

Appendix 5: Student teachers raw scores
Pre/test Post/test

	Pre/test					Post/test					
	Vo.T.	Sent.	A.-E	E-A	Total		Vo.T.	Sent.	A.-E	E-A	Total
N.	12	14	12	12	50	N ₁	12	14	12	12	50
1	1	2	7	4	14	1	11	13	11	11	46
2	3	3	6	7	19	2	12	12	10	9	43
3	2	3	5	6	16	3	12	13	10	11	46
4	3	5	5	6	19	4	10	12	9	10	41
5	5	4	4	4	17	5	12	11	8	10	41
6	3	3	4	4	14	6	12	12	10	11	45
7	2	4	4	0	10	7	11	10	9	9	39
8	5	6	4	3	18	8	12	13	10	11	46
9	3	6	4	2	15	9	12	12	11	11	46
10	0	6	7	0	13	10	11	13	11	12	47
11	0	3	4	0	7	11	11	13	9	10	43
12	2	5	3	4	14	12	11	10	9	8	38
13	1	2	1	2	6	13	11	13	7	11	42
14	1	3	2	0	6	14	12	13	9	11	45
15	1	3	5	0	9	15	12	12	10	9	43
16	2	4	4	2	12	16	9	9	8	9	35
17	3	2	4	0	9	17	11	8	10	9	38
18	1	2	3	0	6	18	12	11	8	9	40
19	1	2	2	0	5	19	9	10	8	8	35
20	1	4	4	2	11	20	10	11	9	8	38
21	3	6	3	0	12	21	11	12	8	8	39
22	2	2	5	0	9	22	12	12	10	10	44
23	1	4	5	1	11	23	11	11	9	8	39
24	1	4	4	2	11	24	8	9	9	9	35
25	1	4	5	0	10	25	11	11	8	10	40
26	1	4	5	3	13	26	10	10	9	11	40
27	1	3	6	3	13	27	12	11	8	9	40
28	2	4	3	0	9	28	12	11	10	10	43
29	1	2	2	1	6	29	12	13	11	11	47
30	2	1	1	2	6	30	11	12	10	10	43

This table shows the raw scores of student teachers in the pre test and post test. The first Question was for vocabulary and terms. The second question was for translating sentences. The third question was for translation from Arabic to English .The fourth question was for translation from English to Arabic

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to certain classes of people who are in need of it. As fasting is beneficial for health as it spiritually purifies the soul. In pilgrimage, Muslims circle Ka'bah seven times as go seven times between the Mountains of Safa and Marwa, and then they stand on Arafat Mountain asking Allah for forgiveness. Pilgrims go to Muzdalifa and throw stones in Mina on Eid El Adha. After that they go for Efada Circling and go to Mina again, then Farewell Circling until the end of Altashreek days

Pilgrimage ascertains the unity of Muslims all over the world as they all stand on Arafat, so Islam is a universal religion. The Messenger of Allah (prayers and peace from Allah be upon him) sent to Persian and Roman emperors and invited them to believe in Islam which is good for every time and place. It is for people and Jinn. It is the religion that preserves family, society and individuals. This life is for man to be examined. No haven after death except paradise or hell.

(4)
يحذر القرآن أكثر من مرة من الشرك ويشجبه لكونه من أكبر الخطايا. والصلوات تقوى الاعتقاد في وجود الله وإحسانه وتنتقل هذا الاعتقاد إلى أعماق القلب. وحينما تتم الصلاة بورع، فإنها تسمو بالروح وترقى بالعقل وتنمى الضمير وتريح النفس
وإن أداء الزكاة يطهر ما بقي من مادة بالبركات، ويطهر النفس من تلوث الجشع والطمع. وتسمى أيضا الصدقات لأنها تثبت صدق الإنسان في إيمانه وتقواه مع الله. والصيام ينمي الضمير السليم والحي لأن المسلم يحافظ على صيامه سرا وعلنا. والصيام يعلم الإنسان الصبر وعدم الأنانية، ويقوى الأخوة، ويكون تدريبا على الاعتدال وقوة الإرادة. وتكون نفس الإنسان أكثر شفافية، وعقله أكثر جلاء، وجسمه أكثر صحة وأقل وزنا كي يتحرك ويعمل. فهو وصفة إلهية من أجل الكرامة وضبط النفس والاطمئنان النفسي للإنسان
والحج واجب ديني مفروض على كل مسلم، رجل كان أو امرأة، ومن يكون لديه القدرة المالية والعقلية والجسمية، ويؤدي الحج مرة واحدة في الحياة. وتختلط كل اللغات والألوان والجنسيات وترتبط برباط الأخوة في الله

Appendix 4 Juries

Number	Name	Job
(1)	Prof.Dr. Ali Hussein Hassan	Ex-Dean of Faculty of Education at Beni Suef,

Fasting cultivates a vigilant and sound conscience because a Muslim keeps his fast in secret as well as in public. Fasting indoctrinates man in patience and unselfishness, strengthens fraternity, and an effective exercise in moderation and will power. Man's soul becomes more transparent, his mind becomes clearer and his body becomes healthier and lighter so as to move and act. It is a Divine prescription for man's self reassurance, self control and dignity.

Pilgrimage is a religious duty incumbent on every Muslim, man or woman, who is physically, mentally and financially able to perform it once in a lifetime. All races, colours and tongues, all mingle together in a Divinely bonded brotherhood.

Appendix 3: Model Answers

- (1) دعاء-----فدية-----انصار-----خداع-----اجتناب الخمر-----انوار الهدى-----بركة
 كالعهن المنفوش-----قدر-----يشرك-----الرسالة الإلهية-----البعث-----خطبة الوداع
 ايتاء الزكاة-----امتناع-----الفحشاء-----يستحق التقدير-----عقوبة-----صفاء-----احتشام
- (2)- In the Name of Allah, the Most Gracious, the Most Merciful
 - Praise be to Allah, the Lord (Rabb) of the (Alamin) mankind and all that exists.
 -Show us the straight way
 - Who believe in the unseen
 -And expend (in our way) out of what We have bestowed on them
 -And such are truly successful
 -Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives (all) save that to whom He will.
 -And whoever disbelieves, surely Allah is above need of the worlds.
 -I bear witness that there is no deity save Allah and that Muhammad is His servant and apostle.
 -faith.....repentance.....painful chastisement.....Be mind of Allah
 ablution.....rites of pilgrimage.....flesh of swine.....oppression
 prostration.....glory be to Allah

- (3) In prayers, man internally feels happy, and comfort. He becomes nearer to Allah. Prophet Muhammad (prayers and peace from Allah be upon him) says "Comfort us with it Bilal" Prayer is the Pillar of Islam. Zakat means to give a certain amount of possessions

اهدنا الصراط المستقيم	الذين يؤمنون بالغيب
ومما رزقناهم ينفقون	وأولئك هم المفلحون
إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء	
ومن كفر فإن الله غنى عن العالمين	
أشهد أن لا إله إلا الله، وأن محمدا عبده ورسوله	
الإيمان	شعائر الحج
التوبة	لحم الخنزير
عذاب أليم	الظلم
احفظ الله	سجود
الوضوء	سبحان الله

(٣) ترجم الآتي إلى اللغة الإنجليزية (١٢ درجة)

في الصلاة يشعر الإنسان بسعادة من داخله وسلام وراحة، ويكون أقرب إلى الله، ويقول النبي صلى الله عليه وسلم أرحنا بها يا بلال والصلاة عماد الدين. والزكاة يقصد بها إعطاء قدر معين من الممتلكات لطبقات معينة من المحتاجين إليه. وكما أن الصيام مفيد للصحة، فهو أيضا ينقي النفس روحيا. وفي الحج يطوف المسلمون حول الكعبة سبع مرات، وكذلك يسعون بين الصفا والمروة، ثم يقفون على جبل عرفة طالبين العفو من الله. ويذهب الحجاج إلى مزدلفة وبعدها يرمون الجمرات بمنى يوم عيد الأضحى ثم طواف الإفاضة والعودة إلى منى ثم طواف الوداع حتى نهاية أيام التشريق.

والحج يؤكد وحدة المسلمين فالجميع يقفون في عرفة من جميع أنحاء العالم، وبهذا يكون الإسلام دين عالمي. وقد أرسل رسول الله صلى الله عليه وسلم إلى أباطرة الفرس والرومان ودعاهم ليعتقوا الإسلام، فهو يكون صالحا لكل زمان ومكان. والإسلام للإنس والجن، وهو دين يحافظ على الأسرة كما يحافظ على المجتمع وكذلك الأفراد. والدنيا ابتلاء للإنسان، وما بعد الموت من دار إلا الجنة أو النار

(4) Translate the following into Arabic (12 Marks)

The Qur'an repeatedly warns against polytheism which it condemns as the most grievous of sins. Prayers strengthen the belief in the existence and goodness of Allah and transmit this belief in the innermost recesses of the heart. When devoutly performed prayer uplifts the spirit, develops the mind, cultivates the conscience and comforts the soul.

The act of Zakah purifies the remaining substance by blessings and purifies the soul from pollution of avarice and greed. It is also called Sadakat as it proves man's sincerity (Sedq) in his faith and devotion to Allah

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَكُمْ لَكُمْ تَرْحُمُونَ ﴾ ﴿٢٠٤﴾ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴾ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴾ ﴿٢٠٦﴾ الأعراف (٢٠٤) : (٢٠٦)

"When the Qur'an is recited to you, Listen to it with attention and keep silence; it may be that you also are blessed with mercy." , O Prophet, remember your Lord(Rabb) morning and evening, deep in your' heart with humility and with fear and also in a low voice with your tongue: do not be of those ,who are heedless. Indeed the angels, who are near to your ,Lord(Rabb) in rank, do not turn away in pride from His 'service: they glorify Him". and bow down before Him." Ibid:97

Appendix 2: Pre/Post Test

Kingdom of Saudi Arabia
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Faculty of teachers in Jeddah
Translation Test

Time: 2 hours

This test is focused on a five pillar based programme on developing translation of some Islamic concepts and texts of English majors at the Faculty of Teachers in Jeddah

The questions

(١) Translate the following in Arabic (12 Marks)

supplication	Divine Message
ransom.....	resurrection.....
patrons.....	Farewell Sermon.....
deluge.....	almsgiving.....
shunning of intoxicants.....	abstention.....
beacons of righteousness	indecency.....
blessing.....	meritorious.....
carded wool.....	retribution.....
destiny.....	serenity.....
ascribe.....	decency.....

(٢) ترجم إلى اللغة الإنجليزية (١٤ درجة)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾ ﴿٧١﴾ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ التوبة (٧١ : ٧٣)

As regards the true Believers, men and women, they are all comrades to one another they enjoin what is good and forbid what is evil ; establish Salat, pay Zakat dues and obey Allah and His Messenger, it is they upon whom Allah will most surely send his blessings.

Allah is All-Mighty All-Wise. Allah has promised to the Believers, both men and women, the Gardens underneath which canals flow and wherein they will abide for ever: there will be neat, and clean dwelling places for them in these Gardens of perpetual bliss; and, above all, they will enjoy Allah's pleasure: this is the great success." Al Maududi,S.A.A(1982:209)

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَيَرْجِعُونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

“O Prophet; accept propitiatory offerings from their possessions to cleanse and purify - them thereby, and help them onward (in the way of virtue);and pray for blessings for them because your prayer will bring comfort to them; and Allah hears everything and knows everything. Do these people not know that it is Allah alone Who accepts the repentance of His servants and approves of their propitiatory offerings, and that Allah is indeed Forgiving, Compassionate? And tell them O Prophet: do as you will: Allah and His Messenger and the Believers will now keep a watch over' your conduct; then you shall return to Him Who knows all that is visible and hidden and He will tell you all that you have been doing" .Ibid:221

greatest of all is Allah's goodly pleasure. That is the grand achievement. (9:72)Ibem

أصدق	مزخرف	أكواب
أباريق	يتزفون	تائما
أوج - ذروة	عالمين	

Angels

These are non-physical creatures endowed with life, speech and reason. They neither rest, eat nor propagate. They never disobey Allah in whatever He commands them.

"Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels messengers with wings two and three and four. He increases in creation what He pleases. Surely Allah is Possessor of Power over all things. (35:1)Ibid:215

The wings of angel as described in The Holy Qur'an are not physical Like the feathered wings of birds. "And they make the angels who are servants of the Beneficent, females; did they witness their creation"?(43:19). The archangel who delivered the scriptures to Moses, Jesus and Muhammad is mentioned in The Holy Qur'an by the name of Gabriel, and is also referred to as the "Spirit of Holiness", the "Holy Spirit" (6:102), the "Faithful Spirit" (26:193), or "the Spirit" (78:38). Ibem

كائنات	فاطر	قدير
الملاك	الكتب المقدسة	الروح الأمين

Jinn

The disbelieving Jinn are devils, "Satan". Among the first Jinn was the one named Ibis, Allah's command to pay homage to Adam (to prostrate) and .or Satan, who disobeyed subsequently induced Adam and Eve to commit the sin by eating of the prohibited fruit) (2:34-37).Ibid:216.The Qur'anic statement about this problem is crystal clear (18:50).Ibem. Iblis was of the Jinn, although the injunction of homage was issued to him as it was to the angels.

يسجد	أزل	ارتكب
ممنوعة	أمر	خطأ

Hell- Fire

As depicted in The Holy Qur'an, it is awful beyond imagination:

“And what will convey to you that which crushes to pieces? (It is) the fire of (the wrath of) Allah kindled (to a blaze). That which leaps (right) over the hearts. It shall be closed in on them in columns outstretched. (104:5-9) Ibid:213

“It is the fire, whose fuel is people and rocks which is prepared for the disbelievers”. (2:24) “If they implore relief they will be granted a water like molten brass that will scald their faces. How dreadful the drink and how uncomfortable their abode) (18:29) Iben

Those who deny the Qur'anic description of Hell may be reminded of the intense heat inside the earth's core, as well as inside the sun where the temperatures reach the order of millions of degrees. These are hard facts for everyone to measure

depicted	صور	crushes	يسحق	kindled	توهجت
leaps (right) over	تطلع	in columns outstretched	في عمد ممددة		
implore relief	يستغيثوا	scald	يشوي	the earth's core	باطن الأرض

Paradise

Paradise is described in The Holy Qur'an in the plural, as gardens of unimaginable beauty and delight:

“And those who believe and do good, We shall make them enter gardens in which rivers flow, to abide therein for ever. It is Allah's promise in truth; and who is more truthful in word than Allah? (4:122) “On thrones inwrought, reclining on them facing each other. Round about them will go youths never altering in age, with goblets and ewers and a cup of pure drink. They are not affected with headache thereby nor are they intoxicated. And fruits that they choose, and meat of fowl that they desire. And pure, beautiful ones, like to hidden pearls. A reward for what they have been doing. They hear therein neither vain nor sinful talk, but only the saying: Peace! Peace!” (56:15-26) Khalifa, M. (1983:214)

Paradise represents the pinnacle of happiness and enjoyment and the supreme reward for the believer. “Allah has promised to the believers, men and women, gardens, wherein flow rivers, eternally abiding therein, and goodly dwellings in gardens of Eden; and

In Dr Moody's "Life after Life" a contemporary Western affirmation of life after death in the evidence collected from those who had actually been pronounced clinically dead but who returned to testify to the afterlife. Moody, R.A. Jr (1977:4). Resurrection and gathering of mankind are elaborated on in numerous passages of the Qur'an. "On that day the mountains shall be moved like carded wool, and mankind shall come forth from their graves and be as thickly scattered moths" (Surahs 81; 99, 101).

Khalifa, M. (1983:211) On the day when every soul will find present whatever it has done of good; and that which it has done of evil it would wish there were a long distance separating it. And Allah cautions you against His (retribution); and Allah is Compassionate to the servants. (3:29) Iben

resurrection	البعث	judgement	الحكم	manifest opponent	خصيم مبین
similitude	مثلا	rotted away	رمى	cremated	احترقت الجنة
affirmation	إثبات	carded wool	كالمهين المنفوش		

And Allah cautions you against his retribution نفسه ويجذرکم الله

Judgement

The scene is vividly depicted in The Holy Qur'an:

"And the book (wherein everyone's actions are recorded) shall be laid; and you shall see the wicked in great fright of what is (recorded) in it, and they say: Doom to us, why does this book omit neither a small action nor a great one. And what they had done they found present. And your Lord is never unjust to anyone". (18:47-49)

Khalifa, M. (1983:211-212)

On that day, the righteous shall be honoured and given their books in their right hands; they shall be called to an easy account and shall turn to their families with joy. But those who have committed wrong in this world without repentance shall be given their books in humiliation; they will wish they had never received their books nor had been raised from the dead. Every soul will scrutinize what it has achieved in an attempt to assess its destiny; but there will be no friend, no helper, no sympathizer, no patron except Allah." Those who disbelieve, even if they had ~ that is in the earth and the like of it with it, to ransom themselves therewith from the chastisement of the day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement. (5:36). Ibid:212

Doom	القيامة	unjust	يظلم	repentance	التوبة
humiliation	إذلال	scrutinize	ينعم النظر	destiny	قدر
patron	نصير	ransom	فدية	painful	أليم

Each soul has its appointed term in this world ending in death, the homecoming to Allah, the Creator. With death, the soul loses control over the body which begins to decay. "Why do you not intervene when (the soul of the dying man) reaches the throat, and you are at that moment looking, and We are nearer unto him than you but you see not, Why then if you are not in bondage (unto Us) (are exempt from punishment) Do you not force it back if you are truthful?" (56:83-87). Ali, Abd Allah Yousuf (1934:1494) & Khalifa, M. (1983:208)

According to Islam, death is not the end. It is the beginning of the Hereafter. After death, man clearly perceives the value of his work on this earth, whether good or evil, and he sees the reward or punishment awaiting him.

homecoming رجوع

decay تحلل

not in bondage غير مدينين

truthful صادقون

Hereafter الآخرة

Resurrection

As one of the basic beliefs of Islam, despite being denied by disbelievers old and new, the theme of resurrection and judgement frequently recurs in the Qur'an.

"Does not man see that We have created him from a small life-germ, then lo! he is a manifest opponent. And He strikes out a similitude for us and Has forgotten His own creation. Says He: Who will revive the bones when they have rotted away? .Say: He will revive them Who brought them into existence at first, and He is verily Knower of every creation". (36:77- 83).Ibid:209. With death, even if the dead body is cremated, not one atom vanishes by the chemical reactions of burning; it merely becomes combined with other atoms such as those of atmospheric oxygen. "Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear record" (34:3) Ibid:210

spirit روح

signifies يدل على

nerves أعصاب

sensorium أعضاء الإحساس

intact محفوظة

prick وخزة

The Soul (An-nafs) and the Heart (Al-qulb)

As the only thinking being on earth it follows that man alone is entrusted with a sense of responsibility. The state of being aware of his soul and seeking to know its capabilities is an essential step as he embarks on the spiritual path in his search for knowledge of Allah. The brain, the senses and all the physical capabilities of man are the instruments and tools at the disposal of his soul for achieving happiness in this world and the next.

“A person who allows his earthly desires to dominate him and neglects his soul by allowing its faculties to rust, can only be the loser in this world and the next (91:7-10): And whoever is blind in this (world to his spiritual needs) he will be blind in the Hereafter and further away from the path. (17:72) Whereas those who have nourished their souls with faith and righteousness will enjoy serenity and happiness in this world and in the next” (72: 13).Khalifa,M.(1983:207)

The heart, the centre of feeling and passion, was described by Al-Ghazaly , the great Muslim mystic, as having a window overlooking the unseen world. The more man purifies himself from carnal passions and concentrates his soul's attention on Allah's messages and creation, the more conscious of, and responsive to, the spiritual world he will get. Those who attend to their hearts' perfection will be the felicitous in the Hereafter:“The Day when wealth and sons avail not except him who comes to Allah with a clean heart” (clean from polytheism and hypocrisy).(26:88-89)Al Hilali,M. T.and Muhammad , M.K. (1426:495);Khalifa,M.(1983:208)

embarks يباشر عملاً

spiritual path الطريق الروحي

disposal of تحت أمر

hypocrisy نفاق

nourished غذى

serenity صفاء

mystic صوفي

Death - The Grave

A greater emphasis is laid on the care and consideration which children must show to their parents under all conditions: “ And thy Lord has decreed that you serve no one but Him and do good (Ihsan) to parents. If either or both reach old age with thee say not Fie to them nor chide them and speak to them generous words.” (17: 23). Iben. It demands from the children active empathy, patience, gratitude, compassion and respect for their parents, providing them with the sincere counsel, support and maintenance they need. It also includes prayers for their souls and honoring their legitimate commitments after their death. The Quran expresses it in touching words:

“And lower to them the wing of submission out of mercy and say: My Lord(Rabbi) have mercy on them as they brought me up (when I was) little. Your Lord knows best what is in your hearts; if you are righteous He is surely Forgiving to those who turn (to Him).” (17: 24-25) Al Hilali,M.T.and Muhammad , M.K. (1426:371); (Khalifa,M.(1983:186)

negligent مهمل	inhuman لا إنسان	ancient customs العادات القديمة
masses جماعات	privileges مميزات	legitimacy الشرعية
cherish يدلل- يعز	welfare رفاهية	conditions الظروف
empathy تعاطف	gratitude جميل	compassion شفق
commitments التزامات	humility اللذل التواضع	Forgiving غفورا

The Spirit (Ar-rouh)

"Spirit" means the being which, when associated with the body, signifies life and which when it departs, leaves the body lifeless.

Although sense nerves and sensorium are still there almost intact, neither touch, prick or blow can be felt. It has been mentioned in The Holy Qur'an:

“And they will ask you concerning the spirit, say: The spirit is by command of my Lord(Rabbi. And of knowledge you (mankind) have been given only a little”. (17:85) (Khalifa,M.(1983:206)& Al Hilali,M.T.and Muhammad , M.K. (1426:381)

are regulations for dietary habits, including the prohibition of harmful food, particularly certain kinds of meat, and the shunning of intoxicants. However, under the threat of starvation prohibitions are waived, the situation being judged by the clear faithful conscience.

“He has forbidden you only what dies of itself, and blood and the flesh of the swine, and that over which any other (name) than (that of) Allah has been invoked. Then, whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allah is Forgiving Merciful.”(2: 173). Ibid,171 The believers are enjoined to be pious and speak right objective words (4:9),and not to get involved in idle talk (28:55).As for those who like to spread obscenity and scandal among the believers, "for them is a grievous chastisement in this world and in the Hereafter"(24: 19)." Iben

beacons of righteousness أنوار الهدى pious تقى deluge خداع
 cast down يفضوا من أبصارهم expose their beauties يبدن زينتهن preservation الحفاظ على
 penalties عقوبات indulge in ينهك في deterrent رادع
 shunning of intoxicants اجتناب الخمر flesh of the swin لحم الخنزير invoked
 Forgiving Merciful غفور رحيم obscenity الفاحشة chastisement عذاب

Parent – Child Relationships

Guidelines are set for the parents to be neither over- protective nor negligent of their children. “The Qur’an condemned and prohibited the inhuman and cruel ancient customs of killing unwanted children, which existed in Arabia, as well as among the poor masses in the Antonine period of the Roman Empire. Among the most inviolable privileges of children is their right to life as well as to legitimacy. Parents are ordered by the Qur’an to cherish and develop their children’s physical and spiritual well- being (20:123; 66:6). “Whether the parents are alive or deceased, present or absent, capable or without means, known or unknown, it is the joint responsibility of the Muslim community to look after the child’s welfare in every sense of the word” (4:2; 93:10) Khalifa,M.(1983:186) .

incumbent مفروض multitude of pilgrims جمع غفير من الحجاج mingle يختلطون
 guidance إرشاد gushing بشدة اندفاع far-off times الأزمنة البعيدة
 supplication دعاء farewell sermon خطبة الوداع peak قمة

The following subjects are implicitly involved in the five pillars of Islam as the five pillars are like an umbrella that includes everything in life and after life of people:

The Subject of Moral, Intellectual and Physical Health

The Qur'anic verses shine like brilliant far-reaching beacons of righteousness to guide the pious through the deluge of life. The Qur'an advises, "even enjoins men to cast down their sight (from gazing at women with desire); women should be equally observant of this advice and not expose their beauties except to their husbands and close family such as parents and children. (24:30-31) Both men and women should have higher ideals in mind but if low thoughts emerge then they should seek help from Allah and remember him. (7: 200) The well being of the community is seen largely to depend on the preservation of family and personal honour. The Qur'anic penalties for those who deliberately indulge in such base crimes are a severe enough deterrent for whoever may have such temptations.

"Learning through the study of natural phenomena, of the history of nations, and through reading is very meritorious ." (96: 1-5; 68:1), Ibid, 171

Say, are those who know and those who do not know alike? Only those of understanding mind.

Even man's physical health, diet, cleanliness and clothing receive their due share of attention in the Qur'anic teachings

"O ye who believe, when you rise up for prayer, wash your faces and your hands up to the elbows and wipe your heads and (wash) your feet up to the ankles." (5:71)

Ibid, 171

The Qur'anic care for man is by no means limited to his external cleanliness. There

is the dominant theme; peace with one's soul, peace with one another, peace with the animals, plants and even insects. Such a total overwhelming peace is to be found on pilgrimage despite the fact that the multitude of pilgrims of all ages come from various walks of life and the widest spectrum of backgrounds. Kings, clerks and cobblers; presidents, princes and porters; professors, peasants students and shopkeepers, of all races, colours and tongues, all mingle together in a Divinely bonded brotherhood.

The sole aim of the pilgrim's journey is to please Allah, : to devoutly carry out the rites and to visit the first house ever built on earth for the worship of Him alone- the Ka'bah in Mecca.

“Certainly the first house appointed for men is the one at Bakkah (Mecca) blessed and a guidance for the nations. In it there are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which people owe to Allah — whoever can find a way to it. And whoever disbelieves surely Allah is above need of the worlds.” (3:95—96) Ibid:139

Among the rites of pilgrimage is the walking between two mountains, Safa and Marwa, in remembrance of Hagar's desperate search for water for her baby and herself, praying earnestly all the while. Her prayers were answered when a spring of water suddenly started gushing nearby. That spring of fresh water called Zemzem, so blessed and so vitally precious in the desert land, has never dried up ever since those far-off times. Another rite of pilgrimage is the full day of prayer, meditation and supplication on the part of the pilgrim on Mount 'Arafat. “Here the Prophet gave his Farewell Sermon, not far from the site where Abraham almost sacrificed his son. This highly significant day is counted as the peak of the pilgrimage”. Ibid, 140

illustrious واذخا

brutes من ذوى المعاملة السيئة

Fasting (AL-SAWM)

The Islamic fast means a complete abstention from food, drink, smoking, and sexual intercourse, and refraining as much as possible from profane deeds, speech or thought between dawn and sunset. The institution of fasting in Islam has an exalted aim which is very briefly described in the Qur'an: "That you may guard against evil (that you may become the pious)". (2: 183). Khalifa, M. (1983: 138) It teaches man to observe fasting not for the sake of his health, nor in sign of mourning but out of deep love and active devotion for Allah alone, hoping to please Him. Thus fasting cultivates a vigilant and sound conscience because the Muslim keeps his fast in secret as well as in public—there being no worldly authority to check whether he breaks it or not. It also indoctrinates man in patience and unselfishness, strengthens his feeling of belonging to a worldwide Muslim fraternity, and is an effective exercise in moderation and will power. Man's soul becomes more transparent, his mind becomes clearer and his body becomes healthier and lighter so as to move and act. It is a Divine prescription for man's self-reassurance, self-control and dignity. It is thus considered one of the most meritorious works in Islam because it can be kept a secret between the believer and Allah.

abstention منع	refraining عن الكف	profane deeds الأعمال البذيئة
exalted أعلى	vigilant يفظ	indoctrinate يلقن
self-reassurance الاطمئنان الذاتى	moderation الاعتدال	dignity كرامة

Pilgrimage (AL-HAJJ)

Pilgrimage is a religious duty incumbent on every Muslim, man or woman who is physically, mentally and financially able to perform it once in a lifetime." In the course of the sacred journey by carrying out the prescribed rites, pilgrims gather in the greatest annual conference of peace known in the history of mankind. In the course of hajj peace

The Qur'anic word zakah not only has the meaning of charity, alms, tithe, kindness official tax and voluntary contribution, but it also has strong spiritual and moral motives.²²

Almsgiving is sometimes represented in the Qur'an as a transaction between man, who is temporary, who was created and granted, and Allah who is the Permanent, the Generous -Who creates and owns everything. Man gives to his fellow man and Allah, the Gracious, pays him back in abundance. "Who is it that will lend Allah a goodly loan so He multiplies it to him manifold? And Allah withholds and extends and to Him you shall be returned." (2: 45) Khalifa, M. (1983:136). The act of Zakat purifies the remaining substance by blessings and purifies the soul from the pollution of avarice and greed it is also called Sadaqat because it proves man's sincerity (Sidq) in his faith and devotion to Allah. Following the Qur'anic instructions, Muslims take care to give from the average or best quality of what they have. Some of their sins can be expiated by sincere almsgiving. These rules of almsgiving, as faithfully applied by the early Muslims and those in the Middle Ages, were greatly admired by Ricolto de Monte Croce who noted in his Itinerary: "On the subject of pity for the poor it ought to be known that Muslims are most generous of alms." Ibid, 137.

Seven centuries later Sale pointed out "The earlier generations of the Muslims esteemed almsdeeds to be highly meritorious and many of them have been illustrious in the exercise thereof, Hasan the grandson of Muhammad, in particular, is related to have thrice in his life divided his substance between himself and the poor and twice to have given away all he had. The generality are so addicted to the doing of good that they extend their charity even to brutes." Sale, G. (1899:25)

charity صدقة	permanent دائم	Gracious الرحمن
purifies ينقى	blessings البركات	sincerity إخلاص devotion عبادة
expiated كفر الذنب	meritorious يستحق التقدير	addicted أدمن

Grievous of sins أكبر الخطايا
declaration إعلان

ascribe يشرك
Sovereignty سيادة

tremendous مبینا
heavens السماوات

Prayers (AL-SALAH)

The importance of prayer in reiligion is well recognized.It strengthens the belief in the existence and goodness of Allah and transmits this belief to the innermost recesses of the heart.When devoutly performed prayer, uplifts the spirit, develops the mind ,cultivates the conscience and comforts the soul. In Islam, every individual, man or woman,prays on his or her own behalf and communicates directly with Allah who is the All-seeing, All-hearing.In the Qur'an, the believers are asked not just to "say" but to "keep up and perfect" their prayers.

Before starting his prayer the Muslim makes sure of his cleanliness by carrying out a prescribed ablution. The Muslim says his prayers in a clean place, directing his face to the Ka'bah in Mecca Conscious of being a member of the universal brotherhood of Islam.

He who keeps up prayers and humbly does his best to perfect them will be felicitous.He will acquire an angelic nature putting him high above those earthly temptations which can lead to misconduct and wrongdoing.

“ Surely prayer keeps (one) away from indecency(great sins of every kind) and evert kind of evil wicked deeds; and certainly the remembrance of Allah is the greatest (force), and Allah knows what you do”. (29: 45) Al Hilali,M.T.and Muhammad , M.K. (1426:537); Khalifa,M.(1983:133)

existence الوجود
devoutly بحماس
keep up يحافظ
felicitous موفق
misconduct سوء السلوك

goodness إحسان
uplifts يسمو
humbly بتخضوع
angelic ملائكي
indecency فحشاء

innermost recesses أعماق
All-seeing البصير
ablution وضوء
temptations إغراءات
remembrance ذكر

Alms (AL-ZAKAH)

Islam is based on five pillars. The first and foremost is the declaration of the faith. The remaining four rites are: prayer, giving alms to the poor, fasting for The Arabic lunar month of ramadan and, if able,going on pilgrimage to Mecca once in a lifetime.

These rites cultivate nobility in the Muslim's heart and stimulates his sense of morality. "They augment his feelings of a real spiritual connection with Allah and strengthen his bond with fellow Muslims - both in his limited congregation and in the vast international community"Khalifa,M.(1983:130). In the warmth of this spiritual brotherhood all barriers of race,colour and tongue melt and vanish

The rites are mentioned many times in the Qur'an but never collectively.Prayers and almsgiving are mentioned together quite often although only the principles of their application are laid down,(2:43, 153; 5:6). Ibid,131

Pillars	أركان	faith	إيمان	pilgrimage	حج
Morality	خلق	augment	تقوى	spiritual	روحي
congregation	جماعة	almsgiving	إتاء الزكاة	application	تطبيق

Declaration of Faith

(La-ilaha illa-Allah) and that Muhammad is His messenger is the spirit of islam, and, Muslims believe, the spirit of every Divine Message to mankind. The Qur'an repeatedly warns against polytheism which it condemns as the most grievous of sins.

"Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives anything else to whom He pleases. And whoso ascribes a partner toAllāh, he has indeed invented a tremendous sin".Ali,Abd Allah Yousuf(1934:195) (4:48) (the first number shows the surah and the second one shows the verse) The declaration that Muhammad is the messenger is an integral part of the faith: Say:O mankind! I am the messenger of Allah to you all, unto whom belongs the sovereignty of the heavens and the earth.A person who believes in Islam must say "I bear witness that there is no God but Allah and that Muhammed is His servant and apostle"Algammal,M.A(1977:19)

Divine Message	الرسالة الإلهية	polytheism	الإشراك	condemn	يلعن
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وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَآخِرَةَ هُمْ بُوْغْتُونَ ﴿٤﴾ وَأُولَئِكَ عَلَى
هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

ALBAQARAH 2

Revealed at Al-Madinah

Verses: 286

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

Alif. Lâm Mîm. 'This is the Book of Allah: there is no doubt about it. It is guidance to those who are Al Muttaqin (the pious believers who fear Allah much 2, who believe in the unseen, establish Salât and expend (in our way) out of what We have bestowed on them; 3 who believe in the Book We have sent down to you and in the Books sent down before you and firmly believe in the Hereafter. 4 Such people are on the right way from their Lord (Rabb), and such are truly successful 5. Al Maududi, S.A.A (1984:53); Al Hilali, M.T. and Muhammad, M.K. (1426:3-4)

The Universality of Islam

Although the Qur'an was revealed and recorded in Arabic, as naturally were also the sayings of the Prophet, Islam, from its inception, has been intended as a world religion.

"Islam never identified itself with the Arabs, although at times Arabs have identified themselves with it." Gibb (1961:3)

It may just be added here that "towards the completion of his mission, the prophet sent embassies to neighbouring kings and rulers and to the emperors of the Persian and Byzantine Empires- the greatest countries known in his time inviting them to take up Islam" (Ibid:3)

revealed نزل
empires أباطرة

the prophet النبي
take up اعتنق

inception بداية
mission بعثة

Islamic Rites

1 سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ ١ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿ ٢ ﴾ الرَّحْمَنِ الرَّحِيمِ ﴿ ٣ ﴾ مَلِكِ يَوْمِ الدِّينِ ﴿ ٤ ﴾
 ﴿ ٥ ﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿ ٥ ﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿ ٦ ﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿ ٧ ﴾

الفاتحة 1 AL-FATIHAH

Verses : 7

- Revealed at Makhah

In the name of Allah, the Most Graciuos, the Most Merciful.¹

1-3 Praise is only for Allah,² the Lord(Rabb) of the (AlAlamin) mankind and all that exists,³ the Gracious, the Merciful,⁴ the Master of the Day of Judgement.⁵

4-7 You alone we worship.⁶ and to You alone we ask for help.⁷ Show us the straight way,⁸ the way of those whom You have bestowed Your Grace,not the way of those who earned Your anger; nor the way of those who went astray .Ali,Abd Allah Yousuf(1934:17-18);.Al Maududi,S.A.A(1982:40); Al Hilali,M.T.and Muhammad , M.K. (1426:1)

سورة البقرة 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ ١ ﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿ ٢ ﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

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Appendices

Appendix 1: A Five Pillar Islamic Program

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- There is a need for lecturers who can teach student teachers what they will really need to join the translation profession after graduation. This requires introducing student teachers to the right concepts of translation, rules for translating, and the needs of the changing market.
- Lecturers of translation, should therefore receive training in teaching translation, and this training should include modules on theoretical aspects of translation, translating general and specialized texts.
- There should be discussions of issues in bilingualism and biculturalism, professional environment and market trends, translation tools available for translators, and research in translation studies
- Lecturers of translation also need to receive training on pedagogical issues related to teaching translation, training of translators, and management.
- Student teachers need to attend modules on developing evaluation tools, either for assessing performance or judging the quality of the program.
- Student teachers should be acquainted with the latest developments in information technology and electronic tools for translators. Without satisfying these requirements, they will not be able to do their job well.

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in another language. The text to be translated is called the source text, and the language that it is to be translated into is called the target language; the final product is sometimes called the target text.

Translation, when practiced by relatively bilingual individuals but especially when by persons with limited proficiency in one or both languages, involves a risk of spilling-over of idioms and usages from the source language into the target language. On the other hand, inter-linguistic spillages have also served the useful purpose of importing calques and loanwords from a source language into a target language that had previously lacked a concept or a convenient expression for the concept. Translators and interpreters, professional as well as amateur, have thus played an important role in the evolution of languages and cultures.

-Wikipedia, the Free Encyclopedia.(2009:1)

Translation: The act of translating, removing, or transferring; removal; also, the state of being translated or removed; as, the translation of Enoch; the translation of a bishop. The act of rendering into another language; interpretation; as, the translation of idioms is difficult. That which is obtained by translating something a version; as, a translation of the Scriptures. A transfer of meaning in a word or phrase, a metaphor. Transfer of meaning by association; association of ideas. Motion in which all the points of the moving body have at any instant the same velocity and direction of motion; -- opposed to rotation. Brainy Quote. (2009:1)

The operational definition in the study is the last one

Recommendations

- Requirements first must be translated into broad curriculum goals that can be achieved through specific instructional objectives.
- Instructional objectives should be achieved through discrete selection of appropriate materials and effective teaching methods.

question of achievements 'outputs' but must also involve judgements about the goals (part of 'inputs')

The UNESCO definition of Effectiveness is: An output of specific review/analyses (e.g., the WASC Educational Effectiveness Review or its Reports on Institutional Effectiveness) that measure (the quality of) the achievement of a specific educational goal or the degree to which a higher education institution can be expected to achieve specific requirements. It is different from efficiency, which is measured by the volume of output or input used. As a primary measure of success of a programme or of a higher education institution, clear indicators, meaningful information, and evidence best reflecting institutional effectiveness with respect to student learning and academic achievement have to be gathered through various procedures (inspection, observation, site visits, etc.). Engaging in the measurement of educational effectiveness creates a value-added process through quality assurance and accreditation review and contributes to building, within the institution, a culture of evidence. Vlăsceanu et al., (2004:37)

The operational definition in the study is of Vlăsceanu et al., (2004:37)

Program: Burns, Donal J.(1990) defined program as an organized and directed accumulation of resources to accomplish specific academic objectives, with educational, service and/ or research outcomes

program : A series of steps to be carried out or goals to be accomplished; "they drew up a six-step plan"; "they discussed plans for a new bond issue" The Free Dictionary.(2009:2)

The operational definition in the study is the first one

TRANSLATION - The copy made in one language of what has been written, or spoken in another. The 'Lectric Law Library's Lexicon On Translation (2009:1)

Translation is the interpreting of the meaning of a text and the subsequent production of an equivalent text, likewise called a "translation," that communicates the same message

Regarding T Test in table 3, it was shown that there were statistically significant difference at level 0.01. In pair one dealing with vocabulary and terms, it was 36.568. In pair two dealing with sentence, it was 22.147. In pair three dealing with translation from Arabic to English, it was 18.534. In pair three dealing with translation from English to Arabic, it was 19.243. The total statistical significance difference of T Test in all dimensions of translation was 33.248.

Analyses and Interpretations of the Study

In table 2 dealing with means, it is shown that mean of the post test is higher than the pre test. This is due to the program function. Student teachers answers proved that the program developed student teachers' performance. In the pre test, the lowest mean is in pair 1 (vocabulary and terms), whereas, the highest mean exists in pair 3 (Translation from Arabic to English). This means that it is easier for students to translate from Arabic to English. In relation to the post test the lowest mean exists in pair 3 (Translation from Arabic to English) , while the highest means exists in pair 2 (Translation of sentences). This means that students can guess the meaning of the whole sentence through the approximate meaning of words together, rather than translating word for word. The total mean of the pre test is 11.3333, while the total mean of the post test is 41.5667

In table 3, there are statistically significant differences at level of 0.01 between each pairs in favour of the post application. This is an indicator showing that the program achieved its objectives which were developing student teachers performance in translating vocabulary and terms; besides sentences. Student teachers were able to translate well from Arabic to English as well as from English to Arabic.

Terms of the Study

Effectiveness: Fraser (1994:104) defined it thus: Effectiveness. This is a measure of the match between stated goals and their achievement. It is always possible to achieve 'easy', low-standard goals. In other words, quality in higher education cannot only be a

Y..

0.01	36.568	.25341	1.38796	9.26667	pre_vo.T - post_vo.T	Pair 1
0.01	22.147	.35671	1.95378	7.90000	pre_Sent - pos_Sent	Pair 2
0.01	18.534	.28237	1.54659	5.23333	pre_AE - pos_AE	Pair 3
0.01	19.243	.40707	2.22963	7.83333	pre_EA - pos_EA	Pair 4
0.01	33.248	.90932	4.98054	30.2333 3	pre_tot - pos_tot	Pair 5

It is clear in table(3) that there are statistically significant differences between each pairs in favour of the post application

Investigating the first question of the study,entitled" How far was the program effective in helping student teachers develop translation of vocabulary and terms from English to Arabic?", it was shown that mean of the post test was higher than the pre test as it was11.1000 in table 2

Investigating the second question of the study,entitled" How far was the program effective in helping student teachers develop translation of sentences from Arabic to English?", it was shown that mean of the post test was higher than the pre test as it was11.4333 in table 2.

Investigating the third question of the study ,entitled" How far was the program effective in helping student teachers develop translation of texts from Arabic to English?", it was shown that mean of the post test was higher than the pre test as it was 9.2667 in table 2.

Investigating the fourth question of the study, entitled" How far was the program effective in helping student teachers develop translation of texts from English to Arabic?", it was shown that mean of the post test was higher than the pre test as it was 9.7667 in table 2.

The total mean of all skills was41.5667 in the post test while it was11.3333 in the pre test

terms translation from English to Arabic of student teachers in favour of the post application

(2) There are no statistically significant differences between the mean scores of student teachers before and after teaching the five pillar Islamic program in sentence translation from Arabic to English of student teachers in favour of the post application

(3) There are no statistically significant differences between the mean scores of student teachers before and after teaching the five pillar Islamic program in text translation from Arabic to English of student teachers in favour of the post application

(4) There are no statistically significant differences between the mean scores of student teachers before and after teaching the five pillar Islamic program in text translation from English to Arabic of student teachers in favour of the post application

Tools of the Study

The present study involved the following:

- Tests from time to time to make sure of student teachers standards
- A pre/post test
- Audio-visual aids

Delimitations of the Study

- Translation skills(vocabulary and terms-sentences-translation of texts from Arabic to English-Translation of texts from English to Arabic)
- Duration of time was four months starting with March and ending with June in 2008

Sample of the Study

Sample of the study consisted of 32 student teachers at the Faculty of Education in Jeddah .They were males. The last number was 30 as two student teachers did not attend because they had difficult circumstances

Procedures of the Study

The program was submitted to juries to prove its validity. As the sample was limited, reliability was confirmed through the answers of student teachers in the pre test.

-This study might help student teachers to develop their own repertoire of Islamic knowledge in order to be able to deal with other people of other nations and countries.

-The study might also draw attention to the importance of knowledge in English to discuss in English any matter related to Islam as a worldwide religion

-This study might help in renovating tourism in Saudi Arabia and help other nations know the history of Islam and touristic Islamic remains

Importance of the Study:

(1) This study may help student teachers know more about using religious terms and vocabulary while dealing with other people who come to Kingdom of Saudi Arabia to visit sacred places in Mecca and Madina

(2) This Study may help student teachers know more religious information in English about their country

(3) This study may help student- teachers translate texts from English to Arabic and from Arabic to English

(4) This study may enrich student teachers' knowledge in English in order to be able to deal with other people in other countries when they travel abroad

Questions of the Study

(1) How far is the program effective in helping student teachers develop translation of vocabulary and terms from English to Arabic?

(2) How far is the program effective in helping student teachers develop translation of sentences from Arabic to English?

(3) How far is the program effective in helping student teachers develop translation of texts from Arabic to English?

(4) How far is the program effective in helping student teachers develop translation of texts from English to Arabic?

Hypotheses of the Study

(1) There are no statistically significant differences between the mean scores of student teachers before and after teaching the five pillar Islamic program in vocabulary and

Student-teachers were asked simple oral and written questions related to the five pillars of Islam, they were not able to give appropriate answers to such questions. The researcher began to think that student –teachers should be qualified to deal with other people who used to come to Kingdom of Saudi Arabia from different countries all the year round. Student teachers were requested to know more about religious terms to help them use English communicatively in English as the communicative approach has been used in English since 1983. They were also requested to use religious terms and idioms as they live in this part of the world which is the starting point of Islam. The researcher also submitted such an issue to some lecturers, associate professors and professors, and they accepted the idea. Facilities and teaching aids that could enable the teacher to diversify teaching techniques were almost non-existent. What was actually offered was quite arbitrary and depends almost entirely on personal initiatives on the part of instructors or lecturers. The relevance of what was being offered in translation was virtually non-existent, even though course content should be oriented to commercial practice so that graduates would have better opportunities in the labour market. There were no textbooks on translation, or even a guide for translation teaching or a manual for translators. Some of student teachers committed serious grammatical errors when they wrote, although they were about to graduate.

Statement of Problem

The problem is that student teachers are in need of a five pillar Islamic program in English to help them translate Islamic terms, concepts and texts .It is hopeful that they will be able to deal with people who come to Kingdom of Saudi Arabia from different parts of the world speaking English as an international language

Objectives of the Study.

- This study might develop student teachers skills of translation in order to be good at translation of terms concepts and texts from English to Arabic and vice versa.

introduce new knowledge and, hence, to possess the capacity to be creative. Gaber, (2002) showed that the majority of the students regard translation as a minor subject compared with poetry, the novel, or drama. More students apply the rule of 'parroting.' In other words. They learn by heart whatever translations the instructor might propose. Tse, (2002) In this study, an education program was developed in consultation with Islamic community leaders. Participants indicated that they were able to apply the new knowledge and skills to provide appropriate support to women with depression. El-Koumy; Mirjan, (2008). Findings suggest that electronic dialogue journaling is an effective method for developing EFL students' writing performance. Therefore, EFL teachers should incorporate it into their writing instruction and future researchers need to investigate its effect on EFL students' reading and speaking skills. Montalt et.al.(2008:13-30) Stated that the acquisition of translation competence is a gradual process that is strongly influenced by the degree of complexity of the texts/genres the translator is working with. Allahverdipour, H̄. et al.(2009). The objective of the study was to design and implement a skill-based intervention to prevent and reduce substance use among urban adolescents who attended 2 randomly selected high-schools in Tehran, Iran. One-year post intervention data showed that substance abuse, knowledge, attitudes, peer resistance skills, level of self-control, self-efficacy, and perceived susceptibility among intervention group were significantly improved, whereas level of self control and attitudes against substance abuse among the control group deteriorated.

In the present study, the researcher suggested a program based on the five pillars of Islam, investigating its effect on developing some translation sub skills of English majors at the Faculty of Education in Jeddah. The name of Faculty has been changed from College of Teachers to Faculty of education in 2009

Context of the Problem

higher the level of competence required of the translator will be. This explains why the relation between text genres and the communicative and textual sub-competence is also affected by the level of complexity and/or specialization of the texts that the translator has to deal with.

There are seven factors which are closely intertwined and linked to each other, and they are present in all the processes involved in translation. They can be reformulated as parameters that each translator will develop to varying degrees depending on their own competencies and requirements. The five parameters that make up translation competence are: (1) language competence; (2) textual competence; (3) subject competence; (4) cultural competence; and (5) transfer competence. The interaction among these five competencies is precisely what distinguishes translation from other areas of communication.

Allahverdipour, H. et al.(2009).The objective of this longitudinal quasi-experimental panel study was to design and implement a skill-based intervention to prevent and reduce substance use among urban adolescents who attended 2 randomly selected high-schools in Tehran, Iran. One-year post intervention data showed that substance abuse, knowledge, attitudes, peer resistance skills, level of self-control, self-efficacy, and perceived susceptibility among intervention group were significantly improved, whereas level of self control and attitudes against substance abuse among the control group deteriorated. To efficiently prevent substance abuse among youth primary preventive interventions should be implemented before onset of substance abuse to improve resistance skills and provide adolescents with information and skills needed to develop anti-drug norms.

Commentary on the review of Literature

As it has been shown Neubert (2000: 3-18) According to Neubert: to be able to answer the question as to what translation competence consists of. Translation competence is always in a non-finite state of acquisition that requires translators to continually

Tse, (2002) suggested that in order to prepare Islamic background bilingual community workers to provide culture and gender appropriate support to women with depression, an education program was developed in consultation with Islamic community leaders. Participants indicated that they were able to apply the new knowledge and skills to provide appropriate support to women with depression or postnatal depression in their catchment area.

El-Koumy; Mirjan, (2008) .This study aimed to investigate the effect of electronic dialogue journaling on Jordanian upper basic stage EFL students' writing performance. The study utilized a pretest-posttest control group experimental design. The subjects of the study consisted of fifty students enrolled in the Islamic Educational School during the first term of the academic year 2007-2008. These subjects were randomly assigned to an experimental group and a control group. Both groups were pre-tested before conducting the experiment. During the experiment, the experimental group wrote dialogue journals to their instructor via email whereas the control group wrote on paper about the same topics at the same rate. The experiment lasted for four months. After the experiment, both groups were post-tested using the same test. The obtained data were analyzed using the T-test through SPSS Program. The findings revealed that there was no significant difference in EFL writing performance between the two groups on the pre-test. However, the findings showed that there was a statistically significant difference in EFL writing performance on the post-test in favor of the experimental group. These findings suggest that electronic dialogue journaling is an effective method for developing EFL students' writing performance. Therefore, EFL teachers should incorporate it into their writing instruction and future researchers need to investigate its effect on EFL students' reading and speaking skills.

Montalt et.al.(2008:13-30) Stated that the acquisition of translation competence is a gradual process that is strongly influenced by the degree of complexity of the texts/genres the translator is working with. The greater the complexity of the text is, the

There were no more studies related according to the researcher's point of view . The researcher selected the studies which were related to the title of the study to a great extent as the following:

Neubert (2000: 3-18) claims that the practice of translation and, hence, teaching translation require a single competence that is made up of or could be considered to integrate a set of competencies that include, for instance, competence in both the source and the target languages. According to Neubert: to be able to answer the question as to what translation competence consists of, first, it is necessary to take into account a series of contextual factors underlying the knowledge and skills required of translators, namely: the complexity, the heterogeneity, and the approximate nature of the expert knowledge possessed by translators, since it is impossible for them to cover the whole range of aspects or fields within the areas in which they work. What actually happens is that they acquire the capacity to get an idea of the subject matter and facilitate understanding between experts belonging to many cultures and in different languages. As a result of the approximate nature of knowledge, translation competence is always in a non-finite state of acquisition that requires translators to continually introduce new knowledge and, hence, to possess the capacity to be creative. In order to attain the desired results translators also have to be aware of the situationality of translation and to be capable of adapting themselves to both recurring and novel situations, as well as being capable of dealing with the changing situations arising from the very historicity of their work.

Gaber, (2002) stated that the majority of the students regard translation as a minor subject compared with poetry, the novel, or drama. More students apply the rule of 'parroting.' In other words. They learn by heart whatever translations the instructor might propose. And before the end-of-term exam, they just urged the instructor to include in the exam 'as a favour, or rather a gesture of cooperation on the part of the teacher' one of the texts for which the teacher dictated a 'model translation'.

The Effectiveness of a Five Pillar Islamic Program on Developing Some Translation Sub-Skills of English Majors at the Faculty of Education in Jeddah

Introduction

It is well known that every building must have basic pillars to support its identity and existence to confront obstacles, hinderances, storms and hurricanes that might destroy such a building. In Islam, there are five pillars on which this glorious religion is based. The Five Pillars of Islam are the framework of the Muslim life. They are: the testimony of faith, prayer, giving zakat (support of the needy), fasting during the month of Ramadan, and the pilgrimage to Makkah once in a lifetime for those who are able.

The testimony of faith is saying with conviction, "La ilaha illa Allah, Muhammad rasoolu Allah." This testimony of faith is called the Shahada, a simple formula which should be said with conviction in order to convert to Islam. Muslims perform five prayers a day. Each prayer does not take more than a few minutes to perform. Prayer in Islam is a direct link between the worshipper and Allah. "There are no intermediaries between Allah and the worshipper. All things belong to Allah, and wealth is therefore held by human beings in trust. The original meaning of the word zakat is both 'purification' and 'growth'. Fasting is the fourth pillar. By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life. The pilgrimage (Hajj) to Makkah is an obligation once in a lifetime for those who are physically and financially able to perform it. The end of the Hajj is marked by a festival, Eid Al-Adha, which is celebrated with prayers. This, and Eid al-Fitr, a feast-day commemorating the end of Ramadan, are the two annual festivals of the Muslim calendar". Islam Guide,(2009:1-4)

Review of literature

وقد كانت أسئلة الدراسة كالآتي:

(١) إلى أى مدى كان البرنامج فاعلا فى مساعدة الطلاب المعلمين لتنمية ترجمة الكلمات والمصطلحات من اللغة

الإنجليزية إلى اللغة العربية ؟

(٢) إلى أى مدى كان البرنامج فاعلا فى مساعدة الطلاب المعلمين لتنمية ترجمة الجمل من اللغة العربية

إلى اللغة الإنجليزية ؟

(٣) إلى أى مدى كان البرنامج فاعلا فى مساعدة الطلاب المعلمين لتنمية ترجمة النصوص من اللغة العربية

إلى اللغة الإنجليزية ؟

(٤) إلى أى مدى كان البرنامج فاعلا فى مساعدة الطلاب المعلمين لتنمية ترجمة النصوص من

اللغة الإنجليزية إلى اللغة العربية ؟

وبالنظر إلى النتائج، فقد اتضح أن هناك فروقا ذات دلالة إحصائية بين كل زوج من الأسئلة لصالح التطبيق

البعدي للاختبار القبلى البعدي. كما كان واضحا فى جدول المتوسطات لعينة الدراسة أن هناك فروقا ذات دلالة

إحصائية بين كل زوج من الأسئلة لصالح التطبيق البعدي.

Regarding the results, it was shown that there were statistically significant differences between each pair of questions in the pre/post test in favour of the post administration of the pre/post test and it was also obvious in the table dealing with means of the sample of the study that there were statistically significant differences between each pair of questions in favour of the post administration

الملخص باللغة العربية

فاعلية برنامج قائم على أركان الإسلام الخمسة في تنمية بعض مهارات الترجمة التابعة لدى الطلاب المتخصصين في اللغة الإنجليزية بكلية التربية بجدة.

من المعروف تماما أن أى مبنى لا بد وأن تكون له أركان أساسية لتدعيم كيانه ووجوده لمواجهة ما قد يدمر مثل هذا المبنى. وفي الإسلام، يوجد خمسة أركان والتي يرتكز عليها هذا الدين الكريم. وتشكل الأركان الخمسة الإطار العام لحياة المسلم. وهي الشهادة بالإيمان، والصلاة، وإيتاء الزكاة (مساعدة ذوى الحاجة)، وصيام شهر رمضان، والحج إلى مكة مرة في الحياة لمن استطاع إلى ذلك سبيلا.

وقد سأل الباحث الطلاب المعلمين أسئلة شفوية وتحريرية بسيطة مرتبطة بأركان الإسلام الخمسة ولم يكن الطلاب قادرين على إعطاء إجابات مناسبة. وقد تحددت المشكلة في أن الطلاب المعلمين كانوا في حاجة إلى برنامج قائم على أركان الإسلام الخمسة باللغة الإنجليزية لمساعدتهم في ترجمة المصطلحات والمفاهيم والنصوص ليكونوا قادرين على التعامل مع أناس آخرين من أقطار مختلفة.

ومن خلال مراجعة الأدبيات والملاحظة والمقابلات، حدد الباحث مشكلة الدراسة، كما تم ذكر الأهداف والأهمية والأسئلة والفروض والأدوات والحدود وعينة ومنهج الدراسة.

وقد تم عرض البرنامج على محكمين لتحقيق الصدق، ونظرا لأن العينة كانت محدودة، فقد تم التأكد من الثبات من خلال إجابات الطلاب المعلمين بالاختبار القبلي، وقد استخدم الباحث أسلوب ألفا كرونباخ لتحديد الثبات للمقياس.

Summary of the Study

It is well known that every building must have basic pillars to support its identity and existence to face what might destroy such a building. In Islam, there are five pillars on which this glorious religion is based. The Five Pillars of Islam are the general framework of the Muslim life. They are: the testimony of faith, prayer, giving Zakat (support of the needy), fasting during the month of Ramadan, and the pilgrimage to Makkah once in a lifetime for those who are able.

The researcher asked student-teachers certain, simple oral and written questions related to the five pillars of Islam, they were not able to give appropriate answers.

The problem lied in the fact that student teachers were in need of a five pillar Islamic program in English to help them translate Islamic terms, concepts and texts to be able to deal with other people in different countries

Through the review of literature, observation, interviews, the researcher stated the problem of the study. Objectives, importance, questions, hypotheses, tools, delimitations, sample and method of the study were mentioned

The program was submitted to juries to prove its validity. As the sample was limited, reliability was confirmed through the answers of student teachers in the pre test. The researcher used Alpha Chronbach technique to determine reliability of the scale.

Questions of the Study were as the following:

- (1) How far was the program effective in helping student teachers develop translation of vocabulary and terms from English to Arabic?
- (2) How far was the program effective in helping student teachers develop translation of sentences from Arabic to English?
- (3) How far was the program effective in helping student teachers develop translation of texts from Arabic to English?
- (4) How far was the program effective in helping student teachers develop translation of texts from English to Arabic?