعلم ما يجب عليه من الزكاة</p>	<p>If he gains or has got wealth once he has attained the age of puberty, he is required to learn that there is <b>obligatory charity</b> due upon him.</p>

**Analysis:**

“الزكاة” is one of the five pillars of Islam, has been translated as obligatory charity. The root word of “الزكاة” is “ز ك ا” which means to grow, increase, to purify. (28) This is not just charity or obligatory charity. In Islam, there is a main distinction between “Zakat” and “Sadqah/charity.” Zakat is a fixed proportion

of the wealth and of every kind of the property liable to Zakat of Muslim to be paid yearly. (29) This translation is an example of **Modulation** as the translator shifts the concept of a proper Islamic term “الزكاة” to a general concept “charity.” However, the addition of “obligatory” captures the religious obligation and requirement. The Modulation here is not justified as the concept of Zakat has been lost, as the “obligatory” emphasized that it is required by religion, and the “charity” conveys the idea and message of giving to the needy, but loses the Islamic concept of purification of wealth and religious duty in “Zakat.” This translation of “الزكاة” as an obligatory charity can be seen as a common strategy in English translation aimed at readers who might be unfamiliar with the Islamic terminologies and Islamic law. Use of Modulation for translating a specific Islamic term to a general concept of charity results in nullifying the religious concept.

#### Example 7:

Source Text	Target Text
ولا يستقيم فيما يشتمل عليه ربع العبادات من الصيام والصلاة	It might not apply to what is included in the quarter of services, like prayer and fasting.

#### Analysis:

The lexical meaning of عبادَة is (30) ما يؤديه المكلف تقرباً لله تعالى كالصلاة (30) And its English equivalents are condition, occupation, (31) ritual, worship, (32) adoration, cult, devotion. (33) However, it has been translated as service which shifts the **perspective** from the direct acts of ritual worship to **a general concept of duty**. This translation is **accurate but interpretive**. If the goal was to communicate Islamic concepts, *worship* would be a clearer translation choice as it is closer to the intended meaning. **Modulation is applied to adapt to cultural or religious semantics**, but there's some **loss of precision** as it **dilutes the specificity** of عبادَة as understood in Islamic theology, which is primarily *worship of Allah*.

#### Example 8:

Source Text	Target Text
ومما لا ينبغي أن يبادر في إلقائه إليه إذا لم يكن قد انتقل عن ملة إلى ملة أخرى الإيمان بالجنة والنار والحشر والنشر حتى يؤمن به ويصدق	From among the things, which one should not be hastily prompted to learn, unless he has just been converted from a religion to another, is the faith in the Garden and the fire (of Hell), and the <b>mustering</b> and resurrection (on the Day of Judgement) so that his trust in them would be affirmed.



**Example 10:**

Source Text	Target Text
اعلم أن الفرض لا يتميز عن غيره إلا بذكر أقسام العلوم والعلوم بالإضافة إلى الغرض الذي نحن بصدده تنقسم إلى شرعية وغير وأعني بالشرعية ما استفيد شرعية من الأنبياء صلوات الله عليهم وسلامه ولا يرشد العقل إليه مثل الحساب ولا التجربة مثل الطب ولا السماع مثل اللغة	It should be known that an obligatory science could not be distinguishable from another except in relation to the divisions of knowledge. As far as our subject is concerned, the sciences are divided into <b>legal</b> and non-legal. By the legal sciences it is meant what has been taken and learnt from the Prophets and Messengers "Peace be upon them", and they are <b>not acquired by reason</b> , as is the case of arithmetic (for example), nor by experimentation as is the case of medicine, nor by hearing, as is the case of language.

**Analysis:**

The word "شرعية" means legitimate, legal, lawful, authorized. (42) It refers to the law based on Islamic Sharia. English does not have a direct equivalent for this religious concept of Islam. The meaning shifts from religious legitimacy to legal legitimacy. The change in conceptual angle is an example of **Modulation**. This translation "legal" is commonly used in Islamic studies. However, religious science would be a better option. The phrase "لا يرشد العقل إليه" literally means reason does not guide it or it cannot be reached by reason. It has been translated as "not acquired by reason." This is a **Modulation** as the translator changed the point of view from the process "guidance" into result "acquisition".

**Example 11:**

Source Text	Target Text
وكالحساب فإنه ضروري في المعاملات وقسمة الوصايا والموارث وغيرهما وهذه هي العلوم التي لو خلا البلد عمن يقوم بها حرج أهل البلد وإذا قام بها واحد كفى وسقط الفرض عن الآخرين	And arithmetic's, which is necessary for treatments and the distribution of bequests and <b>heritage</b> ; and there are other sciences like those which have the same position. If a town has none to undertake them, its people will be put to <b>critical situation</b> , and if anyone undertakes them, it will be sufficient, and in this way, the obligation will be cancelled from the others.

### **Analysis:**

“مورايث” is the plural of “ميراث” and its lexical meanings are inheritance, heritage, legacy, bequest<sup>(43)</sup> it has been translated as “heritage,” which involves a change in point of view. As the legal term has been changed into a cultural term which is an example of unjustified **Modulation**. Although dictionary meaning list, heritage is also a possible equivalent but the context clearly indicates the legal meaning related to the transfer of property after death. The other option inheritance in this context is a better option. So, the situation of the source language is legal inheritance and its equivalent situation in the target language and the correct term of the target language for this is “inheritance” as “heritage” describes a different situation.

“حرج” means to sin, fault, do wrong, be guilty, (44) and has been translated as critical situation. The translator changes the conceptual shift from sin or guilt to difficulty. This loses the religious nuance and the impact of the intended message which is an example of **Modulation**. The Modulation has been used to accommodate shifts in concept and perspective required by the target language. This makes the translation more natural and readable for target audience but sometimes it also loses the impact of the source message.

### **Conclusion and Findings**

The translation analysis of selected religious terminologies from the “Book: Knowledge” of Ihya' Ulum Ad-Din reveals that Modulation is one of the most frequently applied translation procedure. Within the framework of Vinay and Darbelnet translation strategies, the procedure of Modulation is used to shift perspective and adapt expressions that are more natural and accessible for the target audience. However, the findings indicates that over reliance on Modulation may leads to noticeable change in intended meaning.

1. The study suggests that English translation successfully conveys the basic meaning, but in some cases, excessive use of Modulation for the religious terms loses the impact and essential meaning.
2. Many key Islamic terms such as “عبادة” and “عالم” are translated into neutralized expression of English, results in loss of conceptual depth inherent in the source text. Terms that carry layered meanings, encompassing theological dimensions are frequently simplified into one-dimensional meaning.
3. The analysis shows that Modulation often replaces religiously and culturally rich terms with neutral and universally understandable expressions to enhance readability. But it tends to nullify the religious nuances embedded in the source text. Thus, translated terms become

more accessible for target readers but less precise in conveying the intended message.

4. The study finds that oversimplification affects the abstract concepts like “إرشاد” and those related to religious practices such as “زكاة”
5. It is evident that although modulation enhances fluency and readability but its extensive use causes a consistent pattern of semantic reduction across the text. This suggests that the translator prioritizes target language naturalness at the expense of compromising the semantic depth of intended meaning of source text.
6. The translator prefers comprehension of the concept over the religious term and intended message. For this, he even ignores the standard equivalents that are in practice for religious translation and chooses simplified translation.
7. This study also concludes that the translator did not rely on the surface-level meaning, and he was well aware of intertextual meaning and references of religious terms. Thus, simplifying of such terminologies might have done unintentionally.
8. This oversimplification made this translation target audience-oriented. But this is very concerning that such changes in religious terms and tradition through generalizing in the translated version of Ihya', the primary source for target readers is either by lack of attention to such terminologies or the influence of external perspectives.

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