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Foreignization and Domestication Strategies in the Glorious Quran with Reference to Selected Translated Ayahs

Abstract

The current study examines cultural aspects of selected Ayahs in the Glorious Quran as translated into English. We address the issue of the translator's strategy that used in translation religious text by examining the translations of a unique cultural features. Despite, the general assumption that religious translation is highly constrained and that the translators of this type of text have little freedom. For Reiss, the critic's task is to study whether the translator has approached the procedures of form-focused type. Seven Islamic cultural examples of Ayahas have been selected as recognized samples. Five translators have been chosen from different backgrounds. The comparison is made among the translations (seven translations) based on the strategies of translation (foreignization, domestication) in the target text. Out of the present study, it is concluded that the translator should consider a foreignization strategy with foot notes for an adequate translation. Moreover, the translators of the Glorious Quran should comprehend the context (including cultural aspect) in both Arabic and English in order to consider the applicable type of translation.

Key words: Foreignization, domestication, mistranslation, cultural terms

1. Introduction

Translating cultural terms is regarded as one of the most challenging tasks that a translator can face. This is because, in the original language and culture, certain terms have particular connotations that are absent from other languages. In fact, according to Iqbal (2013) religious writings are so sensitive, in which interpreting cultural concepts becomes more difficult when working with them. The Glorious Qur'an (G.Q) is one of the hardest scriptures for translators to translate. When translating Qur'anic cultural words, care must be taken to ensure accuracy because, a poor translation could completely

change the meaning. Venuti (1995) proposed two ways for translating cultural terminology to gain producing equivalent translations which are: foreignization and domestication. The current study deals with translated concepts that are related to Islamic culture via using both approaches. Additionally, the researcher seeks to determine the best approach for achieving faithful and comprehend translation.

This study attempts to shed light on translating selected Ayahs from G.Q into English. Investigations comprise considering seven Ayahs selected from five Surahs of the G.Q. The five Surahs are (Al-Bakara, Al-Maidah, Al-Tawbah, Maryam, & At-Taqwir). The argument investigates the foreignization and domestication strategies to translate the original text. The complexity causes difficulties to comprehend the strategies used in translating into English. Anthony G. Oettinger cited in Reiss (2000) remarks in his book "No matter how a translation seems complex, it is even more difficult to critic it "(p.6). Reiss (2000, p.16-17) maintains that the translator should consider the type of a text he is translating before he starts processing it. From the other hand, the critic must also consider the original text in order to avoid using inappropriate norms to judge the translation.

Theoretically, this study focuses on different translations of the Ayahs to realize the appropriate strategy and the equivalent in the translated texts. In the case of the G.Q, it is believed that, it is deeply rooted in the source culture, the translator will often be confronted with culture-bound expressions that are difficult to convey to the TT readers assumed to be the average Western reader. The methodology tackles the strategy used to translate these cultural terms with reference to the original. It's concluded that translation assumed by Muslim's translator is clearly recognized. In other words, the culture of a certain translator impacts him while, the processing translation in which, non- Muslim translators may not convey the original sacred text properly.

2. Earlier Studies

This research huts on similar studies. Some of them focus on the role of the critic to consider a certain translation. Whereas, other studies are carried out to assume strategies in translating texts. The current subject tackles the three following previous studies:

The first study is assumed by Lu'aibi (2018). His study focuses on Schleiermacher's strategies in translation studies. Friedrich Schleiermacher's article On the Different Methods of Translation is one of these well-known writings that this study illuminates. The goal of this research is to highlight the significance of this work, the impact of Schleiermacher's ideas on contemporary translation studies, and the ways in which some translation theorists have departed from the definitions of Schleiermacher's

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translation techniques. Lu'aibi 's study uses a comparative methodology along with a qualitative content analysis. He concluded that, contrary to what Lawrence Venuti believes, Schleiermacher's target audience included a wider range of people. This is especially evident when we consider that Schleiermacher urged translators to focus on a variety of social strata. This discovery prompts an investigation into the role of the Romantic German translation movement and its influence on contemporary translation studies, as a suggestion for future research.

Another study is conducted by Ebrahimi (2019). His research is based on three non-fiction works of contemporary Persian literature: Shi'ite Islam, Hajj, and Lost in the Crowd. Several Islamic phrases with very culturally loaded meanings that are typical in Persian and Middle Eastern religious contexts can be found in the chosen texts. There are two stages of hi research. The study uses the descriptive translation studies (DTS) approach developed by Toury (2012). In order to uncover norms that govern the translation process of Islamic religious cultural terms from Persian into English, the study aims to identify various types of Islamic terms and then identifies the translation procedures and overall strategies used in their translation. Venuti's (2000) two translation strategies (foreignization & domestication) were selected in order to reveal the overall translation strategy. The first phase of the study's findings showed that the standard practice when translating Persian Islamic religious and cultural words into English is to translate them in a way that is more domesticated. The preferences of non-Muslim readers who are native English speakers for interpreting Islamic words were examined in the study's second phase. The findings also demonstrated that the standard practice of translating Islamic words corresponds with the inclination of the intended audience to read translations that exclude any hint of foreignness.

The third study is presented by Rad & Marj (2019). The goal of their study was to examine how cultural translation tactics were translated in two Persian translations of an English novel that served as the source text (ST) and the target text (TT). Two Persian and Lewis Caroll's "Alice in Wonderland" along with two Persian translations by Pirzad and Honarmandi as TTs. This study's data were gathered and assessed using Venuti's model. Investigating the tactics translators employ to render domestication and foreignization was the goal of this study. The other two goals of it were to point out how frequently each approach was used and to point out the weaknesses in the Persian translations in terms of cultural translation strategies. The researcher gathered the data, which SPSS software was then used to process. Tables and graphs are used to illustrate frequency, percentages, and mean in this way. The study's findings showed that the frequency of the various cultural translation techniques varied significantly

from one to another. In other words, the most common approach was "equivalency," while foreignization tactics were hardly ever employed. Stated differently, there was a discernible difference in the application of domestication versus foreignization tactics.

3. Religious Translation and Culture

Wittgenstein (1986, p.10e) states that "Translation and religion (praying) both of which are cultural phenomena". Jukko (2016, p.82) argues that culture and religious aspects form each other. This interface makes the latter deep-rooted in culture. According to Reville (1881, p.34) cited in Durkhim (1995) "Religion is the determination of human life by a sense of a bond joining the human minds with the mysterious mind whose domination of the world and of itself it recognizes" (p.27). Jukko (2016) says that "Religion is thus subsumed under culture, and there is a continuous interrelation between them. The Protestantism in the American South is socially learned and widely shared by most people within Southern culture, strongly reflected also in Light in August" (p.83).

Newmark (1988, p.81) states that it is possible to translate culturally distinctive elements using certain processes. He says that these processes have to do with external factors that could impact the text. That is to say, these procedures are applied in cases where a literal translation of a particular text results in a mistranslation, especially in religious texts. Nida and Reyburn (1982, p.2) cited in Farghal and Al-Masri (2015, p.28) state that Mistranslations across languages due to cultural differences impair readers' comprehension. Since readers are not a passive target, they should be taken into consideration when creating texts.

4. Theoretical Part

It is believed that culture is one of the most challenging aspect in translating splendid expressions in the G.Q. For Ahmed (53-54), cultural factor is a feature that exists in all languages, and serves different purposes, that strikes the target readers with odd. Owing to the different ways of expression and tools available to every language, a problematic issue arises when a translating cultural term that belongs to a certain community, this research aims to tackle this issue.

4.1 Culture, Language and Translation

Without a question, culture has a big impact on language. According to Newmark (1988,) culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its mean of expression"(p.222). Wang (2014) argues that translators must be conversant in the target language's culture in order to translate well, and vice versa. Learning a language so entails learning about its culture. The linguistic impact of culture poses a challenge for translators. Shuttleworth &

Cowie (1997), defines translation of culture as "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" (p.35). Aixelá (1996, p. 58) states that cultural terms refer to actualized items whose function and meaning in a source text present a translation challenge when transferred to a target text. This challenge arises when the referred item does not exist or has a different intertextual status in the target text's readers' cultural system. AbdulRaof (2001) defines cultural terms in the Noble Qur'an as "culture-bound Qur'anic lexical items which are semantic voids and whose meaning needs to be further explicated in commentaries or footnotes" (p.149). When translating holy literature like the Noble Qur'an, it is crucial to accurately translate terminology peculiar to the culture. Even the slightest mistranslation might result in a complete distortion of meaning. The cultural terminology is one issue that the translators of the Noble Qur'an encounter (AbdulRaof, 2001).

4.2. Domestication and Foreignization Strategies

Friedrich Schleiermacher cited in Munday (2022) states that" the translator should be faithful to the original text"(27). Schleiermacher contended in a lecture on the various "methods" of translation in (1813) that "there are only two. Either the translator leaves the author in peace as much as possible and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him" (Lefevere 1977, P.74). Schleiermacher allowed the translator to choose between two approaches: domesticating, which reduces the foreign text to an ethnocentric reduction of receiving cultural values and brings the author home, and foreignizing, which puts pressure on those values to register the linguistic and cultural differences of the foreign text and sends the reader abroad. Schleiermacher acknowledged (with qualifiers like "as much as possible") that translation can never be completely adequate to the foreign text (Lefevere, 1977, P.74).

Baker and Saldanha (2009, p.24) argue that most translators of the Bible perform literal translations. Friedrich Schlegel cited in Reiss (2000) says:

> Nothing is more difficult than to enter into the thought processes of another person and be able to rebuild his whole perspective in all its particularity.... And yet it is   only   when one   can reconstruct the   framework and how it operates   in all its parts that   one can claim to understand a work and its spirit Formulating this general understanding in explicit terms is called characterizing, and this constitutes the task and essence of criticism. (Reiss,2000, p. 9)

In his book, The Translator's Invisibility (1995), Venuti introduced the domestication and foreignization strategies for the first time. Those strategies are suggested to be used for translating

cultural terms. The foreignization strategy is source-culture oriented while, the domestication strategy is target-culture-oriented.

According Shuttleworth & Cowie (1997, p.44), the practice of incorporating jargon unique to a culture into a target text so that readers of the target text will no longer find the source text strange is known as domestication. By definition, "foreignization technique" to refer to a translation method that results in a target text that intentionally defies target standards by preserving some of the original's foreignness. Foreignization generally seeks to preserve SL culture within TL culture.While, domestication substitutes TL culture for SL culture, which is similar to Venuti's. According to Venuti (1995) translation should be faithful to the original, which means he chooses foreignization. For Venuti (2008) "Fluency can be associated with fidelity because it means foregrounding the conceptual signified in the translation, checking the drift of language away from communication" (213). According to Yang (2010, p.77) translators frequently employ both approaches when translating cultural phrases. That being said, some theorists favor the foreignization technique while, others favor the domesticated approach.

Venuti (1995) contends that the term "domestication" has an unfavorable meaning and labels it "Aggressively monolingual, unreceptive to the foreign". He added that domestication "provides readers with the narcissistic experience of recognizing their own culture in a cultural other" (p.15). As for Nida (1964, p.159), he was in favor of domestication as he established the concept of dynamic equivalence which is not different form this strategy. He says that "A translation of dynamic equivalence aims at complete naturalness of term and tries to relate the receptor to modes of behavior relevant within the context of his own culture". As for Zhu (2002), he concurs with Nida's viewpoint in which the readers of TT ought to perceive the parallels between the two cultures. He contends that the intended text will read more smoothly and clearly if the domestication technique is used.

The French translator and translation theorist Antoine Berman treated Schleiermacher's argument as an ethics of translation, concerned with making the translated text a place where a cultural other is manifested. Of course, this otherness can never be manifested in its own terms, only in those of the translating language, and is therefore always already encoded (Berman, 1985, p.87–91). Schleiermacher made clear that his choice was foreignizing translation. Within the context of foreignizing translation, "foreign" does not refer to an inherent quality of the foreign text that is valued in and of itself; rather, it is a strategically constructed term whose worth depends on the circumstances

of the receiving culture. Translations that are foreignized simply indicate the contrasts between the source material and the target language by upsetting the dominant cultural norms in the target language. This translation practice must perform poorly at home in an attempt to do right abroad. For example, it may choose to translate a foreign text that is not recognized by the receiving culture's literary canons or translate it using a marginal discourse, diverging from native norms enough to create the impression of an alien reading experience. (Berman, 1985, p.87–91).

Shuttleworth & Cowie (1997, p.59) foreignization technique, in their opinion, would involve not only breaking loose from strict adherence to the target language and textual limitations but also, where appropriate, choosing an opaque, non-fluent style and purposefully incorporating TL archaisms or SL reality. According to Venuti (1995, p. 20), foreignization plays a crucial function in preserving the cultural and linguistic distinctions of the source text in the target text so that readers might experience reading as though they are abroad and have an "alien reading experience." Foreignization, as opposed to domestication, offers TT readers the opportunity to become familiar with the linguistic and cultural quirks of the other world. Actually, given the current condition of world politics, foreignization is becoming "highly desirable today, a strategic cultural intervention" (p. 20).

In favor of democratic geopolitical relations, Venuti (1995) justified the foreignization strategy by arguing that it is "a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism"(p.20). Furthermore, he says that, foreignization promotes cultural equality. To achieve translation equivalency, one can generally apply both tactics. The goal of the domestication technique is to eliminate linguistic and cultural obstacles that exist between the target and source languages. Conversely, the foreignization approach conserves the original culture and conveys it to readers from the target culture. When it comes to domestication and foreignization, Wang (2013, p. 175) states that "both tactics are strongly based in specific social and cultural contexts where the choice is made by the translator.

5. Methodology

This study is a descriptive one. According to Saldanha and O'Brien (2014) descriptive studies are done to identify the characteristics of a certain phenomenon. This study investigates and analyses cultural words of Arabic language and their translation in English. In other words, the seven translated Ayahas (from five Surahs) are compared with the original text (G.Q). It is aimed to analyze these seven translations to approach the best strategy for the translation.

5.1 Data of the Study

The data of this study are collected from the G.Q. For this purpose, five translators (Arberry, Yusuf Ali, Saheeh International, Al-Hilali, & Muhsin Khan, and A.J. Dawood) have been selected for the present study. Seven Ayahs from Five Surahs are (that culture-related words) randomly collected from the G.Q. The analysis of the translated Ayahs is relevant to the choice of translation strategies (foreignization, domestication). The following is a presentation of these data:

5.1.1 Translators

Five translators (from different backgrounds) have been picked for this study. These different translators belong to diverse linguistic, cultural, religious, theological, ideological backgrounds and periods of time. Ahmed (2004) says, the difference in the translators' backgrounds such as: gender, nationality, ethnic, and the beliefs indicates the strength of the research rather than its weakness. The translators are:

1. Arberry was an English Christian. The Koran Interpreted (1955) by Arberry is considered a honorable and authentic work by many Muslim scholars. It has a stylistic value and a high degree of consistency. Arberry accepted the Muslim view that the Qur'an is untranslatable.

2. Ali, A.Y was an Indian Muslim. His translation was in better English than any previous English translation by an Indian. Matooq (2019) argues that " Ali's translation represents the sense of original. The cause behind its popularity is its language and availability. The status of the commentator is also an attraction that invites the modern generations "(p.6).

3. Sahih International translation is an English language interpretation of the Glorious Quran. Outstanding interpretation is included by rendering the God in Islam by Allah. It is recognized as one of the World's most popular Quran interpretation. It is published by the Publishing House, Saudi Arabia. *Sahih International* is translated by three American women, Emily Asabi, Mary Kennedy, and Amatullah B.

3. Muhammad Taqi-ud-Din bin Abdil-Qadir Al-Hilali (1893–1987) was a 20th-century Moroccan Salafi, most notable for his English translations of Sahih Bukhari and, along with Muhammad Muhsin Khan, the Qur'an, entitled The Noble Qur'an. Hilali worked with Muhammad Muhsin Khan in the English translation of the meanings of the Qur'an and Sahih Al-Bukhari. Their

translation of the Qur'an has been described as ambitious, incorporating commentary from Tafsir al-Tabari, Tafsir ibn Kathir, Tafsir al-Qurtubi and Sahih al-Bukhari. It has also been criticized for inserting the interpretations of the Salafi school directly into the English rendition of the Qur'an. It has been accused of inculcating Muslims and potential Muslims with militant interpretations of Islam through parenthesis, as teachings of the Qur'an itself.

5. Naseem Dawood (1956, 1974) an Arab Iraqi Jew. Dawood's approach to the Koran is considered a free from any religious bias. This is the only translation by a Jew. He greatly admires the Koran's eloquence and powerful rhetoric (describing it in his introduction as not only one of the most influential books of prophetic literature but also a literary masterpiece in its own right).

5.1.2 Features of the Glorious Quran

Abd-Al- Haleem (2000) says that the Glorious Quran stands out from other Arabic writings due to its distinct style. For Iqbal (2013), "the artistic mode of the (G.Q) is recognized among other literature writings. It does not look like a poetic construction because of the absence of regular meters" (p.4). Thus, a translator should "achieve a sufficient interpretation of the message to enable foreign readers understand the translation "(p.6).

6. Data Analysis

The seven translations are compared with the original text (G.Q). It is aimed to analyze these translations to approach the most accurate strategy to convey the original sacred text. The outcome of the translations will be examined, in other words, in this section, seven Ayahs of Qur'anic cultural terms are analyzed. Each Ayah is listed in a table along with its five English translations.

6.1 Surat AL-Bakara (The cow) Ayah 43: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ w'aqimuu alssalat watuu alzzakat warkaeuu mae alrrakiein)

Table 1: Translation of Qur'anic Cultural Terms.

Arberry (T1)	And perform the prayer, and pay the **alms**, and bow with those that bow.
Yusuf. Ali (T2)	And be steadfast in prayer; Practice **regular charity**; And bow down your heads" With those who bow down. + foot notes

Saheeh International (T3)	43. And establish prayer and give **zakah** and bow with those who bow [in worship and obedience]
Al-Hilali,& Muhsin Khan(T4)	**43.** And perform *As-Salat* (*Iqamat-as-Salat*), and give ***Zakat***, and *Irka'* (i.e. bow down or submit yourselves with obedience to Allah) along with *Ar-Raki'un*
N.J. Dawood (T5)	Attend to your prayers, render the **alms** levy, and kneel with those who kneel.

From table.1 above, it is seen that T3 & T4 use the foreignization strategy to translate this term (zakat). They use two translation procedures. the first procedure is the transliteration "zakat" and the second procedure is the addition (details for non-Muslims). The second translator T2 conducts the domestication strategy. He found an equivalent for this term in English language which is "regular charity". This translation of T2 may seem natural in the target language, on account of adding footnotes that convey the intended meaning. Foot notes are significant, since, charity in Islam is different from the one in Christianity. Thus, the domestication strategy transfers the accurate meaning in this case by adding regular charity which necessitates time and amount of money. However, the choice of T.3 & T.4 to foreignize this term is better than the second translator who chose to domesticate it.

As for T.1 & T.5, they use the domestication strategy. They found an equivalent for this term in English language which is "alms". Although this translation may seem natural in the target language, it did not convey the intended meaning. The zakat in Islam is different from the one in Christianity (every Muslim should pay zakat). Thus, the domestication strategy of the word Zakat to alms failed to transfer the accurate meaning in this case. In other words, the meaning was not conveyed correctly in this translation and resulted in misunderstanding of the term. That is to say, zakat entails an accurate value of money or the Muslims property which is odd for non-Muslims

6.2 Surat AL-Bakara (the Cow) Ayah 271: إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ ('iin tubduu alsadaqat fanieimaa hi wa'iin tukhfuha watutuha alfuqara' fahu khay)

Table 2: Translation of Qur'anic Cultural Terms. Ayah 43.

Arberry	If you publish your freewill **offerings**, it is excellent; but if you conceal them, and give them to the poor, that is better for you,
Yusuf Ali	If'you disclose (acts Of) **charity**, even so It is well, But if ye conceal them, And make them reach Those (really) in need, That is best for you.
Saheeh International	If you disclose your **charitable expenditures**, they are good; but if you conceal them and give them to the poor, it is better for you.
Al-Hilali,& Muhsin Khan	If you disclose your *Sadaqat* **(alms-giving),** it is well, but if you conceal it, and give it to the poor, that is better for you.
A.J.Dawood	To be **charitable** in public is good, but to give alms to the poor in private that is better.

From table.2 above, the researchers approach the cultural word "sadakat" to see how the translators deal with it. All translators conduct the domestication strategy. An equivalent for this term in English language which is "charity, alms, and offering". This translation may seem natural in the target language. Though T.4 used two translation procedures. the first procedure is the domestication of "sadakat",. And, the second procedure is the transliteration "sadakat" for non-Muslims.

6.3 Surah 5 Al-Ma'idah, Ayah 6   ....فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا.....(falam tajidŭa ma'an fatayammamŭa saeĭdan tayiban)

Table 3: Translation of Qur'anic Cultural Terms. Ayah 6.

Arberry (T1)	and you can find no water, then have recourse to **wholesome dust**.

Yusuf. Ali (T2)	And find no water, Then take for yourselves **Clean sand or earth**. +foot notes
Saheeh International (T3)	and do not find water, then **seek clean earth**
Al-Hilali,& Muhsin Khan (T4)	and you find no water, then **perform *Tayammum* with clean earth**
N. J. Dawood (T5)	**'take some clean sand'**

The translators (except T4) decided to domesticate the term. However, the second translator conveyed the meaning by (adding footnote for more elaboration). While, non- Muslin translators (T1 &T5) succeed partially to do so. The first translator translated the term into 'wholesome dust' which is close to the intended meaning, However, Muslims conduct *Tayammum* by earth and rarely seek dust (unless they isolated in somewhere). And, T5 uses the term 'sand' (which is not wrong) but, he failed to convey the intended meaning, since Muslimds mostly do *Tayammum* by recourse to wholesome earth. The second one translated the term by saying that the sand mixes with earth and added a footnote (for farther explanation of the meaning). T3 uses properly the domestication strategy to convey the intended meaning. As for the fourth one, he applied the foreignization strategy by transliteration the term and explained the meaning. His translation is the best.

6.4 Al-Maidah (Table) Ayah 12: وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ (walaqad 'akhadh alllah mithaq bani 'iisrayiyl wabaeathna minhum athnay eashar naqiban ۖ waqal alllah 'inni maeakum ۖ layin 'aqamtum alssalat wataytum alzzaka)

Table 4: Translation of Qur'anic Cultural Terms. Ayah 12

Arbery	God took compact with the Children of Israel; and We raised up from among them twelve chieftains. And God said, 'I am with you. Sure), if you perform the prayer, and pay the **alms.**

Yusuf. Ali	AIlah did aforelime take a Covenant from T he Children of Israel, And We appointed twelve Captains among them . And Allah said: '" I am With you: if ye (but) Establish regular Prayers, Practise **regular Charity**.
Saheeh International	And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and **give zakah**."
Al-Hilali,& Muhsin Khan	Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform *As-Salat* (*Iqamat-as-Salat*) and **give *Zakat***
A.J.Dawood	God made a convenant with the Israelits; and raised among them twelve chieftains. God said, 'I shall be with you. if you attend to your prayers, and **render the alms levy**,

The researcher approaches another Ayah of Zakat to see whether the translators assume the same process regarding the term ' Zakat'. Table (4) compares the five translations of this Ayah: It is seen that the interpretation of the cultural term (zakat) is similar to table 1. In other words, T1, T2, & T5 use domestication strategy. Notably, translation of T1& T5which may be awkward for non-Muslim readers, (for elaboration see table.1 above). T2 assumes an equivalent term in English and added a footnote to explain the intended meaning. For T2, the type of charity he mentioned here is different from any other type. It has specific time and rules, yet, adding a footnote explaining this made the translation successful. While, T3,&T4 use foreignization strategy (it is quite close to the original Arabic).

6.5 Sourat Al-Tawbah /Ayah 29

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ. (qatiluu ٱlladhin la yuminun biٱllllah wala biٱlyawm ٱl'akhir wala yuharrimun ma harram ٱlllah warasuluhuˈwala yadinun din ٱlhaqq min ٱlladhin 'uwtuu ٱlkitab hatta yuetuu ٱljizyat ean yadinˈwahum saghiruna.)

Table 5: Translation of Qur'anic Cultural Terms. Ayah 29

Arberry	Fight those who believe not in God and the Last Day and do not forbid what God and His Messenger have forbidden-such men as practise not the religion of truth, being of those who have been given the Book- until they **pay the tribute** out of hand and have been humbled.
Yusuf Ali	Fight those who believe not In Allah nor the Last Day, Nor hold that forbidden Which hath been forbidden By Allah and His Messenger, Nor acknowledge the Religion Of Truth , from among The People of the Book, Until they **pay the jizyah** with willing submission.+ footnote
Saheeh International	Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those who were given the Scripture – [fight] until they **give the jizyah** willingly while they are humbled.
Al-Hilali,& Muhsin Khan	Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they **pay the Jizyah** with willing submission, and feel themselves subdued
Dawood	Fight against such of those to whom the Scriptures as believe in neither God nor the Last Day, who do not forbid what God and His apostle have forbidden, and do not embrace the true Faith until they **pay tribute** out of hand and utterly subdued.

equivalent

   T1,& T5 translators used domestication strategy by replacing the equivalent term in English.

Unfortunately, the terms tribute do not convey the exact meaning. The second translator used the foreignization strategy and transferred the meaning correctly. He transliterated the term and defined it in a footnote in detail. T3 & T4 foreignized the term, in other words, they only transliterated it, they

did not transfer the meaning and the target text term seemed strange in the target language without an explanation of the meaning.

6.6 Maryam Ayah.12.　　　 يا يحيى خذ الكتاب بقوة .... (ya yahyaa khudh alkitab biqua)

Table 6: Translation of Qur'anic Cultural Terms. Ayah 12

Arberry	**0 John**, take the Book forcefully'
Yusuf Ali	**0 Yahya** take hold, Of the Book with might": And We gave him Wisdom Ev'en as a youth.
Saheeh International	**"O John**, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
Al-Hilali,& Muhsin Khan	**12.** "O **Yahya** (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child
Dawood	To **John** We said:' Observe the Scriptures with a firm resolved'

The foreignization strategy is obvious in the second and the fourth translations. The translators transliterated the term which is a proper name. However, the first, the fourth, and the fifth translators domesticated the name. They deleted the name and replace it with an English translation.

6.7 Surat- At-Taqwir (Shrouded in darkness) وإذا الموءودة سئلت (8) (wa'iidhan almaw'udat suyilat)

Table 7: Translation of Qur'anic Cultural Terms. Ayah 8

Arberry	when the **buried infant** shall be asked
Yusuf. Ali	When **the female (infant), buried alive is questioned**
Saheeh International	And when **the girl [who was] buried alive** is asked

Al-Hilali, & Muhsin Khan	And when **the female (infant) buried alive** (as the pagan Arabs used to do) shall be questioned
Dawood	when the **infant girl, buried alive**

It is seen that; domestication strategy is used in the five translations in table.7 above. All translations conveyed the meaning (except T1). However, T1, failed to convey the intended meaning, on account of Arab used to burry females when they born which is not illustrated by T1.

7. Discussion

From the above texts, it's observed that Muslims' translators Yusuf Ali Saheeh International & Al-Hilali, & Muhsin Khan adhere an adequate translation. While, Arberry and Dawood adhere a target text that sometimes lacks the accurate meaning of the Arabic Glorious Quran. In elaboration, non- Muslim translators (Arberry and Dawood), lack the cultural aspect of Islamic rules, this is clearly seen in table. 1, in which the Islamic term 'zakat' is domesticated to "alms". Although this translation may seem natural in the target language, yet, it does not convey the intended meaning. That is to say, the former is an obligation with a specific time and value, as for the latter, it is a charity and a volunteer act of human being. This shift by non- Muslim translators distorts the meaning in the TT and is likely to conjure up completely different pictures in the minds of TT readers as to how this ritual is performed. To avoid such alteration from the original text, the translators should approach the Islamic cultural terms and exegeses. Even, if the target culture lacks these items, translators should resort to foot notes to make things clear to the target reader which are mostly non- Muslims.

For table.2, the Islamic term ' sadakat' has an English equivalent in the target culture(alms). Thus, it is seen that, all the translators, conveyed the intended meaning (which is the literal meaning) by using domestication strategy. Praiseworthy, Al-Hilali, & Muhsin Khan used two translation procedures: the first procedure is the domestication of "sadakat", And, the second procedure is the transliteration "sadakat" for non-Muslims.

For table.3 , **if the context does not help, one should resort to exegeses.** According to Sayyed Al-Sistanit,"It is permissible to perform tayammum on anything called ground, whether it is dirt, sand, mud, gravel, or rock - including gypsum and light ground before burning - although the recommended precaution is to limit it to earth as appropriate". From table.3, it is seen that Muslim translators (T2, T3,

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&T4) convey the intended meaning of the original Glorious Quran. Non- Muslims (T1 &T5) use the term sand and dust (which is not wrong) to translate Tayammum. They depend on linguistic meaning from dictionary and exegeses without dig deeper to the Islamic culture (Islamic culture that prefer earth more than dust or sand).

For table 4. the researcher come across another Auah in the G.Q. to see whether the translators assume the same process regarding the term ' Zakat'. It is seen that the interpretation of the cultural term (zakat) is similar to table 1. In other words, 'zakat' is domesticated to "alms" by non- Muslim translators. While, Muslim's translators use foreignization strategy for the same term. That emphasizes the cultural impact on the translators during processing the translation. For table.5, non-Muslim translators (T1 &T5) assumes domestication strategy for the term Jizya, since they are not familiar with Islamic cultural items. However, the Islamic translators T2,T3, & T4 use foreignization strategy for the same term (jizya), since, they are familiar with Islamic culture. For table.6, **Yahya** is translated to the English (Jone) by the non-Muslim translators (T1 &T5) because, Yahya in English culture is translated to john. Though, Saheeh International are two Muslim women, they translate Yahya to John on account of living in Western society in which the Christian culture (uas) which impacts them. Finally, table.7 shows the same attitude in which Muslims (T2, T3, &T4) use the correct translation for the term (almuaauda), Yet, Arberry conducts nonequivalent translation (buried infant), without specifying the gender of the infant. Moreover, the non-Muslim translator, (Dawood) translates the Arabic term (الموءودة) correctly, on account of living half of his life in an Islamic country (Iraq).

8. Conclusion

The goal of this study was to offer a fresh viewpoint on the topic of translation strategies, to raise the level of awareness among translators and translation critics regarding how to evaluate a translated work by determining whether the translator's chosen approach served his intended purpose. Out of the study, it is concluded that in the target language culture, domestication and foreignization serve distinct purposes. Either or both of these can be used by a translator to fulfill the intended purposes. Positive and negative aspects can be found in both systems. In actuality, domestication and foreignization have a complementary and dialectical relationship. It is biased and unscientific to place too much emphasis on domestication or foreignization. One can ask which strategy is better than the other? Yet, as long as foreignization and domestication serve the intended function of the text in the target language, each of them has its role in translation. A good translator should use domestication and

foreignization properly. It is seen that in religious texts (as in this study), domestication probably causes mistranslation of the original. Moreover, the translator should not only be bilingual but also, bicultural, in the sense that, Arabic and English are distant and, belong to different families. Finally, the researcher wishes the present study could be of a little help to the future research in the field of translation.

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استراتيجيات التغريب والتدجين في القرآن الكريم مع الإشارة إلى آيات مختارة مترجمة

خلاصة

تتناول الدراسة الحالية الجوانب الثقافية لآيات مختارة من القرآن الكريم مترجمة إلى اللغة الإنجليزية. نتناول مسألة استراتيجية المترجم المستخدمة في ترجمة النص الديني من خلال فحص الترجمات ذات السمات الثقافية الفريدة، على الرغم من الافتراض العام بأن الترجمة الدينية مقيدة للغاية وأن مترجمي هذا النوع من النصوص لا يتمتعون إلا بقدر قليل من الحرية. بالنسبة لريس، فإن مهمة الناقد هي دراسة ما إذا كان المترجم قد اقترب من إجراءات النوع الذي يركز على الشكل. تم اختيار سبعة أمثلة ثقافية للآيات كعينات معترف بها. تم اختيار خمسة مترجمين من خلفيات مختلفة. وتمت المقارنة بين الترجمات (سبع ترجمات) بناء على استراتيجيات الترجمة (التغريب، والتدجين) في النص المستهدف. وقد خلصت الدراسة الحالية إلى أن المترجم يجب أن يعكس استراتيجية التغريب مع وضع الهامش للحصول على ترجمة مناسبة. علاوة على ذلك، يجب على مترجمي القرآن الكريم فهم السياق باللغتين العربية والإنجليزية من أجل النظر في نوع الترجمة المعمول بها .

الكلمات المفتاحية: التغريب، التدجين، الترجمة الخاطئة، المصطلحات الثقافية