

Marked Word Order in the Prophet's Hadith and its Arabic Translation: A Pragmatic Functional Approach

التقديم والتأخير في الحديث النبوي الشريف وترجمته إلى العربية: منهج تداولي وظيفي

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Abstract : This paper sheds light on an important rhetorical feature related to word order. It studies marked and uncanonical word order in the Prophet's Hadith and its translation into English, taking a descriptive and comparative approach alongside a pragmatic functional approach in order to analyse the corpus of the study. The analysis reveals that there are various pragmatic functions of marked word order detected in the Prophet's Hadith, including specification, glorification, importance and emphasis, generalisation, attention and curiosity, and optimism and good news. The translator was inconsistent in his translation of marked word order, since while there are a few instances where the marked word order and thus pragmatic function is preserved, in most examples an unmarked word order is employed in the translation, and thus the pragmatic function is lost. It is also observed that sometimes the same structure is mirrored in the English translation. However, because of the differences between the two languages, the result is an unmarked word order in English. Thus, more attention and consideration should be given to the translation of marked word order in the Prophet's Hadith and its pragmatic function. Marked word order has an additional meaning that should not be overlooked in translation.

Key words: backgrounding, foregrounding, word order, pragmatic function, Prophet's Hadith, Sahih Al-Bukhari

ملخص البحث: يسعى هذا البحث إلى دراسة سمة بلاغية تتعلق بالتركيب النحوي للجملة ويركز على أسلوب التقديم والتأخير في ترتيب الكلمات في الحديث النبوي الشريف ويقارنها بترجمتها إلى اللغة الإنجليزية، تتبع الدراسة منهاجاً وصفياً وظيفياً يهدف إلى دراسة وتحليل عدد من الأحاديث النبوية الشريفة وبحث المعاني الإضافية التي يحدثها أسلوب التقديم والتأخير ومقارنتها بترجمتها إلى اللغة الإنجليزية. بينت الدراسة أن هناك عدداً من المعاني الإضافية يمنحها التقديم والتأخير في الحديث الشريف وهي التعظيم والاهتمام والتأكيد والفضول والتعميم والتخصيص والتقاؤل والأخبار السارة، كما بين التحليل عدم تحقيق تلك المعاني الإضافية الوظيفية في الترجمة الإنجليزية فقد قام المترجم بترجمة أسلوب التقديم والتأخير بأسلوب يخلو من تلك السمة

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البلاغية الوظيفية وفي أمثلة أخرى ترجمها إلى جمل مطابقة للتركيب النحوي للجمل باللغة العربية وبالتالي فقدان تلك المعاني الإضافية في الحديث الشريف وذلك بسبب الفروقات اللغوية والنحوية بين اللغتين، وتختم الدراسة بالتوصية إلى إيلاء المزيد من الاهتمام بهذه السمة البلاغية عند الترجمة ولا سيما عند ترجمة النصوص الدينية والنظر في ترتيب الكلمات ووظيفتها وعدم تجاهلها.

كلمات مفتاحية: التقديم، التأخير، التركيب النحوي، الوظيفة التداولية، الحديث النبوي، صحيح البخاري

1. **Introduction:** In Islam, the Prophet's Hadith represents one of the main sources of legislation, as whatever the Prophet reports or articulates is a revelation from Allah. Arrous states, "no one could deny the fact that the Prophet Mohammed's (PBUH) Hadith, is the second source of all Islamic laws and aspects, after the sacred book Quran, because of its religious, structural and artistic uniqueness" (2018: 21). Allah the Almighty said in the Holy Quran in Surat Annajm 4 سورة النجم آية 4 (إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ) ("It is not but a revelation revealed"). Ibn Katheer commented on the Ayah, asserting, "the Prophet conveys to people what he is commanded to convey, in its entirety without additions or deletions; he never utters or speaks out of his own desire, inclination or wish" (2000: 525). Prophet Muhammad, may Allah bless him and grant him peace, said, " تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا " " (I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet"). The Prophet's Hadith is considered as a commentary to the Holy Quran (Speight 2013: 63), and thus Muslims rely on it alongside the former to provide the core principles of their daily life. The Prophet's Hadith is viewed as a sacrosanct, sensitive, and authoritative text that has its own framework and format. As a result, Muslim scholars have documented, memorised, and compiled the Hadith into books. When narrating the Prophet's Hadith, it must be stated exactly as the Prophet said, with no additions or deletions.

The Prophet's Hadith is highly sublime, eloquent, expressive, and communicative. Therefore, Arab rhetoricians and linguists have studied it thoroughly to explore its treasures and rhetorical features. In addition, Muslims across the world require translations of the Prophet's Hadith into their native tongue, and such translation presupposes a high level of precision, veracity, and fidelity. As a result, attempts have been made to translate the text from Arabic into different languages. However, researchers and translators have tended to pay more attention to the translation of the Holy Quran rather than the Hadith (Megrab 1997: 231), with only a few studies conducted on the latter's translation into English.

The present paper seeks to analyse the translation of the Hadith from Arabic into English. It examines one of the stylistic rhetorical features in the source text in relation to word order, and focuses on examples where foregrounding and backgrounding are optional and not obligatory (e.g., where the word order is marked, uncanonical, and distinct from the norm). The study also discusses the pragmatic and communicative functions of marked word order in the Prophet's Hadith and how they are conveyed in translation. Schmid states that if "the source text deviates from the unmarked canonical word order, sentences carry an additional meaning potential that has to be explored and carried over into the target language" (1999: 1). In this regard, Newmark focuses on how the translator should

pragmatically handle the marked word order. He contends that “the translator may have to weigh the writer's functional purposes against against the particular language’s word order tendencies” (1988: 62).

Before presenting the details of the study and its related literature, a short review about the Hadith and the pragmatic functional perspective to marked word order is given below.

2. The Prophetic Hadith: The Hadith is a transliteration of the Arabic word *hadith*, which means speech or discussion. In the religious context, Elsaadany defines it as “the sayings, utterances of approval or disapprovals (including silence as a kind of approval), deeds and actions attributed to the Prophet (PBUH) himself, or any of the Prophet’s actions as reported by the Companions” (2010: 36). Alaskar states that the Hadith is the Prophet’s “sayings and deeds” (2020: 73). For Zelaci,

[the Hadith] comes either to explain the verses of the Holy Quran, or to put and adopt new principles which Muslims are to follow; the role of these Prophetic Hadith is to explain how to perform the Islamic instructions that were mentioned in the Holy Quran such as the performance of prayer, fasting Ramadan, pilgrimage, and many other deeds. (Zelaci, 2014: 15)

The Hadith is also called the Sunna and tradition (Megrab 1997: 23; Arrous 2018: 22), but in short, it refers to the Prophet’s words and deeds that have been documented and transmitted by his companions. The language used in the Hadith is classical Arabic, the same as that used in the Holy Quran and ancient poetry.

According to Khan (2010), there are six important, authentic, and reliable Hadith compilations: “the *Muwatta* of Malik, the *Sahih* of Al-Bukhari, the *Sahih* of Muslim, the *Sunan* of Abu Dawud, the *Sunan* of Al-Tirmidhi, and the *Sunan* of al-Nasai” (2010: 46). Among them, the *Sahih* of Al-Bukhari is considered the most famous, legitimate, and authentic book after the Holy Quran for Muslims (Khan 2010: 139). The text is so revered that its contents are widely accepted as reliable and unquestionable. *The Sahih of Al-Bukhari has a significant impact on Muslims, and the work is frequently read and referred to as a source of Islamic law throughout the Muslim world. As a result, the corpus of this study is selected from the Sahih Al-Bukhari and its English translation.* The translation of the semantic syntactic feature of marked word order will be examined in particular within the framework of a rhetorical pragmatic perspective.

3. Marked Word Order and Pragmatic Functions: This study adopts a pragmatic approach to examine the communicative functions of marked word order in the Prophet’s Hadith. This approach is based on the theory of word order founded in the fifth century by Abdul-Qahir Aljurjani, who is considered a pioneer in discussing this stylistic feature. Aljurjani provides his comprehensive theory of order system and argues in his book *Dalayel Al-Ijaz* (دلائل الإعجاز) that the meaning of a word should be considered in relation to its structure in the sentence (2004: 35). The word order reflects its importance in the

communicator's mind; whether known or unknown information is mentioned first. The pragmatic approach discussed by Aljurjani is related to the functional sentence perspective proposed by Halliday (2004), as well as the Prague School's functional sentence perspective. In English, the proposition is divided into theme and rheme (i.e., given and new information), which are related to the information structure in a given proposition. With Aljurjani's theory, word order has become an independent rhetorical discipline that is concerned with the changes in the order of sentence constituents for different pragmatic purposes. As Abdul-Raof (2006) observes, "According to word order, the constituent units of a proposition can be rearranged in order to achieve specific pragmatic effects and various communicative functions" (2006: 25). Thus, the various permutations of word order can render "meaningful pragmatic information" (Ford 2009:10), and the word order is "pragmatically marked if it is not the default word order" (Dryer 1995: 105). These word order variations serve a variety of communicative functions. The "initial position implies a position of communicative prominence", in that the order reflects the communicator's thoughts and intentions (Menacere 1995: 608). In fact, foregrounding and backgrounding are implemented simultaneously to perform certain functions in the sentence related to meanings (Ahmad 2009: 6). Abdul-Raof describes the characteristics of marked word order in Arabic that is pragmatically oriented as follows:

- 1 They are syntactic in nature.
- 2 Grammatically, they are inverted (marked) word orders.
- 3 They must be compatible with grammatical and morphological conventions of Arabic.
- 4 They are semantically oriented.
- 5 They have rhetorical and communicative functions and produce an impact on the text receiver, i.e. hearer/reader.
- 6 They have perlocutionary pragmatic effects.
- 7 They establish relations between linguistic structure and pragmatic effects. (2006: 72)

From this perspective, we can assume that if an Arabic sentence element is placed in a non-traditional way at the beginning of a sentence in the original text, this efficient procedure should be maintained in translation. According to Menacere (1995: 612), the flexibility of Arabic word order necessitates "careful reformulation and restructuring from the translator to achieve the communicative purpose in English". He continues by stating that, while English has a pragmatically controlled word order, Arabic is more flexible in distributing and moving its components. One might anticipate "possible complications and incompatibilities" when dealing with English and Arabic, and it is thus impossible to preserve pragmatic meaning by using an equivalent Arabic construction. Yet regardless of language differences, it is always possible to translate messages between languages (Menacere 1995: 606).

Marked word order is thus a rhetorical, syntactic, and semantic feature with pragmatic functions and additional meanings that must be taken into account in translation, particularly in a sacred and sensitive text like the Prophet's Hadith. As a result, the current study employs a pragmatic functional approach to investigate the communicative functions of marked word order in the Prophet's Hadith and its translation into English.

4. **Review of Related Literature:** According to a review of the literature on the current topic, no single study has been conducted on the translation of marked word order in the Prophet's Hadith. Some studies in Arabic have been conducted on marked word order in the Prophet's Hadith, while others have focused on the translation of marked order in the Holy Quran, or on the translation of other linguistic features in the Prophet's Hadith, but not on marked word order.

Arab linguists have paid special attention to the rhetorical feature of marked word order. Sibawayh, for example, has written an Arabic grammar book called *Alkitab* (الكتاب), in which he discusses foregrounding and backgrounding as well as their rhetorical pragmatic functions. He claims that both can be used to perform pragmatic communicative functions like glorification, affirmation, restriction, clarification, and suspense (1988: 34). He points out that marked word order gives the foregrounded word more importance, emphasis, and prominence in the sentences. Ibn Jinni has written a chapter about foregrounding and backgrounding in his book *Alkhasayis* (الخصائص) (n.d.), and discusses them thoroughly. According to Ford, the verb-subject-object (VSO) is the most basic unmarked word order in Arabic, and any "other permutations of the basic sentence constituents result in some kind of marked structure. The order of sentence constituents in Arabic is somewhat flexible particularly the placement of a given sentence unit first or last" (2009: 10). According to Menacere, while the VSO is the most common word order in Arabic, flexible variations are possible. In Arabic, the VSO is considered unmarked because "it is not restricted to a specific context or stage of communication. The basicness of word order concept is based on frequency, neutrality, and unrestricted occurrence" (1995:607). Other word order variations are permissible in Arabic, such as SVO, SOV, VOS, OVS, and OSV, by shifting the subject or object or the sentence particle to a position of emphasis. They are marked because they are "less frequent and... restricted in their context of use" (1995: 607).

There are some studies conducted in Arabic about marked word order in the Prophet's Hadith. Alkindi has conducted a semantic analysis of the text, analysing some samples that include aspects related to rhetoric and eloquence: foregrounding, backgrounding, definiteness, indefiniteness, omission, and additions. He concludes that these semantic features have communicative functions and contribute to the rhetoric of the Prophet's Hadith and its sublime nature, confirming that it is a revelation from Allah. His research reveals the eloquence of the Prophet's Hadith as well as the rhetorical features found in each and every word of the text (2018). Ahmad has written a master's thesis on foregrounding and backgrounding in the Prophet's Hadith, offering an empirical study of Sahih Al-Bukhari that is focused on the rhetorical and effective functions of backgrounding and foregrounding. He contends that the rhetorical pragmatic functions of verbal sentences are distinct from those of nominal sentences (2009: 71), and he emphasises that comprehending this rhetorical device has an impact on comprehending the Hadith's meanings (2009: 157). Abdel-Baqi has conducted a semantic-syntactic analysis of foregrounding and backgrounding in the Prophet's Hadith, with focus primarily placed on unmarked word order in the text and its functions. He principally discusses the foregrounding of the "subject" in the Prophet's Hadith and its functions. His research

demonstrates the significance of semantic-pragmatic analysis in comprehending the Prophet's Hadith, as well as the significance of context, both linguistic and situational, in comprehending and explaining the text. His research also emphasises the significance of pragmatic analysis in analysing and determining the functions of the word order in the Hadith (2015: 13). Alnassiri has written her MA dissertation on the rhetorical aspects of foregrounding and backgrounding in the Sahih Al-Bukhari, asserting that these have pragmatic functions such as specification, generalisation, glorification, pride, suspense, and optimism (2003: 164). Hussein has conducted a rhetorical analysis of foregrounding and backgrounding in the Prophet's Hadith, selecting his corpus from the Hadith mentioned in the book كتاب اللؤلؤ والمرجان فيما اتفق عليه الشيخان (allulu walmarjan fima atufiq ealayh alshaykhan), a collection of agreed upon Hadith from Al-Bukhari and Muslim. Hussein has discussed the various functions of marked word order and started the analysis by categorising their grammatical structure and stating their functions. He has emphasised the importance of context in understanding pragmatic functions, and has confirmed that these functions of the various structures of marked word order, regardless of type, are similar (2010: 48).

This review of the literature reveals that no single study has been conducted on the translation of the marked word order in the Prophet's Hadith. There have, however, been studies conducted on the translation of the Hadith in general or on some related aspects. Megrab, for example, develops a Hadith translation model based on its communicative function, which connects its textual and pragmatic meaning. He maintains that Hadith translation "requires extreme precision and veracity owing to the subject's sensitivities rather than linguistic structures" (1997: 231). Megrab has added that the model required in Hadith translation is the one that "transfers the communicative functions of the [source text] ST" (1997: 231). He proposes a model for Hadith translation that goes beyond the "rigidity of interlinear transfer and limits the liberties of free rendering" (1997: 238). He contends that the Hadith translator should be aware of the features of religious discourse and should strive to preserve the religious and sensitive tone of the text (Megrab 1997: 232). Arrous investigates the necessary conditions and methods for translating the Hadith. His study compares three Hadith translations of "Hadith Djebri" to determine the strategies and procedures used. After analysing the variant translations and discussing the results, the study concludes that the analysis of the Hadith facilitates finding its appropriate translation strategy (2018: 67). In his study of Hadith translation, Zelaci states that a Hadith translator must be:

1- Competent and aware of the Arabic language of the Hadith, and its literature. 2- Expert in religious text analysis, particularly in dealing with the denotations and connotations of Hadith. [and] 3- Capable of interpreting the exact meaning of the Hadith in both Arabic and English. (2014: 18)

According to Battat (2004: 9), "Even if both sequences have the same word order, a sequence in one language may not have the same meaning as a sequence in the other. The Arabic sentence المعلم مسح السبورة does not mean 'The teacher cleaned the board' although

both sentences have identical word order”. This research also includes methods for indicating emphasis and markedness in Arabic, as what is marked in one language should be marked in the other when translating between English and Arabic. Transferring a marked meaning in one language to an unmarked meaning results in meaning loss.

The above-mentioned studies are about marked word order in the Prophet’s Hadith and the translation of the text, yet there is no study about the translation of marked word order in the Hadith. However, there are a number of studies about the translation of marked word order in the Holy Quran. Nurdianto has investigated the functions of marked and unmarked word order in Surat AlFtiha, elucidating how syntax and rhetoric are intertwined (2017). Elimam (2013) has conducted a study about translation of marked word order in the Holy Quran and examined its patterns and motivations. He has also conducted another study that examines qualitatively and quantitatively the translation of the marked word order in the Holy Quran from Arabic into English. He has clarified the strategies employed by translators to render the functions of the marked word order into English and discussed the contextual factors that might have an impact on the choice of the translator. Elimam confirms that functions implied by variations in word order should be considered by translators since they “have a stylistic purpose and an effect on meaning” (2020: 20). He has discovered that the most common strategy used by translators in rendering marked word order is the use of unmarked word order and losing the source language functions completely. Further, he has emphasised that mirroring word order in translation does not necessarily produce a marked word order in the target language, as it might produce a completely different meaning or unmarked word order in English. In his study, the translators also inconsistently used the strategies in rendering marked word order.

The current study aims to fill a gap in the literature on the translation of marked word order in the Prophet’s Hadith. It seeks to investigate the various forms of such order in the sacred text, study their pragmatic functions, and examine the text’s translation into English. In order to achieve this purpose, the following methodology is adopted.

5. Methodology

5.1. **Data;** The data collected for analysis is a random collection of Hadith that can be considered as illustrative and representative for the objectives of the study. The book of Hadith selected for the study is the Sahih Al-Bukhari, which is considered the most authentic and venerable book of the Hadith. Khan, in the introduction to his translation of *Sahih Al-Bukhari*, states that it has been unanimously agreed that Al-Bukhari’s work is the most authentic of all the other works in Hadith literature put together (1997: 18). Al-Bukhari classified and organised the Hadith in his Sahih based on the subject matter, and gave each chapter a title denoting a specific point, under which he listed all relevant Hadith. The Sahih Al-Bukhari contains 7,563 Hadith, including repetitions, and 4,000 Hadith without repetitions. Al-Bukhari compiled the Hadith over the course of 16 years, travelling to Makkah, Almadina, Basra, and Bukhara. His book is entitled *Al-Jmi al-Musnad as-a al-Mukhtasar* (الجامع المسند المختصر). Most scholars believe that the Sahih Al-Bukhari is more reliable than the Sahih Muslim and any other book containing Hadith. Some argue that no Hadith book is more reliable than that of Al-Bukhari (Ahmad 2009: 114), which is

considered to be accurate, flawless, and reliable (Alnassiri 2003: 4). The Hadith translation considered for analysis is that of Mohammad Muhsen Khan, which is the only translation found for the Sahih Al-Bukhari.

6. **Analysis and Results:** Random samples of the Hadith are selected for analysis. These include examples of various cases of foregrounding and backgrounding at the sentence level. Thirty Hadith are selected for analysis, which are then categorised according to their pragmatic functions and according to their grammatical deviation. In order to understand the pragmatic functions of marked word order, a number of books related to the explanation of the Sahih Al-Bukhari are used: Fath Al-Bari (فتح الباري في شرح صحيح البخاري) (Alaskalani 1372) and Irshad al Sari fi Sharh Sahih Al-Bukhari (ارشاد الساري في شرح صحيح البخاري) (Alqastalani 1996). Due to space limitation, for each pragmatic function, three examples are selected for discussion. The qualitative analysis reveals that there are six pragmatic functions detected in the selected Hadith, as listed and discussed below. The sentence with the marked word order is written in bold in the data set.

6.1. Specification and limitation : Many scholars believe that the most common function of marked word order is specification. According to Alnassiri, the primary function of foregrounding *almusnad* (i.e., predicate) is specification and limitation (2003: 76). In the selected data, many examples are found under this category of pragmatic function.

The Arabic Hadith	The English Translation
<p>عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو مِنَ اللَّيْلِ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ، لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَاللَّيْلُ أَنْبَتُ، وَبِكَ خَاصَمْتُ، وَاللَّيْلُ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ لِي غَيْرُكَ " . حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ بِهِذَا وَقَالَ أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ .</p>	<p>Narrated by Ibn 'Abbas: The Prophet (ﷺ) used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no</p>

	<p>other God for me (i.e. I worship none but You)".</p> <p>Narrated by Sufyan: The Prophet (ﷺ) added (to the above translation), "You are the Truth, and Your Word is the Truth".</p> <p>Sahih Al-Bukhari 7385 Book 97, Hadith 15 Vol. 9, Book 93, Hadith 482</p>
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The Hadith has many examples of marked word order with the pragmatic functions of specification and limitation. In the nominal sentence *أَلَا الْحَمْدُ*, which is repeated plenty of times in the Hadith, the predicate is foregrounded and the inchoative is backgrounded. The prepositional phrase *لَكَ* (for you) is foregrounded to give an additional meaning of specification that all the praises are for Him, Allah the Almighty, and not for anyone else. The result is a marked word order with the pragmatic functions of specification and glorification. However, in the English translation, the order is different, as it is translated as "All the Praises are for You". Thus, it is unmarked and the function of specification is not kept, and so the markedness of the word order is lost. More examples are found in the Hadith such as the verbal sentences *لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّئُ*, where the sentence particles (i.e., the prepositional phrases) are foregrounded and the verbs are backgrounded. The marked word order gives an additional meaning of specification and confirms that all prayers and praise belong to Him the Almighty. However, the English translations (i.e., "I surrender myself to You, and I believe in You and I depend upon You, and I repent to You") do not keep this markedness in word order, and thus the additional meaning of specification is not retained.

The Arabic Hadith	The English Translation
<p>قَالَ أَبُو هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ وَبِرُّ أُمِّي ، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ " .</p>	<p>Narrated by Abu Huraira: Allah's Messenger (ﷺ) said, "A pious slave gets a double reward". Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.</p> <p>Sahih Al-Bukhari 2548 Book 49, Hadith 32 Vol. 3, Book 46, Hadith 724</p>

The Prophet's Hadith specifies and limits the reward for the pious slave by using a marked word order. The predicate is foregrounded and the inchoative is backgrounded, which specifies and limits the reward to be given to the pious slave and not to anyone else. The structure is marked in Arabic but unmarked in the English translation, even though the Arabic structure is mirrored in the English translation. However, the result is unmarked

word order in English because of the differences in grammatical structures between the two languages. Consequently, the additional meaning of specification is lost.

The Arabic Hadith	The English Translation
<p>أَنَّ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي رُومَةٌ هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ "</p>	<p>I heard Allah's Messenger (ﷺ) saying, "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon". Sahih Al-Bukhari 5811 Book 77, Hadith 29 Vol. 7, Book 72, Hadith 702</p>

The Hadith has more than one example of marked word order. One of them is the foregrounded prepositional phrase من امتي (from my followers), the sentence particle, which comes before the subject of the sentence to specify that he means the ones who enter paradise from his followers. In the English translation, the specified word in the Arabic Hadith is foregrounded and given emphasis and prominence by its position at the beginning of the Hadith, backgrounding the verbal sentence.

6.2. Generalisation: This grammatical function is the most common in the Hadith that foregrounds the prepositional phrase and the genitive على كل مسلم. Sentences that denote generalisation include the generalisation particle كل (i.e., all). They emphasise the meaning of generalisation, which is that it is a duty for everyone.

The Arabic Hadith	The English Translation
<p>حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ". فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ " يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ". قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ " يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ". قَالُوا فَإِنْ لَمْ يَجِدْ. قَالَ " فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ ".</p>	<p>Narrated by Abu Burda: [He heard] From his father [and] from his grandfather that the Prophet (ﷺ) said, "Every Muslim has to give in charity". The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)". The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help". Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds". Sahih Al-Bukhari 1445 Book 24, Hadith 48</p>

The sentence “عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ” has a marked word order. The prepositional phrase and the genitive are foregrounded in the nominal sentence على كل مسلم (Every Muslim), which can be considered as the predicate is foregrounded and the subject صدقة (Charity), the inchoative, is backgrounded. The marked word order gives an additional meaning of generalisation required from Muslims only and every Muslim. Alqastalani has commented on this Hadith and states that it generalises in addition to specifies; in other words, it is a requirement and a duty from all Muslims, with no exception, and only Muslims are thus required (1996: 566). In the translation, the word order is not marked and thus the pragmatic function is lost, although the translator maps the same Arabic structure. However, the sentence structure is marked in Arabic but unmarked in English because of the differences in the grammatical structures between the two languages.

The Arabic Hadith	The English Translation
<p>حَدَّثَنَا مُحَمَّدُ بْنُ زَيْادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرْوِيهِ عَنْ رَبِّكُمْ، قَالَ " لِكُلِّ عَمَلٍ كِفَارَةٌ، وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلِخَلُوفِ فَمِّ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ "</p>	<p>Narrated by Abu Huraira: The Prophet (ﷺ) said that your Lord said, “Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better in Allah’s Sight than the smell of musk”.</p> <p>Sahih Al-Bukhari 7538 Book 97, Hadith 163 Vol. 9, Book 93, Hadith 629</p>

The prepositional phrase لكل عمل is foregrounded to give an additional meaning of generalisation. It indicates generalisation and the preposition gives the meaning of obligation (Alnassiri 2003: 77). The English translation has used a similar structure, but it is unmarked, and thus the pragmatic function of generalisation expressed in the Arabic sentence is not similarly preserved.

The Arabic Hadith	The English Translation
<p>عن أبي هُرَيْرَةَ . رضى الله عنه . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ " . قَالَ سَعِيدُ ابْنِ مَرْجَانَةَ فَأَنْطَلَقْتُ إِلَى عَلِيِّ بْنِ حُسَيْنٍ فَعَمَدَ عَلِيٌّ بِنُ حُسَيْنٍ . رضى الله عنهما . إِلَى عَبْدِ لَهُ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَشْرَةَ آلَافِ دِرْهَمٍ . أَوْ أَلْفَ دِينَارٍ . فَأَعْتَقَهُ .</p>	<p>Narrated by Abu Huraira: The Prophet (ﷺ) said, “Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave”. Sa’id bin Marjana said that he narrated that Hadith to ‘Ali bin Al-Husain and he freed his slave for whom ‘Abdullah bin Ja’far had offered him ten thousand Dirhams or one-thousand Dinars.</p>

	Sahih Al-Bukhari 2517 Book 49, Hadith 1 Vol. 3, Book 46, Hadith 693
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The Hadith confirms that any Muslim who emancipates another Muslim will be freed from Hell by Allah, with every organ in his body saved as reward for the organs of the other he freed. The sentence particle in the Hadith, بكل عضو (i.e., for every organ) is foregrounded in the verbal sentence and is mentioned before the object to give emphasis on the reward an individual will enjoy. The English translation has used an unmarked word order and no additional meaning of generalisation is expressed.

6.3. Attention and curiosity

One of the pragmatic functions detected in the data of the marked word order is to raise suspense so the listeners will be more eager to listen to the rest of the Prophet's Hadith.

The Arabic Hadith	The English Translation
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ".	Narrated by Ibn 'Abbas: The Prophet (ﷺ) said: “ There are two blessings that many people are deceived into losing: health and free time”. Sahih Al-Bukhari 6412 Book 81, Hadith 1 Vol. 8, Book 76, Hadith 421

The predicate, نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ, is foregrounded while the subject, 'inchoative' in the nominal sentence, is backgrounded to raise suspense. Abdul-Raof states that this pragmatic function “aims to set the scene for the audience and raise their interest and curiosity in the rest of the propositions” (2006: 128). Muslims should make the best use of their spare time and health by performing good deeds and avoid wasting them (Alqastalani 1996: 413). They are not mentioned initially in order to create more desire and eagerness to know them, as people will be more curious. The marked word order in Arabic raises their interest and attracts their attention for the rest of the proposition. In the English translation, a marked word order is employed, and the pragmatic function is preserved.

The Arabic Hadith	The English Translation
عَنْ عَبْدِ اللَّهِ، قَالَ خَمْسٌ قَدْ مَضَيْنَ اللَّزَامَ وَالرُّومَ وَالْبَطْشَةَ وَالْقَمَرَ وَالِدُّخَانَ.	Narrated by 'Abdullah: Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke. Sahih Al-Bukhari 4825 Book 65, Hadith 347 Vol. 6, Book 60, Hadith 350

In the Hadith, the predicate is foregrounded and the subject, the inchoative, is backgrounded. The Hadith mentions the number of signs of the last Day of Judgment, which have already passed, and then lists them. The attention is raised first and then the signs of the Day of Judgment are mentioned. Alqastalani has commented on this Hadith and states that foregrounding the predicate prepares the listeners to hear the rest of the Hadith (1996: 476). The English translation has also foregrounded the predicate and kept the pragmatic function.

The Arabic Hadith	The English Translation
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيَّنَ الصَّائِمُونَ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ "	Narrated by Sahl: The Prophet (ﷺ) said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it". Sahih Al-Bukhari 1896 Book 30, Hadith 6 Vol. 3, Book 31, Hadith 120

The predicate of 'inna' is foregrounded and the subject is backgrounded, which raises suspense, eagerness, and attention (Alnassiri 2003: 99). In the Hadith, the word "Paradise" is foregrounded so the companions will be more eager to listen. In addition, mentioning the word "Paradise" initially creates a feeling of happiness, hope, peace, and optimism in the hearts of the listeners. In the English translation, this function is not achieved because an unmarked word order is used.

6.4. Glorification:

The Arabic Hadith	The English Translation
قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فِي الْجُمُعَةِ سَاعَةٌ لَا يُوَفَّقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، فَسَأَلَ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ ". وَقَالَ بِيَدِهِ، وَوَضَعَ أَنْمَلَتَهُ عَلَى بَطْنِ الْوُسْطَى وَالْحِنْصِرِ. فُلْنَا يُرْهَدُهَا.	Narrated by Abu Huraira: Abul Qasim (the Prophet (ﷺ)) said, "There is an hour (or a moment) of particular significance on Friday . If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request". (The sub-narrator placed the top of his finger on the palm of the other hand

	<p>between the middle finger and the little one.) Sahih Al-Bukhari 5294 Book 68, Hadith 43 Vol. 7, Book 63, Hadith 216</p>
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In the Hadith, the predicate *في الجمعة* (“On Friday”), i.e. the prepositional phrase, is foregrounded and the subject (inchoative) is backgrounded. The result is marked word order of the nominal sentence in Arabic. Friday is a special day for Muslims, and it is foregrounded for the purpose of glorification (Alqastalani 1996: 70). In the English translation, this pragmatic function is lost. The prepositional phrase “On Friday” is backgrounded, and thus the additional meaning of glorification expressed in the Arabic Hadith is not retained.

The Arabic Hadith	The English Translation
<p>عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبْغَضُ الرَّجَالِ إِلَى اللَّهِ الْأَثْمُ الْخَصِيمُ "</p>	<p>Narrated by 'Aisha: Allah's Messenger (ﷺ) said, “The most hated person in the sight of Allah, is the most quarrelsome person”. Sahih Al-Bukhari 7188 Book 93, Hadith 50 Vol. 9, Book 89, Hadith 298</p>

The prepositional phrase *الى الله*, in the sight of Allah, is foregrounded between the predicate and subject to add an additional meaning of glorification to “Allah”. Thus, this word is foregrounded before the subject, “the most quarrelsome person”. This function of glorification is kept in the English translation. A similar structure is used in English but the markedness is kept, thus retaining the additional meaning and veneration of glorification.

The Arabic Hadith	The English Translation
<p>قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ " .</p>	<p>Narrated by Muawiya: I heard Allah's Messenger (ﷺ) saying, “If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by anyone going on a different path till Allah's order (Day of Judgment) is established”. Sahih Al-Bukhari 71 Book 3, Hadith 13 Vol. 1, Book 3, Hadith 71</p>

In the Hadith, the subject “Allah” is foregrounded and the verb is backgrounded in order to glorify the Almighty Allah; He is the only One who bestows and grants people. However, in the English translation this function is not achieved, as an unmarked word order is used instead and thus the pragmatic function is not preserved.

6.5. Importance and emphasis

The Arabic Hadith	The English Translation
<p>عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتُوَلِّيَ وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نَعَالِهِمْ، أَتَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقَالُ انظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبَدَلَكِ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَرَاهُمَا جَمِيعًا . وَأَمَّا الْكَافِرُ . أَوْ الْمُنَافِقُ . فَيَقُولُ لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَقَالُ لَا دَرَيْتَ وَلَا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ صَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ "</p>	<p>Narrated by Anas: The Prophet (ﷺ) said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: ‘What did you use to say about this man, Muhammad?’ He will say: ‘I testify that he is Allah’s slave and His Apostle’. Then it will be said to him, ‘Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it’”. The Prophet (ﷺ) added, “The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’an)’. Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns”.</p> <p>Sahih Al-Bukhari 1338 Book 23, Hadith 93 Vol. 2, Book 23, Hadith 422</p>

In the Hadith, the subject العبد, or “the slave” in English, is foregrounded, and the verb is backgrounded to give importance, prominence, and emphasis to the subject “the slave”. It denotes affirmation and importance. The whole Hadith is about the slave when he is in the grave, which is why the subject is foregrounded. In the English translation, however, this pragmatic function is not achieved because an unmarked word order is used, and the pragmatic function of importance and emphasis is lost.

The Arabic Hadith	The English Translation
<p>عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبْرُهُمْ، فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبُ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبُ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبُ . وَعَيْنَاهُ تَدْرِفَانِ . حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ " .</p>	<p>Narrated by Anas: The Prophet (ﷺ) had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e., Khalid bin Al-Walid) and Allah gave them (i.e., the Muslims) victory". Sahih Al-Bukhari 3757 Book 62, Hadith 104 Vol. 5, Book 57, Hadith 102</p>

In the Hadith, the object *الراية*, or "the flag" in English, is foregrounded in the verbal sentence to give it more importance and emphasis since it represents the victory for Muslims and has to be protected by being held. In the English translation, the object is not foregrounded, and the sentence is translated into the unmarked structure subject-verb and object. Thus, the pragmatic function of the marked word order in the Arabic sentence is lost in the translation.

The Arabic Hadith	The English Translation
<p>قَالَ إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ "</p>	<p>Narrated by Jubair bin Mut'im: That he heard the Prophet (ﷺ) saying, "The person who severs the bond of kinship will not enter Paradise". Sahih Al-Bukhari 5984 Book 78, Hadith 15 Vol. 8, Book 73, Hadith 13</p>

In the Hadith, the object *الجنة*, or "paradise" in English, is foregrounded in the verbal sentence and the subject is backgrounded to give it more importance and prominence. However, in the English translation the structure is unmarked, and the pragmatic function of the Arabic marked order is not preserved.

6.6. Optimism and good news

The Arabic Hadith	The English Translation
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<p>حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، {عَنْ أُمِّ سَلَمَةَ}، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْ أَجْرٌ أَنْ أَنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ إِنَّمَا هُمْ بَنِيَّ. فَقَالَ " أَنْفِقِي عَلَيْهِمْ، فَلَاكِ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ ".</p>	<p>Narrated by Zainab: (The daughter of Um Salama) My mother said, "O Allah's Messenger (ﷺ)! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, and in fact they are also my sons?" The Prophet (ﷺ) replied, "Spend on them and you will get a reward for what you spend on them". Sahih Al-Bukhari 1467 Book 24, Hadith 70 Vol. 2, Book 24, Hadith 546</p>
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The predicate, the prepositional phrase لك, or "for you", is foregrounded in order to give Um Salama the good news first and make her happy. She has asked the Prophet if there is a reward for spending money on her children, and the Prophet begins his response by informing her of the good news first. He does not ask her to spend money on them or say only 'yes', but instead gives her the good news first that she will be rewarded. In the English translation, the word order is not marked, and the pragmatic function is not preserved.

The Arabic Hadith	The English Translation
<p>عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ ".</p>	<p>Narrated by Ibn 'Umar: Allah's Messenger (ﷺ) said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward". Sahih Al-Bukhari 2546 Book 49, Hadith 29 Vol. 3, Book 46, Hadith 722</p>

In the Hadith, the predicate of كان is foregrounded and the subject is backgrounded. The marked word order gives an additional meaning of optimism by giving good news first. Alasqalani (1996:247) has pointed out that the Hadith mentions the reward of the pious slave and thus foregrounding the prepositional phrase, له, for him, denotes optimism and gives good news. In the English translation, an unmarked word order is used, thus the additional meaning of optimism and good news is not retained.

The Arabic Hadith	The English Translation
<p>عَنْ أَبِي مُوسَى، قَالَ كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ، قَدِمُوا مَعِيَ فِي السَّفِينَةِ نَزُولاً فِي بَقِيعِ بَطْحَانَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ</p>	<p>Narrated by Abu Musa: My companions, who came with me in the boat and I landed at a place called Baqi [??] Buthan [??]. The Prophet (ﷺ) was in Medina at that time. One of us used to go</p>

<p>وسلم عِنْدَ صَلَاةِ الْعِشَاءِ كُلِّ لَيْلَةٍ نَفَرٌ مِنْهُمْ، فَوَافَقْنَا النَّبِيَّ عَلَيْهِ السَّلَامُ . أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصَّلَاةِ حَتَّى ابْتِهَارَ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ " عَلَى رِسَالِكُمْ، أَبَشِّرُوا إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرَكُمْ " . أَوْ قَالَ " مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرَكُمْ " . لَا يَدْرِي أَىِّ الْكَلِمَتَيْنِ قَالَ . قَالَ أَبُو مُوسَى فَرَجَعْنَا فَفَرِحْنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .</p>	<p>to the Prophet (ﷺ) by turns every night at the time of the 'Isha' prayer. Once I along with my companions went to the Prophet (ﷺ) and he was busy in some of his affairs, so the 'Isha' prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing from the prayer, he addressed the people present there saying, “Be patient! Don’t go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you”. Or said, “None except you has prayed at this time”. Abu Musa added, “So we returned happily after what we heard from Allah’s Messenger (ﷺ)”. Sahih Al-Bukhari 567 Book 9, Hadith 44 Vol. 1, Book 10, Hadith 542</p>
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In the Hadith, the predicate of ان is foregrounded to give at the outset the good news that they are blessed by Allah and that none amongst humanity is praying except them. In the English translation, this additional meaning is retained by using a marked word order in English.

7. **Conclusion:** The present paper discusses one of the most important stylistic features in rhetoric related to semantic syntax, which is marked word order. Arabic is a synthetic inflectional language, and while the word order is flexible and might change, the function of the words remains the same. Arabic thus uses diacritics that can identify the various sentence structures. English, on the other hand, is a rigid language compared with Arabic. The latter’s sentences consist of *musand* and *musand ilayh*, i.e. subject and predicate. The sentence can be verbal or nominal, being the latter if it consists of the inchoative and the predicate, and the former if it follows the S-V-O order. Any deviation from this norm is considered marked and uncanonical, and is used to achieve pragmatic functions.

This paper analysed the use of marked and uncanonical features in the Prophet’s Hadith, a sacred and sensitive text. The study aimed to fill a gap in the research conducted about the translation of marked word order in this text, as no previous study has been conducted about its translation. Adopting Aljurjani’s theory of word order as its analytical approach towards the pragmatic communicative functions achieved by marked word order, the study’s corpus is a random sample of the Prophet’s Hadith collected from Sahih Al-Bukhari, one of the most reliable and authentic compilations of the Prophet’s Hadith. Thirty Hadith were gathered and then categorised according to their pragmatic functions and structural deviation. The analysis reveals that there are various forms of grammatical

deviations implemented and which resulted in additional meaning expressed in the Hadith. There are six pragmatic functions found in the data, achieved by marked word order in the Hadith: generalisation, specification, attention and curiosity, glorification, importance and prominence, and optimism and good news. These pragmatic functions are not inclusive, as other pragmatic functions can be detected in other examples of the Prophet's Hadith. The paper has also found that there is no consistency in the strategy implemented by the translator in translating the marked word order in the Hadith. In some examples, the marked word order is translated into unmarked canonical word order in English and thus the pragmatic function is lost. In other examples, it is translated into a marked word order and their functions are kept. In some additional examples, the same Arabic structure is mirrored in the English translation, but it is unmarked in the target language and thus no pragmatic function is retained.

To conclude, marked word order requires special attention from translators, who should be considered in context in order to understand their pragmatic functions. Marked word order in the Prophet's Hadith has to be translated into marked word order in English in order to keep the pragmatic functions.

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