

## Islamic Religious expressions in the Translation of Naguib Mahfouz Novel “The Beginning and the End”

Mohammad Issa Mehawesh<sup>1</sup> Alaeddin Sadeq<sup>2</sup>

1. Department of Translation and English Language, Zarqa University, Post address: 132222, Zarqa 13132-Jordan
2. Department of Translation and English Language, Zarqa University, Post address: 132222, Zarqa 13132-Jordan

\*E-mail: [mohammedissa33@yahoo.com](mailto:mohammedissa33@yahoo.com)

*This research is funded by the Deanship of Research and Graduate Studies at Zarqa University-Jordan*

### Abstract

Religion is a source from which people gain their behaviors. It usually provides guidelines and advice about good and evil. It also teaches us about acceptable and unacceptable forms of behavior. Religious language is never meaningless, so long as the interlocutors understand the information and concepts behind what they are communicating on. The value of any religious concept is based on its pragmatic value of the proponent.

This paper intends to investigate the challenges involved in translating Islamic religious expressions expressions in the translation of Naguib Mahfouz novel “The Beginning and the End” (البداية والنهاية). Furthermore, this paper aims at investigating the strategies (paraphrasing, transliteration, annotation, etc) the translator opted for in translating and handling problems involved in conveying religious associations from Arabic into English. Finally, gains and losses made in the translation will be pointed out.

**Key Words:** Translation, Religious, Expressions, Arabic, English

### 1. Introduction

Religious and language are related to each other. They are uniting their users. In other words, people who speak the same language are closer and friendlier than others who do not understand the language of communication. Understanding religious expressions and translating them is not easily decoded particularly, if the translator is not an insider. Even believers do not always understand some religious expressions. Religious expressions are usually used outside of the religious discourse through colloquial, political and other types of speech in order to support non-religious causes.

Religious translation is one of the most problematic types of translation, because it deals with special sensitive texts, as they are God's words. Therefore, a great difficulty lies in translating them into a Target Language (TL). There is a possibility of losing the meaning of the Source Text (ST) or part of it. To be modest, some translators may misunderstand the meaning of the text in the Source Language (SL), because it is not his native language. Religious expressions pose challenges to translators because “religion is an important institutional network that binds people to one another” (Lustig and Joline, 2003: 16). It is an important source from which people can gain their behaviors. It is not only about the relationship between people and Allah, but it is also about the relationship between people each other. Thus, the translator task is not an easy one. It entails to incorporate a variety of elements in order to achieve equivalence and convey the intended meaning. Furthermore, religious expressions are deeply immersed in the Arabic culture. Thus, the translator should be aware of the disparities between Arabic concepts and beliefs and Western ones. In fact, Arabic and English have different grammatical systems; each also has its own religious terminology. The category of religious expressions in each language constitutes a self-contained religious area in which a religion term in one language may have a meaning that is different from the meaning of the same term in another language. The lack of congruency between the two different religious expressions adds to the problems encountering the translator.

### 2. Theoretical Background

#### 2.1. Translation of religious expressions

Translating religious expressions, particularly in a fictional literary text, is a stimulating challenge that needs an accurate decoding and awareness of the basic function of these religious expressions. In dealing with this type of translation, the translator has to translate precisely, since otherwise misunderstanding, loss of emphasis and a cultural gap between the two languages might occur.

Anyone who attempts to investigate the problems of translating religious expressions from Arabic into English may encounter difficulties due to the dearth of references. In deed, it was not easy to find sufficient references about the translation of Arabic religious expressions into English. A few studies have tackled this sensitive issue.

Ugwueye & Ezenwa-Ohaeto (2011: 174) point out that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". They also add that religious language is a dead language, because it

uses and transfers the same phraseologies, vocabulary and beliefs from one generation to another. Keane (1997:49) states that, "Religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ." It is also associated with basically assumptions about human matters and divine beings; it is also problematic, because it interacts with invisible being (Keane, 1997). Thus, religious language is characterized by inertia, as it has the same and unchangeable terms and concepts. Moreover, the attempt of generating new terms or concepts is risky, because of the severe criticism from the part of religious scholars. This is why a translator of religious texts has to be careful in the process of word selection.

According to Nida (1994) religious texts may be understood in two different ways: First, texts that discuss historical or present-day religious beliefs of a community. Second, texts that are crucial in giving rise to a believing community. Nida (1994) adds that the translators must view the meaning of a text from the interpretive position of the believing community that has accepted the authenticity of the text and has taken seriously the meaning of the text for their own beliefs and practices.

Lexical gaps are more frequent in religious texts than other texts-types. This is because religious texts have got long cultural heritage behind them. To put it simply, "A source text is usually composed originally for a situation in the source culture; hence its status as 'source text', and hence the role of the translator in the process of intercultural communication" (Vermeer, 2000: 222). Thus, language is a part of culture.

From their side, Shunnaq and Farghal (1999) conducted a study that substantiates the argument that student translators need special training in legal-religious terminology before they are expected to produce working translation of Arabic-Islamic documents. The study shows that the more technical and register-specific the term is, the more problematic it will be, and vice versa. The study recommended that special attention should be paid to the translation of Arabic bound religious expressions and revealed the various procedures that should be considered when translating such expressions into English.

Another study was conducted by Sisson and Gravetter (1988) entitled "A study of Muslim Names of Allah as Received by Westerners". In this study, the two authors state that one way to understand the religion of Islam is to analyze the language and rhetoric of its users and listeners. The study investigated the meaning behind the recitation of the 99 names of Allah (God). The strategy employed was to determine whether the use of the names of Allah would convey the message to Western receivers. Hamady (1960, p.157) mentioned that "The name of God dominates the Arab's social relations, even the most common ones. Not only in public but also in his privacy the Arab unceasingly invokes the name of God to reign over his actions

To sum up this section, there are many words in each language for which there is no "full equivalent" (Jakobson, 1959/2000, p.114) in the TT. One of the most difficult problems a translator face is how to find lexical equivalents for the areas and aspects which are not known in the receptor culture i.e. there is not a corresponding word or phrase in the receptor language easily available for the translation. A translator has to consider not only the two languages but also the two cultures, since there will be some concepts in the source language, which do not have lexical equivalents in the target language. This may be due to difference of geography, customs, beliefs, worldview, and various other factors (Larson, 1998, p.163). Even if close equivalents are found, they can rarely reveal and convey exactly the same messages.

## 2.2. Culture and Religious Expressions

Discussing religious expressions leads to the discussion of culture. Moreover, Mahfouz' usage of religious expressions is motivated by general culture factors as well as special technical ones. Religious expressions are usually a hard task to be translated. Larson (1998:180) says that, "terms which deal with the religious aspects of a culture are usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence. The reason in that these words are intangible and many of the practices are so automatic that the speakers of the language are not as conscious of the various aspects of meaning involved". Therefore, the translator will encounter much difficulty in translating expressions which are not used or practiced in the TL.

Religious expressions are culture-specific par excellence. They fall into the category of non-equivalence. The dictionary equivalents of these terms and expressions may be considered within the framework of Nida's approximation in translation where equivalents are given only to approximate the meaning in general terms and not the details because the content of these terms is highly different from the content of their equivalents. Ghazala (2002) suggested using six types of equivalents to translate Islamic Terms and expressions: functional equivalent, explanatory equivalent, cultural equivalent, religious equivalent, referential equivalent, and connotative equivalent.

Similarly, the words "halal" and "haram" have literal equivalents in English as "Permissible" and "forbidden". However, these equivalents do not convey the extra levels of social and religious meanings the Arabic terms denote. The words "halal" and "haram" in the Islamic culture refer to a wide number of practices and customs that are permitted (or not permitted) under Islamic law. In addition, they refer to specific Islamic laws governing food and drinks. Translating these words by giving their dictionary equivalents is yet again not sufficient.

Depending on the context where these words are used, it is recommended to translate them as loan words followed by a short explanation and illustrating examples to convey their specific meaning.

Gerding-Salas (2000: webpage) points out that the main goal of translation is to serve as a cross culture bilingual communication vehicle among people. But, in many cases, the source-language word may express an expression that is unknown in the target culture. In this case, one should note the difference between the culture-specific term and the culture-specific concept. The former refers to a concrete meaning, but the latter refers to an abstract meaning. Furthermore, the culture-specific concept refers to a religious belief, a social custom or even a type of food.

Hervey and Higgins (1992: 28) state that translating, as a process, involves not just two languages, but a transfer from one culture to another. The following terms are specific to Arabic language and culture. They are not known in the English culture and language. These expressions represent a difficult task for the translator. It is not possible to find equivalent terms. It is preferable to transliterate these terms giving footnotes to paraphrase their meaning. The translator may render them into close meanings, but it means unfaithfulness in translation.

Nida and Taber (1969: 199) point out that cultural translation is a kind of translation in which the content of the message is changed to conform to the receptor culture in some way. In the same vein, Newmark (1991) points out that the only problem is the degree to which the cultural expression is to be explained in the translation.

Based on the above, it can be noted that culture, language and religion are in binary relationships. One cannot comprehend any of these without recourse to the others. Therefore, understanding religious expressions entails understanding language and culture. Furthermore, having good knowledge of culture, language and religion is the only guarantee for a good translation of religious expressions. Otherwise the translation of religious terms will not be effective and most likely distorted.

### 2.3. Characteristics of Translated Fictional Texts

The translation of literary texts in general and fiction in particular differs in many ways from the translation of other kinds of texts such as scientific or legal. Fiction is highly loaded with cultural concepts and expressions that reflect the culture of the source text. Hence, the translator of fiction may face the task of not finding appropriate cultural equivalents for these expressions. Moreover, in such novels the novelist resorts to use emotive cultural expressions loaded with spiritual values and express his attitudes and opinions in a short direct manner.

One more problem that a translator may encounter in translating such types of texts is the intertextuality. It is important to note that the intertextuality of religious expressions in a fictional work might create an effect on the target language readers which is equivalent to the one created by the intertextuality in the source language text. This is why translation of religious expressions can be viewed as a very complex mental activity.

## 3. The Author and the Novel

### 3.1 The Author

Naguib Mahfouz, (born in 1911 – died in 2006) was an [Egyptian](#) writer who won the 1988 [Nobel Prize for Literature](#). He is regarded as one of the first contemporary writers of [Arabic literature](#) to explore themes of [existentialism](#). He published over thirty novels, over 350 short stories, dozens of movie scripts, and five plays over a 70-year career.

### 3.2 The Novel ‘The Beginning and the End’

‘The Beginning and the End’, set in Cairo during the Second World War, portrays the problems of an Egyptian family suddenly confronted with poverty when the father, its sole support dies unexpectedly. As a result, its middle-class respectability and conformity can only be supported on the backs of a brother and a sister who sacrifices their own reputations by immersing themselves in the seamy underworld of Cairo. The novel is a masterpiece of human compassion that reflects with sympathy and well-balanced pathos the family’s material, moral, and spiritual conflicts. It should be noted that the novel was translated by Ramses Awad who is a native speaker of Arabic language and a member of the source culture. The novel was edited by Mason Rossiter Smith.

## 4. Data Collection and Methodology

### 4.1 Data Collection

The researcher chose this novel “The Beginning and the End” *البداية والنهاية* because it is rich in religious expressions. Such expressions might seem very natural to Egyptians in particular and to Arabic speakers in general since meanings of these expressions are known to them and easy to comprehend. But the problem arises when a translator tries to translate these religious expressions into English. After reading the SL and TL versions, 169 religious expressions in Arabic and their translations in English were selected. Then the researcher chose 13 examples related to Quran out of the 169 examples, which involve religious translational difficulties (See Appendix). The Arabic examples were studied along with their English translation. Gains and loss made in the translation were pointed out.

### 4.2 Methodology

As previously mentioned the translator of this novel is a native speaker of Arabic and is a member of the source culture. The researcher will analyze the religious expressions in the examples to show the difficulties the translators encountered and to reveal the strategies the translator followed in the process of translation. Gain and loss in the translation will be pointed out. Moreover, the researcher's suggestions will be given whenever deemed necessary.

### 5. Discussion and Analysis

As noted above, religious expressions are an integral part of the Muslim culture and have an influence in their daily life. Thus, translating daily conversations which are full of religious expressions into English requires an understanding of the cultural nuances of Islamic expressions as well as a full awareness of the teaching of Islam. In other words, the translator should know the cultural setting of the religious expression in order to choose the correct equivalence that captures the religious image intended by the original text. This is not always an easy task to do, since most of the religious expressions are usually determined implicitly rather than explicitly. Furthermore, a term which has a meaning in a religious situation is different from a meaning that the same term has in another situation since the religious expressions are more expressive and emotional. To illustrate, let us consider the following example:

Example One:

ST: معذرة يا بني إن بعض الظن إثم. (ص 23)

TT: Sometimes it is sinful to doubt. (p 248).

In the ST, the religious expression “ان بعض اثم” is taken from the Quranic verse *يا أيها الذين آمنوا اجتنبوا كثيرا من الظن إن بعض الظن إثم*. The meaning of this Aya is that Allah the Exalted forbids his faithful servants from being suspicious, which includes having suspicious about the conduct of people in general since Muslims are to avoid suspicion without foundation. The translator in the above example translated the word “الظن” into “doubt”. The word “الظن” which is an expressive and emotive word translated into less expressive word. Moreover, doubt is partial equivalence to the word “الظن”, since in Arabic language “الشك” doubt must have an evidence. Thus, the translator should have translated “الظن” into suspicion which is stronger and more emotive than doubt. The translator should have translated the source text into “some suspicion is a grave sin”. To illustrate more, let us consider the following example:

Example Two:

ST: السبب أمها بنت الكلب "حمالة الحطب" (ص.117)

TT: All because of this woman, this daughter of a bitch, this contemptible carrier of dry sticks. (p. 126)

The above religious expression “حمالة الحطب” is taken from the Holy Quran “وامرأته حمالة الحطب” The Quran describes the wife of Abo Lahab as the bearer of the firewood. It is because she used to tie bundles of thorny branches, carrying them and scattering them about on dark nights along the paths, which the prophet (p.b.u.h) was expected to take, with the intention of wounding the prophet's feet and causing him badly injury.

Here, the translator translated “حمالة الحطب” into “carrier of dry sticks”. Indeed, this text was translated for a group of readers who don't have the same cultural knowledge. Therefore, the translator should have elaborated the text by adding extra words to clarify the meaning or a footnote could have been included to give clues to the target text readers. We can say that this translation lacks cultural indications.

A translator sometimes omits some parts of the original text in the process of translation. Omission is made for two reasons: Firstly, the untranslatability of some items due to the lack of equivalence in the TT. Secondly, the item might be odd or unacceptable to TT readers. To illustrate, let us consider the following examples:

Example Three:

ST: ولكن من المحتمل أن تأتي هي ... أمري لله (ص. 69)

TT: But probably she will come. I have to be resigned to whatever happens. (p. 80).

Example Four:

ST: فقال حسن متبسما: والله يا أخي لو وضعوا الشمس في يميني والقمر في يساري على أن اتركها ما تركتها أو اهلك دونها (ص.71)

TT: Hussain said, smiling “If they place the sun on my right hand and the moon on my left and ask me to leave her, I won't. I'd rather perish. (p. 82).

Example Five:

ST: فلم يستقر وعيها إلا على □ واحد، هرحسن! ... ترى أين يهيم الفتى؟ ماذا صنع الله به؟ (ص.339)

TT: Her though revolved around only one subject: her son Hassan. Where was he now, she wondered, and what was he doing? (p. 351).

Example Six:

ST: وراح يخاطب نفسه قائلا "يا ابا علي، مات الوالد رحمه الله (ص. 42)

TT: He kept talking to himself: your father (God be merciful to him) is dead now. (p. 52).

As can be seen, the underlined expressions (والله، ماذا صنع الله به، يا ابا علي) in the above examples were omitted from the TTs.

As noted earlier, language, society and culture are closely interrelated; and since fiction is an expressive means that reflects the society and its culture, translators must consider the culture-bound issue. Thus, they have to

distinguish between the semantic and pragmatic meanings of any culture-specific expression including extra-linguistic features such as religious expressions. To illustrate, let consider the following examples:

Example Seven:

ST: (ص. 43) ثم واثته ثقته بنفسه فجأة فقال: يا سيدي لا تسمح لهم بان يركبك فما يجوز ان يركب إلا البهائم من عباد الله.

TT: He went on his way with these thoughts until suddenly he regained his self-confidence and said to himself:

Don't worry; only fools worry. (p. 53).

Example Eight

ST: (ص. 147) ربنا يتم بالخير

TT: My best wishes. (p.156)

Example Nine:

ST: (ص. 155) حمدا لله على السلامة

TT: Bonne arrive. (p. 164)

Example Ten:

ST: (ص. 202) حسنين! أهلا وسهلا, أدخل خير إنشاء الله

TT: Hussein! You're welcome. Come in. I hope no calamity has brought you here (p.211)

Example Eleven:

ST: (ص. 263) فغمغم اليك: استغفر الله

TT: You need not mention it, the Bey murmured (p. 273)

Example Twelve:

ST: (ص. 361) جننت استودعكم الله قبل عودتي إلى طنطا

TT: I came to say goodbye before returning to Tanta (p. 371).

It is well known that a lexical item obtains its meaning or part of its meaning from the terms that come before or after that lexical item. To put it simply, the context of situation in which the term occurs helps the reader to detect the intended meaning. Context plays a vital role in deciding the exact meaning and removing the ambiguity of lexical items.

In the above examples (7,8,9,10,11,12), we can see that the translator followed the target culture orientation i.e., domestication or cultural approximation whereby a culture-specific expression in the SL is translated into a cultural substitute in the TL i.e., an approximately culturally corresponding TL expression. The translator resorted to this strategy because literal translation of the above examples can be confusing to English readers who are acquainted with such expressions and translation shall always contain attempts to naturalize in order to make it familiar and natural to what the audience or the readers are used to. To illustrate more, let us consider the following example:

Example Thirteen:

ST: (ص. 321) اني مدين بها لنبل تضحيتك وهبط قوله على قلبه بردا وسلاما

TT: I am indebted to your noble sacrifice soothed by these words (P. 332)

The above example “بردا وسلاما” is taken from the Quranic verse “قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ” which means We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!" Literal translation in this example can be confusing to English readers who are not a acquainted with this saying. Translator successfully provide a cultural approximation. Yet, the translation has no religious shades. In this respect, Ovidi Carbonell (2004: 27) says “the translator largely prepares the ground for the reader’s interpretation, and not merely through a change of linguistic code”. In other words, translation involves a great deal of cultural approximation and transposition.

## 6. Conclusion

The study has shown that the translators should know the cultural setting of the religious expression in order to choose the correct equivalence that captures the religious image intended by the original text. This is not always an easy task to do, since most of the religious expressions are usually determined implicitly rather than explicitly. Furthermore, translator of religious expressions should give priority to cultural equivalence in the target language if possible and deliver the message naturally.

Finally, the whole discussion above reflects the role of the translator as a cultural mediator in opening channels of communication between human beings. Therefore, a competent translator should be culturally competent in both languages : SL and TL.

## References

- Nida, Eugene (1994). The Sociolinguistics of Translating Canonical Religious Texts. *Traduction, Terminologie, Rédaction*, Vol. 7, no.1. Pp. 191-217.
- Baker, Mona. (1992). In Other Words: A Coursebook on Translation. London: Routledge.
- Nida, Eugene. (2000). Principles of Correspondence. In Lawrence Venuti (Eds.), *The Translation Studies Reader* (pp.126-140). London: Routledge.

- Vermeer, Hans J. (2000). Skopos and Commission in Translation Action (Andrew Chesterman, Trans.). In Lawrence Venuti (Eds.), *The Translation Studies Reader* (pp. 221-232). London: Routledge.
- Lustig, Myron, W. and Koeser, Joline (2003). *Intercultural Competence: Interpersonal Communication Across Cultures*. Boston: Allyn and Bacon.
- Sunnaq. A. and Farghal, M. (1999). The Translatability of Technical Terms in Islamic Court Documents from Arabic into English: A case Study. *Dirasat*, Special Issue, University of Jordan, Amman, Jordan.
- Sisson, Ralph R. and Gravetter, Fred (1988). *A study of Muslim Names of Allah as Received by Westerners*. (ERIC Document Reproduction Service No. ED293168).
- Gerding-Salas, C. (2000) 'Teaching Translation: Problems and Solutions.' *Translation Journal: Website*, @ <http://accurapid.com/journal/13educ.htm>
- Hervey, S. & Higgins, I. (1992) *Thinking Translation: A Course in Translation Method: French to English*. London and New York: Routledge.
- Nida, E. and Taber, C. R. (1969). *The Theory and Practice of Translation*. Leiden: E. J. Brill.
- Newmark, P. (1991) *About Translation*. London: Prentice-Hall Int.
- Emeka Ugwueye & Ngozi Ezenwa-Ohaeto( 2011).Religious Language: Problems and Meaning . *Unizik Journal of Arts and Humanities*. 12,(1),173-187.
- Larson, M. (1998). *Meaning-based translation: A Guide to cross equivalents*. Lanham: University Press of America.
- Hamady, S. (1960). "Temperament and Character of the Arabs". Twayne Publishers.New York.
- Ghazala, 2002Ghazala, Hasan, 2002. Tarjamatul Mustalahatil Islamiati. A Paper Presented in the Symposium on the Translation of the Holy Quran. Al-Madinatul Munawwaratu: Kingdom of Saudi Arabia

## Appendix

### Religious Expressions in the Source Text with their translations into English

Target Language Expressions	Source Language Expressions
1-Your elder brother has informed me that your father is dead. My condolences. p14	لقد توفى والدكما كما أبلغني أخوكما الأكبر والبقية في حياتكما. ص7
2-May God help you. P15	كان الله في عونكما. ص8
3-Hussein was weeping, mechanically reciting short verses from the Koran asking for God mercy to fall on his dead father. P17	وكان حسين يبكي ولسانه يتلو بطريقة آلية بعض السور الصغيرة استنزا للرحمة. ص9
4-Oh, my God,why is he so still ? p17	رباه لماذا يجمد هكذا ؟ ص9
5-Hussein's strong faith, based partly in tradition, developed partly from some of his readings, left him with no doubts about the hereafter .In his heart he was praying to God to grant him and his father eternal bliss when they met in the hereafter. p22	وكان حسين راسخ العقيدة عم وراثته وبعض العلم فلم يداخله شك في النهاية,وسأل الله أن يلقى أباه في ذلك اليوم البعيد وهما على أحسن حال من رضوان الله . ص13
6-God forbid! this will never be. The word of god never lies. P22	معاذ الله .إن يكون هذا .إن كلام الله لا يكذب. ص14
7-Thank god they did not come. P26	الحمد لله الذي لا يحمده على مكروهه سواه. ص17
8-God be merciful to him. He was a great man. p27	كان رحمه الله رحمة واسعة رجلا عظيما . ص18
9-We have no one to resort to but God, who never forget his creatures. P31	مصيبتنا فادحة ,ليس لنا إلا الله ,والله لا ينسى عباده. ص21
10-Life seems to be grim, but God never forgets his creatures p31	فالحياة تبدو كالحلة الوجه, ولكن الله لا ينسى عباده. ص21
11-Many families in the same circumstances as ours have been patient until God has led them by the hand to security. P31	وكم من أسرة مثلنا صبرت حتى أخذ الله بيدها فشقت طريقها إلى بر الأمان. ص21
12-God will surely lead us by the hand. P31	وسياخذ الله بيدنا . ص21
13-We must never despair of God's mercy. p32	لا يجوز إذن أن نياس من رحمة الله. ص21
14-God be with us. P32	وربنا معنا. ص22
15-Well, he thought, you say that God never forget his creatures, and I am one of these creatures. Let's see how he remembers us ! why did he take away our father ? why should he manifest his wisdom at the expense of victims like us? P34	أنت تقولين أن الله لا ينسى عباده. وأنا عبد من عباده. فلتنظر كيف يذكرنا. لماذا أخذ والدنا؟ ولماذا يعلن عن حكمته على حساب أمثالنا من الضحايا؟.ص24

16-If it can't be helped, let God's will be done p36	إذا لم يكن من هذا بد فالأمر لله...! ص27
17-God be merciful to your husband .p40	رحمة الله على زوجك . ص30
18-Your excellency, our condition, and God only knows what it really is, requires quick action. P40	الحال يا بك تستدعي السرعة, والله المطلع . ص30
19-Thank God, he has protected us.I can wait a little longer. P41	أحمد الله على الستر. بوسعي أن أنتظر قليلاً. ص31
20-Nobody knew where hassan was. P42	وحسن لا يعلم بمكانه إلا الله. ص32
21-Hassanein's broad smile flattened his nose and it appeared at that moment as coarse as his mother's. "only to God". He answered curtly.P43	فابتسم حسين ابتسامة عريضة فرطحت أنفه الذي بدا في تلك اللحظة شبيهاً بأنف امه الغليظ. وقال باقتضاب: الله! ص34
22-It is true that God is the resort of all people. Yet how numerous on earth are the hungry and distressed !. p43	الله للجميع حقاً ولكن كم في الدنيا من جائع ومصاب! ص34
23-God has taken our father from us, he said, and left us without support..p44	وقال: لقد شاء أن يأخذ والدنا ويتركنا بلا معين! ص34
24-"that's right", said Hussein with a smile, "yet I have never driven God out of my heart. To tell you the truth, we overdo it when we hold God responsible for our many calamities. Don't you see, if God is responsible for our father's death, he is not responsible for the small pension he left us . p44	فقال حسين مبتسماً: هذا حق ولكني لم أنتزع الله من قلبي. والحق اننا نغالي في تحميل الله مسؤولية مصائبنا الكثيرة. ألا ترى أن الله إذا كان مسؤولاً عن موت والدنا فليس مسؤولاً بحال عن قلة المعاش الذي تركه. ص35
25-Oh, my God! What will people say about us! P45	رباه ما عسى أن يقول الناس عنا! ص35
26-God be merciful to the martyrs of the faculties of art, agriculture, and Dar el-Ulum! P47	رحمة الله على شهداء الأدب والزراعة ودار العلوم! ص38
27-Your father(God be merciful to him)is dead now. p52	مات الوالد رحمه الله. ص42
28-He went on his way with these thoughts until suddenly he regained his self-confidence and said to himself: don't worry; only fools worry. You will live long and experience life, be it sweet or bitter. P53	سار متفكراً فيها مخاطباً به نفسه. ثم واثقه ثقته بنفسه فجأة فقال "يا سيدي لا تسمح اللهم بأن يركبك فام بجوز إلا ان يركب البهائم من عباد الله". ص43
29-Well, my boy, depend on God and stop worrying p53	توكل على الله ولا تحمل هما. ص43
30-The young man said" let's recite the opening exordium of the Koranp53	فقال الشاب: فلنقرأ الفاتحة. ص44
31-When he finished, hassan's companion's cheered p55	وحينذاك هتف رفاق حسن الله. الله. ص46
32-We must occasionally meet so that God will help us to earn our living p56	ينبغي أن نتقابل كثيراً حتى يفتح الله علينا. ص47
33-She said to the dealer, "you have been too sharp; God forgive you. But I have to accept. P58	فقالت للتاجر: غلبتنا سامحك الله ولكنني مضطرة للقبول. ص48
34-Swearing that it was she who had been too clever, the dealer paid her the three pounds and ordered two of his men to carry away the bed p58	ودفع الرجل إليها بالجنيهات الثلاثة وهو يشهد الله أنه المغلوب, ثم أمر تابعين بحمل الفراش. ص48
35-We shall be able to afford to do so, by God's willp60	ولن يعجزنا صنعه وقتنذ بإذن الله. ص50
36-She came in person ! Oh God! How nice she is ! p77	جاءت بنفسها! الله ما أطفها! ص65
37-But probably she will come. I have to be resigned to whatever happens p80	ولكن من المحتمل أن تأتي هي.. أمرى لله. ص69
38-I have to thank God that our mother is sitting in semi-darkness, he saidp81	يحق لي ان أحمد الله على أن أمتنا تجلس فيما يشبه الظلام. ص70
39-Hussein said, smiling" if they place the sun on my right and the moon on my left and ask me to leave her , I won't . I'd rather perish. Hussein laughed in spite of himself. Reassuming his seriousness and solemnity, he inquired," what do	فقال حسين متبسماً: والله يا أخي لو وضعوا الشمس في يميني والقمر في يساري على أن اتركها ما تركتها أو أهلك دونها.. فضحك حسين على رغمة, ثم قال وهو يستعيد مظهر الجد والزرانة. ص71

you want from her? p82	
40-Let me write another touching sentence. Oh, God! I implore you to help .p83	أريد جملة مبتذلة، اللهم عونك. ص73
41-I swear by God that I have done what I have done .....” But once more he was interrupted by Hussein. p83	يا رب يا معين! ووثبت إلى ذهنه عبارة لا بأس بها فشرع يكتب : والله ما فعلت ما فعلت، ولكن حسين قاطعه مرة أخرى قاتلاً. ص73
42-He was, may the mercy of God be upon him an official in the ministry of education p86	وكان رحمه الله موظفاً في وزارة المعارف. ص 75
43-God is omnipotent, inasmuch as he ordains my sorrow. p90	الله قادر على كل شيء. ص79
44-Oh, God! How can I leave this place? P95	رباه! كيف أأغادر هذا المكان! ص84
45-Oh, God, your mercy be upon me. Don't I have trouble enough. p99	رحمك يا ربي ألا يكفيني ما بي! ص88
46-By God's will p105	إن شاء الله. ص 94
47-Then she sighed sorrowfully “ I am resigned to God's will. The misery you have caused me surpasses my suffering at the hands of my dark fate . p112	وقالت بأسى: الأمر لله فإن شقائي بكما فاق ما لا ألاقي من زماني الأسود! ص103
48-Damn both you and your love p114	لعنة الله عليك وعلى الحب معا. ص104
49-I make this promise before God p115	وهذا عهد مني أمام الله. ص104
50-Damn him. He is a foolish obstinate old man p116	لعنة الله عليه. رجل عجوز أحقق عنيد. ص106
51-Then God have mercy on your soul p125	إذن فليرحمك الله. ص116
52-God has not yet ordained that I should have earnings. p129	لم يأمر الله بالرزق بعد. ص120
53-Meat, of course. This is God's commandment and it cannot be ignored p130	لحمأ طبعأ. هذا أمر ربنا لا حيلة لنا فيه. ص120
54-I swear by the majesty of God, if you had not been the cause of the present, I would have broken your head. P132	قسماً برب العزة لولا أنك سبب الهدية لكسرت رأسك. ص124
55-May God take his life. p134	ربنا يأخذه. ص125
56-When shall I have him without fear, and according to God's law?!P135	متى تملكه بلا خوف، وبشرع الله؟! ص126
57-God forgive you. Have you forgotten ? p136	الله يسامحك... أنسيت؟ ص126
58-My father, may mercy of God be on you. how much I have suffered since your death!P137	رحمك الله يا أبي. ألا تعلم بأني تعبت كثيراً بعد موتك؟ ص128
59-Of all people, he said “ I hate most those who say, my morals won't allow me to do this or “ I have fear of God or those who fearfully ask, what about the police? Now , are you one of them ? p142	أكره الناس إلي من يقول (أخلاقي لا تسمح لي بكيت ووكيت) أو من يقول (اتق الله) أو من يتساءل في خوف (والبوليس)؟ فهل أنت أحد هؤلاء؟ ص133
60-I pray to God that you will soon be making your own wedding dress p143	أسأل الله أن تعدى ثياب عرسك بنفسك قريباً. ص134
61-As you see, God bestows the goods of life on whomever he pleases p144	وربك يعطي الأرزاق بلا حساب. ص135
62-God forgive you 149	سامحك الله. ص139
63-I know. It's a pity, he answered in a voice dripping with sorrow. “God only knows how distressed and sorry I am..p150	فقال بلهجة تقطر أسفا وحزناً : اعرف وأسفاه ..الله وحده يعلم حزني وأسفي. ص140
64-May God forgive you, Nefisa. I excuse you p151	سامحك الله يا نفيسة، انا عاذرك. ص142
65-Oh, God, how did I allow myself to have an affair with a girl who has such a brother!P153	رباه كيف تعرضت لفتاة لها مثل هذا الاخ؟! ص144
66-By God's will,” AmmGaber answered. We hope your marriage, too, will soon occur. When will the wedding ceremony be held ? In the very near future, by God's will. P154	فقال عم جابر: إن شاء الله العقبى لك وليلة الفرح ؟ قريباً جداً إن شاء الله. ص 144
67-May God forgive you p155	عفا الله عنك. ص146
68-This is the will of God, and I have to be resigned to it, he thought. p156	ثم قال لنفسه (الأمر لله من قبل ومن بعد . ص 147

69-My best wishes. p156	ربنا يثم بالخير. ص147
70-Be patient, my lady,” he said. “ Look to your left and you will find a car owned by my humble person. p162	حلمك يا ست هانم, انظري إلى يسارك, هذه السيارة ملك العبد لله ص153
71-Bonne arrivee. When have you been all these weeks? P164	حمداً لله على السلامة. أين كنت طوال هذه الأسابيع ؟ ص155
72-I am resigned to God. p165	سلمت أمرك لله ! ص156
73-God forgive you. p175	سامحك الله. ص165
74-Trust God and me. p178	اعتمد على الله وعلي. ص169
75-My mother is only washerwoman, and my brothers are just vagabonds, but I have to be resigned to God’s will. p189	لا أم غسالة إلا أُمي, ولا إخوة صعاليك إلا أخوتي, الأمر لله. ص181
76-Damn you! This trip wasn’t worth the gasoline it took to get there. p191	الله يقرفك, هذه رحلة لا تستاهل البنترول الذي احترق. ص182
77-I roam God’s vast land, arduously making my living. p193	أخوك سائح في أرض الله الواسعة. ص184
78-Has God guided you? And have you found a job at last ?p193	هل هداك الله أخيراً ووجدت عملاً ؟ ص184
79-With Ali Sabri’s band and nobody else. But now God has provided us with earnings enough. p193	تخت علي على صبري ولا شيء غيره ولكن الله فتح علينا. وعليه ص184
80-Mother, you’ve lived for half a century under occupation,” Hassanein said,” let’s prays to God “he laughed “that you’ll live for another half century under independence. p199	فقال حسين ضاحكاً: لقد عشت يا أماه نصف قرن في ظل الاحتلال فلندع الله أن يمد لنا في عمرك نصف قرن آخر في زمن الاستقلال. ص190
81-Occupation! Independence! The mother replied , in dis approval, “ I don’t see the difference between them”. It’s better for us to pray to God to relieve our distress and make life easier for us. p199	فقالت الأم ممتعضة: احتلال, استقلال, لا أدري أي فرق بينهما خير لنا أن ندعو الله أن يكشف عنا الغمة وأن يبدلنا من عسرنا يسرا. ص190
82-They offered their thanks to God p200	ولمجت الألسن بذكر الله. ص191
83-The family was bound to continue as before in stoicism, fortitude, and even hunger, until God would ordain plenty and abundance for them. p201	وليمدوا هم في حبال التصبر والتجلد, بل والجوع حتى يأمر الله بالفرج. ص191
84-No, just one more year, and at the end of it, by God’s will, you’ll become an employee. p202	عام واحد فحسب ثم تتوظف أنت في نهايته إن شاء الله. ص193
85-Let’s all pray to God to help us get what we want. p203	ولندع الله جميعاً أن يوفقتنا إلى ما نريد. ص194
86-God forbid. p205	لا قدر الله. ص196
87-Hussein! You’re welcome. Come in . I hope no calamity has brought you here. What’s the matter?P211	حسين! أهلاً وسهلاً , ادخل , خير إن شاء الله . ماذا وراءك؟ ص202
88-Thanks to God, they are well. How is everything? Accompanying his brother to the room on the right, Hassan said,” thanks to God, everything is all right p212	بخير والحمد لله وكيف أنت؟ فقال وهو يسير بالحجرة البيت إلى يمينه: نحمده. ص202
89-Thank you for your generosity, which I accept willingly. I beg you to consider this a debt, which I’ll pay off when, by God’s will, I have enough. p216	إني اشكر لك كرمك, وأقبله على العين والرأس, وأرجو أن تعده ديناً اقضيه عند الميسرة بإذن الله. ص207
90-May God give you safe conduct. p216	مع سلامة الله. ص207
91-At home, Nefisa has wept so bitterly that her eyes became swollen. How pitifully and tenderly he recalled her ugly face. p222	وفي البيت كانت نفيسة تبكي صراحة حتى التهبت عيناها , لشد ما يذكر وجهها-الذي حرمه الله نعمة الحسن-بعطف ورتاء وحنان. ص213
92-God has ordained that a mortal catastrophe would befall our family. p223	شاء الله أن يتلي أسرتنا بمصيبة قاصمة. ص213
93-With God’s mercy and grace, I’m handsomer than you ar. p226	إني أجمل منك بفضل الله ورحمته. ص216
94-How, in the name of God, the benevolent and	بسم الله الرحمن الرحيم, كيف طلعت لنا هنا ؟ ص220

merciful, did you get there? P231	
95-Damn this cold. p231	لعن الله البرد ص220
96-It doesn't matter. p231	الله الغني ص221
97-By God's will, nothing will happen between us to make you angry. p232	لن يحصل بيننا ما يثير الغضب إن شاء الله. ص221
98-I hope so, by God's will. p232	إن شاء الله. ص221
99-We also had other great customs, but they uprooted by Sidki Pasha, may God forgive him. p232	وكان لنا عادات قديمة أبطلها صدقي باشا لا سامحه الله. ص222
100-May God compensate you for what you've lost. p233	ربنا يعوضكم عن خسارتكم أيضا. ص222
101-May God damn the demonstrators, the students and Sidki Pasha. p233	لعن الله المظاهرات والطلبة وصدقي باشا. ص222
102-May God disappoint you! sorry, I mean may God forgive you. p233	خيبك الله معذرة أعني سامحك الله. ص222
103-Thanks be to God, he said ,filled with childish pride, I am the best player in lower Egypt, and perhaps in upper Egypt, too. p236	وهو يقول بفخار صبياني: أنا بحمد الله خير من يلعبها بالوجه البحري، وربما القبلي أيضا. ص225
104-If you have goals in life such as the restoration of the 1923 constitution, for example, it would be better for you to put off your marriage? P241	والحمد لله فلماذا لا نتزوج؟ ص230
105-She paused. "Good God! p244	وتوهمنا في الأمر خطورة، والعياذ بالله، لما راينا من اضطرابك. ص233
106-Praying to God that her visit would end peaceably. p245	وهو يدعو الله أن تمر الزيارة بسلام. ص235
107-Sometimes it's sinful to doubt. p248	إن بعض الظن إثم ص. 237
108-Since you know that my dependence on you is next to my dependence on God. p248	وأنت تعلم أنني أتعلم بعد الله عليك. ص237
109-May God prolong your life. p249	مد الله في أعماركم. ص238
110-God said, 'don't forget your share of this world. p253	قال تعالى: ولا تنس نصيبك من الدنيا. ص243
111-He must wait for life to run its course as God ordained. p255	أجل فليدع الأمور تجري كما يشاء الله ولينتظر. ص244
112-For death is divinely appointed, while hope is the creation of human folly. p257	فالموت من صنع الله والأمل وليد حماقتنا. ص237
113-This afternoon, by God's will, we'll leave for Suezp264	سنسافر عصر اليوم إلى السويس بإذن الله. ص254
114-The war college! Splendid! Thank God you haven't decided on the police college. p268	الحربية! عظيم جدا! الحمد لله على أنك لم تختار مدرسة البوليس. ص258
115-You need not mention it, the Bey murmured. p273	فغمغم البك: استغفر الله. ص263
116-What good is praise if, God forbid, you're injured! p289	ما عسى أن نصنع بإعجابهم إذا أصابك سوء لا قدر الله. ص279
117-I could have been greedy and asked you to stuff it with nuts and pistachios. p289	فقال الشاب بعد تردد: لو كنت وقحا لسألتك أن تحشيها بالفستق والبندق ولكنك لست وقحا والحمد لله. ص279
118-May God disappoint your hopes! P296	خيب الله أملك ص286
119-Made him forget whatever offenses she might have committed. p302	وعفرت لها ما تقدم وما تأخر من إساءة. ص291
120-Oh, God! You alone have helped me out of my troublesp.306	أنت وحدك يا ربي الذي أخذت بيدي. ص295
121-Leave God's creatures to their creator. p309	دع الخلق للخالق. ص298
122-God knows that I love him. p311	وعلم الله أنني أحبه. ص300
123-It's quite possible to have in the same family two brothers, one of them a minister and the other a thief, for God's sake, don't disturb our peace. p312	لا يستحيل ان يوجد شقيقان أحدهما وزير والآخر لص، بالله لا تكدر صفونا. ص300
124-She wondered why God had created her. p313	فتساءلت(لماذا خلقتني الله). ص301

125-Thanks be to God. Our troubles came to an end after winning the lawsuit. p316	الحمد لله انقضت متاعنا بعد ان كسبنا القضية. ص305
126-Damn the coward! But for this childish panic , our conversation wouldn't have taken this foolish course. p322	ولعن الله الرجل الرعديد فلولا فزع الصبياني ما جرى الحديث هذا المجرى السخيف. ص310
127-Thank God, has made you an officer p323	الذي جعلك ضابطاً والحمد لله. ص312
128-For heaven's sake, what do you want me to do? P324	بإله خبرني ماذا تريدني أن أعمل؟ ص312
129-For God's sake, be wise enough to take care of yourself. p324	وإني أستحلفك بالله أن ترعى نفسك بالحكمة. ص313
130-God forgive me. p324	استغفر الله. ص313
131-Farewell, he added as he walked to the door. p326	ثم اتجه نحو باب الحجره وهو يقول : استودعك الله. ص315
132-I'm indebted to your noble sacrifice Soothed by these words. p332	إني مدين بها لنبل تضحيتك وهبط قوله على قلبه بردا وسلاماً. ص321
133-She's well, thanks be to God. p333	بخير والحمد لله. ص322
134-Her thought revolved around only one subject: her son hassan. Where was he now she wondered, and what was he doing? Whenever she was alone, her memory of him always returned, stirring long-buried grief and remorse. p351	فلم يستقر وعيها إلا على شيء واحد، هو حسن!.. ترى أين يهيم الفتى؟ ماذا صنع الله به؟.. لم تكن تخلو إلى أفكارها حتى يطالعها من تأياها فيستثير دفين الحسرة والألم. ص339
135-We've come to congratulate you on the new flat, Bahia's mother said. May God make it a happy home for you. p352	جننا نهنيء بالبيت الجديد جعله الله مقاماً سعيداً قالتها أم بهية ثم جلست هي والفتاة على الكتبة الجديدة. ص339
136-May God forgive you. p353	سامحك الله. ص341
137-God has the power to grant the wishes of his creatures. p359	وما هذا على الله بكثير. ص348
138-God will inspire me on the spur of the moment with something suitable to say, the young man answered with a frown. "oh, God! surely there's some impurity in our blood. He put on his clothes and left the flat p359	فقال الشاب مقطباً: أقول ما يفتح الله به علي. رياه لا شك أن في دمنا شيئاً نجساً.. ومضى يرتدي ملابسه. ثم غادر الشقة. ص349
139-This evening I learned that he had openly breached his promise. How amazing! does He imagine that girls of good families are mere toys in his hands, to be disposed of any way he likes. p361	حتى علمت هذا المساء بأنه جاهز بنكث عهده، ما شاء الله، هل حسبت بنات الناس ألوية يلهو بها على هواه. ص350
140-God only knows how much it would please me to see it fulfilled p363	ويسرنى علم الله بأن تتحقق. ص353
141-may this come true, Nefisa said with a sigh. p366	فقال نفيسة منتهدة: ربنا يسمع منك. ص356
142-May God help us. We wanted to get back one of you two, but most probably we shall lose you both. p366	لنا الله، أردنا ان نسترد واحدا والغالب أننا سنخسر الاثنين. ص357
143-May God bless you, the mother murmured calmly, I'm confident my sons will not forget me. p366	وتمتمت الأم بهدوء: على بركة الله، إني مطمئنة إلى أن أبنائي لن ينسوني. ص357
144-How beautiful her leg, how lovely her thigh! Poor Nefisa. p368	ساق تستأهل ثقلها ذهباً وفخذ سبحان الخالق. مسكينة نفيسة. ص358
145-What can I do for you ? p369	خير أن شاء الله؟ ص360
146-God forbid, the bey said with a smile, thank you again. But I'll postpone my answer until I consult with those directly concerned. p369	فقال البك مبتسماً: حاشا الله. إني أكرر الشكر بيد أنني أوجل الجواب حتى أشاور أصحاب الشأن. ص360
147-I came to say goodbye before returning to Tanta tomorrow. p371	جئت أستودعكم الله قبل عودتي إلى طنطا غداً. ص361
148-Farid Effendi smiled in his characteristically gentle fashion. May God give you safety, and by God's will we'll very soon hear of your transfer to Cairo. p371	فابتسم فريد أفندي ابتسامته الرقيقة وقال: مع سلامة الله، وإن شاء الله نسمع قريباً عن نقلك إلى القاهرة. ص362

149-Flushing, the young man said in a voice expressing pleasure, by God's will, so it shall be. p372	فتورد وجه الشاب وقال بصوت وشى بسروره: سيتحقق هذا إن شاء الله. ص363
150-Thank God, I lack neither courage nor strength. p377	إني قادر على هذا والحمد لله فلا تنقصني الشجاعة أو القوة. ص 368
151-Farewell. p380	أستودعك الله. ص371
152-Thanks be to God, I'm not a failure as a lover; I was about to be one, but God has saved me. p381	لست عاشقا خائبا والحمد لله. كنت على وشك أن أكونه ولكن الله سلم. ص373
153-Get over it, she said gently. "Your brother is all right. May God preserve him and us.p390	وقالت له برقة: هون عليك, أخوك بخير, والله حافظه وحافظنا. ص382
154-I've given you a lot of trouble, he said somewhat apologetically. It seems that God has created me for trouble, may God forgive me! P391	وقال كالمعتد: أتعبتكم كثيرا والظاهر ان الله لم يخلقتي إلا للتعب, فليسامحنى الله! ص383
155-What has God done to Sana'a? Will they leave her alone? P391	ماذا فعل الله بسنا؟.. هل يكفون عنها؟ ص383
156-It's a divine miracle that the police haven't discovered where he is, and the miracle can't last forever. p392	إذا كان البوليس لم يهتد إلى محل إقامته حتى الآن فيمعجزة من الله لا يمكن أن تستمر طويلاً. ص384
157-May God protect you! P395	وربنا معكم. ص 386
158-I'm all right, goodbye. p395	إنني على خير عاقبة مع سلامة الله. ص394
159-It's God decree, she sighed, surrendering to despair No! Satan's! He roared. p401	فتنهدت قائلة في استسلام اليأس: أمر ربنا, فصاح مزجرا: بل أمر الشيطان. ص394
160-This has to do with your sister. Oh! Damn the officer. I'm sorry to tell you this, but she was arrested in a certain house in AlSakakini, who would ever have dreamed of this. p404	الأمر يتعلق بأختك, أه قاتل الله هذا الضابط, يؤسفني أن أخبرك أنها ضبطت في بيت بالسكاكيني. من يتصور هذا؟ ص398
161-Don't remember the harm I have done. Taking wide strides like a fugitive, he replied in a gruff voice, may God have mercy on all of us! P405	لا تذكر إساءتي فند عنه صوت غليظ وهو يوسع خطاه كالهارب قائلاً: فليرحمنا الله جميعا. ص399
162-The men laid the girl's body on the ground. Kneeling down by her side, one of them left for her pulse. He put his ear to her chest, listened for a heartbeat, then raised his head." The divine secret, he said," has risen to its creator. It's the will of God p410	وأثاب الرجل الفتاة على الأرض وجثا أحدهم إلى جانبها ثم جس نبضها وألصق أذنه بصدرها فوق القلب, ثم رفع رأسه قائلاً: سعد السر الإلهي إلى بارئه, لا حول ولا قوة إلا بالله. ص403
163-God I'm finished! He thought with a deep sigh. p411	وقال لنفسه, وهو يتنهذ من الأعماق(رباه لقد قضى علي). ص405
164-He walked off with a farewell glance at the spot where she had drowned herselfHe remembered their words: I don't want any harm to come to you because of me." This is God's will. "the decree of Satan." The Nile. All right, and if you get scared. no, life to me is more dreadful than death. p412	وهو يلقي نظرة الوداع على نقطة البوليس ما في شعوره إلا السياء والنزوع إلى الهرب, (لا أريد أن يمسك سوء بسببي), أمر ربنا, امر الشيطان, النيل, ليكن. وإذا ساورك خوف, كلا, إن ما ورائي في الحياة أظع من الموت. ص406
165-If this is what you want, so be it ! I won't scream. For once, let me be courageous. May God have mercy upon us. p412	إذا أردت هلم .. لن أصرخ. فلاكن شجاعا ولو مرة واحدة. ليرحمنا الله. ص406
166. To perform the commandments.	أداء الفرائض. ص 13
168. This contemptible carrier of dry sticks. p126	حمالة الحطب. ص117
169. Recite the exordium of the Koran for us p184	اقرأ لنا الفاتحة. ص174

The IISTE is a pioneer in the Open-Access hosting service and academic event management. The aim of the firm is Accelerating Global Knowledge Sharing.

More information about the firm can be found on the homepage:  
<http://www.iiste.org>

## CALL FOR JOURNAL PAPERS

There are more than 30 peer-reviewed academic journals hosted under the hosting platform.

**Prospective authors of journals can find the submission instruction on the following page:** <http://www.iiste.org/journals/> All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Paper version of the journals is also available upon request of readers and authors.

## MORE RESOURCES

Book publication information: <http://www.iiste.org/book/>

## IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar

