An Analysis of Syntactic Errors Committed by Libyan EFL Students in Translating Prepositional Phrases of Prophetic Hadiths

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Abstract

 This study aims at exploring the challenges that encounter Libyan EFL learners when they translate prepositional phrases from Arabic into English. To achieve the purpose of this study, the researchers selected a sample consisting of 40 post graduate translation students who are enrolled in the MA program in the Libyan Academy during the fall semester 2023/2024. The current study employed a translation test that consists of four Prophetic Hadith which M.A translation students were asked to translate from Arabic into English. Each Prophetic Hadith contained prepositional phrases. The results of this study revealed that M.A translation students encounter different kinds of problems during the translation process, which are mostly related to unfamiliarity with the system and the structure of English prepositions. Difficulties such as the lack of knowledge in translation techniques and strategies as well as Arabic interference are also proved to be influential factors. Accordingly, the students failed to reproduce the intended meaning of the original text.

Key words:

Religious text; Negative transfer; prepositional error; translation students

تحليل الأخطاء النحوية التي يقع فيها طلاب الترجمة عند ترجمة الجار والمجرور في الأحاديث النبوية من اللغة العربية الى اللغة الإنجليزية

المستخلص:

تُهدف هذه الدراسة الى تحليل الأخطاء النحوية الناتجة عن ترجمة الجار والمجرور في الأحاديث النبوية بشكل خاطئ الى اللغة الإنجليزية. ولكي يتم انجاز أهداف هذه الدراسة، قام الباحثان باختيار مجتمع للدراسة مكون من 40 طالب وطالبة في تخصص الترجمة، والمقيدين بالأكاديمية الليبية للدراسات العليا في فصل الخريف للعام الجامعي 2023 – 2024. قام الباحثان بإعداد اختبار مكون من أربعة أحاديث نبوية باللغة العربية حيث يحتوي كل واحد منها على عبارات جر (حرف جر واسم مجرور) ليتم ترجمتها إلى اللغة الانجليزية. ومن خلال عملية تحليل البيانات المتحصل عليها تم استخلاص ما يلي:1) عدم إلمام الطلبة بقواعد حروف الجر الإنجليزية 2) تضارب قواعد اللغة الأم مع لغة الهدف أثناء عملية الترجمة 3) عدم الدراية الكافية لدى الطلاب بتقنيات واستراتيجيات ترجمة النصوص الدينية والذي تسبب في نقل وترجمة المحتوى بقواعده اللغوية بصورة لا تتطابق مع المعنى المقصود للنص الأصلي.

الكلمات المفتاحية:

طالب ترجمة- ترجمة خاطئة لعبارة الجر- نص ديني- نقل خاطئ للغة الهدف

1. Introduction

1.1 Back ground of the study

Translation means converting a spoken or written text from one language into another. It is necessary for spreading new information, knowledge and ideas across the world. However, it is worth mentioning that both the linguistic and cultural elements in the source language and in the target language should be well- observed to carry out the process of translation successfully. Moreover, it is known that Arabic and English belong to different language families; therefore, the various differences between the two languages cause many syntactic problems when transferring the message of English into Arabic or vice versa as each one has its own syntactic structure.

According to Lindstomberg (1991), Lorincs (2012), there are many reasons why prepositions are found to be difficult for English learners. Some of these reasons relate to the properties of prepositions in English and to the differences between the properties of prepositions when compared to the learners' first language. (pp 225-236). Furthermore, some prepositions collocate with verbs, nouns and adjectives to convey various meanings.   The differences in use, number, and meaning of prepositions in Arabic and English also lead to difficulties in finding the equivalence prepositions in the two languages.

A prepositional phrase consists of a preposition followed by a complement to form a single constituent. The supplement can be a noun, a pronoun, or a clause. According to Warriner (1958), "prepositional phrase is a group of words beginning with a preposition and ending with a noun or pronoun" (p. 211). While Seaton and Mew (2007, p. 132) defined "preposition as a word that connects one thing with another, showing how they are related, it is usually followed by a noun or pronoun".

According to Celce-Murcia (2001), English language learners have three kinds of problems with prepositions: a) using the incorrect prepositions, b) ignoring or omitting preposition where it is needed and c) using an additional preposition where it is not needed.

Committing errors are natural indicators of understanding; they are integral part of learning, therefore, the current study aims to study, classify and analyze the common syntactic errors concerned with prepositional phrase level committed by Libyan EFL (English as Foreign Langauge) learners. Furthermore, it also aims to

shed light on the problems that encounter Libyan M.A translation students when translating prepositional phrases from Arabic into English.

1.2 Objectives and questions of the study

This study aims at investigating the challenges that encounter M.A translation students at Libyan Academy when they translate prepositional phrases in prophetic hadith from Arabic into English. It also aims to discover the appropriate translation technique that students can use in translating prepositional phrases in religious texts. Moreover, to promote awareness among EFL learners of the significance of syntax during translation. In order to achieve these goals, the study will answer the following questions:

1) What are the challenges that encountered M.A translation students when translating prepositional phrases from Arabic into English? What are the reasons behind these difficulties?
2) What types of prepositional errors committed by M.A translation students when translating prepositional phrases in Prophetic Hadith?

1.3 Significance of the study

The significance of this study stems from three considerations:
a) It may help translation students to avoid or at least minimize committing syntactic errors in general and at prepositional phrases level in particular during translation process
b) It may enhance their syntactic knowledge thus the students will be familiar with the use of prepositions and then they will overcome difficulties during translating prepositional phrases.
C) It may direct EFL learners' attention towards the importance of syntax in translation as it is considered a crucial aspect of language learning and mastering it can improve students' overall proficiency in the target language.

1.4 Review of literature

1.4.1 Theoretical framework

1.4.1.1 Translation problems

According to Ghazala (1995 p. 17) a translation problem, is any difficulty we come across at translation that invites us to stop translating in order to check and recheck, reconsider or rewrite it, or use a dictionary or a reference of some kind to help us overcome it and make sense of it. Itis anything in the SL text which forces us to stop translating". He believes that translation problems can be posed by grammar, word, style, cultural boundary; thus we have grammatical, lexical, syntactic and cultural differences.

1.4.1.1.1 Grammatical problem

As we know, Arabic and English are very different from each other and this difference exists because of the wide gap between the two languages. Therefore, the reason behind existing some difficulties and problems is that each language has its own grammatical structure.

Faizi (2014) finds that the different level on the source and target languages leads to grammatical problems, this problem occurs on the level of rules and structures of both languages. Most translations are influenced by the students' mother tongue's structures, as they do not consider the differences between the grammatical system of Arabic and English. Translation students often divide sentences into words and translate them individually rather than as a whole entity.

Grammar is one of the most important aspect in translation, thus in order to make a well structured translation, one should master grammar. Brown (2004) suggested that the second language learners might encounter grammatical challenges because of the interference of the grammar of their original language with the grammar of the second language, thus learners will commit errors. Therefore; it seems impossible to learn a language without learning its grammar.

We note that most English tenses do not exist in Arabic grammar such as present and past perfect and progressive tenses; therefore, serious problems in translation would be created; for instance

Source Language (SL) I am drinking water.

* Target Language (TL) أنا أكون اشرب ماء

TL أنا أشرب ماءً

In Arabic, there is no progressive tense; thus the auxiliary verb 'am' is deleted because it does not have an equivalent tense in Arabic.

Moreover, all English sentences should include a main verb, whereas Arabic sentences are either nominal or verbal, for instance:

SL "الدين نصيحة"

TL" The religion is sincere advice"

TL* The religion sincere advice.

1.4.1.1.2 Syntactic problems

Each language has distinct grammatical rules that control the syntax of the language. The rules differ from one language to the other; although there is a similarity in some linguistic aspects, the total match is impossible between any two languages. Therefore, the syntactic structure of the sentence in Arabic is different from that in English, so a translation student resorted to the restructuring of the components of the sentence in the source language so that he can put forward a structural formula equivalent in the target language. For instance

SL القرآن الكريم

TL The Holly Quran.

*TL The Quran Holly.

In English, the adjective precedes the noun; meanwhile, in Arabic the adjective comes after the noun. Nord (1991) believes that linguistic errors occur frequently due to differences in vocabulary and syntax of source language and target language.

1.4.1.1.3 Lexical problems

Ghazala (1995) believes that students encounter lexical problems when they fail to find exact meaning of a word or phrase in standard dictionary. Therefore, one of the biggest problem that Sl learners might encounter is the difficulty of translating some lexical items such as the lack of equivalence or the non-existence of the equivalence at all. Accordingly, translation students might be confused since they would not be able to select the exact equivalent. For example, the Islamic expression تعدد الزوجات does not exist in English dictionaries because the

idea of getting married more than one woman is not acceptable in Non-Muslim western society, since it is considered a crime. Polygamy is the English equivalent forتعدد الزوجات.

1.4.1.2   The role of syntax in translation

Syntactic knowledge is one of the most important requirements, which a translator should master. According to Chomsky (1957, p.1) ' syntax is the study of the principles and processes by which sentences are constructed in particular language." It means that syntax seeks to define the relationship between particular words and their arrangement. Therefore, a translator must know the components of a sentence in the source and the target languages, their function and how they are ordered correctly to have full meaning.

According to Ngangbam (2016), the disagreements with the syntactic rules are called syntactic errors. To conclude, syntactic awareness in translation results in producing an accepted translation in the target language.

1.4.1.3   Religious texts

Translating religious texts has been an essential element in spreading God's message across all ages and it reflects the beauty of faith and morals around the world. There are three main religions: Judaism, Christianity and Islam; however, for the non- Arab Muslims, translation is a very important means because it helps them to understand the texts of the Holly Quran and Hadith that include worship and transactions. Ibrahim (2019) believes that more than billion Muslims around the world whose language is not Arabic need religious translation that enables them to understand Sharia science. He also adds that " the religious translation is one of the most difficult translations for the translator and interpreter as it relates to the biggest and most sensitive issue in the human life, the issue of religion and belief. Ibrahim" (2019, p. 232).

Equally Al-Harahshen (2013, p. 108) states that "Religious translation is one of the most problematic types of translation because it deals with special texts that have their own holiness".

1.4.1.3.1 The importance of religious translation

Translating religious texts helps bridging the gap between the nations. Ibrahim (2019) asserts the importance of religious translation and points out that religious translation is needed by more than one billion Muslims

around the world who do not speak Arabic. Ibrahim also adds that such type of translation is considered to be the best way for those people to understand the Holly Quran and Hadiths that include worship and transactions. Moreover, such kind of translation is needed to correct the image of Islam in the minds of many non- Arab and to respond without suspicion.

1.4.1.3.2 Problems of translating religious texts

Problems and difficulties of religious translation created from the fact that an equivalence of a meaning in a target language may not transfer the same written message in the source language. In addition, the linguistic template that a message is shown in the source language is different from that in a target language, especially if common information and assumptions between a reader and a writer are different, especially if that happens among two languages that differ completely in their culture aspects like Arabic and English Languages.

Religious texts are the most difficult kind of texts in translation field, this is due to their sensitivity as they may include lexis and messages that should be translated exactly without any interpretations.

Ghazala (2002) explores many problems in translating the Islamic lexis; some of them are: the absence of Islamic lexis, difficulties of expressing the Islamic lexis in foreign language, and specify in understanding the semantic meaning of the Islamic term.

1.4.1.4 The absence of Islamic lexis

Ghzala (1995) demonstrates that translation becomes more difficult in the absence of the Islamic lexis. For example, the word zakat زكاةcannot be translated into charity صدقةbecause in Islam the concept of 'zakat' is 'obligation' while in Christianity, it is optional to give or not.

1.4.1.4.1 Difficulty of expressing the Islamic lexis in foreign Language

Ghazal (2002) finds it difficult to express an Islamic word from Arabic language into English language because of the absence of that word in target language at all such as ,(الإعتكاف) which is translated into (pray in seclusion). Seclusion here does not mean praying in isolation, rather it means retiring into mosque for

worship Allah in the last ten days of Ramadan. Therefore, the translator must provide explanation of such terms in order to make the translated text clearer and easier to understand.

1.4.1.4.2 specify in understanding the semantic meaning of the Islamic term

Ghazala (2002) points out that the meaning of some Islamic terms in Arabic is completely different from that in English. In addition, they are difficult to understand particularly if the reader is Non-Muslim. For instance, the concept of الصلاةis not understandable in the same way for Muslims and Non- Muslims. Therefore, the term 'prayer' is considered as an approximate term to clarify that every religion has a prayer to worship Allah but its performance differs from one religion to another.

1.4.1.5   Cultural Problems

Translators must take into account the cultural aspect of the target audience so that he will be familiar with all cultural aspects of the target language, therefore, they will be able to deliver the information correctly without confusion or misunderstanding

Culture, according to Larson (1984, p. 431) "is a complex of beliefs, attitudes, values and rules which a group of people share" .In the same line Newmark (1988, p. 94) defined culture as, "the way of life and its manifestation that are peculiar to the community that uses a particular language as its means of expressions."

The cultural conflict between the Islamic Arabic item and its English equivalent seems to be among the problems that the translators faces in translating an Islamic religious item. In this case, the equivalent seems to be found but it actually may create a kind of misunderstanding. For example, it is not acceptable to translateالجهادinto 'war' rather its correct translation is 'Noble War' Ghazala (2002)

1.4.1.6   Difficulties in Translating Prepositions

Recently many studies discussed the subject of translating prepositions, according to Dawoud (2017) prepositions, are important part of speech and problematic ones at the same time. she admits that second language learners have a tendency to relate the prepositions in English to the prepositions of their mother tongue. In addition, she concluded that one of the reasons behind these difficulties were that some prepositions in English do not have equivalents in Arabic.

Because of the interference of the mother tongue, learners often have difficulties in translating English preposition (Gethin, 1983; & Lagocki, 1990 as cited in Dawoud, 2017)

Preposition are difficult for learners as they have literal meaning and figurative meaning (Burt and Dualy, 1972 as cited in Dawoud, 2017)

Learners have problems in using preposition in their writing because of relating the use of English prepositions to their mother tongue prepositional system (Blom, 2006 as cited in Dawoud, 2017)

Prepositions have multiple meaning, the majority of English prepositions have variety of meaning depending on the context (Koffi, 2010 as cited in Dawoud, 2017)

English language learners have three kinds of problems with translating prepositions: a) using the incorrect preposition, b) omitting preposition where it is needed, c) Using addition preposition where it is not needed (Celce-Murcia, 2001 as cited in Dawoud, 2017) For example:

SL الصلاة لوقتها

TL* Praying for its time. (Using the incorrect preposition)

TL Salat offered on time.

SL صوم رمضان

TL* Fasting Ramadan. (Omitting preposition where it is needed)

TL Fasting the month of Ramadan.

Sl بر الوالدين

TL* Honoring to parents. (Using addition preposition when it is not needed)

TL Honoring one's parents

1.4.1.7 Empirical Literature

khammyseh (2015) explored the problems encountered by students when translating Islamic expressions in religious occasions from Arabic into English. The population of this study consists of 23 M.A translation students at the Department of Translation at Al-Yarmouk university (Irbid-Jordan)).They were asked to translate a number of Islamic expressions collected randomly from ordinary people in society. The results showed that learners were unable to

translate Arabic equivalence because of their complete ignorance and sufficient exposure to them. Moreover, learners tended to rely on a context that was not always useful because it was translated literally, and this made their translation unacceptable.

Dweik (2013) examined in his study the most important problems faced by translators when translating religious texts from Arabic into English. To achieve the purpose of this study, a sample of 20 students enrolled in the Master degree program 2012-2013 was selected from the Middle East University. The researcher prepared a translation test consisting of six historical and religious texts. These texts were analyzed and the results revealed the existence of many linguistic and cultural problems due to the differences between Arabic and English language systems.

Additionally, Agliz (2015) carried out a study in an attempt to locate the difficulties and challenges that Arab translators encounter when translating Quranic texts as well as prophetic Hadiths from Arabic into English. The researcher found out that grammatical structures, paragraphing and redundancy were the most important key elements that should be taken into consideration for accurate and appropriate translation.

In his study, "The Effect of Arabic Prepositions on The Use of English Prepositions ", Alayesh (2012) investigated the effect of understanding Arabic prepositions on the use of English prepositions. He collected data from Non-English department students (Students from other departments) in the faculty of education. The results indicated that 1) understanding the different meanings of Arabic prepositions might   eliminate the misuse of many English prepositions 2) Some English prepositions were more difficult than other prepositions and they were the most difficult aspects of English for EFL learners. 3) The level of difficulty was not always the same, but students might face much more difficulties in using some preposition than others. 4) Prepositions in English generally had more than one meaning.

AL-Sohbani and Muthanna (2013) investigated the major challenges of Arabic to English translation of fourth year English Department students, Faculty of Arts at Ibb University, Yemen. Data were collected through observation and a questionnaire, it was concluded that the students encountered problems of inadequate grammar represented in the wrong use of prepositions.

Ibrahim (2017) analyzed the difficulties encounter ESP students (English for Specific purpose) in using English prepositions of time in his study. The study adopted a descriptive analytical and quasi-experimental method. The sample consisted of 40 students at Posha Academy in the first semester of the academic year 2017 – 2018. The researcher used a test as a tool to collect the data, which were analyzed using SPSS. The study's findings revealed that most of the students encountered obstacles when using prepositions of time and proposed the following recommendations: 1) Curricula designers should pay more attention to prepositions when designing syllabuses. 2) Teachers should provide students with intensive exercises including prepositions.3) Students should pay more attention to English in general and to prepositions.4) Teachers should employ effective teaching techniques to help students improve in this area.

Khalifa (2015) tried to identify the translation problems of English and Arabic languages structure that Saudi students of English language face. The participants were Saudi students who studied translation courses at the College of Arts and Community College, Shaqra University. The study used a test for data collection. Findings revealed that Saudi English Language students could not translate into English structures correctly since they did not have sufficient understanding of English syntax; this could be attributed to the differences between Arabic and English structures.

2. Methodology

2.1 Sample of the study

The population of the current study consisted of (40) M.A translation students, who are enrolled at the school of Languages at The Libyan Academy in Libya, in the third semester of the academic year (2023-2024).

Table 2.1 : **The demographic characteristics of the participants**

Gender	No
Male	12
Female	28
Age	No
25-35 years	31
Above 35	9
Place of the study	No

Gender	No
Campus of Al-Beyda	23
Campus of Benghazi	6
Campus of Tripoli	11
Total number of students	**40**

The participants were informed about the purpose of the study and its importance. All students were informed that their names would be kept anonymous in order to help them answer the test freely without any anxiety.

2.2. The instrument of the study

Data was collected by means of translation test; the researcher designed a translation test, which includes four Prophetic Hadiths. Each Hadith contains two or three prepositional phrasesto be translated from Arabic into English in order to examine the errors and to analyze and explain the outcomes. Forty copies of the test were distributed via WhatsApp link, to ensure that the test reached all participants easily.

To evaluate the participant performance in the test, the researcher planned to use the following measurements: the first one is an accurate translation when the translation of the prepositional phrases and the contextual meaning of the Prophetic Hadiths is somewhat closed to Nasirudin AL-khttab' translation. The second one is inaccurate translation when the translation of the prepositional phrases and contextual meaning of the Prophetic Hadiths rendered wrongly. The third one is left untranslated, when the students skipped the translation of the prepositional phrase. The model answer of the test was taken from English Translation of Sahih Muslim,Volume (I) which was translated by Nasirudin AL-khttab. The collected data was analyzed using Microsoft Excel software.

2.3 Validity and reliability of the Test

To ensure the validity of the test a panel of two professors who have sufficient knowledge and experience in linguistics and translation were requested to determine the face and the content validity of the test. The professors were responsive and provided the researcher with valuable suggestions and recommendations, which have been seriously taken into considerations. In

addition, the reliability of the test was determined by means of test-retest. The test was administrated to five M.A translation students who shared the same characteristics of the population. After two weeks, the test was administrated again to the same students and the results were stable.

3. Results

3.1 Results of the test

Results of students' performance in the test are presented first in table 2 below. Answers are presentedin three categories: accurate translation, inaccurate translation, left untranslated. Results which show frequencies and percentages are presented first in table 2 below and each prophetic Hadith in the test is analyzed and discussed separately where major errors and problems are highlighted

Table 3.1 **students' translation performance in the translation test**

1st Prophetic Hadith		AT	In T	L U
1st prepositional phrase	Fr	3	37	0
	%	1%	93%	0
2nd prepositional phrase	Fr	37	3	0
	%	93%	1%	0
3rd prepositional phrase	Fr	10	30	0
	%	25%	75%	0
2ndProphetic Hadith		AT	In T	L U
1st prepositional phrase	Fr	16	19	5
	%	4%	48%	13%
2nd prepositional phrase	Fr	24	16	0
	%	60%	40%	0
3rdProphetic Hadith		AT	In T	L U
1st prepositional phrase	Fr	7	33	0
	%	18%	83%	0
2nd prepositional phrase	Fr	26	12	2
	%	65%	3%	1%
3rd prepositional phrase	Fr	1	38	1

1ˢᵗ Prophetic Hadith		AT	In T	L U
	%	1%	95%	1%
4ᵗʰ Prophetic Hadith		AT	In T	L U
1ˢᵗ prepositional phrase	Fr	25	15	0
	%	63%	38%	0

- (FR): Frequency
- (%): Percentage
- (AT): Accurate translation
- (In T): Inaccurate translation
- (LU): Left untranslated
- Total Student (40)

3.2 Analysis of the first Prophetic Hadith

الحديث	رُوي عن ابن عمر عن النبي صلى الله عليه وسلم قال: "بني الإسلام على خمسة: على أن يوحد الله واقام الصلاة وايتاء الزكاة وصيام رمضان والحج."
English Translation	It was narrated from Ibn Umar that the prophet said : Islam is built on five pillars: singling out Allah, establishing the salat, paying the Zakat, fasting during the month of Ramadan and Hajj."

In this Hadith, the majority of the participants about (93%) produced inaccurate translation for the prepositional phrase (عن ابن عمر) as 19 participants used wrong preposition such as (by, according to, on, of or about) instead of (from). For instance (p 27 and p 9) rendered (عن ابن عمر) into (about the son of Ibn Omar), while (p 4, p 8, p 11, p 14, p 23 and p 38) transferred it into (on the authority of Ibn Omar). It is obvious that those participants adapted word to word-literal translation literal translation method, as a result they produced inaccurate transfer and the intended meaning of the Hadith was lost. In addition, (5) participants used the preposition (by) instead of (from) e.g. (p 6 p 12 p 19 p 25 and p 37) rendered this phrase into (narrated by Ibn Omar) Here Ibn Omar is not the narrator (the agent). The reason behind committing this mistake is that the students absolutely are not familiar with the usage of the types of prepositions of agency (by, with, from, on). However, just three participants who produced

accurate translation (p 2, p 29 and p 30) they translated it as (It was narrated from Ibn Omar that).

On the other hand, 93% of the students rendered the prepositional phrase (على) خمسةcorrectly (on five pillars). This is due to the fact that similarity between English and Arabic in the usage of the preposition (on –على) gave rise to positive transfer. However, only three participants provided inaccurate translation such as (p. 2 and p. 3) (in five pillars, built up by five pillars.) Moreover, (p.6) produced inaccurate translation (Islam has five pillars).Those three students might misused using dictionary or they do not know the other prepositions of agency, which are used with the passive form.

Finally, although the noun phrase (صوم رمضان) does not contain preposition in the original text, two prepositional phrases are added in the target text (during the month, of Ramadan). In some cases, a translator has to add some modifications to convey the intended message of the original text to the target reader, by adding the prepositional phrases (during the month of Ramadan), the target reader would understand that Ramadan is the month of fasting for Muslims. However, 30 students, about (75%) of the participants, provided inaccurate translation; for instance (p.1, p.2, p.4, p.7, p.8, p.11, p.14) translated صوم رمضانinto (fasting Ramadan). The students kept the same word order of the original text. This translation is not accurate because the target reader, who needs more explanation to understand the intended meaning, was not taken into consideration. Meanwhile, only (2) participants used wrong prepositions such as (p .17 and p. 40) because of their carelessness they transferred it into (fasting of Ramadan, fasting on Ramadan) respectively. However, 10 participants (25 %) rendered it correctly (during the month of Ramadan).

3.3 Analysis of the Second Prophetic Hadith

حدثنا محمد بن يحي عن العباس بن عبد المطلب أنه سمع رسول الله يقول: "ذاق طعم الايمان من رضي بالله ربا وبالإسلام دينا وبمحمد صلى الله عليه وسلم رسولا."	الحديث
It was narrated from Al- Abbas bin AbduLMultalib that, he heard the messenger of Allah say: "He has found the taste of faith who is content with Allah as his Lord, Islam	**English Translation**

as his religion and Muhammad as his prophet."	

In this Hadith, 19 participants (p.2, p.3, p. 4, p.5, p.7, p.9, p.11, p.16, p.18, p.21, p.24, p.25, p27, p.28, p.29, p.31,p.34, p.39 and p.40) translated the phrase(رسول الله) into (the prophet Muhammad) (النبي محمد) . As Muslims, we consider that Muhammed is a messenger from Allah as well as a prophet, but a translator should be faithful to the original context. Although this translation might be acceptable for Muslims, it caused negative syntactic transfer. However, 16 students provided accurate translation (the messenger of Allah) while five participants (p.12, p.22, p.33, p.35 and p, 36, skipped translation the whole sentence (حدثنا محمد بن يحي عن العباس بن عبد المطلب انه سمع رسول الله). This refers to their lack of experience in translating religious texts.

Although 24 students rendered the prepositional phrase (بالله) correctly (with Allah),16 of them inserted unnecessary preposition in the target text. For instance, (p.4, p.8, p.10, p.11, p.14, p.15, p.20, p.23, p.26, p.27, p.30, p.32, p.34, p.37, p38 and p.40) repeated the preposition (with) (with Allah as God, with Islam as religion with Muhammed as messenger).This is because of students' injections of the rules and structure of their mother tongue (Arabic) during translation process. Furthermore, eight students used wrong prepositions such as (of and in) For instance (p.5, p.9 and p.27) transferred (بالله) into (in Allah) while (p. 13, p.16, p.21, p.35 and p.39) transferred it into (of Allah). That indicates students' lack of knowledge and familiarity with the usage of English prepositions.

3.4 Analysis of the third prophetic Hadith

الحديث	رُوي عن عبد الله بن عمران رجل سأل رسول الله صلى الله عليه وسلم: أي الإسلام خير؟ قال: (تطعم الطعام وتقرأ السلام على من عرفت ومن لم تعرف)
English Translation	It was narrated from Abdullah Bin Omar that a man asked the messenger of Allah "what part of Islam is best?" he said: 'To feed others and to greet with salaam

those who you know and those whom you don't know."	

As shown in table4, the translator added the phrase (part of) which is not existed in the original text, the purpose behind this addition is to clarify the intended meaning of the question. The intended meaning is that, which part of Islam is best? Thus, it is necessary to add prepositional phrase to the target text in order to make the question clearer for the target audience. However, 33 participants provided inaccurate translation for the question أي الإسلام خير for example (p.2, p.5, p.13 and p.17) transferred it into (which Islam is better? In addition (p.6, p.9, p. 27, and p.28) translated it into (Which Islam is good?) Moreover, 22 participants such as (p. 1, p.3, p.4, p.7, p.8, p.9, p.11, p.14, p.15, p.16, p.19, p.20, p.23, p.24, p.25, p.31, p.32, p.33, p.34, p.37, p.38 and p.40) transferred it into (which Islam is the best) . Those three questions' form are inaccurate because the students adapted the literal translation method as a result they produced negative transference and distorted the meaning of the text. On the other hand, P.29 and p. 35) although they did not translated the text literally they provided inaccurate translation and failed to transfer the intended meaning of the prophetic Hadith, as they translated the question أي الإسلام خير into What is the best form of Islam?) (What is Islam good?) It is obvious that students lack the sufficient knowledge and experience to deal with religious texts.

However, seven participants provided accurate transferences such as (which act of Islam is the best? What is the most virtuous deed in Islam? Which aspect of Islam is the best?

Yacine (2021) conducted a study about the misuse of English prepositions; he found that the participants adapted literal translation, as a result, in the test they either omitted necessary preposition or added unnecessary preposition. Likewise 12 participants added unnecessary preposition when they transferred the prepositional phrase (على من عرفت). For instance, (p. 1, p. 2, p.6, p.7, p.8, p.12, p.17, p.28 and p.40) transferred it into (to those you know) While (p. 13, p.16 and p.36) rendered it into (on the one you know), it is clear that students inserted the structure of Arabic into their translation into English. However, 26 participants rendered this phrase correctly without transferring the preposition (على) into the translated text (those who you know) Nevertheless, only (p. 33 and p. 7) who lifted the whole prophetic Hadith untranslated.

Furthermore, 38 students ignored adding preposition (with) when they transferred the verb phrase (وتقرا السلام) into English. Only (p.21) who provided positive transference for this phrase (to greet with Salam). However, negative transfer of this prepositional phrase scored the highest percentage in inaccurate translation, the reason behind this related to the complexity of prepositions system. Most of the students translated the text literally therefore, they produced unacceptable translation. For instance, (p. 3, p. 4, p.8, p. 10, p. 11, p. 14, p. 15, 18, p. 19, p.20, p.22, p. 23, p.24, p.25, p. 26, p. 30, p.32, p.34, p. 37 and p.39) transferred the phrase

(وتقرأ السلام) into (greeting those).Furthermore, p.1, p.2, p.5, p.6, p. 9, p.12, p.13, p. 16, p. 17, p. 27, p.28, p. 28, p. 29, p. 31, p.35, p.36, p.38 and p. 40 provided wrong transfer. Such as (spreading peace, say peace, hand over and show peace) it is related to the mismatch between the participants' first language and their target lanuage, it also related to the lack of rules of prepositions' usage.

3.5 Analysis of the fourth prophetic Hadith

الحديث	قال رسول الله صلي الله عليه وسلم: "المسلم من سلم الناس من لسانه ويده"
English Translation	The messenger of Allah say:"The Muslim is the one from whose tongue and hand the Muslims are safe."

This Prophetic Hadith, scored the highest percentage in an accurate translation, as about 25 participants transferred the prepositional phrase (من لسانه ويده) into (from whose tongue and hand) because the two languages used the same preposition which led to produce accurate transference by students. Nevertheless, 15 participants failed to render it correctly because they used wrong transference for the preposition (من).

For instance (p.1, p.2, p. 3, p. 5, p. 9, p. 16, p. 18, p.21, p. 27, p.27, p.28, p. 29, p. 30, p. 35, p.36, and p. 39)) provided an inaccurate translation for the prepositional phrase (من لسانه ويده) such as (of his tongue and hand, by his tongue and hand, or with his tongue and hand) . The reason behind misusing   preposition related to the lack of rules of preposition usage.

 The challenges that students encountered in translation test when translating prepositional phrases

From the analysis of the students' performance in the test, the researcheridentifies the reasons behind committing errors during transferring prepositional phrases from Arabic into English. Due to the complexity of prepositions system, one preposition in Arabic might have more than one equivalence in English; therefore, students mismatch between the first language and the second language. Moreover, the students lack the competence of analyzing and choosing the appropriate translating techniques, therefore, they provided negative transference for some prepositions by adding, omitting or using wrong preposition because they adapted literal translation technique. According to Celce-Murcia (2001), English language learners have three kinds of problems with prepositions: a) using the incorrect prepositions b) ignoring or omitting preposition where it is needed and c) using an additional preposition where it is not needed.

 In this regard, the researcher carries on another analytical process for the collecting data at the level of the categories of prepositional errors to investigate the impact of these errors on reproducing negative syntactic transfer.

Figure 1 illustrates the number of the three categories of prepositional errors committed by students in the four prophetic hadiths: addition, omission and substitution.
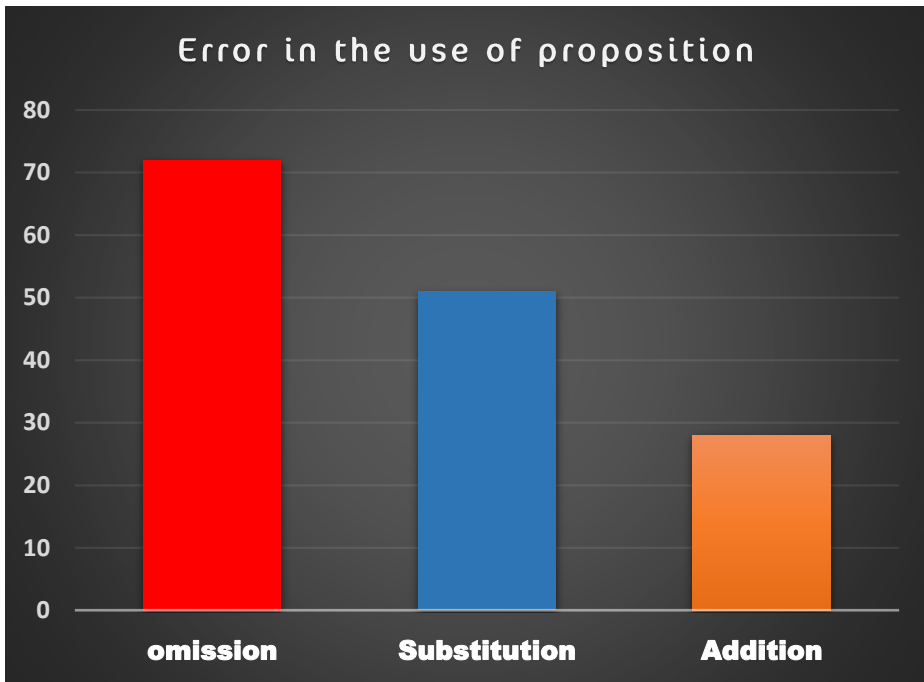
Figure3.1: **The number of the three categories of prepositional errors committed by students in the test.**

The findings show that the frequencies of errors resulted from omitting necessary preposition scored the highest number about (72%),while using the wrong preposition comes immediately after it with 52 frequencies. The lowest number goes for adding unnecessary preposition with28 frequencies.

4   Discussion and Conclusion

4.1 Discussion of the results of the question of the study:

What are the challenges that encountered MA translation students when translating prepositional phrases in Prophetic Hadith from Arabic into English?

Results indicate that students committed syntactic errors in this study because of the mother tongue interference, lack of knowledge and the complexity of prepositions system.

Arabic interference is one of the main sources in committing syntactic errors. The participants adapted word-to-word literal translation as they directly translated Arabic phrase from Arabic into English equivalents, which leads to negative syntactic transfer. For instance, participants transferred the noun phrase (صوم) رمضان into (fasting Ramadan) instead of (fasting the month of Ramadan). This example shows that the mother tongue interference was a main source of committing such mistake. This finding agrees with Ngangbam (2016) who asserts that Arabic transference may be one of the reasons for committing syntactic errors.

Lack of knowledge may be attributed to students' lack of syntactic knowledge in English and Arabic language, and limited experience in knowledge and translation techniques. Students need to have the competence of analyzing and choosing the appropriate translation technique to use the appropriate equivalent. The majority of the participants adapted literal translation method as a result they produced negative transfer that distorted the intended meaning of the prophetic hadith. This finding agrees with Dweik (2013) who found that the lack of knowledge in translation techniques and translation strategies is one of the problems that translation students have encountered.

The last reason behind committing syntactic errors by participants is related to the complexity of English prepositions system. The use of prepositions in context

varies greatly from one language to another. The majority of prepositions in English have variety of meaning depending on the context, therefore, M.A translation students encounter difficulties when transferring prepositions from Arabic into English. We observed that prepositional errors of substitution, omission and addition account for the majority of syntactic errors. This finding echoes Koffi (2010) assertion that English has 60 to 70 prepositions a higher number than other languages. Therefore, it is nearly impossible for language learners to systemize English prepositions.

4.2. Conclusion

The results of the analyzed data of translation test indicates that MA translation students encountered variant challenges when translating prophetic Hadiths from Arabic into English. The lack of knowledge in the two languages was clearly noticed and lack familiarity with English prepositions system led students to produce negative syntactic transfer by adding unnecessary preposition, omitting necessary preposition or using wrong preposition.

The translation of the prophetic Hadiths can only be done through understanding the context of Hadith and interpreting its meaning by the use of religious references about this field, or through religious scholars who have the required experience for that.

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