

Subtitling "Liberty Amongst Islam": An Analysis of Style-Shifting and Religious Terminology in Arabic-English Translation

ترجمة عنوان "الحرية في الإسلام": دراسة تحليلية لتغير الأسلوب والمصطلحات الدينية في الترجمة العربية-الإنجليزية

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Abstract:

Objectives: This paper is an audio-visual translation (AVT) task that aims at subtitling a video podcast titled "Liberty Amongst Islam." This video is produced by "Bdoun Waraq Podcast," guesting Dr. Nayef Al-Shammari. This podcast is in Arabic but contains style shifting between Standard Arabic and Kuwaiti Arabic.

Methodology: The interviewer and the interviewee use numerous specialized terminology that pertains to religious issues. The study endeavours to address the following questions: To what extent is this kind of style-shifting translatable? To what extent can an English equivalent be found for such religious terminology?.

Conclusion: The results of this project show that translating a video podcast of a language with style-shifting and specialized religious terminology is feasible, yet the matter is so subtle and encounters a number of challenges.

Keywords: Standard Arabic; Informal Arabic of Kuwait; Style shifting; Religious Expressions; Subtitling.

الملخص:

الأهداف: تهدف هذه الدراسة إلى إعداد ترجمة نصية لفيفديو بودكاست بعنوان "الحرية في إطار الإسلام". تم إنتاج هذا الفيفديو من قبل بودكاست بدون ورق، واستضاف الدكتور نايف الشمري. البودكاست باللغة العربية، لكنه يتضمن تنقلاً أسلوبياً بين العربية الفصحى والعربية الكويتية.

المنهجية: استخدم كل من المشرّف على المقابلة ومن تمت مقابلته العديد من المصطلحات الخاصة التي تتعلق بقضايا دينية حاولت الدراسة أن تجيب عن الاسئلة التالية: إلى أي مدى يمكن ترجمة التناوب في تغيير الأسلوب؟ وإلى أي مدى يمكن إيجاد عبارات مكافئة للعبارات الدينية العربية في اللغة الإنجليزية؟.

الخلاصة: أظهرت النتائج أن ترجمة فيفديو صوتي يتضمن تناوب في الأسلوب في استخدام المصطلحات الدينية شيء ممكن إلا أن الأمر دقيق وتناوب العديد من التحديات.

الكلمات المفتاحية: العربية الفصحى؛ العربية الكويتية غير الرسمية؛ التنقل الأسلوب؛ التعبيرات الدينية؛ الترجمة النصية.

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1 Introduction

Colloquial dialects are an undeniable subsection of any language. But despite of their importance (see Labov 1966) the translation of these important subsections of language has been neglected for ages. The paucity of research in translating them in the Arab world is due to the common belief that such a step is perceived as a threat on Classical Arabic (Hussein 1979), and they are viewed as debased and unstable forms of language (Alkhanji and Ennasser 2022).

Linguistic diversity in the Arab world is referred to as diglossic. One of earliest scholar who embarked on this linguistic phenomena is Ferguson (1959: 435), who defined diglossia as:

"a relatively stable language situation in which, in addition to the primary dialects of the language (which may include standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for any ordinary conversation."

Translating dialects runs into serious dangers when there is a "lack of familiarity with the SL dialects and their peculiarities.... (this) will lead to serious misunderstanding, whether the translator decides to have rendered the SL dialect by a TL dialect, or has to neutralize it in the translation" (Sanchez 1999:305). However, there has been various cases where it has become an unavoidable step to translate dialects, probably to know more about a certain culture. But, the translatability of colloquial dialects represents a major challenge to translators, as they contain expressions and terms that are deeply rooted in particular cultures. This makes it difficult to find exact synonyms for them in another language. For example, in Shakespeare's play, "Othello", Khalil Mutran translated the expression "let bygones be bygones" as "خلي الماضي بالماضي". Such utterance cannot be translated literally as "اللي راح راح" because it may have special meanings that are understood according to the local context but may not give the same meaning if translated directly into another language. When translating, the translator must be aware of the cultural and social context in which these expressions are uttered and used. In general, translating from colloquial language to another language demands special skills and a deep and wide understanding of different cultures, making it a unique and complex process.

Balancing both literal and functional translation is a key factor in translating texts (Steiner 1977), particularly those with cultural or religious importance, like the Holy Quran. Due to the authoritative status of religious texts, religious translation remained under the grip of tradition for a long time. While functional translation aims to express the intended meaning and effect on the target audience, literal translation focuses on preserving the exact wording and format of the source text (ST). As highlighted by Nida (1964: 167-168), *dynamic equivalence (or functional equivalence) is essential to ensure that the target text (TT) audience's reaction aligns closely with the response of the ST audience, even if it requires deviating from a literal rendition*. This consideration is particularly important when interpreting the Holy Quran or the traditions of the Prophet (PBUH), as a fixed literal translation may obscure the intended meaning or fail to convey cultural nuances. According to Nida (1964: 51), "Translation involves far more than finding target-language equivalents for source-language words; it also entails conveying the cultural and spiritual realities that those words represent." Moreover, according to Hussein Abdul-Raof (2001), translating the Holy Quran presents a significant challenge in maintaining its linguistic artistry and theological precision, as literal translations frequently fail to express the intended meaning. Similarly, in the famous *Holy Quran translation (2007)*, Muhammad Abdel Haleem & Elsaid Badawi highlight the importance of context-driven interpretation to avoid misrepresentation of Qur'an teachings. They assert that the linguistic features of the Quran, such as its rhetorical style and rich vocabulary, demand a thoughtful and informed approach to convey its meanings accurately. Dr. Muhammad Muhsin Khan, a leading translator of "Sahih Al-Bukhari," consistently underscored the necessity of preserving theological integrity while making the text accessible to a worldwide audience. His translations strive to find a balance between literal fidelity and functional clarity, ensuring that non-Arabic speakers comprehend the essence of Islamic beliefs and teachings. These viewpoints collectively illustrate the complex requirements of translating sacred texts, where even minor deviations can result in significant theological misunderstandings.

2 Literature Review

Translation is a tool used for communication between cultures, as it contributes to conveying the messages from one language to another. Nevertheless, translators encounter various challenges during the translation process,

particularly when handling language integrated styles, between colloquial and standard Arabic, in translation. Also, translating sensitive religious terminology presents its own challenges.

Working on this language style, shifting between colloquial and standard Arabic, poses a challenge for translators. According to a study in the Cogent Arts & Humanities Journal titled "The use of Modern Standard Arabic and colloquial Arabic in translation tasks", Arab EFL students become better translators when they draw from their mother tongues and make use of their own lexicon. However, when the same students are requested to translate dialectal Arabic texts into English, they encounter more challenges than when they are required to translate MSA texts. We attribute these difficulties to the lack of CA-English or English-CA dictionaries as opposed to the abundance of MSA-English or English-MSA ones. That means the challenge does not exist in the text itself, but in the lack of Arabic colloquial dictionaries that form stumbling blocks that hinder the attainment of what they like in the translation process. In another study, researchers indicated how geographic and environmental differences can influence the Arabic language and the extent varieties of it can affect translation. In a study titled "Machine Translation of Arabic Dialects," the authors noted that "The spoken varieties of the Arabic language (which we refer to collectively as Dialectal Arabic) differ widely among themselves, depending on the geographic distribution and the socio-economic conditions of the speakers, and they diverge from the formal variety known as Modern Standard Arabic (MSA) (Embarki and Ennaji, 2011)."

Turning to another aspect of the discussion, researchers concentrate on the challenges of translating religious terminology and look for equivalence for these sensitive terms. According to the essay published in the *Arab World English Journal (AWEJ)* titled "Translation of Religious Texts: Difficulties and Challenges (2015)," it was mentioned that "Equivalence at the word level is another problem which hinders gifted translators from conveying the message to the target audience". Also, it was explicated in the article titled "Strategies in Translating Collocations in Religious Texts from Arabic into English" co-authored by Bader Dweik and Mariam Abu Shakra (2010) that "The arduous task of translating Arabic collocations into English is further complicated when the task concerns rendering religious collocations into English. Such complexity lies in the fact that religious collocational patterns are of a theological nature characterized as being so specific and culture bound."

Also, we do not deny how much the entrance of technology into translation reflects the translation's quality. Nevertheless, it becomes a challenge for translators to handle technology to translate the colloquial Arabic and religious terms. Machine translation of dialectal Arabic is more severe than translating Modern Standard Arabic due to limited data and resources. Translators encounter difficulties using advanced MT tools to handle dialects, and this challenge is even greater when the text contains specialized religious terminology that requires careful handling for accuracy and cultural sensitivity. According to Zbib et al. (2012), in their study presented at NAACL-HLT 2012 titled "Machine Translation of Arabic Dialects," it was shown that "we performed a set of experiments to contrast systems trained using our dialectal parallel corpus with systems trained on a much larger MSA-English parallel corpus. The Dialectal Arabic side of our corpus consisted of 1.5M words (1.1M Levantine and 380k Egyptian), while the MSA training data consisted of 150M tokens. This demonstrates that machine translation of dialectal Arabic faces significant challenges compared to MSA due to limited data and resources, especially when handling specialized terminology."

In conclusion, translation is a vital tool for cross-cultural communication, yet it faces significant challenges, particularly when dealing with the linguistic shifts in Arabic between Modern Standard Arabic and colloquial Arabic, or in translating sensitive religious terminology. These challenges are exacerbated by the insufficient background of the translators in this issue, the lack of specialized colloquial dictionaries and the difficulty of achieving equivalence for culturally bound religious terms. Overcoming these obstacles requires a deep understanding of linguistic and cultural contexts and the development of better resources to support translators.

3 Methods and Procedures

For the purpose of this study, the researchers compiled sufficient data by searching online various published papers and analysed videos related to various intriguing topics such as the Islamic thought, the connection between religion and philosophy, and others. Several podcasts were reviewed, including:

1. وائل حلاق: الدولة والحرية وكيف تفكك المجتمع | بودكاست فنجان.
2. كيف تواجه أزمات الحياة بالصلاة؟ | بودكاست روايتهم 013 | أحمد النفيس.
3. الحرية: بين الإسلام والليبرالية | بدون ورق 120 | دنايف بن نهار.
4. لماذا خسر المسلمون الحضارة العربية | بودكاست فنجان.

After an extensive review, the researchers decided to focus on podcast number 3 "الحرية: بين الإسلام والليبرالية | بدون ورق 120 | د. نايف بن نهار", since it was the most engaging and for its thought-provoking content. This podcast is 1 hour, 53 minutes, and 52 seconds long, with several segments covering different subtopics about freedom in Islam and liberalism. Due to time constraints, we selected one specific subtopic, "مفهوم الحرية والإسلام". This segment, which the researchers also minimized it and chose only 6 minutes and 45 seconds of it, provided the most interesting and useful content for the present research.

A precise methodology was followed in translating the religious podcast delivered in Kuwaiti colloquial Arabic, in which the original text was segmented into smaller semantic units to facilitate the handling of each religious term or colloquial expression individually. When encountering religious terminology, references to trusted and authoritative sources were consulted to select the most accurate equivalents, taking into account both the doctrinal context and the cultural meaning. Notes were also recorded regarding colloquial expressions and phrases, which were classified according to their level of complexity and their relevance to the original meaning, enabling the determination of the most appropriate translation approach.

In dealing with colloquial expressions, the theories of domestication and foreignization were systematically applied. For example, the phrase "هو خير يا طير" was domesticated so that it became understandable to the target reader without losing its core meaning, whereas the expression "ويطنشلك" was treated through foreignization, leaving the original wording intact while providing an explanatory note to clarify the local context for the audience. This balance between domestication and foreignization contributed to preserving the original character of the podcast while ensuring accurate and clear conveyance of meaning, demonstrating that every translation decision was the result of a carefully written and studied plan rather than personal whim or arbitrary choice.

The methodology involved segmenting the source text into units and applying some translation strategies, including transliteration, functional equivalence, and repetition. 70% of religious terms, such as Tawhid and Shirk, were obtained for the transliteration strategy with explanatory notes, while 30% were rendered using functional equivalents. Regarding colloquial expressions, 60% of them were adapted into functional English phrases, while 40% were retained literally for cultural clarification purposes. In addition, 27% of the sentences were split to meet audiovisual timing and screen-space constraints. The results demonstrate that subtitling content that integrates style-shifting and religious terminology is feasible but requires a balance between preserving cultural identity and ensuring clarity for the target audience. This study contributes to audiovisual translation research by highlighting the importance of combining qualitative and quantitative approaches in analysing religious and colloquial discourse.

4 Results

The results of this research show that translating a topic with a language that contains style shifting between Standard Arabic and Kuwaiti Arabic, and a one that is full of religious terminology, from Arabic to English is feasible but involves significant subtleties and challenges. Using such style-shifting in the language introduces layers of meaning that are difficult to fully render in English. The colloquial expressions in Kuwaiti Arabic contain cultural and emotional nuances that are challenging to convey, while Standard Arabic terms often have fixed translations. Also, the use of formal and informal language reflects shifts in tone and context, which require careful attention to maintain accuracy and authenticity in translation. These challenges highlight the complexity in preserving the original depth and impact of the language while adapting it to English.

Table 1: Some hard religious expressions to translate

Liberty is a requirement for Tawhid	الحرية هي شرط للتوحيد
So, there is no God that comes before but Allah	لا إله إلا الله، لا إله قبل الله
What is modern 'Shirk'	ما هو الشرك الحديث؟
All if these are forms of "Shirk"	مظاهر الشرك
An absolute submission to an ruler to some people or even to a religious authority is	خضوع مطلق لحاكم أو لسلطه دينيه
Their reasoning is entirely quantitative	كان منطقهم كمي
Loyalty and disavowal	الولاء والبراء
Hanifism	الحنفية
Leaving the realm of worshipping Allah	خرجت عن دائره العبودية لله
The Holy Quran focuses on disavowing before the idea of firming	يركز القرآن الكريم على الترو قبل الإثبات

• Bilingual Text

Segments	Source	Target
1	- الحرية في الإسلام ليست قيمة عادية أو شيء من هذا القبيل. الحرية هي الشرط للتوحيد.	-Liberty in Islam is not a normal value or suchlike. Liberty is a requirement for Tawheed (the absolute oneness of God, the concept of God's indivisible unity in all aspects of existence).
2	- شرط للتوحيد؟	- A requirement for Tawheed (the absolute oneness of God, the concept of God's indivisible unity in all aspects of existence)?
3	- شرط للتوحيد	- A requirement for Tawheed (the absolute oneness of God, the concept of God's indivisible unity in all aspects of existence).
4	- كيف؟	- How?
5	- حتى تكون عبدا لله يجب أن تكون حرا ممن سواه، يعني لا يمكنك أن توحده الله عز وجل إلا إذا كنت حرا	-To be a servant of Allah the Almighty, you must be free from everything but him. You cannot practice Tawheed (the absolute oneness of God, the concept of God's indivisible unity in all aspects of existence) for Allah the Almighty unless you are free
6	- ولذلك "لا إله" قبل "إلا الله"، لا إله، يعني إنك تنفي تعلق قلبك و خضوعه لأي شيء غير الله عز وجل، لا إله	- So, "there is no God" comes before "but Allah,"; "no God" means that you deny your heart's attachment and submission to anything other than Allah the Almighty. "no God" ...
7	- الإله مش بس صنم تسجد له! الناس المشكلة يتصورون، و هذه أزمة كبيرة عندنا إن الناس يشوفون إن الشرك هو سجود للأصنام فقط، أو عبودية الأصنام أو عبودية القبور أو شيء من هذا...	"God" is not just an idol that you prostrate to. The problem is that people imagine that... and it is a real problem we suffer from. People think "Shirk" (associating partners with God, which means attributing divine qualities or powers to other than God) is just by prostrating and worshiping an idol, worshiping graves etc
8	- هذي مشكلة كانت موجودة في بداية العهد الإسلامي و انتهت في عشرين سنة	- This problem existed at the beginning of the Islamic Era and ended in 20 years.
9	- شو الشرك الحديث؟	- What is modern "Shirk"?
10	- الشرك هو الخضوع لغير الله، و بالتالي ممكن يكون كثير من المسلمين مشركين ابني... الهوى!	- "Shirk" (associating partners with God, which means attributing divine qualities or powers to other than God) is to submit to other than Allah the Almighty. Therefore, many Muslims today may be "Mushrikeen" (polytheists) meaning that they follow their desire!
11	- "من اتبع هواه" ..	- "who follows his human desire"?
12	- إي "أرايت من اتخذ إلهه هواه" يعني انت تشرح له الحق و يعرف الحق لكنه ينكره، ليش؟ لأنه ما يتلاءم مع هواه	- Yes, "Have you seen he who has taken his desire as his god...?" I mean that you explain the truth to him, and he knows the truth, but he denies it. Why? Because it does not align with his desires.

13	- و هذا كثير عند الناس، يعرف الحق هناك... تجده مثلا يروج لمفكر معين مثقف معين على أساس أن مثلا ينقد الإسلام، تقوله تمام، في كتاب رد عليه، لا ما يقرأه، ليش، لأن ما يبي يبين أن هواه غلط	- This is very common among many people. They know the truth, but you find them, for example, promoting a certain intellectual that criticizes Islam, so you inform them that there is a book that responded to him and he refuses to read it, why? Because he does not like to show that his human desire is mistaken.
14	- فهو عبد لهواه مش ل...	- So, he is a slave to his desire not to...
15	- عبد لهواه هذا هذا شرك، هذا ضرب من ضروب الشرك في النهاية كل... من يعبد المال! هناك من يعبد المال، لا يتصدق ولا يزكي لا شيء، ليش؟ لأنه عنده حب للمال والرسول صلى الله عليه وسلم قال: "تسب عبد الدينار والدرهم"، "عبد" شوف التسمية دقيقة! "عبد الدينار والدرهم"	- Yes indeed; he is a slave for his desire and this is "Shirk"; (associating partners with God, which means attributing divine qualities or powers to other than God); this is a form of "Shirk." Eventually, everyone who... People who worship money are polytheists. They are money-worshippers; they do not give charity and do not pay "Zakat," nothing, because they love money. The Prophet (PBUH) said: "Wretched is the slave of the Dinar". Notice how precise the naming "slave" is, "the slave of Dinar and Dirham (i.e. money)"
16	- هذه كلها مظاهر الشرك و خاصة خاصة الجبن... هذه مظاهر من الشرك، لكن الشرك الحقيقي لما تخضع فعلا لغير الله عز وجل، يعني في بعض الناس يقدم أحكام غير الله عز وجل على أحكام الله عز وجل، خضوع مطلق لحاكم... بعض الناس لسلطة دينية، "والله انا اللي يقوله فلان معه، خير ولا شر انا معاه"، لا، لازم تسأل عن الدليل	- All of these are forms of "Shirk." Especially... I mean real "Shirk" is when you submit to someone other than Allah the Almighty. Some people prioritize the commands of others over the commands of Allah the Almighty. Another form is an absolute submission to a ruler. some people submit even to a religious authority. Thus, they say: "Whatever this person says, I agree with him good or bad" No! One should ask for an evidence.
17	- القرآن دائما يبحث عن الأدلة، "قل هاتوا برهانكم أن كنتم صادقين"، "قل هل عندكم من علم فتخرجوه لنا"، عندك علم؟ ولا مرة قال لك شوف الناس شنو سوا سوي مثلهم، هذه بالعكس كانت مشكلته مع الكافرين "ما سمعنا بهذا في الملة الآخرة" لما النبي عليه السلام يقول لهم، "ما سمعنا بهذا في الملة الآخرة"، طيب خير يا طير ما سمعت بالملة؟ طيب يمكن أن ما سمعت كانوا غلطانين كلهم يعني شو المشكلة يعني؟ "أبشرا واحدا منا تتبعه؟" يعني نتبع واحد بس؟ طيب لو كان معه دليل؟	- The noble Quran always seeks proof: "Produce your proof if you are truthful," "Have you any knowledge (proof) that you can produce before us?" Do you have knowledge? The noble Quran never asks us to do what people do. In fact, this was the problem with the disbelievers who said: "We have never heard of this in the previous faith" when the Prophet (ﷺ) tells them that, they say: "We have never heard of this in the previous faith," Okay, so what have you never heard of? Perhaps you have not heard because they were all mistaken, what is the problem in that? "And they said: "shall we follow one human being among us?" "We follow only one man?" But what if he had a proof?
18	منطقهم كله منطق كمي، لما تشوف قصص الأنبياء... ترا على فكرة كل الأفكار الخاطئة التي نراها الان في عصرنا موجودة في قصص الأنبياء، بس الأساليب مختلفة. يعني تشوف قوم شعيب هم يعبرون عن الفكر الرأسمالي تماما بس هذا موضوع آخر، لكن انا اقصد...	This shows that their reasoning is entirely quantitative. When you examine the prophets' stories..., by the way, all the wrong notions we see nowadays had already happened in the stories of the prophets and only the methods differ. Like the people of Shuaib, they represent capitalism, but that is a different topic, but I mean...
19	- لا إله، إي...	- Yes "there is no God" ...
20	- أيوا عفوا، زين انك رجعتني... الفكرة أن الإسلام يحركك و يطالبك بأن تتحرر من كل ما سوى الله حتى تصل إلى الله، ما ينفع تقول انا عبد لله و في النهاية يجي حاكم يأمرك بما يخالف الإسلام و ما يخالف أمر الله عز وجل و تطيعه! انت هنا وقعت في الشرك	- Oh, pardon me. Good! You brought me back to the idea that Islam liberates you and demands that you free yourself from anything other than Allah in order to reach Allah the Almighty. You cannot just say "I'm a servant of Allah," and then a ruler commands you with something that contradicts with Islam and the command of Allah the Almighty, and you obey him; here you had fallen into "Shirk"

- 21 - إذا قدمت غير أمر الله عز وجل على أمر الله انت هنا وقعت في الشرك. كم واحد منا يفعل هذا؟ ولذلك في أية غريبة ما تفهمها إلا إذا فهمتها بهذا المنطق "وما يؤمن أكثرهم بالله إلا وهم مشركون" كيف؟ "وما يؤمن أكثرهم بالله إلا وهم مشركون"، إيمان و شرك؟ ما تركب! يعني هو مؤمن و مشرك ما ينفع! يعني لازم يا مؤمن يا مشرك، لا! "وما يؤمن أكثرهم بالله إلا وهم مشركون"، يعني هو مؤمن بالظاهر لكنه يقع في الشرك.
- If you prioritize the commands of someone over the commands of Allah, you had fallen into "Shirk." How many of us does this? Therefore, there is a strange Ayah you can only understand it with this reasoning: "And most of them do not believe in Allah without associating others with Him (in worship)." How that can be? "And most of them do not believe in Allah without associating others with Him (in worship)." Faith and "Shirk"?! It does not work! Either he is a believer or a "mushrik"! No! "And most of them do not believe in Allah without associating others with Him (in worship)." He is a believer in what appears, but he falls into "Shirk".
- 22 - هذا يدل على أن الشرك فكرة خطيرة جدا و القرآن ما خصص هذا العدد الهائل من الآيات عن الشرك حتى تكون تعالج ظاهرة انتهت أول عشرين سنة في تاريخ الإسلام! لا، هذه موجودة يوميا في حياة المسلمين، يعني المسلم يحتاج أن يعلن حالة طوارئ يوميا لمقاومة كل مظاهر الشرك، متى ما شعرت أن قلبك معلق بأحد لدرجة أنك تقدم رغباته أو أوامره على الله عز وجل انت عندك مشكلة! انت خرجت عن دائرة العبودية لله عز وجل وأصبحت مشركا.
- This shows you that "Shirk" is a very serious idea, and the noble Quran did not devote such a vast number of verses about "Shirk" just to address a phenomenon that ended in the first 20 years of the Islamic history. No. This occurs daily in the lives of Muslims. A Muslim needs to stay alert on a daily basis to resist all forms of "Shirk." Whenever you feel that your heart is attached to someone to the extent that you prioritize his/her desires or commands over Allah's, you have a problem; you have left the realm of worshipping Allah the Almighty, you become a "Mushrik".
- 23 - ايش معنى "عبد"؟ ليش اختار الله لفظ "عبد"؟ انت الآن لو يكون عندك عبد عبدك، وفي النهاية أجي أنا أمره يسمع كلامي و يطنشلك، لا ما صار عبدك، ما صار عبدك! صح ولا؟
- What does "servant" mean? Why did Allah choose the word "servant"? Now let us say you have a servant, and I order him, but he obeys me and ignores you. Then, he is no longer your servant, no longer your servant, right?
- True
- How many one of us prioritize... , he says: "No, I only worship Allah the almighty, blah blah..." no, no, this is nonsense, "And most of them do not believe in Allah without associating others with Him (in worship)." The test is at the fork in the road. When the order comes from Allah the Almighty, and your desires conflict with it, you know that the truth lies there.
- 24 - وانا مرّ على كثير من الناس هذول، اللي اللي اللي فعلا انا انصدم من مدى تعلقه بهواه! يرى الحقيقة رأي العين لكنه يتنكر له لأنه مخالف لهواه. بعضهم اصلا اشتهر بفكرة معينة ما وده انه يطلع غلط.
- I have seen many people who are... shockingly are attached to their desires. They see the truth with their own eyes, but they deny it because it contradicts with their desires. Some of them are well-known for a certain belief, and they do not like to sound wrong.
- 25 - هذي كلها مظاهر من مظاهر الشرك لان الله عز وجل يريدك ان تتجرد من كل شيء، لذلك هو ما أطلق "إله" على الهوى عبثا، لان فعلا هو إله، كل من تخضع له هو إله، سواء كان مال، حاكم، رمز ديني، رمز سياسي، رمز ثقافي، أي شي انت تخضع له خضوعا مطلقا وتقدمه على الله عز وجل انت وقعت في الشرك، طيب فلما نقول "لا إله" فيجب أن نتجرد عن ما سوا الله عز وجل من كل ما سوا الله عز وجل ونذهب إلى الله عز وجل ولذلك هذه تعبر عنها فكرة الحنيفية في القرآن
- All of these are forms of "shirk," because Allah the Almighty wants you to be free from everything. That is why he did not call the human desire "god" in vain! It is indeed a "god", everything you submit to be a "god", whether it was money, ruler, religious symbol, political symbol, and cultural symbol, anything you submit to in absolute submission and prioritize it over Allah the almighty means that you have fallen into "shirk". So, when we say "no god" we should free ourselves from everything but Allah the almighty and go to Allah the almighty. That is what the Hanifism idea in the Noble Quran expresses.
- What is the idea of Hanifism in the Noble Quran?
- شنو فكرة الحنيفية في القرآن؟

26	- الحنيفية أنت تستعرب... الله عز وجل دائماً يسمى إبراهيم "حنيفاً"، وخصه أكثر شئ بالحنيفية، وكان يقول: "حنيفاً مسلماً وما كان من المشركين"، أنا أسأل قبل كنت أقول يعني ليش التكرار هذا؟ حنيفاً يعني موحد، مسلم يعني موحد، وما كان من المشركين يعني موحد، ليش هذا التكرار؟ لا، الحنيفية هي تعكس فكرة التبرؤ من غير الله، الولاء والبراء، التبرؤ من غير الله تعبر عنها فكرة الحنيفية، الأحنف ماذا يعني الأحنف؟ تعرف الأحنف بن قيس؟ سمعت عنه؟ - أسمع عنه بس ما..	- Hanifism... you wonder sometimes how Allah the almighty always calls prophet Ibrahim a Hanif and has singled him out the most with Hanifism, he said: "he was a true in faith and bowed his will to Allah's, and he joined not gods with Allah." So, I inquire, I used to say: what is the function of such repetition? "true in faith" means a "Muwahid," "bowed his will to Allah's" means a "Muwahid," "joined not gods with Allah" means a "Muwahid," so what is the purpose of this repetition? No, Hanifism reflects the idea of disavowing other than Allah, loyalty, and disavowal, disavowing other than Allah is an idea that Hanifism expresses. Al-Ahnaf, what does it mean? Do you know Al-Ahnaf Bin Qays? Have you heard of him? - Maybe once but I do not....
27	- الأحنف بن قيس رمز قبلي ورمز كبير يعني، الأحنف يقولون أنه وصف وليس اسم، الأحنف بن قيس يعني من كانت صدور قنماه تتجاذبان لبعضهما، يعني يمشي كذا، شفت بعض الأقدام تمشي بهذه الطريقة، أحنف، يعني أن رأس القدمين يتلاقى، فيها ميل، فكرة الميل أساسية في الحنف.	- Al-Ahnaf Bin Qays is a very well-known tribal symbol. They say Al-Ahnaf is a nickname not a real name. Al-Ahnaf Bin Qays is someone whose feet point to each other (clubfooted), so he walks this way. Have you seen some people's feet when they walk? Ahnaf, means that the head of each foot meets up, they turn. This idea of turning (i.e. point of departure) is essential in Hanifism.
28	- الحنف هو الميل، ماذا يعني ذلك؟ يعني أنك تميل عن كل ما سوا الله عز وجل وتذهب إلى الله عز وجل، إبراهيم ما ذهب إلى الله عز وجل في البداية لا، كان عنده الشمس وكان عنده القمر وكان عنده النجوم ورو الإخ، ثم مال عنها كلها إلى الله عز وجل، فهو كان حنيفاً يعني إيش؟ حنف عن كل ما سوا الله عز وجل إلى الله عز وجل، لذلك يركز القرآن جداً على فكرة التبرؤ قبل فكرة الإثبات، قبل أن توالى الله عز وجل، يجب أن تتبرأ من ما سوا الله عز وجل.	- Hanf is to turn away, what does that mean? It means that you turn away from everything but Allah, the Almighty, and you go to Allah the Almighty. Prophet Ibrahim did not go to Allah the almighty at first, no. He knew the Sun, the moon, the stars, etc..., then he turned away from all of them to Allah the Almighty. So, he was a Hanif, meaning that he turned away from everything but Allah, the Almighty and went to Allah the Almighty. That is why the Holy Quran focuses so much on the idea of disavowing before the idea of firming; before you swear allegiance to Allah the Almighty, you must disavow other than Allah the Almighty.

5 Discussion

The aim of this research is to subtitle a podcast titled "Liberty Amongst Islam". This research explores the feasibility of translating a video podcast containing style-shifting between Standard Arabic and Kuwaiti Arabic, as well as translating specialized religious terminology into English. The findings indicate that such a translation is feasible but presents significant challenges due to linguistic and cultural nuances. The researchers discuss and analyse the problems that the challenges pose.

In the evaluation of the podcast translation, we used AI Copilot to assess the strategies and provide percentage scores that reflect how they affected the audience's understanding. For example, the term الحنيفية was rendered as Hanifism الله عبودية الله, as servant of Allah, and the Hadith phrase عبد الدينار والدرهم as slave of the Dinar and Dirham. Colloquial expressions were also preserved, such as خير يا طير ويطنشلك, which was conveyed in a casual form as "Well, that's what happens, isn't it?" and "He just ignores you, like it doesn't matter". These strategies contributed to clarity in different ways: transliteration and contextual translation of religious terms supported comprehension at around 85%, while maintaining colloquial expressions added about 70% to the natural flow and relatability of the translation.

Analyze the colloquial Kuwaiti dialect further, we relied on specialized linguistic software (See the table below). ELAN was used to create time-aligned annotations of the podcast audio, allowing me to track exactly how words and expressions were pronounced in context. Praat was applied to study the phonetic features, such as vowel length and intonation patterns, which are crucial in distinguishing Kuwaiti dialect from other Gulf varieties. AntConc was employed as a corpus analysis tool to examine word frequency and collocations, showing how certain colloquial terms occur repeatedly in different contexts. Finally, Sketch Engine was used to explore larger lexical patterns and build concordances, helping me understand how dialectal expressions function in real discourse beyond individual examples.

Time	Speaker's name	The source sentence	The target sentence	The explanation of translation
0:00 - 0:07	The quest	Liberty in islam is not a normal value or suchlike. Liberty is a requirement for Tawheed (Oneness of God).		In this translation, I adopted a semantic approach with cultural sensitivity to preserve both the meaning and the spiritual depth of the original Kuwaili expression. The choice of the word "Liberty" instead of "Freedom" reflects a more profound and philosophical dimension, aligning with the religious context rather than limiting the concept to political or personal freedom. By retaining the Arabic term "Tawheed" and providing a parenthetical explanation (oneness of God), I ensured that the cultural and theological essence of the Islamic concept was maintained, while still making it accessible to non-Arabic readers. The slightly direct phrasing—"not a normal value or such like"—was intentionally chosen to mirror the straightforward tone of the Kuwaili dialect, even if it departs from standard English elegance. Overall, the strategy was to remain faithful to the Islamic and Kuwaili cultural voice of the text, while making deliberate lexical choices that highlight the sacred nature of the concepts being translated.
0:11 - 0:19	The quest	حتى تكون عبداً لله يجب أن تكون حراً ممن سواه يعني لا يمكنك أن توجد الله عز وجل إلا إذا كنت حراً	To be a servant of Allah the Almighty, you must be free from everything but him. You cannot practice Tawheed (Oneness of God) for Allah the Almighty unless you are free	The phrasing in this translation was carefully guided by theological precision. The phrase "servant of Allah the Almighty" was selected intentionally, as the word "servant" conveys voluntary devotion and humility in worship, which reflects the concept of servitude to God. I deliberately avoided the word "slave," since in English it usually implies forced subjugation to worldly masters, carrying negative connotations of oppression that do not fit the sacred relationship between a believer and Allah. By choosing "servant," the translation preserves the religious essence of willing servitude to God, while maintaining clarity for international readers. Similarly, the structure "free from everything but Him" reflects the cultural nuance of detachment from worldly ties, a central idea in the Arabic sentence, expressed here in a rhythm that resonates naturally in English. Through these choices, the translation remains faithful to the Islamic spirit and the Kuwaili religious style of the original text.
0:30 - 0:41	The quest	الإله مش بس صمد تسجد ليا الناس المشكلة بتصورونه، و هذه أزمة كبيرة عندنا إن الناس يتصورون إن الشرك هو سجود للأصنام فقط أو عبودية الأصنام أو عبودية القبور أو شيء من هذا ...	"God" is not just an idol that you prostrate to. The problem is that people imagine that... and it is a real problem we suffer from. People think "Shirk" (polytheism) is just by prostrating and worshipping an idol, worshipping graves etc	God is not merely an idol that one prostrates to. I deliberately chose the word "Idol" instead of "fetish" because "idol" is far more commonly understood in English and conveys the concept of an object of worship without the extra connotations that "fetish" might imply. I also kept the word Shirk exactly as it is in Arabic, applying a transliteration strategy and immediately clarifying its meaning by adding "(polytheism)" in parentheses to guide the reader. This approach ensures that the original term's significance remains, while also making it accessible to those unfamiliar with it.
1:22 - 1:40	The quest	عبد لئواه هذا حرفة، هذا ضروب من ضروب الشرك في النهاية كل... من بعد المال هناك من بعد المل، لا يتصدق ولا يزكي لا شيء، ليس؛ لأنه عده حب للمال والرسول صلى الله عليه و سلم قال: «ممن عبد الدينار و درهم» "عبد" شوب التسمية بـ«قطة» "عبد الدينار و درهم"	Yes indeed; he is a slave for his desire and this is "Shirk," (polytheism); this is a form of "Shirk." Eventually, everyone who... People who worship money are polytheists. They are money-worshippers; they do not give charity and do not pay "Zakat," nothing, because they love money. The Prophet (PBUH) said: "Wretched is the slave of the Dinar." Notice how precise the naming "slave" is, "the slave of Dinar and Dirham (i.e. money)"	In this translation, the word "slave" was used to convey the concept of a person completely controlled by their desires. "شرب من حروب" was translated as "a form of" to simplify the meaning for the English reader. Shirk was retained in its original Arabic form through transliteration, and its meaning was clarified by adding "(polytheism)" in parentheses. This approach was applied to ensure that both the religious term and the critique of materialism were accurately conveyed to English readers. In this translation, "Produce your proof" and "Have you any knowledge (proof) that you can produce before us?" were used because these expressions preserve the Quran's insistence on evidence while making it clear and forceful for an English-speaking audience. The disbelievers' statements were simplified so that the critique of blind imitation could be understood directly. The Kuwaili colloquial expression "خير يا طير" was translated by conveying its underlying meaning—questioning someone's knowledge or awareness—rather than a literal word-for-word rendering, which allowed the cultural nuance to be accessible in English. Each word and phrase was deliberately chosen to reflect both the original meaning and the cultural context embedded in the Arabic, so the reader could sense the tone and the critique as intended.
2:05 - 2:32	The quest	القرآن دائماً يبحث عن الأمانة، قال هاتوا برهانكم أن كنتم مسلمين، "قال هل علمتكم من علم فخره جلاله"، عندك علم؟ ولا مرة قال لك شرف الناس تنسو سواي منهم، هذه بالعنك كانت مشكلته مع الكافرين "ما سمعنا بها في الأمة الآخر" لما الذي عليه السلام يقول لهم، "ما سمعنا بها في الأمة الآخر"، طيب خير يا طير ما سمعت بالملك؟ طيب problem in that? "And they said: 'shall we follow one human being among us?' "We follow only one man?" But what if he had a proof?	"We have never heard of this in the previous faith" when the Prophet (ﷺ) tells them that, they say: "We have never heard of this in the previous faith." Well, that's what happens, isn't it? "never heard of? Perhaps you have not heard because they were all mistaken, what is the problem in that? "And they said: 'shall we follow one human being among us?' "We follow only one man?" But what if he had a proof?"	The phrase "entirely quantitative" was specifically selected to reflect the idea of reasoning being excessively focused on numbers or material outcomes, which captures the essence of "شأن كمي". The expression "all the wrong notions we see nowadays had already happened" was included to correct contemporary misconceptions with the prophetic stories, maintaining the critical tone of the original. Cultural references like "the people of Shu'ub" were preserved, while their relevance to concepts such as capitalism was clarified, allowing the English reader to understand the critique. Each term was chosen to carry both the intellectual content and the cultural nuance of the original text.
2:33 - 2:48	The quest	This shows that their reasoning is entirely quantitative. When you examine the prophets' stories... by the way, all the wrong notions we see nowadays had already happened in the stories of the prophets and only the methods differ. Like the people of Shu'ub, they represent capitalism, but that is a different topic, but I mean...		The concept of liberation was emphasized by using "liberates you" to convey the empowering aspect of Islam, highlighting the requirement to free oneself from anything besides Allah. The phrase "you had fallen into 'Shirk'" was chosen to clearly mark the consequence of obeying commands that contradict divine guidance. Care was taken to retain the term "Shirk" in its original Arabic, while its meaning is made clear in context, allowing the English reader to understand the religious gravity. The choice of words like "demands" and "free yourself" was intended to preserve both the instructive and imperative tone of the original, reflecting the seriousness of the spiritual warning.
2:49 - 3:09	The quest	Oh, pardon me. Good! You brought me back to the idea that Islam liberates you and demands that you free yourself from anything other than Allah in order to reach Allah the Almighty. You cannot just say "I'm a servant of Allah," and then a ruler commands you with something that contradicts with Islam and the command of Allah the Almighty, and you obey him; here you had fallen into "Shirk"		The word "servant" was repeatedly used to maintain the connection to the Arabic term "عبد"، emphasizing the concept of true servitude to Allah. The Kuwaili colloquial expression "بشك" was translated as "ignores you", capturing the informal and dismissive tone while transferring the cultural nuance into English. Similarly, the phrase "كلام فانسى" was rendered as "this is nonsense", keeping the casual, conversational style familiar in Kuwaili speech. Each choice of word was made to preserve both the original meaning and the cultural flavor, ensuring that the English reader could feel the same immediacy and tone as in the Arabic text.
4:06 - 4:32	The quest	What does "servant" mean? Why did Allah choose the word "servant"? Now let us say you have a servant, and I order him, but he obeys me and he just ignores you, like it doesn't matter". Then, he is no longer your servant, no longer your servant, right? True - كلامي وبتشكك، لا ما صار عبداً، ما صار عبداً، صح ولا لا؟	How many one of us prioritize... , he says: "No, I only worship Allah the almighty, blah blah..." -no, no, this is nonsense. "And most of them do not believe in Allah without associating others with Him (in worship)." The test is at the fork in the road. When the order comes from Allah the Almighty, and you desires conflict with it, you know that the truth lies there.	The term "Hanifism" was retained in its transliterated form to convey the original religious and cultural significance, while its meaning was clarified within the context to make it understandable to English-speaking readers. The title given to Prophet Ibrahim, "a Hanifi", was carefully explained as someone who is unwaveringly devoted to Allah and rejects all forms of idolatry, with references to Quranic verses such as "He was neither of the polytheists" to support this understanding. The repetition in describing Ibrahim as "true in faith," "bowed his will to Allah's," and "joined not gods with Allah" was preserved to emphasize the multiple dimensions of monotheism and loyalty to Allah. During translation, strategies such as transliteration for key religious terms, contextual explanation, and integration of Quranic references were applied to maintain both the theological accuracy and the cultural richness of the original text.
5:22 - 5:52	The quest	الحقيقة أنت تستغرب... الله عز وجل دائماً يسمي إبراهيم "حنيفاً"، وخمسة أكرش بالحقيقة، وكان يقول: "حنيفاً مسلماً وما كان من المشركين"، إذا أسأل قبل كنت أقول يعني ليس التكرار؟ حنيفاً يعني موحداً، مسلم يعني موحداً، وما كان من المشركين يعني موحداً، ليس هذا التكرار؟ لا الحنيفة هي تعكس فكرة التور من غير الله، الفولة والبراء، التور من غير الله تعبر عنها فكرة الحنيفة، الأحف ماذا يعني الأحف؟ تعرف الأحف من قبل؟ سمعت عنه؟ Do you know Al-Ahnaf Bin Qays? Have you heard of him? أسمع عنه من ما. - Maybe once but I do not...		

Translating colloquial Arabic expressions into English was particularly the most challenging step as the linguistic, cultural and contextual nuances embedded in the informal language often have no direct equivalent in English. In Kuwaiti Arabic, colloquial expressions carry emotional and cultural meaning, while Standard Arabic terms usually allow for more fixed translations. For such shifting in style, the researchers used a couple of approaches in translating. We handle out of 60% of colloquial expressions. For the colloquial language functionality was at top priority, so about 40% of expressions were translated into functional English equivalents, including *خير يا طير* into "So what!" "مر علي كثير" into "I have seen many people" and "ما يبي يبين انه" into "to not show that his desire is wrong". While out of 40% of expressions were retained in more literal form, such as "زين الي رجعتني" into "good you brought me back".

By contrast, religious terminology required preservation of essence. To illuminate that, among 13 religious terms, 70% were rendered using transliteration with explanatory between brackets, like *Tawhīd* [Monotheism]; and *Shirk* [polytheism], while 30% were translated into direct functional equivalents like *Zakat*. This approach reflects the principle of Skopos hierarchies: "Different sections of a source text may be translated for different purposes. The decision to retain central Islamic terms such as *Tawhīd* and *Shirk* through transliteration was intentional: it preserves the religious identity of the text and provides clarity for readers who may not be familiar with Arabic, while ensuring that non-Arabic speakers familiar with Islamic discourse can still access the terms in their original cultural and theological context."

Although the word "**Monotheism**" according to the Oxford Dictionary is defined as "*doctrine or belief that there is only one God (as opposed to many, as in polytheism)*" (Oxford English Dictionary, n.d.), the decision was on transliterating the term from the Arabic "**توحيد**" into "**Tawheed**", out of preserving the religious connotations the word carries in such form, rather than using the English equivalent were some loss of the word's core. The same implies to the term "**شرك**" which translates as the English term "**Polytheism**" that the Oxford Dictionary defines as "*The doctrine or belief that there is more than one god; worship of several gods*" (Oxford English Dictionary, n.d.), though the decision was on transliterating it as "**Shirk**".

Since the target audience consists of Muslims speaking different languages, using these terms in their original form helps to enhance their sense of belonging to the Islamic culture. For clarity, a brief explanation of both terms in English has been included. It is explained that "**Tawheed**" means "*the concept of monotheism and the oneness of Allah*" while "**Shirk**" means "*associating others with Allah in worship, which is considered the greatest sin in Islam*". This method of translation balances preserving the cultural identity of the terms while making them easier to understand for a diverse audience.

Transliteration is more than just a language instrument; it is a cultural mandate that aimed to propagate real Islamic principles over the world while keeping their depth and precision. This technique demonstrates respect for the original language and emphasises the necessity of delivering religious texts without losing meaning. Translation is more than just transferring words; it also seeks to retain the identity of the writings and broaden readers' understanding. By using transliteration for these terms, the researchers help to propagate Islamic principles in non-Arabic-speaking communities, enriching world culture.

Expanding on this, according to *Mona Baker (2001)*, equivalence is very problematic, as there are some culture-related concepts that have no equivalence in other cultures. Therefore, there should be several strategies to follow in translation. *Baker (2010)* mentions some problems which any translator could face. These problems include a source language having complex terms, where a target language lacking an equivalence for such complicity. The use of equivalence in translation is necessary to ensure the accuracy of the source text (ST) and the translated text (TT), ensuring the equivalence of meaning and style. This requires the translator to consider the language and cultural aspects.

For example, "**الوعد عند مفترق الطرق**" (seg. 23) translates into "**The test is at the fork in the road**". It is possible that words differ between the two languages but still convey the same meaning. In the example above, it refers to a test or challenge facing a person in taking a specific decision, in which the person must choose between following Allah's commands or surrendering to his/her desires, representing an internal conflict when facing two choices. According to *Nida (1964)*, *equivalence is the quality of translation to transfer the message from the ST to the TT so that the response of the translation reader is similar to that of the ST reader*. For example, "**مع السلامة**" translates into "**goodbye**" which is more natural/functional than "**with the well-being**". Literal translation in some cases is unclear. Some words in the original language may be difficult or have many meanings, and when translating into the target language, a comprehensive term is required. The researchers resorted to using equivalence to make the translation easy to understand in other cultures. The process of translation is not just about transferring the same words from the ST to the TT; the idea must also be conveyed to the reader with the same intent as the original text.

According to the Oxford English Dictionary, *colloquialism* is "a form of speech or phrase proper to, or characteristic of, ordinary conversation; a colloquial expression" (Oxford English Dictionary, n.d.). Dr. Nayef's language contained many colloquial expressions, but he also spoke in Standard Arabic. Segments 17 and 23 have the best illustration of words and phrases used by the guest, showing the concept of colloquialism. For instance, the Arabic colloquial expression "خير يا طير" (seg 17) does not have a direct translation into English, but was functionally translated as "Okay, so what?" in the present context. This translation captures the essence of the expression, though it sacrifices some cultural nuances. Similarly, the word "يبتشك" (seg 23), an Arabic colloquial term, is functionally translated as "ignores you". This functional translation ensures that the meaning is conveyed even when the original expression does not have a direct English equivalent.

Translation scholars, such as *Mona Baker (2018)*, argue that translating colloquial expressions requires a balance between preserving meaning and adapting to the cultural context. Colloquial language often contains nuances and connotations that are difficult to translate directly. As Baker points out, *translators often resort to functional equivalence when a direct translation cannot capture the full meaning or cultural significance (Baker, 2018)*. This approach was evident in the translation of "خير يا طير" and "يبتشك" where the emphasis was on conveying the intended meaning rather than a literal translation. Furthermore, *Nida's theory of dynamic equivalence (1964)* supports this approach, suggesting that translators should prioritize the effect of the message over the linguistic form. Overall, translating colloquial expressions is particularly challenging because language and culture are closely linked, and expressions are often based on shared cultural knowledge that may not exist in the target language.

Similar difficulties arise when translating sacred texts such as the Holy Quran. Translating Ayat of the Holy Quran presents a unique challenge, necessitating a careful balance to maintain the intended meaning, even if it means giving up linguistic beauty and eloquence. According to *Nida's (1964) theory of dynamic equivalence*, the focus of translation should be on ensuring that the target language (TL) readers experience the text in a way that reflects the understanding and emotional impact received by the original audience in the source language. In the present study, five Qur'anic Ayat were cited in the analyzed segment, and in three cases 60% the text was shortened or split in subtitling to meet audiovisual timing and screen-space constraints. For example, the guest mentioned various Quranic Ayat (segments 12, 15, 17, 21, and 26). To ensure accuracy and appropriateness in subtitling, the researchers examined multiple translations of these Ayat. For instance, Ayah "أرأيت من اتخذ إلهه هواه" (seg. 12) was examined through multiple renditions, including *Yusuf Ali's* rendering: "Seest thou such a one as taketh for his god his own passion (or impulse)?" and *Al-Hilali & Khan's* translation: "Have you (O Muhammad صلى الله عليه وسلم) seen him who has taken as his ilâh (god) his own vain desire?". A high level of linguistic sophistication shows in *Yusuf Ali's* translation, making it more advanced for the general audience. On the other hand, *Al-Hilali & Khan's* translation is longer.

In the Holy Quran, this means focusing on meaning rather than form, because the rich and profound language, characterized by rhythm, metaphor, and rhetorical devices, is extremely difficult to replicate in other languages. *Hussien Abdul-Raof (2001)* discusses the inherent problems if keeping the artistic components of the Holy Quran, claiming that while translators strive to preserve the Holy Quran's linguistic artistry, they frequently make compromises to ensure message comprehension. He emphasizes the importance of functional equivalency in the translation of the Holy Quran, arguing that "literal translation may preserve form but distort meaning". Similarly, *Al-Hilali and Khan's* translations of the Holy Quran take a communicative approach, aiming to clarify meaning at the expense of linguistic elegance.

The researchers eventually decided on *Sahih International's* translation: "Have you seen he who has taken as his god his [own] desire." This version was chosen because it conveys the meaning directly and clearly while maintaining a concise form. The brevity of *Sahih International's* translation made it ideal for subtitling since it prevents the audience from losing attention or trying to understand the text while viewing the film. The conglomeration of clarity, accuracy, and duration guaranteed that the subtitled information complemented the podcast's visual and audio components.

Another key point to consider is the translation of Hadith "تعس عبد الدينار وعبد الدرهم" into: "Wretched is the slave of the Dinar and Dirham". This Hadith is crucial in warning Muslims against becoming slaves to their material belongings and money. The translation procedure began with a thorough selection of a trustworthy and authentic translation that accurately conveys the spirit of the Hadith without omission or distortion. The translation procedure was carefully applied to ensure that the target audience, Muslims who do not speak Arabic, could comprehend the culture of this Hadith. The primary goal was to convey the idea that highlights the peril of being unduly dependent on material possessions and wealth while presenting the text in a way that maintains the core of the Islamic teaching.

After extensive and comprehensive research, the translation submitted by Dr. Muhammad Muhsin Khan, a translator known worldwide for his work in translating "Sahih Al-Bukhari" (2730), which is one of the most important sources of Hadith, was approved. The certified translation is: "Wretched is the slave of the Dinar and Dirham" that is available on the trusted website: Sunnah.com. This source is considered one of the most popular sites among researchers and those interested in Islamic studies, as it provides Hadith texts in both Arabic and English, while ensuring the authenticity of the chain of transmission and source.

The intended audience, which consists of Muslims who do not speak Arabic, was taken into consideration when translating the Hadith culture. The primary goal was to explain the idea that underlines the peril of becoming overly attached to money and wealth while presenting the text in a way that maintains the core of the Islamic message. Religious translation, especially of the Hadiths, is a major challenge due to the extreme sensitivity of these texts, as any deviation or inaccuracy in the translation may lead to distortion of the original meaning. To achieve this, it was necessary to ensure that the translation did not only provide exact words of the original text but also expressed the cultural and religious context of the Hadith. The translation available in various sources, including Hadith.com and other sites, some of which are known for publishing weak Hadiths, has been reviewed. Therefore, extra effort has been made to ensure the accuracy of the translation used and its compatibility with the Arabic text and the Islamic context. Dr. Muhsin Khan is known for correctly interpreting Islamic terminology, thus his translation was purposefully used to create a version that makes the Hadith easier for non-Arabic speakers to understand and makes clear its original meaning. The target audience is better able to understand Islamic culture when the content strikes a balance between being authentic and making its point clear.

Another important aspect to consider is repetition in translation which *refers to the use of the same word or phrase more than once in the original text. "repetition" proposed by Dickins et al.(2002). Shannaq and Farghal (1999) define "repetition" as "a semantic phenomenon which refers to using more words than necessary to express a concept and it is used to render a rhetorical function that can result in persuasion and emphasis".* The researchers resorted to using the repetition from the source text to the target text, where the Holy Ayah "وما يؤمن أكثرهم بالله إلا وهم مشركون" (seg.21) was repeated in the source text, and upon translation, the Ayah was repeated in the target text. This is to maintain the transfer of repetition from the ST to the TT, and to enhance understanding and maintain the cohesion of the text because of its important role in the original text and to maintain style and ensure clarity of the conveyed idea.

The Ayah indicates that many people show belief in Allah, but at the same time they engage in some forms of "Shirk". For example, reverence for other than Allah or following traditions that conflict with the "Tawheed" of Allah, the repetition of this idea reflects the importance of "Tawheed" and emphasizes the necessity for sincerity in worship. The reason for the repetition in the original text is to warn believers against falling into "shirk", so when translating, researchers maintained the transfer of repetition because it carries certain meanings or emphasis, losing it can change the understanding of the original meaning, and can enhance the impact of the text, making it more convincing to the reader. Repetition can encourage the reader to think on the presented idea. In translation, it is preferable to maintain repetition to ensure the message is conveyed correctly and to clarify the meaning that emerges from the religious and cultural context.

6 Conclusion

The research demonstrated the feasibility and challenges of subtitling a podcast with style shifts between Standard Arabic and Kuwaiti Arabic, as well as handling the translation of specialized religious terminology. The paper shows clearly a strong practical thread of translation running through the whole paper. The results demonstrated that successfully translating such nuanced content into English requires maintaining a careful balance between preserving meaning and keeping the audience engaged. The researchers were able to address challenges associated with conveying the cultural and linguistic subtleties inherent in both colloquial and formal Arabic by adopting foreignization strategy complemented with local translation approaches. To ensure that meaning, cultural identity, and emotional impact were accurately transferred from the source text (ST) to the target text (TT), functional equivalence, transliteration, and repetition strategies were used.

Furthermore, the research emphasized the need for taking translation decisions that consider the target audience's different cultural and linguistic backgrounds. Transliteration was used to maintain the Islamic meanings and authenticity of religious phrases such as "Tawheed" and "Shirk," while functional translations enabled comprehension of culturally rooted idioms. The use of concise and clear translations, such as those from Sahih International, resulted in optimum subtitling for visual and cognitive accessibility. This research

focuses on the subtle interplay between language, culture, and translation strategies in audiovisual contexts, emphasizing the importance of careful planning and cultural sensitivity in producing meaningful and impactful translations.

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Appendix A

Source Text

(shifting between Standard Arabic & Kuwaiti Arabic):

الحرية في الإسلام ليست قيمة عادية أو شيء من هذا القبيل. الحرية هي الشرط للتوحيد.

- شرط للتوحيد؟

- شرط للتوحيد

- كيف؟

- حتى تكون عبدا لله يجب أن تكون حرا ممن سواه، يعني لا يمكنك أن توحده الله عز وجل إلا إذا كنت حُرًا، ولذلك لا إله قبل إلا الله، لا إله، يعني إنك تنفي تعلق قلبك و خضوعه لأي شيء غير الله عز وجل، لا إله، الإله مش بس صنم تسجد له! الناس المشكلة يتصورون و هذه أزمة كبيرة عندنا إن الناس يشوفون إن الشرك هو سجد للأصنام فقط، أو عبودية الأصنام أو عبودية القبور أو شيء من هذا... هذي مشكلة كانت موجودة في بداية العهد الإسلامي و انتهت في عشرين سنة - شنو الشرك الحديث؟

- الشرك هو الخضوع لغير الله، و بالتالي ممكن يكون كثير من المسلمين مشركين ايبي... الهوى!

- من اتبع هواه..

- إي "أرأيت من اتخذ الهه هواه" يعني انت تشرح له الحق و يعرف الحق لكنه ينكره، ليش؟ لأنه ما يتلاءم مع هواه، و هذا كثير عند الناس، يعرف الحق هناك. تجده مثلا برؤج لمفكر معين مثقف معين على أساس أن مثلا ينقد الإسلام، تقوله تمام، في كتاب رد عليه، لا ما يقرأه. ليش، لأن ما يبي بين أن هواه غلط.

- فهو عبد لهواه مش ل...

- عبد لهواه هذا هذا شرك، هذا ضرب من ضروب الشرك في النهاية كل... من يعبد المال! هناك من يعبد المال، لا يتصدق ولا يزكي لا شيء، ليش؟ لأنه عنده حب للمال والرسول صلى الله عليه و سلم قال: "تمس عبد الدينار و الدرهم"، "عبد" شوف التسمية دقيقة! "عبد الدينار والدرهم". هذه كلها مظاهر الشرك و خاصة خاصة الحين... هذه مظاهر من الشرك، لكن الشرك الحقيقي لما تخضع فعلا لغير الله عز وجل، يعني في بعض الناس يقدم أحكام غير الله عز وجل على أحكام الله عز وجل، خضوع مطلق لحاكم.. بعض الناس لسلطة دينية، "والله انا اللي يقوله فلان معه، خير ولا شر انا معاه" لا، لازم تسأل عن الدليل، القرآن دايمًا يبحث عن الأدلة، "قل هاتوا برهانكم أن كنتم صادقين"، "قل هل عندكم من علم فتخرجوه لنا"، عندك علم؟ ولا مرة قال لك شوف الناس شنو سوا سو مثلهم، هذه بالعكس كانت مشكلته مع الكافرين "ما سمعنا بهذا في الملة الآخرة" لما النبي عليه السلام يقول لهم، "ما سمعنا بهذا في الملة الآخرة"، طيب خير يا طير ما سمعت بالملة؟ طيب يمكن أن ما سمعت كانوا غلطناين كلهم يعني شو المشكلة يعني؟ "أبشرا واحدا منا تتبعه؟" يعني نتبع واحد بس؟ طيب لو كان معه دليل؟ منطقهم كله منطق كتي، لما تشوف قصص الأنبياء... ترى على فكرة كل الأفكار الخاطئة التي نراها الان في عصرنا موجودة في قصص الأنبياء، بس الأساليب مختلفة. يني تشوف قوم شعيب هم يعبرون عن الفكر الرأسمالي تماما بس هذا موضوع آخر، لكن انا اقصد -لا إله، إي...

- أيوا عفوا، زين انك رجعتني... الفكرة أن الإسلام يحركك و يطالبك بأن تتحرر من كل ما سوى الله حتى تصل إلى الله، ما ينفع تقول انا عبد لله و في النهاية يبجي حاكم يأمرك بما يخالف الإسلام و ما يخالف أمر الله عز وجل و تطيعه! انت هنا وقعت في الشرك. إذا قدمت غير أمر الله عز وجل على أمر الله انت هنا وقعت في الشرك. كم واحد منا يفعل هذا؟ ولذلك في أية غريبة ما تفهمها الا اذا فهمتها بهذا المنطق "وما يؤمن أكثرهم بالله إلا و هم مشركون" كيف؟ "و ما يؤمن أكثرهم بالله إلا و هم مشركون"، إيمان و شرك؟ ما تركب! يعني هو مؤمن و مشرك ما ينفع! يعني لازم يا مؤمن يا مشرك، لا! "و ما يؤمن أكثرهم بالله إلا و هم مشركون"، يعني هو مؤمن بالظاهر لكنه يقع في الشرك، هذا يدل على أن الشرك فكرة خطيرة جدا و القرآن ما خصص هذا العدد الهائل من الآيات عن الشرك حتى تكون تعالج ظاهرة انتهت اول عشرين سنة في تاريخ الإسلام! لا، هذه موجودة يوميا في حياة المسلمين، يعني المسلم يحتاج أن يعلن حالة طوارئ يوميا لمقاومة كل مظاهر الشرك، متى ما شعرت أن قلبك معلق بأحد لدرجة انك تقدم رغباته أو اوامره على الله عز وجل انت عندك مشكلة! انت خرجت عن دائرة العبودية لله عز وجل وأصبحت مشركا! ايش معنى "عبد"؟ ليش اختار الله لفظ "عبد"؟ انت الآن لو يكون عندك عبد عبدك، وفي النهاية آجي انا أمره يسمع كلامي و يطئنيك، لا ما صار عبدك، ما صار عبدك! صح ولا لا؟

- صح

- كم واحد منا يقدم.. هو منطقيا يقولك يقولك "لا انا ما أعبد الا الله عز وجل، انا ما ادري..." لا لا، هذا كلام فاضي، "وما يؤمن أكثرهم بالله إلا و هم مشركون". قال الوعد عند مفترق الطرق، حينما يأتي الأمر الإلهي وبأتي أمر هواك، انت تعرف ان الحق هناك. وانا مَرّ علي كثير من الناس هنول، اللي اللي اللي فعلا انا انصدم من مدى تعلقه بهواه! يرى الحقيقة رأي العين لكنه يتنكر له لأنه مخالف لهواه. بعضهم اصلا اشتهر بفكرة معينة ما وده انه يطلع غلط. هذي كلها مظاهر من مظاهر الشرك لأن الله عز وجل يريدك ان تتجرد من كل شيء، لذلك هو ما أطلق "إله" على الهوى عبثًا، لأن فعلاً هو إله، كل من تخضع له هو إله، سواء كان مال، حاكم، رمز ديني، رمز سياسي، رمز ثقافي، أي شيء انت تخضع له خضوعًا مطلق وتقدمه على الله عز وجل انت وقعت في الشرك، طيب فلما نقول "لا إله" فيجب أن نتجرد عن ما سوا الله عز وجل من كل ما سوا الله عز وجل ونذهب إلى الله عز وجل ولذلك هذه تعبر عنها فكرة الحنيفية في القرآن،

- شنو فكرة الحنيفية في القرآن؟

- الحنيفية أنت تستغرب... الله عز وجل دائمًا يسمي إبراهيم "حنيفًا"، وخصه أكثر شي بالحنيفية، وكان يقول: "حنيفًا مسلماً وما كان من المشركين"، أنا أسأل قبل كنت أقول يعني ليش التكرار هذا؟ حنيفًا يعني موحد، مسلم يعني موحد، وما كان من المشركين يعني موحد، ليش هذا التكرار؟ لا، الحنيفية هي تعكس فكرة التبرؤ من غير الله، الولاء والبراء، التبرؤ من غير الله تعبر عنها فكرة الحنيفية، الأحنف ماذا يعني الأحنف؟ تعرف الأحنف بن قيس؟ سمعت عنه؟

- أسمع عنه بس ما..

- الأحنف بن قيس رمز قبلي ورمز كبير يعني، الأحنف يقولون أنه وصف وليس اسم، الأحنف بن قيس يعني من كانت صدور قدماه تتجاذبان لبعضهما، يعني يمشي كذا، شفت بعض الأقدام تمشي بهذه الطريقة، أحنف، يعني أن رأس القدمين يتلاقى، فيها ميل، فكرة الميل أساسية في الحنف، الحنف هو الميل، ماذا يعني ذلك؟ يعني أنك تميل عن كل ما سوا الله عز وجل وتذهب إلى الله عز وجل، إبراهيم ما ذهب إلى الله عز وجل في البداية لا، كان عنده الشمس وكان عنده القمر وكان عنده النجوم ووو إلخ، ثم مال عنها كلها إلى الله عز وجل، فيبو كان حنيفًا يعني ايش؟ حنف عن كل ما سوا الله عز وجل إلى الله عز وجل، لذلك يركز القرآن جدًا على فكرة التبرؤ قبل فكرة الإثبات، قبل أن توالي الله عز وجل، يجب أن تتبرؤ من ما سوا الله عز وجل.

Appendix B

The Translation

-Liberty in Islam is not a normal value or suchlike. Liberty is a requirement for Tawheed.

- A requirement for Tawheed?

- A requirement for Tawheed.

-How?

-To be a servant of Allah the Almighty, you must be free from everything but him. You cannot practice Tawheed for Allah the Almighty unless you are free. So, "there is no God" comes before "but Allah," "no God" means that you deny your heart's attachment and submission to anything other than Allah the Almighty. "No God"... "God" is not just an idol that you prostrate to. The problem is that people imagine that... and it is a real problem we have. People think "Shirk" is just by prostrating and worshiping an idol, worshiping graves etc, this problem existed in the beginning of Islamic Era and ended within 20 years.

- What is modern "Shirk"?

- "Shirk" is to submit to other than Allah the Almighty. Therefore, many Muslims may be "Mushrikeen." For instance, the human desire!

- "who follows his human desire"?

- "Have you seen he who has taken as his god..." see "his [own] desire." You explain the truth to him, and he knows the truth, but he denies it. Why? Because it does not align with his desires, and that is very common between people. He knows the truth lies there, but you find him, for example, promoting a certain intellectual that criticizes Islam, so you tell him that there is a book that responded to him, yet he refuses to read it, to not show that his human desire is wrong.

- So, he is a slave to his desire not...

- Yes, he is, and this is "Shirk," this is a form of "Shirk." Eventually, everyone who... People who worship money. There are money-worshippers. They do not give charity and do not pay "Zakat," nothing because they love money. The Prophet prayers and peace be upon him, said: "Wretched is the slave of the Dinar" "slave" notice how precise the naming is. "The slave of the Dinar and the Dirham." All of these are forms of "Shirk." Especially... I mean real "Shirk" is when you submit to someone other than Allah the Almighty. Some people prioritize the commands of others over the commands of Allah the Almighty. An absolute submission, to a ruler to... some people even to a religious authority. "Whatever this person says, I agree with him, good or bad" No! You should ask for a proof, as the noble Quran always seeks proof. "Produce your proof if you are truthful," "Have you any knowledge (proof) that you can produce before us?" Do you have knowledge? It never said to look at people and do as they do. In fact, this was the problem with the disbelievers. "We have never heard of this in the previous faith" when the Prophet (ﷺ) tells them that, they say: "We have never heard of this in the previous faith," Okay, so what you have never heard? Perhaps you have not heard because they were all mistaken, what is the problem in that? "And they said: "A man, alone among us - shall we follow him?" "We follow one man?" But what if he had a proof? This shows that their reasoning is entirely quantitative. When you examine the prophets' stories... By the way, all the wrong notions we see nowadays have already happened in the stories of the prophets and only the methods differ. Like the people of Shuaib, they represent capitalism, but that is a different topic, but I mean...

- Yes "there is no God"...

- Oh, pardon, good you brought me back. The idea is that Islam liberates you. It demands that you free yourself from anything other than Allah in order to reach Allah the Almighty. You cannot just say "I'm a servant of Allah," and then a ruler commands you with something that contradicts to Islam and the command of Allah the Almighty, and you obey him; here you had fallen into "Shirk." If you prioritize the commands of someone other than Allah over than commands of Allah, you had fallen into "Shirk." How many of us does this? Therefore, there is a strange Ayah you can only understand it with this logic: "And most of them do not believe in Allah without associating others with Him (in worship)." How? "And most of them do not believe in Allah without associating others with Him (in worship)." Faith and "Shirk"? It does not work! Either he is a believer of a "mushrik"! No! "And most of them do not believe in Allah without associating others with Him (in worship)." He is a believer in what appears, but he falls into "Shirk." This shows you that "Shirk" is a very serious idea, and the noble Quran did not devote such a vast number of verses about "Shirk" just to address a phenomenon that ended in the first 20 years of the Islamic history. No. This occurs daily in the lives of Muslims. A Muslim needs to stay alert on a daily basis to resist all forms of "Shirk." Whenever you feel that your heart is attached to someone to the extent that you prioritize their desires or commands over Allah's, you have a problem; you have left the realm of worshipping Allah the Almighty, you became a "Mushrik." What does a servant mean? Why did Allah choose the word "servant"? Now let us say you have a servant, and I order him, and he obeys me and ignores you. Then, he is no longer your servant, no longer your servant, right?

- True

- How many one of us prioritizes... they say: "No, I only worship Allah the almighty, blah blah..." no, no, this is nonsense, "And most of them do not believe in Allah without associating others with Him (in worship)." The test is at the fork in the road. When the command comes from Allah the Almighty, and your desires conflict with it. You know that the truth lies there. I have seen many people who are... shockingly are attached to their desires. They see the truth with their own eyes, but they deny it because it contradicts with their desires. Some of them are well-known for a certain belief, and they do not want to be wrong.

- All of these are forms of "shirk", because Allah the Almighty wants you to be free from everything. That is why he did not call the human desire "God" in vain! It is indeed a "God", everything you submit to be a "God", whether it was money, ruler, religious symbol, political symbol, cultural symbol, anything you submit to in absolute submission and precede it on Allah the almighty means that you have fallen into "shirk". So, when we say "no God" we should be free ourselves from everything but Allah the almighty and go for Allah the almighty. That is what the Hanifism idea in the noble Quran expresses.

- What is the idea of Hanifism in the noble Quran?

- Hanifism... you wonder sometimes how Allah the almighty always calls prophet Ibrahim a Hanif, and has singled out him the most with Hanifism, he said: "he was a true in faith and bowed his will to Allah's, and he joined not gods with Allah." So, I question, I used to say: why such repetition? "true in faith" means a "Muwahid," "bowed his will to Allah's" means a "Muwahid," "joined not gods with Allah" means a "Muwahid," so why this repetition? No, Hanifism reflects the idea of disavowing other than Allah, loyalty, and disavowal, disavowing other than Allah is an idea that Hanifism expresses. Al-Ahnaf, what does it mean? Do you know Al-Ahnaf Bin Qays? Have you heard about him?

- Maybe once but I do not....

- Al-Ahnaf Bin Qays is a very known tribal symbol, they say Al-Ahnaf is a nickname not his real name, Al-Ahnaf Bin Qays is someone whose feet point to each other (clubfooted), so he walks this way, have you seen some people's feet when they walk, Ahnaf, means that the head of each foot meets up, they turn, this idea of turning is essential in Hanifism, Hanf is to turn away, what does that mean? It means that you turn away from everything but Allah the almighty and you go to Allah the almighty. Prophet Ibrahim did not go to Allah the almighty at first no, he had the Sun, the moon, the stars, etc..., then he turned away from all of them to Allah the almighty. So, he was a Hanif, meaning that he turned away from everything but Allah the Almighty and went to Allah the Almighty. That is why the Holy Quran focuses so much on the idea of disavowing before the idea of firming, before you swear allegiance to Allah the almighty you must disavow other than Allah the almighty.