

**DOMESTICATING AND FOREIGNIZING
CULTURAL TERMS IN RELIGIOUS TEXTS: A
CASE STUDY OF AL-BAQARAH SURAH IN THE
NOBLE QUR'AN**

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NOBLE QUR'AN**

by

GHADA RAJEH ALI AYYAD

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LIST OF ABBREVIATIONS

ST	Source Text
TT	Target Text
SL	Source Language
TL	Target Language
DTS	Descriptive Translation Studies

TRANSLITERATION SYSTEM

Arabic consonant	Transliteration
ء	ʾ
ا	Ā, ā
ب	B, b
ت	T, t
ث	Ṭ, ṭ
ج	Ġ, ġ
ح	Ḥ, ḥ
خ	Ḫ, ḫ
د	D, d
ذ	Ḍ, ḍ
ر	R, r
ز	Z, z
س	S, s
ش	Š, š
ص	Ṣ, ṣ
ض	Ḍ, ḍ
ط	Ṭ, ṭ
ظ	Ẓ, ẓ
ع	ʿ
غ	Ġ, ġ
ف	F, f
ق	Q, q
ك	K, k
ل	L, l

م	M, m
ن	N, n
ه	H, h
و	W, w
ي	Y, y

**DOMESTIKASI DAN FOREINISASI ISTILAH BUDAYA DALAM TEKS
KEAGAMAAN: KAJIAN KES SURAH AL-BAQARAH DALAM AL-QURAN
YANG MULIA**

ABSTRAK

Kajian ini bertujuan untuk mengkaji terjemahan istilah budaya dalam ayat-ayat suci Al-Quran dari bahasa Arab ke bahasa Inggris menggunakan strategi domestikasi dan foreinisasi. Tiga terjemahan Al-Quran dalam bahasa Inggris dipilih untuk dikaji. Data kajian ini dikumpulkan dari surah Al-Baqarah dan terjemahannya yang terpilih. Tiga objektif utama telah dicadangkan dalam kajian ini. Pertama, mengenal pasti strategi yang lebih kerap digunakan oleh penterjemah untuk menterjemah istilah budaya. Kedua, untuk menentukan bagaimana penterjemah mendomestikasi dan menforeinisasi istilah budaya. Akhirnya, untuk mengetahui strategi yang menyampaikan maksud terjemahan dengan lebih tepat antara domestikasi dan foreinisasi. Dalam kajian ini, model analisis teks Nord (2005) dalam terjemahan diterapkan pada teks sumber dan teks sasar untuk memberikan gambaran umum mengenai teks-teks ini. Konsep pengertian domestikasi dan foreinisasi Venuti (2008) digunakan untuk mengetahui sama ada para penterjemah menggunakan strategi domestikasi atau foreinisasi untuk menterjemah istilah-istilah budaya. Prosedur terjemahan yang disarankan oleh Vinay dan Darbelnet (1995), Newmark (1988) serta Ivir (1987) digunakan untuk menyelidik cara penterjemah mendomestikasi dan menforeinisasi istilah budaya dalam Al-Quran. Kajian ini mendapati bahawa strategi yang lebih kerap digunakan untuk menterjemah istilah budaya adalah domestikasi. Di samping itu, penterjemah menggunakan tujuh jenis prosedur terjemahan untuk mendomestikasi istilah-istilah budaya dan lima jenis prosedur untuk menforeinisasi istilah tersebut. Selain itu,

kajian ini juga mendapati bahawa penggunaan strategi domestikasi membantu menyampaikan makna dengan lebih tepat dan mencukupi.

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ABSTRACT

This study aims to investigate the translation of cultural terms in the Noble Qur'an from Arabic into English by using the domestication and foreignization strategies. Three English translations of the Qur'an are selected to be studied. The data of this study are collected from Al-Baqarah Surah and its selected translations. Three main objectives have been proposed in this study. Firstly, to identify the more frequent strategy used by the translators to translate cultural terms. Secondly, to determine how the translators domesticated and foreignized cultural terms. Finally, to know which strategy of domestication and foreignization conveyed the meaning more adequately. The significance of this study arises from the fact that such studies may be used as a reference and a source for translators who are dealing with Qur'anic texts. It also can be used as a reference for cultural studies, especially to these which tend to convert the real image of Islam and the Noble Qur'an. In this study, Nord's (2005) text analysis model in translation is applied to the source and target texts to provide a general idea about these texts. Venuti's (2008) notions of domestication and foreignization strategies are applied to investigate whether the translators used the domestication or the foreignization strategy to translate cultural terms. The translation procedures suggested by Vinay and Darbelnet (1995), Newmark (1988) and Ivir (1987) are applied to investigate how the translators domesticated and foreignized cultural terms in the Qur'an. This study reveals that the more frequent used strategy to translate cultural terms is the domestication. In addition, the

translators used seven translation procedures to domesticate the cultural terms and five translation procedures to foreignize them. Also, this study finds that using the domestication strategy helps in conveying the meaning more adequately. The study may be helpful for Qur'an translators as they may get helpful information about using both strategies and choosing the appropriate procedure for each strategy.

CHAPTER 1 INTRODUCTION

1.1 Background of the Study

Translation consists of reproducing the source text with a natural equivalent that are close to the target text in style and meaning (Nida, 1982, p.12). It can be considered as a craft that aims to replace the message of the source language into the target language (Newmrk,1988). Translation studies have witnessed great progress in the last few decades. In fact, Newmark (1988) named the twentieth century as “the age of translation” (p.3). Nowadays, translation has a significant role in transferring knowledge between countries and people. It is used to convey written or spoken texts from one language into another. It is no longer considered as a marginal activity. Rather, it becomes a fundamental one. Translation can be considered as the basis of human exchange. Translation has “a crucial role to play in aiding understanding of an increasingly fragmentary world” (Bassnett, 2013, p.1). It contributes in spreading knowledge among people from different cultures who speak various languages and enhance their understanding of the other culture (Bernacka, 2012, p.1). Many books and encyclopedias about translation were published during the past years. The publications about this field are increasing continuously. In addition, translation became a field of study in universities all over the world. It is considered an important profession now. It plays a vital role in many fields such as science, medicine, education, arts, media, etc. (Al-Idhesat, 2016, p.1).

Newmark (2003) states that translation is “rendering the meaning of a text into another language in the way that the author intended the text” (p.5). By reading this definition, a reader may feel that the translation process is simple and anyone can do it if he/she knows two languages. Certainly, this is not right. The translation process is

“complicated, artificial and fraudulent” (Newmark,2003, p.5). The target text (TT) should be equivalent to the source text (ST). It should not be limited to the transformation of words’ meanings. Rather, it should include the transformation of thoughts and ideas from the source language (SL) into the target language (TL). In fact, “translation is a complex entity, which involves a large number of variables other than reproduction of meaning. In this regard, in the process of translating a text, the translator should know not only the languages involved, but also their cultures and rhetorical traditions” (Enkvist, 1991, p.14-15). The main objective of a translation is to transfer the original meaning of the ST to the TL readers in a clear and accurate way (Gutt,2014, p.66). In addition, a translator should preserve the style, meaning and format of the source text. Nida (2003, p.83) sees translation as finding a natural equivalent to the message of the ST which conveys both the meaning and the style. Tymoczko and Gentzler (2002, p. xxi) argue that translation is not only about reproducing a text accurately, but “a deliberate and conscious act of selection, assemblage, structuration, and fabrication – and even, in some cases, of falsification, refusal of information, counterfeiting, and the creation of secret codes”. In addition to be a bilingual, a translator should be bicultural as well. Shunnaq (2012, p.282) says “a translator should be able to move from one culture to another and from one language to another with the same agility speed and vivaciousness”.

Culture has a significant impact on language. Therefore, a text cannot be translated into another language without considering the culture of the source language. Culture can be defined as “the inherited embodiment of both material and spiritual elements of people” (Sapir, 1985, p.79). Hatim and Mason (2016) believe that the translator is seen now as a mediator of culture instead of a simple linguistic broker (p.223).

In the past two decades, linguists become interested in the connection between translation and culture. Translators become motivated to study this connection as an attempt to enhance communication between people and to pay attention to the texts that are translated across cultural limits. Social groups obtain certain features from their culture which make them different in behavior and way of thinking from other groups. Some cultures have exclusive element components that remained introverted. This can be found in Arabic and Islamic culture that has some preserved cultural terms from centuries. These cultural terms are difficult to be translated. Translators may face a major problem when dealing with them. Thus, obtaining sufficient knowledge about both the SL and the TL cultures is a major requirement for achieving an accurate translation for cultural terms. In addition, time and place are two elements to be considered when translating these terms. Accordingly, translating a modern text is less challenging than translating an ancient one such as religious texts.

Translation of religious texts is one way to transfer the divine message to people from different culture throughout history. It is a very difficult and complicated task due to the sensitivity of these texts. The Noble Qur'an is the Muslims' Holy book all around the world. Its ultimate goal is to guide humans to the right path. It is considered one of the most significant and influential books in the history of mankind. The fact that not all Muslims are Arabic speakers created the need for translating the Noble Qur'an into other languages. Therefore, it was translated into many different languages by many translators from different nationalities. Unfortunately, none of these translations succeeded in conveying the exact message of the Noble Qur'an and achieving equivalence (Abdelaal & Rashid, p.1, 2015). The reason behind this is that the Noble Qur'an is different from

any other text. It has its own style, features and characteristics. Abdul- Raof (2015) argues that a translator of the Noble Qur'an needs to have advanced knowledge in the rhetoric and syntax of Arabic language to understand the complex rhetorical and linguistic patterns of the structures of the Noble Quranic. (p. 2). Actually, the miracle of the Noble Qur'an is in its language.

Some of the translations of the Noble Qur'an appeared to be better than others (Mohammed, 2005, p.59). Some scholars considered the Noble Qur'an as untranslatable. They believe that it is impossible to translate it without changing the meaning. Translators used different translation strategies and procedures in the translation process to transfer the message. Some of them succeeded and others failed. However, the one who succeeded did not achieve full equivalence (Mohammed,2005, p.59). The problems faced by translators of the Noble Qur'an vary. Translation of cultural terms is one of these problems.

It is difficult to translate cultural terms because they have no equivalents in the TL and sometimes have different positions in the other culture. Therefore, translating their functions and meanings into the target language is quite problematic. Newmark (2003, p.78) argues that culture-specific-terms pose problems in translation because they are bound to the source text culture and tradition. Newmark divided cultural terms into five categories: the first category is the ecology which includes (winds, flora, fauna, etc). The second one is the material culture that includes (transport, clothes, artifacts, houses, food and towns). The third one is the social culture (leisure and work). The fourth category is the organizations, customs, ideas (religion, social, political, artistic or legal), and finally the gestures and habits. Culture influences the formation of these terms. In fact, some

terms can be found in both the Target Language (TL) and the Source Language (SL) culture but are “observed and viewed differently by people belonging to those cultures” (Al-Azzam, Al Ahaydib, Al Huqail, 2015, p.1). At the same time, there are cultural terms which do not exist in other culture and exclusive to a certain culture such as the one found in the Noble Qur’an. In this case, translators should use specific translation strategies that can “reflect an approximation of those terms or provide acceptable compensation for an inescapable cultural loss” (ibid, p.1). Domestication and foreignization are two translation strategies used by the translators to cultural terms.

Domestication is “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home” (Venuti, 2017, p.20), while foreignization means “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (ibid, p.20). Some translation scholars prefer the domestication strategy, while others argue for using the foreignization strategy to translate cultural terms. For example, Venuti (2017) supports the foreignization strategy by arguing that translators should maintain the cultural values of the SL text. On the other hand, Nida (2003, p.59) supported the domestication strategy which is similar to the concept of dynamic equivalence which was formulated by him. He believed that if a translator wants to achieve successful translation, he has to minimize the strangeness and foreignness of the ST. In fact, some studies supported the use of both strategies together.

Applying the domestication or the foreignization strategies to translate cultural terms requires the translator to use some translation procedures. Translators use translation procedures to translate small units and sentences of the ST. According to Delisle (1999),

procedures used in translation are considered as methods used by a translator when formulating an equivalent in order to transfer the meaning elements from the SL to the TL (p.4). Translators of the Noble Qur'an should consider using the suitable procedures to domesticate and foreignize the cultural terms.

1.2 Statement of the Problem

Translation of cultural terms is considered one of the difficulties that translators face in translating the Noble Qur'an (Abdul Raof, 2001, p.25). The task of translating cultural terms becomes more complicated and difficult when dealing with such a sensitive text. According to Newmark (2003), the focus on culture in the Source Text (ST) results in a cultural gap between the SL and the TL which causes a translation problem for translators (p. 94). Some terms are Qur'an specific and have no equivalents in English. A translator of such terms has to decide between maintaining the Arabic cultural terms and transfer it into English in order to preserve the beauty and the intended meaning of the source language or to find a cultural substitution in English for these terms. In many cases, the translators are forced to choose between an accurate or natural translation. The mistranslation of the Noble Qur'an happens due to many reasons. One of these reasons is the holiness of the revelational language that prevents the complete transference of the message of cultural terms from the Source Text (ST) into the Target Text (TT). According to Moradi & Sadeghi (2014, p.1735), "the significance of proper translation of cultural items is most apparent in the translation of religious texts where even the mistranslation of one cultural item could result in the complete distortion of the meaning".

The Noble Qur'an is written in classical Arabic which is different from the modern Arabic that people use these days. In classical Arabic, "words contain numerous shades

of meaning, depending on their context” (Ali, 2020, p.52). For example, some terms can have more than one meaning and sometimes have a connotative meaning which is difficult to be grasped in the translation. Ignoring the connotative meaning of these terms may result in literal translation which may lead to ambiguity and confusion. Moreover, Arabic and English cultures are very different. Therefore, these cultural differences should be analyzed in the context of religious texts.

Unlike other types of texts, mistranslation of the Noble Qur’an can create a serious problem for non-Arabic Muslims who need these translations to follow the teachings of Islam. They need an equivalent translation to be able to understand their own religion and to read their holy book properly. Therefore, making mistakes during the translation of the Qur’an is not acceptable. For example, mistranslating one word can lead to misunderstanding one of the rules or teachings of Islam. This is what orientalist who try to translate the Noble Qur’an seek for. Translators should be keen in choosing the suitable strategy to overcome each problem they encounter. Also, they should know how to apply each strategy to produce a proper translation.

This study investigates the use of Venuti’s translation strategies, domestication and foreignization, by the Qur’an translators to overcome the problem of translating cultural terms which revolves around the absence of an equivalent for these terms in the TL culture. It is proven by some translation scholars and previous studies that these two strategies can help in overcoming the problem of translating cultural terms. The domestication strategy calls for making the ST closely conform to the culture of the TT. For example, the term ‘As-Salat’ (Muslim prayer) in the Noble Qur’an can be translated into ‘prayer’ by using the domestication strategy. Although a slight change in meaning has occurred and the SL

culture is lost, the translation is natural and clear for the TL readers as the term ‘prayer’ is known in the TL culture. As for the foreignization strategy, it is “a source-culture-oriented translation which strives to translate the source language and culture into the target one in order to keep a kind of exotic flavor” (Feng, Jianwen, 1993, p. 11). For Example, the term ‘Zakat’ (a specific type of charity in Islam that has its own rules and time) in the Noble Qur’an can be foreignized into ‘Zakat’. Although the translation may seem odd and unclear for the TL readers, the SL culture is maintained in the translation. It is difficult for the translator to choose between both strategies as each one has its own pros and cons. Choosing between the two strategies (domestication or foreignization) to translate cultural terms is not the only problem encountered by the Qur’an translators. There are translation procedures that should be used to apply each strategy. Choosing the wrong procedure can lead to mistranslation of the text. This study focuses on the use of both strategies by the Qur’an translators and the procedures used to apply each one.

1.3 Objectives of the Study

1. To identify the more frequent strategy used by the translators of the Noble Qur’an to translate cultural terms.
2. To determine how the translators domesticated and foreignized cultural terms in the Noble Qur’an.
3. To identify the strategy of domestication and foreignization that conveyed the meaning more adequately.

1.4 Research Questions

1. What is the more frequent strategy used by the translators of the Noble Qur’an to translate cultural terms?

2. How are cultural terms in the Noble Qur'an domesticated and foreignized?
3. Which strategy of domestication and foreignization conveyed the meaning more adequately?

1.5 Significance of the Study

Translation of the Noble Qur'an is very important because it benefits Muslims all over the world as well as non-Muslims who desire to be acquainted with Islam. Translating the Noble Qur'an gives the chance to Muslims who are not Arabic speakers to understand the meanings of their holy book. In addition, non-Muslims can recognize the real picture of Islam and understand the teachings of this holy book by reading it in their language. People will not understand the Noble Qur'an meanings if the translation is problematic and non-equivalent. They will not have the chance to know the message of Allah and the teachings of their own religion. Due to the fact that the Noble Qur'an is Allah's words and translators are human, the translation process may be challenging. In fact, it is almost impossible to overcome all translation problems faced during the translation of this holy book. Rather, the number of these problems can be minimized and many problems can be solved.

The Noble Qur'an is written in Arabic language. The native language of many Muslims is not Arabic and many of them cannot read and understand Arabic. It is difficult for these people to learn this language to be able to read and understand their holy book. Therefore, it is important for them to have a translated copy of the Noble Qur'an in their language. However, this translation should be appropriate and equivalent.

Due to the significance of Qur'an translations, it is important to study these translations to reach benefit recommendations for translators in order to minimize translation problems and to produce natural and proper translations. Problems that face the translators of the Noble Qur'an are many. Among these problems are the cultural terms. Cultural terms in the Noble Qur'an are difficult to be translated and are specific to Arabic language. Actually, the attempt to find an equivalent in English for these terms is almost impossible. The significance of producing an accurate translation of cultural terms can be noticed in the Noble Qur'an translation where mistranslating one of these terms will distort the whole meaning. Therefore, conducting such a study is important to highlight this problem and to identify the appropriate strategies and procedures to be applied to overcome this problem. The significance of this study arises from the fact that such studies may be used as a reference and a source for translators who are dealing with Qur'anic texts. It also can be used as a reference for cultural studies, especially to these which tend to convert the real image of Islam and the Noble Qur'an.

1.6 Limitation of the Study

Translating the Noble Qur'an is considered problematic and difficult due to many problems faced by translators. It is beyond the limit to address all these problems in one study. Therefore, this study is limited to discuss one problem. It investigates the problem of translating cultural terms found in the Noble Qur'an from Arabic into English. There are many translations of the Noble Qur'an from Arabic into English. However, three translations are chosen, namely *The Meaning of the Glorious Qur'an* by Marmaduke Pickthall (2006), *The Holy Qur'an Text, Translation and Commentary* by Abdullah Yusuf Ali (1983) and *The Message of the Qur'an* by Asad (1980). The translators of the Noble

Qur'an used many strategies to translate cultural terms. Two main strategies are chosen to be studied; domestication and foreignization strategies. In addition, this study discusses the procedures used by the translators to domesticate and foreignize cultural terms. The Noble Qur'an is very huge and identifying all of cultural terms in it is challenging. Therefore, the cultural terms are studied in only one surah (Chapter).

1.7 Organization of the Study

This study is organized as follows:

Chapter one consists of an overview of translation in general, statement of the problem, objectives of the study, questions of the study, definition of key terms, limitation and organization of the study.

Chapter Two presents the review of related literature which includes ten sections: Introduction (the concept of translation, historical background, types of translation and translation and meaning), translation of culture (culture-specific at word level, culture specific above word level, translation of cultural terms and categorization of cultural terms), equivalence in translation (the concept of equivalence and non- equivalence in translation), the Noble Qur'an (definition of the Noble Qur'an, the text of the Noble Qur'an, about Al-Baqarah Surah, translation of the Noble Qur'an, problems of translating the Noble Qur'an, untranslatability of Qur'an, the Noble Qur'an and Arabic culture and cultural terms in the Noble Qur'an), translation strategies, procedures, techniques and methods, Holmes's (1972) model of descriptive translation studies, Nord's text analysis model in translation (the two-phase model, the three-phase model and the looping model), domestication and foreignization strategies, procedures of translating cultural terms

(procedures of translation by Vinay and Darbelnet (1995), procedures of translation by Newmark (1988) and procedures of translation by Ivir (1987)) and related studies.

Chapter Three discusses the methodology applied in this study and presents the theoretical framework of this study. It deals with research design, data collection, the corpora of the study, justification for selecting and analyzing the corpora, procedure of data analysis.

Chapter Four includes the analysis of the data. It consists of an introduction, the application of Nord's text analysis model in translation to the corpora of the study and the analysis of the cultural terms in the Noble Qur'an (Al-Baqarah surah) and their three selected English translations.

Chapter Five discusses the findings and the conclusion. It includes an introduction, response to the first question, response to the second question, response to the third question, conclusion, contribution of the study, recommendations of the study and suggestions for further research.

1.8 Definition of Key Terms

Translation:

According to Nida, translation "consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (1982, p.12). It is "a craft consisting in the attempt to replace a written message and/ or statement in another language" (Newmark, 1988, p.7).

Translation Strategy:

Krings (1986, p.18) defines translation strategy as “translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task”. Loescher (1991, p.8) defines translation strategy as “a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it”.

Translation Procedure:

Translation procedure is “a specific technique or method the translator uses at a definite point in a text” (Munday, 2012, p.12). It is used to translate idioms, proverbs, metaphors, cultural terms, collocations, etc. According to Newmark (2003, p.81), “translation procedures are used for sentences and the smaller units of language”.

Domestication:

Shuttleworth & Cowie (2014, p.44) defines domestication as “a term used to describe the translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for TL readers”. It is “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home” (Venuti, 2017, p.20).

Foreignization:

Shuttleworth & Cowie (2014, p.59) defines it as “a term used by Venuti (1995) to designate the type of translation in which a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original”. It is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti, 2017, p.20).

Cultural Terms:

Baker (2011, p.21) defined cultural terms as concepts in the SL that are unknown in the TL culture. “The concepts in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as ‘culture specific’” (Baker 2011: 21). Persson (2015, p.1) defined cultural terms as “concepts that are specific for a certain culture. These concepts can refer to domains such as flora, fauna, food, clothes, housing, work, leisure, politics, law, and religion among others”.

The Noble Qur’an:

The Noble Qur’an is the religious book for Muslims around the world. Shalabi defines the Quran as “a web of rhythm and meaning, the words of which throb through Muslim worship and which, at every point in the believer’s life, break surface, sanctifying existence with the scent of eternity” (1989, p. 12).

Accuracy

“A term used in translation evaluation to refer to the extent to which a translation matches its original. it usually refers to preservation of the information content of ST in TT” (Shuttleworth & Cowie, 2014, p.22).

Acceptability

Acceptability is “one of the criteria used for translation quality assessment. In particular, translations are deemed acceptable to the extent that they comply with the relevant norms of the target culture” (Quinci, 2015, p.14).

CHAPTER 2 REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter presents a literature review about this study. It includes ten sections: the first section is an introduction to the translation in general. It talks about the concept of translation and provides a historical background about translation. Also, it discusses the types of translation and translation and meaning. The second section talks about the translation and culture. It provides information about culture terms at word level and culture terms above word level, translation of cultural terms and categorization of cultural terms. The third section is about equivalence in translation. It is divided three subsections (the concept of equivalence, types of equivalence and non- equivalence in translation). As for the fourth section, it deals with the Noble Qur'an. It defines the Noble Qur'an and talks about its text. Moreover, it provides information about Al-Baqarah Surah and the translation of the Noble Qur'an. It also deals with the problems of translating Noble Qur'an, untranslatability of Qur'an, the Noble Qur'an and Arabic culture and cultural terms in the Noble Qur'an. The fifth section of this chapter discusses the differences between translation strategies, procedures, techniques and methods. The sixth section Holmes's (1972) Model of Descriptive Translation Studies. The seventh section discusses Nord's text analysis model in translation. The eighth section explains the domestication and foreignization of cultural terms. As for the ninth section, it provides information about the procedures of translating cultural terms. Finally, the tenth section is about related studies.

2.1.1 The Concept of Translation

The process of translation was defined by various scholars and theorists. Catford (1965) sees the translation as the process of replacing the textual material from the source language with an equivalent one in the target language (p.20). Translation can be described as a process to render and transfer the meaning and the idea of the SL into the TL without any change of the main content of the SL (Arafanti, 2014, p.3). As for Nida (1982), translation consists of reproducing the source text with a natural equivalent that are close to the target text in style and meaning. (p.12). Translation can be considered as a craft that aims to replace the message of the source language into the target language (Brislin, 1976; Houbert, 1998; Levy,1967; Newmrk,1988; Pinchuck, 1977; Reiss, 1971; Savory, 1969). Bassnett (2013) sees the translation as rendering the one language into another with preserving the meaning of the source language as much as possible as well as the structures of the SL in a way that does not distort the TL structure (p.2).

“Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, the semantic and the pragmatic understanding and analytical processing of the SL” (Wills in Noss, 1982, p. 3). Robinson (1997, p.49) says that “translation is an intelligent activity involving complex processes of conscious and unconscious learning”. He adds that the translation process needs intelligent and creativity in dealing with novels and cultural situations” (p.51). For Sa’edi, it is “the process of establishing equivalence between the source language texts and target language texts” (2004, p.242).

Nababan (1999, p. 25-28) divided this process into three steps. The first step is analyzing the SL text. In this step, the translator tries to recognize the linguistic and extra-

linguistic elements of the ST. In order to fully understand the text, a translator should understand the levels of language analysis which are: word, phrase, clause and sentence levels. The second step is the transferring of meaning. This includes the transferring of meaning along with the SL context message to the TL. The final stage is the restructuring. It means “changing the transferring process to the suitable stylistic form of receptor language, reader or listener” (Kridalaksana, 2013). In short, it means that a translator should consider the types of language in order to determine the suitable TL style.

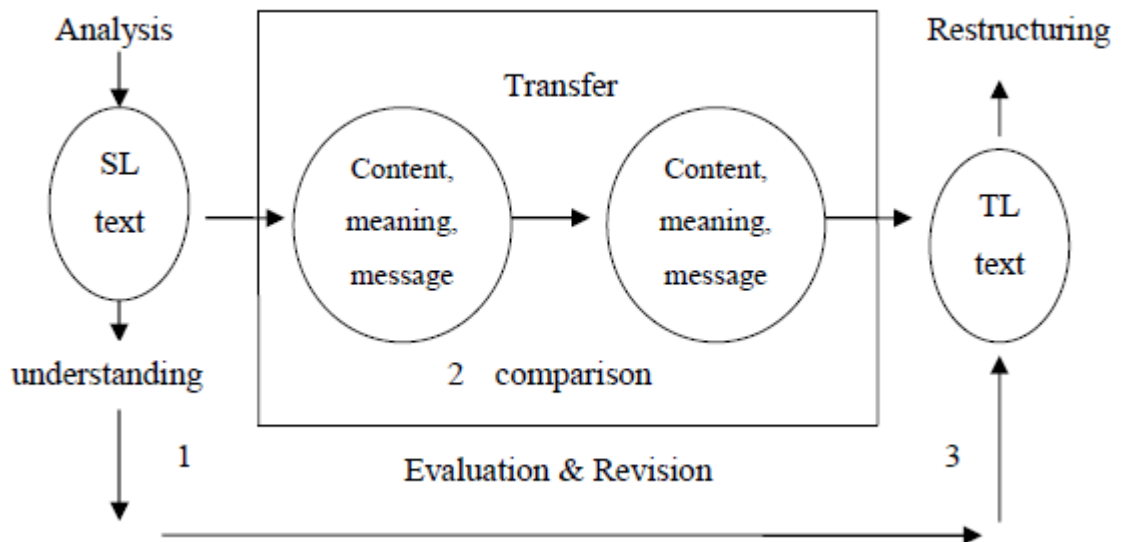


Figure 2.1 Translation Process

Norman Shapiro believes that the target text should be transparent in a way that the text seems to be untranslated. He describes the good translation as “a pane of glass, you only notice that it’s there when there are little imperfections— scratches, bubbles. Ideally, there shouldn’t be any. It should never call attention to itself” (cited in Venuti, 2017, p.1).

2.1.2 Historical Background

Translation was considered as a secondary activity. It was not seen as a creative process. Anyone with a basic knowledge of a second language in addition to his/her own language thought that he/she can be a translator. Shortly, translation was considered a low status job. Belloc (2020) argues that translation is a derivative art. It can never be as the original text or even have its dignity. This understanding of the translation underestimates it and makes it invaluable. It lowers the demanded standards and destroyed this profession in some periods.

Late in 1970s, translation studies started to attract attention of scholars. In the 1980s, translation became a scientific field rather than a secondary important discipline. During this time, interests in translation studies have increased. Then, in the 1990s, it became widely spread and a very important field to study (Bassnett,2013, p.1). Translation became a fundamental act after it was a marginal one. Today, translation is considered the main tool of communication between people from different countries and languages. Many books about translation have been written all over the world during the past two decades. Also, many translation encyclopedias and journals have appeared in addition to the establishment of the European Society for Translation. Moreover, translation is now taught at universities in all countries.

Translation became a real profession and the number of translators is increasing every day. Bassnett (2013) describes the translator as an artist who is creative and good in ensuring the writing survival across space and time. The translator for her is “an intercultural mediator and interpreter, a figure whose importance to the continuity and diffusion of culture is immeasurable” (p.4). However, some people consider translation as

a suspicious activity. According to Mahasweta Sengupta, “translation can become submission to the hegemonic power of images created by the target culture: a cursory review of what sells in the West as representative of India and its culture provides ample proof of the binding power of representation; we remain trapped in the cultural stereotypes created and nurtured through translated texts”.

Bassnett (2013) believes that the translation process is no longer limited to the transference of text from the SL to the TL. Rather, it becomes a process of cooperation and negotiation between cultures, and a mediator for all transaction’s types (p.6). She also adds that the translator is like a liberator who “frees the text from the fixed signs of its original shape making it no longer subordinate to the source text but visibly endeavoring to bridge the space between source author and text and the eventual target language readership” (p.6).

2.1.3 Types of Translation

Roman Jakobson (1987, p.429) divided translation into three types:

1. Intralingual translation: this type of translation is done within one and involves providing an explanation for words in the same language.
2. Interlingual translation: this type is concerned with rendering a text from one language into another or “reinterpretation of the message in another linguistic code”. This study involves this type of translation as it deals with the translation of a text from Arabic into English.

3. Intersemiotic translation: this means to translate from “one linguistic system to another which means the transference of meaning from a verbal to a non-verbal system or from one medium to another”.

Complete equivalence cannot be achieved in any of these types. Jakobson says “only creative transposition is possible: either intralingual transposition—from one poetic shape into another, or intralingual transposition—from one language into another, or finally intersemiotic transposition—from one system of signs into another, e.g. from verbal art into music, dance, cinema or painting” (p. 430). According to Shuttleworth (2014, p. 82), interlingual translation is the only translation type with known definition of the word translation. Translation scholars and theorists paid more attention to the interlingual translation because they considered it as the classic type of translation. Although translation scholars talked about the two other types of translation mentioned by Jakobson, they did not consider them as relevant types to the translation discipline.

2.1.4 Translation and Meaning

The meaning of one word or more is best understood as “the contribution that word or phrase can make to the meaning or function of the whole sentence or linguistic utterance where that word or phrase occurs” (Zaky, 2000, p.1). The external idea or object that is referred to by a certain word is not the only thing that governs this word. It is also governed by the way in which this word is used as well as the context. According to Leech (1981), there are seven types of meaning:

- a) Conceptual meaning (denotative or cognitive meaning)
- b) Connotative meaning

- c) Social meaning
- d) Affective meaning
- e) Reflected meaning
- f) Collocative meaning
- g) Thematic meaning

Denotative meaning is the essential issue in linguistic communication. In fact, it is an integral part in the language function (Leech, 1981, p.9). Crystal (2010) defined the denotative meaning as “the objective (dictionary) relationship between a word and the reality to which it refers” (p.418). This meaning is based on two structural principals. These principals are the principal of contractiveness and the principal of structure which are considered to be the basis of all linguistic patterning. According to Leech, “the contrastive features underline the classification of sounds in phonology. The conceptual meaning of a language can be studied in terms of contrastive features” (Leech, 1981, p.10). The principal of structure is “the principal by which larger linguistic units are built up out of smaller units or by which we are able to analyze a sentence syntactically into its constituent parts” (p.10).

Connotative meaning is “the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual content” (p.12). Translation the connotative meaning of a word is quite problematic. The connotative meaning is variable according to the culture as well as the historical period. The gap between the source language and the target language culture is a reason for the difficulty of translating the

connotative meaning. Some words that have neutral connotations in the source language may have strong emotive connotations in the target language if translated literally (Larson, 1998, p.131). In addition, the translator should be aware that some words which have a positive connotation in the source language may have negative ones in the target language.

Many scholars discussed the difference between the denotative and connotative meaning. For example, Bowers (1989) said that connotative meaning represents the inherent conceptual meaning of a word, while the denotative meaning represents the meaning of a word in terms of the set of objects it names (p.78). Bell (2013) differentiates between both meanings. He states that the denotative meaning is the referential meaning and can be shared by the community at a large part, while the connotative one presents the non-referential meaning. Rather, its affective and subjective meaning and cannot be shared by the community at a large part p.99).

Social meaning is “which a piece of language conveys about the social circumstances of its use” (Leech, 1981, p.14). It can include what has been called “the illocutionary force of an utterance; for example, whether it is to be interpreted as a request, an apology, a threat, etc” (p.14). As for the affective meaning, it can be conveyed “through the conceptual or connotative content of the words used” (p.14). It is largely a “parasitic category in the sense that to express our emotions we rely upon the mediation of other categories of meaning- conceptual, connotative or stylistic” (p.15).

Reflected meaning is “the meaning which arises in cases of multiple conceptual meaning, when one sense of a word forms part of our response to another sense” (p.16). Collocative meaning consists of “a word acquires on account of the meanings of words

which tend to occur in its environment” (p.17). According to Leech, social, collocative, reflected and affective meanings are closer to connotative meaning than the conceptual one; “they all have the same open-ended, variable character, and lend themselves to analysis in terms of scales or ranges rather than in discrete either-this-or-that terms” (p.18). Actually, all of these meanings can be categorized under the associative meaning. Leech argues that associated meaning “contains so many imponderable factors that it can be studied systematically only by approximate statistical techniques” (p.18). Thematic meaning is “what is communicated by the way in which a speaker or writer organizes the message, in terms of ordering, focusing and emphasis” (p.19). In general, thematic meaning is “a matter of a choice between alternative grammatical constructions” (p.19).

2.2 Translation of Culture

“Cultural translation is a term currently much used in a range of disciplines both inside and, perhaps especially, outside translation studies itself and in very different ways” (Buden and Nowotny, 2009, p.196). According to Shuttleworth & Cowie (2014, p.35), cultural translation is “a term used informally to refer to types of translation which function as a tool for cross-cultural or anthropological research, or indeed to any translation which is sensitive to cultural as well as linguistic factors”. Culture can include customs, knowledge, art, habits, beliefs and morals of a certain society (Taylor, 1903, p. 1).

A translator of culture should consider that the expectations and norms of readers may be affected by their culture. Also, their understanding of words is specified by such expectations and norms” (Kussmaul, 1995, p. 70). A translator should realize that every language has elements which are a result of its culture, each text is attached to a certain

culture and that conventions of producing and receiving a text is different from one culture to another (Koller 1995, p.59). Cultural translation was also defined by Nida & Taber as “translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original” (1982, p.199). In other words, in cultural translation, a translator may add some information that are not taken directly from the words of the source text. These additions may look as ideas that are foreign to the source text culture (Shuttleworth & Cowie,2014, p.36). Some translation theorists believe that this type of translation cannot be faithful. It is a difficult task and sometimes an impossible one to find an exact equivalence in the TL for the ST cultural terms especially if the two cultures are totally different. Translation of terms related to a specific culture is a real problem faced by translators. It can be noticed in the translation of religious books such as the Noble Qur’an. This study focuses on translating terms related to Arabic culture by using two translation strategies to overcome the lack of equivalence in the other language.

The process of translation can be considered as a type of coding. During the communication, the readers or the speakers of a language may create symbols or concepts to express their ideas. The addressee can misinterpret or misunderstand such concepts. This can also happen to the translator if h/she were the recipient of the text. The translator here should aim at decoding and interpreting the text in a correct way. In this case the translator is considered as an addressee. Therefore, his/her understanding of the SL text can be inaccurate. Inaccuracy can happen when taking into consideration culture specificity. Thus, translators should study and understand culture carefully. Sometimes it is not possible to recognize the concepts intended meaning even within the source