

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

8 MAI 1945 UNIVERSITY / GUELMA

جامعة 8 ماي 1945 / قالمة

FACULTY OF LETTERS AND LANGUAGES

كلية الآداب و اللغات

DEPARTMENT OF LETTERS & ENGLISH LANGUAGE قسم الآداب و اللغة الانجليزية



Option: Translation

Cultural Difficulties in Translating the Meanings of the Holy Qur'an

into English

A Comparative Study of Twelve Qur'anic Verses Translations

**A Dissertation Submitted to the Department of Letters and English Language in Partial
Fulfillment for the requirements for the Degree of Master in Language and Culture**

BORD OF EXAMINERS

Chairwoman: Mrs. Lamiya CHERIBI (M.A.A) University of 8 Mai 1945-Guelma

Supervisor: Mrs. Nadjima CHORFI (M.A.A) University of 8 Mai 1945-Guelma

Examiner: Mrs. Narjes CHAHAT (M.A.A) University of 8 Mai 1945-Guelma

Candidate

Mehdiya Charef

July 2019

DEDICATION

This work is dedicated to whom fill me with love, and support

To my lovely father

To Rahma and Rihab

To all my sisters

To all my brothers especially Moussa and Djamel Eddine

To my best friends: Abir, Sahar, Sabrine and Basma, Lina and Zayneb

Mehdiya

Acknowledgements

Thanks to Allah who helped me, guided me and gave me strength to accomplish this work

I am very grateful to my supervisor **Mrs. Nadjima Chorfi** for, help, encouragement, and especially patience. She helped me to improve my capacities in writing and analyzing.

I would like to address special thanks to **Mrs. Lamiya Chiribbi** for her piece of advice.

I would like to express my gratitude to all my teachers for their help and precious support
especially **Mrs. Fatima Abdaoui**

Thank must be shown to all the staff of my department, were wonderful whether by their
attitude towards the students or their devotion on work

Abstract

In the fact that, Islam is pronounced in Arabic and it is spread all over the world, the need necessitates the involvement of translation for better understandings and impacts. But, the translation of Islamic discourse creates challenges for both translators and scholars of linguistics, specifically when dealing with cultural level. The main aim of this study is discussing the translation of Qur'an, the first source of authority. In addition to that, this study is carried out to illustrate the cultural problems in translating the meanings of the Holy Qur'an, with reference to a number of culture-bound words in the Qur'an. The examples of the study represent not only expressions resembling the Islamic Era, but also the Pagan Arabs Era, as explicitly highlighted in the Quranic discourse. To have a solid, grounded and authentic discussion, three translations of the Qur'an are selected, reflecting different cultural backgrounds. In order to support the argument with religious viewpoints, a number of Qur'anic exegeses are incorporated to display the cultural and the technical meanings of the examples.

Keywords: Translation, Qur'an, religious text, Cultural problems, culture-bound words.

List of Abbreviations

E. g: example

I.e.: Clarification

PBUH: Peace Be Upon Him

SL: Source Language

ST: Source Text

TL: Target Language

TT: Target Text

List of Tables

3.3.1.1. Translation of the Word "دية"	41
3.3.1.2. Translation of the Word "الجزية"	42
3.3.1.3. Translation of the Word "الموعدة"	44
3.3.1.4. Translation of the Word "الصلاة"	45
3.3.1.5. Translation of the Word "الطاغوت"	46
3.3.1.6. Translation of the Word "ليلة القدر"	47
3.3.1.7. Translation of the Verb "تيمموا"	48
3.3.1.8. Translation of the Word "مساجد"	49
3.3.1.9. Translation of the Word "عرفات"	50
3.3.1.10. Translation of the Verb "يظاهرون"	51
3.3.1.11. Translation of the Word "الزكاة"	51
3.3.1.12. Translation the Word "ابي لهب"	52

Content

Dedication.....	I
Acknowledgements.....	II
Abstract.....	III
List of Tables.....	IV
List of Abbreviations.....	V
Content.....	VI
General Introduction.....	1
Chapter One: Translation and Its Difficulties	
Introduction.....	5
1.1. Definition of Translation.....	5
1.3. Translation Theories.....	7
1.3.1. Eugene’s Nida Theory of Translations.....	7
1.3.2. Peter Newmark’s Theory of Translation.....	8
1.3.3. Functional Theory of Translation.....	9
1.3.3.1. Reiss’s Text Type.....	9
1.3.3.2. Hans Vermeer’s Skopos Theory.....	10

1.3.4. Gloss Translation.....	11
1.4. Method and Procedures of Translation.....	11
1.4.1. Translation Methods.....	11
1.4.2. Translation Procedures.....	12
1.5. Translation Problems.....	16
Conclusion.....	19
 Chapter Two: Cultural Difficulties in Translating the Meaning of the Holy Qur'an	
Introduction	20
2.1. An Overview of Qur'an	20
2.1.1. Definition of Qur'an.....	20
2.1.2. History of Qur'an.....	21
2.2. Features of the Qur'an.....	22
2.3. Translation of the Meaning of the Qur'an over History.....	24
2.3.1. Main Translators of the Meaning of Qur'an into English	25
2.3.2. The Issue of Translatability of the Qur'an.....	29
2.4. Cultural Difficulties in Translating the Meaning of the Holy Qur'an.....	30
2.4.1. Definition of Culture.....	31
2.4.2. Cultural Difficulties in Translating the Meaning of the Quran	32
2.4.2.1. Culture-Bound Expressions.....	32
2.4.2.2. Strategies for Translating Culture-Bound Words.....	35

Conclusion.....	37
Chapter Three: Analysis of Some Verses That Contain Culture-Bound-Words in the Holy Qur'an	
Introduction.....	39
3. 1. Introducing the Corpus.....	39
3.2. About the Translators.....	40
3. 3. Analysis of the Translation.....	40
3.3.1. Translation at the Word Level.....	41
3.3.1.1. Translation of the Word "دية"	41
3.3.1.2. Translation of the Word "الجزية"	42
3.3.1.3. Translation of the Word "الموءودة"	44
3.3.1.4. Translation of the Word "الصلاة".....	45
3.3.1.5. Translation of the Word "الطاغوت".....	46
3.3.1.6. Translation of the Word "ليلة القدر".....	47
3.3.1.7. Translation of the Verb "تيمموا".....	48
3.3.1.8. Translation of the Word "مساجد"	49
3.3.1.9. Translation of the Word "عرفات".....	50
3.3.1.10. Translation of the Verb "يظاهرون".....	51

3.3.1.11.	Translation	the	Word	
“الزكاة”			51
3.3.1.12.	Translation the Word	“ابي لهب”	52
3.2.2.	General Analysis		53
General Conclusion			56

General Introduction

Throughout history, written and spoken translation has played a crucial role, especially when the world trade has grown. So that, the translating process has emerged to find equivalence between two or more cultures, languages and texts. Since religion is the key element of any culture and it has a specific kind of language, so translators try to work on it in order to be clear for anyone who search for the knowledge, or to be overblown about other cultures.

Translating religious texts is a controversial task that caused conflict when the translation of the Bible takes place. Translating Qur'an as a significant example of religious texts, needs to be more accurate and fulfill the needs of both cultures the source and the target culture, in other words, the translator must come with an interpretation that is at least find an exact equivalence to avoid misunderstanding by the target reader. However, the Holy Qur'an is written in Arabic language and it contains many words and expressions that are not familiar to another language such as English language. So that, the translator of the Holy Qur'an must be at higher awareness about the source and the target culture in order to achieve the complete translation and do not fall in misunderstanding.

When translators try to interpret the meaning of the holy Qur'an into English language, they face many difficulties among them "cultural problems". They find words that are culturally related to the Arab continent and do not exist in other cultures, so they try to find just an equivalence in order to fulfill the meaning of those culturally-bound words not the exact meanings.

Statement of the Problem

In translating religious texts such as the Holy Qur'an, the impression of culture in the target reader is to be taken into consideration. Thus translating Qur'an cannot be realized

unless the translator is at higher level of both linguistic competence and cultural awareness. Consequently, the study lies on analyzing some verses that contain culture bound-words from the holy Qur'an to deduce the difficulties that face translators in interpreting the meaning of Quran. This comparative study answers the following questions:

What are the requirements of the translators of Qur'an?

What are the followed procedures, methods, and strategies of translating Qur'an?

What kind of problems face the translator when he interprets the meanings of Qur'an?

In answering the above questions, the study puts three hypotheses:

If the translator preserves features of Qur'an, structural strategies would be adopted.

If the translator renders the meaning of Qur'an words, semantic and pragmatic strategies would be adopted.

If the translator looks to the equivalence effect, cultural strategies would be adopted.

Objectives of the Study

This study aims at investigating the area of Arabic- English translation, drawing attention to the importance of functional and cultural meaning during the process of translating Qur'an. It also aims at siting the cultural problems that face translators in translating the meaning of the holy Qur'an. In addition to that, this study sheds light to translate some verses from the holy Qur'an to illustrate the cultural difficulties that face any translator when he interprets the meanings of the holy Qur'an.

Despite the fact that Qur'an contains all the principles and rules of Islam, the field of translation studies evokes a controversy in translating religious texts. Thus, the significance of this study lies in giving the different translating strategies in interpreting the meanings of the

holy Qur'an. It also represents the cultural difficulties that the translator falls in during the process of translation.

Research Methodology and Design

Research Methods

The findings of this study are gathered from analyzing different verses from the holy Qur'an and give the meaning of some words that are culturally different from the Arabic language into English language. In addition to that, this study is concerned with the cultural difficulties that lies when translators interpret the meanings of the holy Qu'an. Also, this study pays attention to the level and attitude of the translator, target audience and the culture of the source text and target text.

Gathering Tools

The findings of this study gathered from a comparative analysis between Arabic and English language by translate some verses from the Holy Qur'an. The study also is an analysis that represents cultural difficulties that face translators when they interpret the meaning of some words that are culturally bound the holy Qur'an.

Structure of the Thesis

The thesis consists of three chapters; each chapter has a general introduction and conclusion. First chapter deals with "Translation and Difficulties of Translation". It starts with a general overview about translation and its theories. Then it discusses the different procedures and strategies of translation. Finally the difficulties that face translators when they translate from the source language to the target language. The second chapter entitles as "Cultural Difficulties in Translating the meanings of the holy Qur'an" It consists of definition of Quran, features of Qur'an and difficulties in interpreting the meanings of Qur'an from

Arabic language into English language. The third chapter is a comparative analysis of the translation of some verses that contain culture specific terms from Qur'an from Arabic into English language and the cultural level will take place.

Chapter One: Translation and Its Difficulties

Years ago, translation studies was only concerned with the search for the transfer of a message from the source language (ST) to the target language (TL). However, from the 19th c until now, translation was shifted to communication between cultures. Translators start dealing with the notion of biculturalism in which they are introduced two different languages and ways of thought, but is often faced by many problems and difficulties that may be a result of differences between the two languages, or differences in the cultures. This chapter starts with an overview about translation. Then, it deals with its theories, including equivalence, gloss translation, semantic and communicative translation, as well as this chapter, discusses the different strategies of translation and translation difficulties.

1.1. Definition of Translation

Translation is a mental activity, in which the meaning of a given linguistic discourse is rendered from one language to another. In other words, translation is the act of transferring the linguistic entities from one language in to their equivalents in to another language. According to Foster (1958), translation is an “act through which the content of a text is transferred from the source language into the target language” (41), it means that, translation is the process in which the translator tries to reflect the meaning, circumstances and emotions of the source text as it is in to the target text.

When we consider the meaning, translation according to Newmark is “rendering the meaning of the text into another language in the way that the author intended the text...” (Andy, 2010, p. 2); this means that the translator must maintain the same meaning that intended by the author of the source text. Additionally, other scholars also concerned with the meaning when they defining translation including Ghazala (1995) who stresses that “translation is generally used to refer to all the processes and methods, used to convey the

meaning from SL in to TL” (p.1). Ghazala’s definition focuses on the meaning as an important element in the process of translation. That is to say, understanding the meaning of the source text is essential to realize the appropriate equivalent in the target text.

Catford (1965) stated that translation is a “replacement of textual materials in one language by equivalent textual material in another language” (p.20). According to Catford, translation is a process and product. A process, in the sense that it is an activity performed by people through time. Translation in the other hand is a product, since it help us discover other cultures when translated texts reaches us from ancient societies and civilizations.

However, the process of translation does not give interest only to words and meanings. It also consider culture as an important notion because the translator needs to have enough knowledge about both cultures ST culture and TT culture. Alejandra patricia Karamanian “*translation and culture*” states that

We are not just dealing with words written in a certain time, space and sociopolitical situation; most importantly is the “cultural” aspects of the text that we should take into account. The process of transfer, i.e., recording across cultures, should consequently allocate corresponding attributes vis-à-vis the target culture to ensure credibility in the eyes of the target reader. (As quoted in Andy, 2010, p 9)

Here we can deduce that, culture is important notion in the process of translation because when a translator transfers a text from one language to another, he needs a careful transfer from the culture of the ST to the culture of TT. Translation is quite vital for cross-cultural communication, it helps create a better understanding between different communities through the transmission of ideas and beliefs.

1.3. Translation Theories

Translation theory is a science, which studies the systematic examination of translation, and its task is to structure the translation process and the text. In addition to that, Peter Newmark (1981) defines translation theory as a body of information related to translation process. In this study, we are going to discuss different theories of translation focusing on: Eugene's Nida Theories of translation, Peter Newmark's theories of translation, Functional theory of translation, gloss translation and Hens vermeer's skopos theory.

1.3.1. Eugene's Nida Theory of Translations

Based on his own practical work on the Bible translation, Eugene Nida puts two types of equivalence in his book *Towards a Science of Translating* published in 1964. Nida (1964) states that in terms of equivalence there are two types: the first one is dynamic equivalence oriented translation and the other one is formal equivalence oriented translation. (p. 159)

1.3.1.1 Formal Equivalence

Formal equivalence gives more interest to the message itself, at the level of form and content, in the sense that the TT should corresponds to ST orientations. (Venuti, 1995, p.21) this means that, for example, the message in the receptor culture is constantly compared with the message in the source culture to determine standards of accuracy and correctness. Formal equivalence intends to achieve balance between the original text and the translation text, and to some extent reflects the linguistic features such as: vocabulary, grammar, syntax, and structure of the original language.

1.3.1.2. Dynamic Equivalence

In the eighth chapter of his book *Towards a Science of Translating* (1964), Nida states that dynamic equivalence aims at “the complete naturalness of expressions” (Marlow, 2009, p. 2). It is also based upon “the principle of equivalent effect” in which translation is not so concerned with matching the receptor- language message with the source- language message, but it focuses on the dynamic relationship, that the relation between the receptor and the message is substantially the same as that which existed between the original receptors and the message. (p. 159) In simpler words, dynamic equivalence did not focus on the source text message but it gives more interest to the receptor response.

1.3.2. Peter Newmark’s Theory of Translation

The Czech Peter Newmark, is a theorist of translation studies, he wrote his thoughts and ideas in many books. Based on his experience on translators training, Peter Newmark proposes two translation methods for three main types of texts in his books of *Approaches to Translation* (1981) and *A Textbook of Translation* (1988). The three main types of texts are expressive texts, informative texts and vocative texts. The two translation methods are semantic translation and communicative translation; namely semantic translation for expressive texts, communicative translation for informative and vocative texts. In other words, he gives importance to the equivalent- effect, culture and language, writer and translator (Fengling, 2017, p. 32). In addition, Newmark sets different methods of translation among them, the word-for-word translation or literal translation and free translation.

1.3.2.1. Literal Translation

It means the rendering of text from SL to TL without conveying the sense of the original text. In translation studies, it is often associated with scientific, technical, technological or legal texts. In literal translation, the context of the source text is neglected because the translator focuses on the words singly not on the meaning of those words.

1.3.2.2. Free Translation

It is the production of TT while neglecting ST features; the translator is allowed to produce a text which is different in style, form and content from the ST (Fengling, 2017. p. 4). In other words, the translator follows the so-called one-to-one translation in which words are translated according to its context but those words may lose its meaning when they are putted in other context.

1.3.3. Functional Theory of Translation

It appeared in Germany, by the emergence of the communicative approach. It gathers Katharina Reiss's text type and functional language, as well as Hans Vermeer's skopos theory (Munday, 2001, p. 73). Functional approach by Reiss focuses on the functions of language relating them to the four text types that she proposes; informative text type, expressive text type, operative text and audio-medial text type.

1.3.3.1. Reiss's Text Type

In 1970 Katharina Reiss proposes four types of texts in which she dealt with equivalence at the text level neglecting words and sentences. In her theory, she focuses on the communicative nature of those texts and on language functions.

. **Informative Text:** in which facts and topics are represented logically, focusing on transmitting the conceptual content of the ST, Reiss suggests “plain prose” as method of translation. Which necessitates using explanation when needed.

. **Expressive Text:** in which the sender’s attitudes are expressed aesthetically, focusing on transmitting the artistic form of the ST. She proposes “identifying” as a method of translation, which emphasizes on adopting the standpoint of the ST author.

. **Operative Text:** in which the receiver’s responses are appealed dialogically, pointing on producing and eliciting same responses, which are appealed in the ST. Reiss in this text type suggest employing “the adaptive” method in translation which stresses on the equivalent effect among TT receivers.

. **Audio-Medial Text:** a supplementary text of the three previous texts, which include visual images and music. It requires “the supplementary” method of translation, which aims at adding on written words visual images and music.....etc.

1.3.3.2. Hans Vermeer’s Skopos Theory

The Skopos theory is an approach to translation which introduced by Hans in the late 1970s. Translation is viewed as specific form of human actions, like any other human actions. The word Skopos is used as a technical term to refer to an aim or a purpose to show that translation has a purpose. Thus, the theory focuses on the aim behind translating a ST as well as on the TT itself, in which Vermeer called it *translatum* (p. 79)

In Skopos theory translation is a particular type of translational action which is based on the ST. Any action has an aim, a purpose. Furthermore, an action leads to a result, translation leads to *translatum*; the target text (Vermeer, 1989, p. 227). The Skopos theory is a receiver-oriented translation, which focuses on reader’s culture, it has an aim that is to be performed by receivers and it sets the various strategies and method used to produce a

functionally appropriate results. Its main aim is to let the TT function in the target culture adequately, carrying out ST information faithfully.

Reiss and Vermeer aim at a general translation theory for all texts. The first part sets out a detailed explanation of Vermeer's skopos theory and the second part special theories adapts Reiss's functional text-type model to the general theory.

1.3.4. Gloss Translation

Venuti (2000, p. 129) defines it as: "the translator attempts to reproduce as literally and meaningfully as possible the form and content of the original". It means that the translator gives a word-by-word translation a side, and then he tries to give a further meaningful equivalence on the supplementary footnotes, so that the target reader can get the exact meaning of the term. Such translation we find it more in the translation of the meaning of the holy Quran.

1.4. Method and Procedures of Translation

The main difference between method and procedures lies on the size of the translated text. If the translator deals with the whole text he uses methods, whereas if he deals with smaller units of language, he uses procedures. (Venuti, 2000. p. 3)

1.4.1. Translation Methods

Several methods has suggested for translation and it is quite evident that any good translation cannot be produced by holding fast to any one of those methods. During the process of translation, depending on the type of the source language text, the translator resorts the combination of these different methods. In his book *A Text Book of Translation*, Newmark sets types of methods depending on the type of ST and its culture. (1988, p. 45). In addition to

the previous mentioned methods (word-for-word translation, literal translation, and the free translation), Furthermore, he sets the following:

. **Faithful Translation:** it attempts to be completely faithful to the intention of the source language writer. Faithful translation tries to reproduce the precise contextual meaning of the original language within the constraints of the target language grammatical structure, in other words it transfers to the cultural words and preserve the degree and lexical structure in translation.

. **Semantic Translation:** it takes the aesthetic value of the source text into consideration. Further, it may translate less important cultural words by culturally neutral third or functional terms but not only by cultural equivalent. Semantic translation is more flexible, it allow the translator's intuitive empathy with the original material or text.

. **Adaptation:** it is the freest form of translation, it is used in plays, poetry; the source language culture is converted to the target language culture. For example, themes, characters and events are usually preserved when translating a dramatic work.

. **Idiomatic Translation:** it used for colloquial and idiomatic texts, in which it reproduces the message of the original text but tends to distort nuances of meaning into TT.

. **Communicative Translation:** it attempts to render the exact contextual meaning of the original text by taking into consideration that both the content and language are acceptable and comprehensive to the readers.

1.4.2. Translation Procedures

“Translation procedures” or “procédé technique de la traduction” is one of the first name given to translation processes operators. It is coined by Vinay and Darbelnet In 1958. They explain the term “translation procedures” as all those processes that come into play

when shifting between two languages. Vinay and Darbelnet come with direct procedures to deal with two languages that are similar in their structure and metalinguistic nature. The translator when he transfers a text from SL to the TL, he may face many gaps so that he refers to those procedures to transfer SL word piece by piece to TT (Walinski, 2015, p. 58). In this thesis, we will mention the seven procedures that Vinay and Darbelnet discuss in their famous book *stylistique comparée du français et de l'anglais* in 1958:

. **Borrowing:** it is the simplest procedure where the SL word is transferred directly to the TL, it is also used for artistic and rhetorical purpose where the translator cannot find an equivalence in the SL. E. g the word “*internet*” is borrowed as it is in other language because we cannot find its equivalence. In addition, names of food borrowed, as they are for example *pizza or kabab*.

. **Calque:** or “through translation” as Newmark (1988) called it, refer to the case where the translator imitates the structure or manner of expression of the ST in his translation (p. 84). For instance, *week-end* and *iceberg* are used in French though it does not consist of such English structure “NP”. Calque used by translators also to deal with names of international organizations: European Cultural Convention in French Convention Culturelle Européenne.

. **Literal Translation:** it is word-for-word translation, which Vinay and Darbelnet described as being most common between languages of the same family or culture. Their examples “I left my spectacles on the table downstairs” which become “j’ai laissé mes lunettes sur la table en bas” (Vinay and Darbelnet, 2000, 68-88).

However, Vinay and Darbelnet propose oblique or free procedures to deal with two languages that are not similar in their structure and metalinguistic nature. Here the translator must use oblique procedures, which allow him to render meanings by changing the style as well as the structure of the source text. Those procedures are the followings:

. **Transposition:** or shift as Catford called it, reflects the grammatical change that occurs in translation from the ST to the TT. Newmark (1988) argues that consists for four types of grammatical changes (pp. 85-86) here we will mention just two types:

The first type concerns words, form and position. For example *furniture* is translated as *des meubles* here the singular word in English was transformed to a plural form in French. Concerning position change it refers to the shift that occurs in word order. For example, *red car* translated into Arabic as *سيارة حمراء* we notes that the position of adjective changed from English into Arabic and this change is not random, it depends to the TL structure.

The second type of transposition is usually used when the TL does not have the equal grammatical structure of the SL. Here the translator looks for other options that help in conveying the meaning. For example, *terrorizing civilians* can be translated into French as: *Si vous terrorizer les civil* as subordinate clause or *le terrorism contre les civile* as the verb-noun. . **Modulation:** modulation is defined by Gérard Hardin and Gynthia Picot (1990) as “a change in point of view that allow us to express a phenomena in a different way” (p. 21). In other words, the translator change the perspective of the message in order to be close to the receptor’s culture. For instance, the expression *help-line* is translated into French as *cellule d’écoute* and in Arabic as *خلية انصات*

. **Reformulation or Equivalence:** it consists of changing the style of utterances, without changing the intended meaning. It is concerned with translating idiomatic expressions and proverbs.

E. g. *you are welcome* is translated into *لا شكر على واجب* and not *انت مرحب بك* so there is a change in the whole style but the meaning is always the same.

. **Adaptation:** it is best defined as “a procedures which can be used whenever the context referred to in the original text does not exist in the culture of the target text, thereby

necessitating some form of re-creation to achieve an equivalence of situation wherever cultural mismatches are encountered”. (Vinay and Darbelnet as quoted in Baker & Malmakjaer, 2001, p. 6). In addition, it used when there is no equivalence in the target culture, this procedures also is used to translate culture-bound words and expression, metaphor and images in translation.

1.4.2.1. Transliteration or Transcription: it occurs when the translator describes the ST language characters and sounds in the TL (Bayer, 2007, pp. 67-68). This procedure refers to the conversion of foreign letters into the letters of the TL, in other words, the translator uses equivalence at alphabetical system level. According to Hassan (2016) it is “an operation whereby the characters of an alphabetic writing system are represented by characters from another alphabetic writing system” (p. 120) for example, the word *opera* is transferred as it is into Arabic اوپيرا.

1.4.2.2. Omission: it is the deletion of a word or words from the SLT while translating. This procedure is used to deal with the cultural disparity existing between the SL and the TL. The translator use omission when he deals with vulgar words, he omits them when he did not find an equivalence or when they are not accepted in a specific culture. For example, Arabs omit English taboos when translating films into Arabic for the sake of respecting Arab receptors who may not tolerate their use.

1.4.2.3. Domestication and Foreignization: those two aspects are specialized to cultural terms. Lauwrance venuti explains the aspect of invisibility regarding to the Anglo-American culture in which he stresses that the translator has to produce an idiomatic and readable TT that is clear to the people of the target culture (Munday, p. 146). Furthermore. he sets two aspects of translation; domestication and foreignization: the former is followed when the translator is invisible in the TT and he adopts the target culture, but the latter is used when the translator is visible in TT and he is faithful to the source culture.

1.4.2.3.1. Domestication: it is concerned more when adopting the culture of the target text, and minimizing the strangeness of the foreign text, In order to be direct and smooth with a fluent style.

1.4.2.3.2. Foreignization: it is concerned when the culture of the ST is preserved, and the receptor faces strangeness with the TT. Therefore, the TT is not understandable because of the maximization of the foreign texts strangeness, to the target receptors.

1.5. Translation Problems

Translation problems or at least difficulties are the concern of all translators, either novice translators or professional ones. Ghazala (1995) argued that a translation problem “is any difficulty which makes us stop translating to think about it. It is when the translator cannot render the source text into the target language easily; without checking his dictionaries, monolingual or bilingual, or making a lot of efforts to retrieve, exploit his linguistic or cultural knowledge, in addition to his life experiences”. (p. 17) Translation problems confronted all the time by translators because multiple causes; it can be grammatical, lexical, phonological and cultural.

1.5.1. Grammatical Problems

Grammatical problems are those issues that occurs when the translator deals with the structure for example, questions of verb forms, pronouns, and whether to make explicit the subject pronoun or not. Grammatical problems can be caused by the major differences between two languages, and this difference is related to gender system in which a language can has two-way gender system; masculine and feminine, and other has three-gender system masculine, feminine and neuter. Larson (1984, p. 487) mentions that a good translation must fulfill three characteristics; they are clarity, accuracy and naturalness. This means that a good

translator must take into consideration those three criteria when he deals with the source text grammar in order to reflect them in the target text grammar.

1.5.2. Lexical Problems

Lexical problems are those problems that occur because of the diversity of languages. Ivir (1981) states that “languages are differently equipped to express different real world relations, and they certainly do not express all aspects of life with the same equal ease; finding a notional category which is regularly expressed in all languages is difficult” (p. 56). This means that translator may not find the equivalent word, as he may be confused in the first hand because some words have a lot of meanings so the translator must translate those words depending on their context and collocation. Therefore, collocations, idioms, metaphors and proverbs are the main factors that cause lexical problems.

1.5.3. Stylistic Problems

In translation, style is very important whether in the ST or TT, in other words style and structure of the ST and TT may cause problems to translators. Nowadays, style is given more importance, especially in achieving the intended meaning. Ghazala (1995) states that “such styles are important and strongly relevant to meaning, and sometimes affect it heavily” (p. 22). In other words, a writer chooses to use formal or informal and the translator should be careful and take into consideration the SL text style in order to preserve it in the TT text. Some other problematic factors that cause stylistic difficulties are: parallelism and fronting, complex and simple style, voicing and types of sentencing.

1.5.4. Phonological Problems

This type of problems is concerned with sounds and their relation to meaning. In other words the translator or interpreter should pay attention not only to the words that uttered by the speaker but he must also follow the facial expressions as well as the lips movements. So that he would be able to get the right message to grasp the intended meaning correctly. In other words bad listener or bad speaker will cause misunderstanding, which lead to a poor interpretation or translation. Here we can exemplify this problem, by the common known story of the man who came from the Middle East who want to park his car in an American city, he asked the police man “can I park in that park here” the problem is that he did not pronounce the “p” as /P/ but as “b” this is the problem of all most all people of the Gulf citizens, they pronounce p as b so the policeman replied this is America do what you want, its democracy so when we see the answer of the policeman, he seems to be irrelevant, but when we consider that he heard the verb /bark/ we deduce that he is not wrong. (Benfoughal, 2010. P. 39)

As we said before, the translator must do all his best when translating in order to not fall in misunderstanding, he must be a careful listener, consider whether the speaker is a native speaker or foreigner and he should know how to deal with the speaker’s variety, dialect, sociolect and regiolect.

1.5.6. Cultural Problems

Cultural problems occurs because some languages are characterized by cultural terms and expressions called “cultural specific”. Those culture specific-expressions are difficult to translate them, even translators find this difficulty. In other words, the cultural context is very ambiguous and it represents the worldview of a society, its beliefs, emotions and values. Cultural problems in general related to religious beliefs, social habits, customs and habits

...etc. For E. Nida (1946, p. 90) “the person who is engaged to translating from one language to another ought to be aware of the contrast in the entire range of culture represented by the two languages”. Meaning that language is part of culture and vice-versa so that the translator must be aware of the two in order to realize the intended message.

Though some cultural concepts seem to be universal but its interpretation was different from one language to another according to people’s way of thinking and living style. An example that summarize all this is that of Tayler et al. (1998, p. 58) they argue that the Russians understand “conscience” as the presence of God in one’s soul; whereas English see it as the knowledge of good and evil. Here we can notice that the Russians perception of such term “conscience” is the same as the Arab Muslims; both languages consider it as religious concept related to god. So, the translator here must has this knowledge of cultural specifics in order to recognize the different ways of perception that exist between people, languages and cultures. (Cited in Benfoughal, 2010, p. 42)

Culture cause many problems so that the translator must be competent in linguistic level, as well as in cultural level by taking into consideration both SLC and TLC.

Conclusion

By the end of this chapter, we deduce that translation is the process of transferring words, meaning and cultures. Also, when a translator attempts to translate a given piece of discourse; written or spoken, he may face a lot of problems or difficulties while translating. These problems are dissimilar; each one is different from the other. Consequently, these difficulties require some methods and strategies to cope with. In addition, cultural problems are the main issues that translators face during the process of translation especially when dealing with religious texts such as: Qur’an and Hadith because of their complex and unique

nature. Consequently, the next chapter will deal with the cultural difficulties in translating the meaning of holy Qur'an.

Chapter Two: Cultural Difficulties in Translating the Meanings of the Holy Qur'an

Qur'an is the first and unique source of all Islamic laws and aspects, Muslims always depend on it in order to put principles and limitations of daily life, so that the need for interpretation and translation of the meanings of Qur'an is a natural result of the widespread of Islam all over the world. The translation of the meanings of the Qur'an into English in particular is became important, as English has become a universal mean of communication. In addition to that, translation and interpretation of the Qur'an is not a new idea but it dates back to the early times of Prophet Mohamed (peace be upon him) when his companions asked about the meanings of some words and verses in the Holy Book. The necessity of translating the meanings of the Qur'an comes from the fact that, it is the only source of wisdom, teaching and great values; in other words, translating the meanings the Qur'an can illuminate the conflict between Islamic faith and other religions. In this chapter, we will discuss cultural difficulties in translating the meanings of the Qur'an. It consists of five sections. At first gives an overview of Qur'an (definition and history). Then, mentions some characteristics of the Holy Qur'an, next deals with the translation of the Holy Qur'an (main translators and the issue of translatability in general). Finally, explains some cultural difficulties in translating the meanings of Qur'an.

2.1. An Overview of Qur'an

2.1.1. Definition of Qur'an

The Qur'an is the holy book of Islam and the most important of the three sources of authority. It is the supreme authority and the paramount source of the creed, rituals, ethics and laws. The Qur'an also is the Muslims scripture, that is to say the scripture of the followers of

Islam. The Qur'an was revealed to Prophet Muhammad (peace be upon him) by God. It is composed of 114 parts or chapters, which are called *surah* in Arabic, and each sentence or phrase of the Qur'an is called *ayah* or verses in English. These verses are not standard in length and are dictated by God. The first surah, *the Fatihah* or the opening in English and each surah begins with Bismillah hir-Rahman nir-Rahim or "In the name of God, the Most Merciful, the Compassionate" except one. Also, each surah has a name which that usually signifies a key theme behind it. (Islam House, 2013, p. 3-4)

The Quran is the masterpiece of Arabic language from many standpoints such as linguistics and stylistics. The vocabulary, style, eloquence, effectiveness, and the rich poetic rhythm of this masterpiece, which lead to its linguistic and stylistic uniqueness, are the miracles of a Miracle, i.e. the Quran. As Arberry (1998) in the introduction of his book the Koran interpreted states, the Quran "is neither poetry nor prose but a unique fusion of both" (p. x) he believes that the Qur'an is a unique book in all sides rhetorical, stylistic and emotional that any translation seems to be just a poor copy of the glorious original.

2.1.2. History of Qur'an

The history of Qur'an refers to the oral revelation of the Qur'an to Islamic Prophet Muhammed (PBUH), it spends 23 years of revelation. The revelation of the Qur'an began in 610 C.E. when the Angel Gabriel appeared to Muhammad in the cave Hira near Mecca reciting to him. (Khalidi, 2008) the first verses of surah Al-Alaq "read, in the name of thy Lord who create". (P. 96, 1) The Qur'an is gathered in a book by Zayed ibn Thabit under the third caliph Uthman. Peter (1927, p. 297) believes that what was done to the Qur'an in the process seems to have been extremely conservative and the content was formed in a mechanical fashion to avoid redactional bias. Qur'an collection passes through three main stages: the first collection was presented before the Prophet Mohammad (PBUH), the second collection took place during the reign of Abu Baker, and the third collection took place during

the reign of Uthman in order to provide Muslims by one and unique reading of Quran. Also, the Quran was collected in Mushaf in which this Mushaf ordered by many eminent such as Ali's Mushaf, Ubayy's Mushaf, Ibn Mas'ud's Mushaf...etc.

2.2. Features of the Qur'an

The Qur'an, which is considered as the final sacred text revealed by God, has a special style that is different from the style of any other sacred text. Since it is revealed by Allah to his Prophet Muhammad. Ab-Delwali (2007) suggests that "The Qur'an is artistically constructed and strongly rhetorical in comparison with ordinary prose, this makes it unique and distinguishable from other Arabic prose". This means that, the Qur'an is characterized by many features such as: synonyms, analogy, alliteration, metaphor and metonymy. In addition to rhetorical features.

2.2.1. Synonyms

Qur'an characterized by the use of terms that appear as synonyms, but in fact, there is a difference between those terms. Consequently, translators may commit errors when translating Qur'anic terms. Fadil Salih As-Samirai (2003) states that Qur'an employs verbs and terms that appear as synonyms such as القلب and الفؤاد, also العقل and اللب, consequently, the translator who has half-knowledge of the nuances between such terms will commit errors. This means that the Qur'an is full of words that have the same meaning so this can be a principle obstacle that face translators when translating the meaning of the holy Qur'an.

2.2.2. Repetition

In the Qur'an, there is the existence of repeated verses, for example, "فبأي الأاء ربكما" repeated several times in surah Al-Rahman. Fadil Salih As-Samirai (2003) demonstrates that repetition in the Qur'an benefits the meaning and does not affect it. In other words, when Allah in his sacred book repeats terms or expressions, they express affirmation

or warning. In other hand, repetition occurs in stories of prophets in different chapters. For example, the story of Prophet Moses. So that when a translator deals with those repeated verses or terms, they may lose its objective.

2.2.3. Precision

Vocabulary and coordinating conjunctions are used precisely in Qur'an. For example, in the verse "واستبقا الباب و قدت قميصه من دبر و الفيا سيدها لدى الباب" Yusuf, 25 the Qur'an uses the word "سيدها" which is a word that have been used in ancient Egypt and to denote her husband. As a culture-bound word "سيدها" must be borrowed as it is and explain its meaning as a word used in ancient Egypt societies to refer to a husband

2.2.4. Metaphor

Metaphor is a figure of speech that compares two things or expressions, it is found often in literature to describe a person or an object by referring to something that is considered to have similar characteristics to that person or object. The Holy Qur'an employs metaphoric expressions for example, "وضرب لنا مثلا ونسي خلقه ومن يحي العظام وهي رميم". Yacine, 78; In this verse عظاما (bones) stand for the whole body but here Allah did not say the body but mention just a part of the body bones to denote the whole body.

2.2.5. Metonymy

It is the act of referring to something using a word that describes one of its qualities or features, for example, "بل قالوا انا وجدنا اباينا على امة وانا على اثارهم مهتدون", Zokhrof, 22

In this example, we notice that it contains a metonymy by using the word امة which does not refer to a "nation" but rather refer to a religion followed by a group of people. Arberry translates this verse literary as "Nay, but they say, we found our fathers upon a

community, and we are guided by their traces” but this translation did not convey the real meaning of this verse.

2.2.5. Alliteration

It is used especially in poetry, it means using the same sound or sounds especially consonants at the beginning or the end of several words that are close to each other. It is also, one of the rhetorical stylistic devices that the Qur’an consists of for example,

"يصلح لكم اعمالكم ويغفر لكم ذنوبكم" Ahzab, 71 in this example the repetition of the sound “كم” gives a rhetorical feature to this verse and we see this feature in many verses of the Qur’an.

2.2.6. Analogy

It means that words may look similar but differ in meaning. It is considered as a verbal beauty of the language of Qur’an, and the use of analogy strengthens the meaning of Qur’an that gives a unique characteristic of it. In this examples

"ويوم تقوم الساعة يقسم المجرمون ما لبثوا غير ساعة كذلك كانوا يوفكون" Al-Roum, 55 the two words الساعة and ساعة have different meanings because the first one denotes “the hereafter” while the second one denotes “hour”.

In addition to all these characteristics, the Holy Qur’an is written in highly symbolic and classical form of the Arabic language, and it is different from the modern standard Arabic that is used today. As Mir (2000) states, what makes the literary repertoire of the Quran rich is its masterful use of language on the level of words and phrases. He adds, the all-pervading rhythm along with the rhymed prose create, in many verses, a spellbinding effect for those who can read the Quran in Arabic that is impossible to reproduce. (P. 15)

2.3. Translation of the Meanings of the Qur’an over History

The history of translating the Quran traced back in the history to learn more about earlier translations of the Noble Quran and some related matters. Hammad (2008) has pointed in his lecture entitled “translation of Quran: assets and rules” that the translation of the holy Quran has appeared for the first time in the era of Prophet Muhammad (peace be upon him), when some verses had been translated throughout his letters to the foreign kings and rulers. He also pointed out that the efforts of the Orientalists in the translation of the Quran began in the twelfth century, by Robert of Ketton (Robertus Kettenensis) who completed in 1143 a first Latin translation of the Qur’an. Although, it was full of misunderstandings and intended as a wicked tool for converting Muslims to Christianity but it is considered as the basis of many other translations that appeared after that.

Islamic Encyclopedia (2010), mentions that the Holy Quran has been translated into most European languages, Asian and African countries. The Iranians and Persians have had a head start in the translation of the Quran into Persian language. However, the European translations of the holy Quran have passed through four overlapped phases; the first is the process of translation from Arabic into Latin, which has extended this stage from the eleventh century to the twelfth century. The second stage is the translation from Latin into European languages and the third stage is the translation directly from Arabic into European languages by the Orientalists. While the fourth stage started with the entry of Muslims to the field of translation from Arabic into European languages that began late in 1905, whose purpose was to give a true and pure picture of Islam to non-Arabic speakers contrary to that bad and distorted image given by the West to Islam.

In this study, we will focus on the translation of the meaning of Qur’an into English language by mentioning the main translators and discussing the issue of translatability.

2.3.1. Main Translators of the Meaning of Qur’an into English

The translators of the Qur'an are from different countries and religions. Most of them have translated it into their mother language. In this study, we will mention some translators and their works in the translation of the meanings of the Holy Qur'an into English in order to be clear to all people especially non- Muslims:

2.3.1.1. Alexander Ross

He is the first who translates the meaning of the Qur'an from French into English language "The Al Coran of Muhammad". The English version is not clear as the translation of Du Ryer's, and it is a very bad one; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer. His translation describes the Qur'an as "the heresy of Mahomet" (Fatani, 2006, p. 668) and is full of distortions and omissions.

2.3.1.3. Robert of Ketton

He translates the whole Qur'an into Latin in 1143, and his translation stood for five centuries as the only version. The translation was done by 1143; entitled "*Lex Mahumet pseudoprophete*" (*The Law of Muhammad the False Prophet*), it was the first translation of the book into a European language and remained the standard well into the sixteenth century. The translation was criticized for being unfaithful to the original. It includes some passages with distortions or exaggerations of the original Arabic.

2.3.1.4. George Sale

He produces the first translation of the Qur'an directly from Arabic into English. His translation reflected his missionary stance. He provides a detailed description of preceding translations. His objective was to prove that Qur'an is the work of several authors.

2.3.1.5. J.M Rodwell

His translation “*the Koran*” was a rearrangement of the surah in what he thought was the order of revelation. Rodwell aim was to prove the fallacy of Qur’an and the Prophet Muhammad (peace be upon him). His footnotes included incorrect and offensive material. He used a very old English with some biblical references which makes his translation difficult to read. For example “ويعلمك من تأويل الاحاديث” he translates it as “He will teach you the interpretation of dark sayings”. Instead of the ability to interpret dreams.

2.3.1.6. Edward Henry Palmer

His work “*THE KORAN*” is considered as the first translation by a non-Muslim that showed respect to the text of Qur’an and praised its sublime language. Unlike the previous translators, he had direct contact with the Arabs. His footnotes reflect respect for the text and the prophet Muhammad (peace be upon him). Also his translation is quite easy to read, and it is written in the form of paragraphs.

2.3.1.2 Muhammad Marmaduke Pickthall

He is a British convert to Islam, his translation *The Meaning of the Glorious Koran* published in 1976. For him the Qur’an is untranslatable but maintained that the general meaning of the text could be conveyed to English speakers. He explains that Qur’an can be never translated and that his objective is to provide an English interpretation of the meaning of the Qur’an. He added that it can never take the place Qur’an has in Arabic nor it is meant to do so. But maintained that the general meaning of the text could be conveyed to English speakers. (Pickthall, 1976)

He used old English and provided few explanatory notes and tried to let the text speak for itself. His translation was criticized for its archaic prose and lack of annotation.

2.3.1.7. A.J Arberry

“The Koran Interpreted” was his translation of the Qur’an in 1964, is generally viewed to be the best English translation. Arberry acknowledged the beauty of the Qur’anic language: “The Qur’an ranks amongst the greatest literary masterpieces of mankind”. He considers his translation as a mere interpretation, arguing that “I have to concede to the fact that the Qur’an like other masterpieces is untranslatable”. Arberry (1964) in his translation he does not use any footnotes or brackets.

2.3.1.8. Abdullah Yusuf Ali

His translation is called *“Holy Qur’an: Translation and Commentary”* in which he sought to convey the music and richness of the Arabic with poetic English versification. This translation was criticized for its copious footnotes. He also reproduced the exegetical material from medieval texts without any effort of contextualization, which resulted in a translation difficult to read.

2.3.1.9. Muhammad Taqî-ud-Dîn Al Hilalî and Muhammad Muhsin Khān

Their translation called *“The Noble Qur’an in the English Language”* This translation comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This translation was criticized by a number of Muslim scholars and Western academics as being a cause of extremism and a work of propaganda. Some claimed that it was as a distortion of the meaning of the Qur'an. In addition to that, a number of academics have also criticized the Hilali-Khan translation on stylistic and linguistic grounds. They considered the translation "repulsive" and “repelling”.

2.3.1.10. Ahmadi Maulana Muhammad Ali

He was the first Muslim who translated the Qur’an into English in 1917. His translation was praised for its excellent English and explanatory notes. It departed from a faithful rendering of the original Arabic.

.3.1.11. M.H.Shakir

The full name is Muhammed Hbib Shakir, was an Egyptian judge, born in Cairo and graduate from Al-Azhar University. He stated by many internet sources as “A well-known translator of the Qur’an into English”. He believe that the Qur’an is untranslatable and considered the rendering into any other languages as unlawful. His translation criticized because it is a direct plagiarism, of Maulana Muhammad Ali’s translation.

2.3.2. The Issue of Translatability of the Qur’an

Translatability defined as “the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change” (Pym & Turk, 2001, p. 273).

Issues concerning the untranslatability of the Qur’an are usually heavily raised by Muslim scholars. This is due to the fact that “the difference between the Qur’an and any of its translations is ultimately the difference between God as the Author, Authority and Source on one hand, and man as a mere translator/interpreter on the other hand” (Mustapha, 2001, p. 202). It means that, Qur’an unlike Al-Hadith, cannot be translated because of its nature. While Al Hadith is humanistic, the Qur’an is fundamentally divine. The legitimacy cannot be separated from the translatability of Qur’an. The support of the untranslatability of Quran is found in Ayah 2 from the Surah of Yousef. “انا انزلناه قرءانا عربيا لعلمكم تعقلون” Yusuf, 2

The translation of the holy Qur’an has always been and still an issue for translators in terms of accuracy and translatability. According to Sara (2004, p. 107) “a translator’s objective is to transfer information from one language to another without betraying the former to accommodate the later. Here she means that the translators must transfer a message from the SL into the TL but trying to express the same meaning, so that, in translating the Holy

Qur'an, Muslims reject word-for-word translation due to its highly sensitive language and it is the word of God. In other words, the Qur'an demonstrates and employs all the superior features of the Arabic language and hence may not be rendered into any other language, if we claim this we can refer to Guillaume (1990) "the Qur'an...cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear" (as quoted in Abdul-Raof, 2004,

p. 93). However, a translation of the Qur'an is, after all, a "translation" in the sense that it represents an interpretation of the meaning of a text in a SL to produce a text in a TL without distorting the source message. No matter how precise a translation, it can never make a second original, neither in form nor in content and/or effect. Pickthall (1931) asserts that "no non-Arab Muslims...ever had the least idea of elevating a translation of the Qur'an in their language to the position of the English translation of the Bible among English-speaking Protestant Christians-that is to say, of substituting it for the original" (as quoted in Mustapha, 2001, p. 202). This means that, it is impossible to acquire full equivalence for an ordinary ST, then success is obviously much more difficult to achieve in the translation of a sensitive text such as the Qur'an, and if one succeeded in interpreting it, he must be an Arab translator who has a full knowledge about the Arabic culture.

From all what written previously about the concept of translatability of the Qur'an, we can deduce that any attempt to translate the Qur'an is seen only as a form of exegesis; explanation whereby a person understands a text and then expresses his understanding in a given language. The act is considered as legitimate since it is seen as an interpretation rather than a translation. However, Muhammad Al-Zurqani concludes in his 1943 handbook for students of al-Azhar University that a rendering of all the meanings and intentions of the Qur'an is impossible (as cited in Leemhuis, 2006, p. 156). This proves the untranslatability of the Quran.

Indeed, it seems that translations of the Qur'an maintain quite a high degree of translatability restrictions. For example, limitations in lexicon, semantics, structure, rhetoric, and cultural levels so that in the following title we are intended to discuss cultural difficulties in translating the meaning of the Holy Qur'an.

2.4. Cultural Difficulties in Translating the Meaning of the Holy Qur'an

Translating cultural expressions is considered as a problematic for translators. It should be point out that, some cultural expressions are similar in different cultures, but they are observed as different by people belonging to those cultures. Or, there are culture bound-expressions that are specific to certain community or environment and did not exist in others. As a result, when translators try to translate those expressions, they face the problem of lacking equivalence, but translators should adopt certain translation strategies that can reflect approximately those expressions or at least find an acceptable compensation with a minimum cultural loss. The Qur'anic expressions are the best example of culture bound-expressions and thus create many challenges that we will be discussed after giving a brief definition of culture.

2.4.1. Definition of Culture

Culture contributes in forming and shaping distinct communities and social groups; it makes clear variations between different nations, and national groups. Sapir (1949, p. 79) defines culture as "the inherited embodiment of both material and spiritual elements of people". Based on this definition, we can argue that culture creates certain specific characteristics of social groups including thoughts, communication, language, practices, beliefs and customs; this makes social communities different in behavior, mentality and way of thinking. For example, because, some cultures have been remoted in history, and have not been in contact with other cultures, their elemental components remained exclusive and

introverted. This applies to some Arabic and Islamic expressions that have preserved their cultural values despite the long span of time.

Susan Bassnett believes that Language is the heart within the body of culture, also, it is the interaction between two that results, the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril. (2000, p. 14) This quotation sheds light on the relationship between language and culture, asserting that language is part of culture. It proves that any translator must take into account both of them.

2.4.2. Cultural Difficulties in Translating the Meaning of the Quran

As some linguistic problems arise when translating from the ST to the TT, cultural problems also occur as another issue that faces translators due to the diversity lies between the source culture and the target culture. In this concern, we take the Glorious Qur'an as a very rich book on all cultural matters because it includes many historical figures as Prophet Moses, Pharaoh...etc. In addition to that, the Glorious Qur'an mentions many scientific issues that are unseen such as the paradise, Hell, and what will happen in the Day of Judgment. The Glorious Qur'an also deals with decencies such as dealing with wife, sexual intercourse with wives and husbands and dealing with neighbours. All this make the Glorious Qur'an a book of a vast coverage of culture, so this make it more and more difficult to translate it in any language, especially if this language does not have a long cultural tradition like Arabic. Here we can mention culture-bound words as the main problem occurs when translating the meaning of the Holy Qur'an.

2.4.2.1. Culture-Bound Expressions

Cultural-specific items or culture-bound expressions refer to those words that have no equivalents or different positions in target reader's cultural system, thus causing

difficulties of translation of their functions and meanings in the source text into target text. In other words, they are those words that are deeply rooted in a given culture, and they are very difficult for anybody outside it to understand them. According to Hatim and Mason (1990, pp. 223-4) “it is certainly true that in recent years the translator has increasingly come to be seen as a cultural mediator rather than a mere linguistic broker”. This means that, a translator when he deals with religious texts and Qur’an in particular, he must be competent enough at the cultural level rather than the linguistic level.

Culture-bound expressions raise various translation problems. Translation is concerned with the replacement of a source language text by a target language one, where each belongs to a foreign culture. It is crucial initially to obtain enough understanding of the TL culture before translating a text. (Al-Azzam et al, 2015 p.28) This means that, translators should consider the time and place of the text, especially if the text and its context are subject to change. Thus, it can be safely said that translating a text of a modern field is less challenging than a classical one, simply because the time and place gap of the latter are quite wider. As we mention before, language is an integrated part of culture that expresses it, translators should not deal with it in isolation from culture. The Holy Qur’an is full of culture-bound words, since it revealed in the Arabian Peninsula. It reflects desert culture by mentioning numerous desert products, animals, and means of transport. So that anyone who translating the Holy Qur’an should be familiar with the culture in which it revealed.

Culture-bound terms according to Kashgary represent a category of translation non-equivalence because they cannot be appropriately translated by providing their dictionary equivalents. He also claims that the dictionary equivalents of these terms may consider within the framework of Nida’s approximation in translation where equivalents are given only to approximate the meaning in general terms and not the details because the content of these terms is highly different from the content of their equivalents. (as cited in Abumahfouz, & Al-

shboul, 2017, p. 52) this means that, culture-bound terms do not have any equivalence or we can say exact one so that when we need to translate them we must referring to Nida's framework of approximation in translation. In which the equivalence of those terms is given generally and does not fulfill the exact content of those words. . With this in mind, using a loan word or a loan word plus a short explanation was judged to be more precise and more accurate in rendering the full meaning of these terms. For example, the word "zakat", can be translated by using its one-word English equivalent "charity" or "alms", as many translators did in translating Quran. However, these equivalents do not give the complete meaning of the Arabic word as it is used by Muslims. Zakat can be more adequately translated by explaining and describing its conditions to approximate its full meaning through adding a qualifier "obligatory" or "ordained" to the English equivalent. So, the more accurate translation would be "obligatory or ordained charity" (Kashgary, 2010 as cited in Abumahfouz, & Al-shboul, 2017, p. 52).

In translating the Glorious Qur'an, the translator finds huge difficulties in conveying the complete meaning of culture-bound words like the word in the verse above "ولا تصغر خدك" "للناس" Lukman, 18 the word *يصغر* is greatly related to desert culture, where it is understood as a verb from the noun *الصغر* which is a disease that afflicts camels and makes their necks twist. While the camel afflicted by this disease, their necks twisted to the right and left in a funny manner. (Hifny, 1992, p. 170) this word is completely understood by ancient Arabs to whom it sent, since they were fully aware about many types of camels their characteristics and diseases. So that the Holy Qur'an use the word *تصغر* to refer to those people who walk in a haughty manner so the translator must have a full knowledge about the Arab culture or precisely the desert culture to understand that this words means walk haughty. In addition to that, the translator must explain the word before the translation begins in order to be clear for people and especially non-Muslims, another cause is to advise people do not walk in haughty

manner with some connotations concerning the disease of الصغر. For example Pickthall translates this verse as “turn not thy cheek in scorn towards folk” (1981, p. 540) Arberry also translates it as “turn not thy cheek away from men in scorn” (1983, p. 263) Ghalli in his translation translates the verse as “and do not turn your cheek away haughtily from mankind” (2005, p.412). All of these translations convey the intended meaning of the verse but none succeeds in portraying the connotation associated with the verse which is the image of camel afflicted with the disease of الصغر that calls for laughing at the haughty. As we noted above, culture has a very effective role in translation so that the translation must give attention to both linguistic and cultural level in order to attain the complete meaning.

2.4.2.2. Strategies for Translating Culture-Bound Words

One of the most revealing translation crisis points is when some reference to the Source Culture is made, and there is no obvious official equivalent. Different theorists have suggested different procedures in the translation of cultural items. For example, we are going to deal with two different procedures: those procedures that proposed by Newmark (1988, p. 81–93)

Transference: strategy when a SL word is transferred into the RL text in its original form in other words transcription or transliteration.

Descriptive Equivalent: in this procedure, the translator paraphrases the religious item. For example, the Arabic word alkhol' or "الخلع" needs to be explained by a phrase because it has no exact equivalent in the RL. We could say ‘divorce initiated by the wife’, ‘release for payment by the wife’, ‘redemptive divorce’, ‘divorce by redemption’, or ‘abdlicative divorce’.

Synonym: to use a synonym is to use a near TL equivalent to an SL word in a context where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word in question is not the most important

component of the sentence. For example alwdou' "الوضوء" in Arabic refers to washing of one's limbs and face with water before prayers. The English word "ablution" refers to any type of ritual washing such as in baptism and foot-washing, but in Islam it refers to a certain type of ritual purification. Yet we can use that word as a near synonym to give a close equivalent.

Notes, Additions, Glosses: such techniques can be employed to add extra information about a culture-specific word, expression in the translated text. Translators often use transliteration when they fail to find an equivalent. This conversion of SL alphabets into the TL text can be used when the translator fails to find a partial or full equivalent of a given SL term and any attempt to translate such words into a close counterpart in the TL will be inadequate. However, it is inappropriate to leave such transliterated terms without giving a plausible explanation to the reader. Therefore, we can do one of the following procedures:

1. Add a glossary at the end of the book.
2. Use footnotes or endnotes.
3. Insert a partial or full explanation either parenthesized or free in the text, next to the italicized term.

Modulation: this term, according to Vinay and Darbelnet (1995, p. 36), refers to a variation of the form of the message through a change in the point of view. It occurs when the translator reproduces the message of the original text in conformity with the current norms of the TL, since the SL and the TL may appear with different perspectives. An example of modulation is kafir = non-Muslims (negated contrary). The word kafir is translated as "non- Muslim" because the lexical synonyms "infidel," "unbeliever," etc. have negative connotations and are used with some apprehension by the receptor audience.

Vladimir Ivir (1987) has proposed seven procedures:

1. Literal Translation: is often regarded as the procedure for filling of the cultural and lexical gaps in translation (Ivir, 1987, p.41). In this procedure, a SL word or phrase, as a translation unit, is translated into a TL word or phrase, without breaking the TL syntactic rule.

2

2. Addition: may turn out to be necessary procedure in the translation of the implicit elements of culture (p.46). In this procedure, an addition and note is added after the translation of the TL word or phrase.

3. Definition: is a procedure that relies on what members of the target culture know in an attempt to make them aware of what they don't know (p.40). In other words, defining means reducing the unknown to the known and the unshared to the shared.

4. Omission: is necessitated not only by the nature of cultural element but by the nature of the communicative situation in which such an element appears (p. 46). In this procedure, SL word or phrase, as a translation unit, is dropped in the TLT.

5. Substitution: a procedure that is available to the translator in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element of culture (p. 43). In this procedure, a SL cultural item is substituted by a TL term.

6. Lexical Creation: is a procedure which greatly taxes the translator's ingenuity on the one hand and the receiver's power of comprehension on the other hand, hence it is less frequently used. It takes a variety of forms from lexical invention and word formation to the semantic extension or specialization of words that are already present in the target language (p.45).

7. Borrowing: is a frequently used procedure and one that assured a very precise transmission of cultural information (p.39).in this procedure, the SL word is brought into the target language text.

Conclusion

In conclusion, cultural differences cause many problems that should give much attention, if the translation is intended to attain any kind of clarity and accuracy. Even if the TT is linguistically correct, cultural mistranslation would deface the whole effort of the translators in case he/ she is not concerned with the cultural background of ST. In addition to that, it is important to indicate that the translators of the Holy Qur'an cannot provide all the different senses possible of some words because they belong to culture-bound. Culture-bound terms in the Qur'an can pose translation difficulties because of their historical, cultural, social, and regional grounds. Finally the translation of any text and the Qur'an in particular should be based on anthropological training of the culture into which the text is going to be translated

Chapter Three: Analysis of some Verses That Contain Culture-Bound Words in the Holy Qur'an

This chapter is devoted to make a comparative study for specific Qur'anic verses that contain culture bound-words that are translated by three translators, who belong to different backgrounds and cultures. On the light of previous translation strategies, and Ivir's procedures of translating culture bound-words, the analytical side of this research is divided into two parts: the first part will examine translation strategies and procedures used to translate culture bound- terms in the holy Qur'an in order to find which strategy has the highest potential for conveying the intended meaning. Also, it will identify the exact meaning of those culture bound- words by using a number of Qur'anic exegeses Ibn Kathir exegeses (تفسير القرآن الكريم لابن كثير) and At-Tabari, in addition to Al-Jawzi exegeses. Whereas the second part, is a discussion of the results of this study in order to deduce the appropriate strategy for translating culture bound- terms in the holy Qur'an as a pure religious text that reflects the ancient Arab culture.

3. 1. Introducing the Corpus

Islam is the religion of peace, and it has to be well described for non- Muslims in order to understand its principles correctly and spread it without falsification. The Qur'an is the word of Almighty God that was revealed to Muhammad BPUH in wording and meaning

in Arabic language. It has been preserved and reached us by continuous oral and written transmission. Therefore, the corpus of this study is twelve Qur'anic verses that contain culture bound- words to show that Qur'an is written in a pure pagan Arabic language and it is difficult to translate it. Any attempt for translating it is just an interpretation of its meanings especially when the translation is concerned with cultural words.

3.2. About the Translators

The first translator is Muhammad Marmaduke Pickthall was the British Islamic Scholar noted for his English Translation of the Qur'an. He is convert to Islam. Muhammad Marmaduke Pickthall published his translation in 1930. He was the son of an Anglican Clergyman and converted to Islam in 1917. He was a novelist, journalist as well as political and religious leader. He gained the Official Approval of Al Azhar and relied on Mashaeikh El Azhar and recognized scholars' help in clarifying ambiguities.

The second translator is Abdullah Yusuf Ali was Indian Muslim modernist and civil servant and scholar who wrote a number of books about Islam, and whose translation of the Qur'an into English is one of the most widely known and used in the English-speaking world. For many long time, he was reaching, collecting data about Qur'an translation. When he returned to his country he finished work on his translation of the Qur'an.

The last translator is M.H.Shakir. He was an Egyptian, born in Cairo and graduated in AL-Azhar University. M.H. Shakir has been stated by many internet sources as "a well-known translator of the Qur'an into English" but his translation criticized because of plagiarism from Maulana Muhammad Ali's English translation of the Qur'an.

3. 3. Analysis of the Translation

Translation products are not randomly born, especially religious products, yet they are carefully transmitted. Accordingly, this product has to be carefully analyzed either at the level of the word, sentence and paragraph. In this analytical study, we will deal with the word level in translating some verses that contain culture bound- words from the holy Qur'an.

3.3.1. Translation at the Word Level

The analysis is done for twelve verses that contain culture bound-words to compare between the three translations and deduce the appropriate procedure that can convey the intended meanings of those culture bound-terms.

3.3.1.1. Translating the Word "دية" in the Following Verse

"فمن قتل مؤمنا خطأ فتحرير رقبة مؤمنة ودية مسلمة الى اهله" (An-Nisa, 92)

Table 3. 1

Term	Pickthal's translation	Yusuf Ali's translation	Shakir's translation
دية <i>Diya</i>	Blood-money	Compensation	Blood-money
Procedure/strategy	Literal translation	Literal translation	Literal translation

Ibn Al- Jawzi assume that:

The fact that the Arab community is traditionally and tribally based has made broad relations among its individuals. This relation has made strong connections between tribes kinsmen, and all members should bear the consequences of any event even if committed

unfairly. Despite the fact that Islam has banned this deeply-rooted act, it continues even after the rise of Islam, and this shows the adherence of Arabs to their traditions. In battles and warlike circumstances between people belonging even to the same tribes, killings used to take place. Islam has set certain laws to curb this behavior by imposing certain penalties such as freeing a slave and money compensation known as *diya* (The compensation should be paid to the family of the murdered and should be financially estimated depending on the situation and without defining who should pay it. Due to the fact that, the word *diya* is purely cultural, it creates clear translation challenges. At the social level, TL readers would not comprehend the social situations in which this blood compensation is paid. It can be stated that the three translations have managed to convey a large portion of meaning. But in Yucuf Ali's translation the word compensation did not fulfill the exact meaning of the word *diya*, it must need a further explanation to show its exact meaning.

Although the three translations have to a great extent preserved the semantics of the cultural expression, they have not compensated the cultural and the social loss of the Arabic *diya*. For example, TL readers would not understand that avenge could take place even from any relative of the killer, an act that is socially and legally unaccepted in the western culture. This social behavior and cultural inheritance resulting from actions and reactions cannot be understood likewise by TL readers.

3.3.1.2. Translating the Word "الجزية" in the Following Verse

"قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين أتوا الكتاب حتى يعطوا الجزية"

Table 3. 2

Term	T1	T2	T3
------	----	----	----

الجزية <i>jiziyā</i>	Tribute	<i>Jiziyā</i>	Tax
Procedure/ strategy	Literal translation	Borrowing and he puts a footnote to explain its meaning	Literal translation

As cited in Al-Tabari exegeses:

In order to create a strong Islamic community based on the respect of the other, Islam has prescribed a certain payment on non-Muslims living under the realm of Muslims. As non-Muslims were exempted from defending the Muslims territories and were not obliged to fully abide with the Islamic duties, this recompense was to be paid for protection and security. Besides, Muslims were to secure the interests and business of those people, considering them as civilians having their own rights in the choice of religion and the practice of their daily life activities. To show tolerance, and consideration of others' conditions, Islam has excluded certain groups from this payment such as females, children, elderly people, priests and the sick.

The fact that this type of payment was performed at a certain era of the Islamic caliphate gives it cultural implications. It was practiced to support the newly established Islamic state where Muslims were in great need of financial support. Therefore, it is heavily related to a certain period of time and age of the Islamic state. Being a cultural-bound expression creates challenges for translators, and this has led Ali to transliterate it in the TL. Though Ali's translation have attempted to convey the meaning of *jiziyā* via this strategy, he has failed to reflect the semantics of the expression as TL readers would not grasp the meaning.

Unlike Ali's translation, Pickthall's and Shakir's translations have rendered *jiziyah* as "tribute" and "tax" which reflect some semantics of the culture-bound expression in the TL. Therefore, one can state that the culturally loaded expression *jiziyah* is not easy to relay into English for the following reasons: first, the translations have not made plain the intimate relationship between Muslims and non-Muslims living in the Muslim state; second, the translations have not shown the tolerance and consideration of Islam as a divine religion, and Muslims as followers of such a religion, when dealing with non-Muslims; third, none of the translations has shown that this type of payment is seasonal and thus similar to a payment imposed upon the Muslims, *zakat* which is paid seasonally. This shows that all people living in the Muslim community are the same and Islam does not distinguish between Muslims and non-Muslims at the payment level. These connotative meanings and implications of the culture-bound expression *jiziyah* cannot be easily transmitted into English without footnoting and paraphrasing.

3.3.1.3. Translating the Word "الموعودة" in the Following Verse

"وإذا الموعودة سئلت باي ذنب قتلت" (At-Takwir, 8)

Table 3. 3

Term	T1	T2	T3
الموعودة Al-Maw'uda	Girl-child	Female (infant)	The female infant
Procedure/strategy	Literal translation	Addition	literal translation

As cited in Ibn Atyah, it is

One of the barbaric acts that were practiced by some pre-Islamic Arabs was burying female infants alive. Due to the fact that the pre-Islamic Arab community was tribally based, fights used to erupt from time to time, sometimes over insignificant issues. For example,

shortage of water resources and pastures could lead to endless wars between different tribes. For fear of shame that might be attached to a certain tribe when females are taken as captives, some men preferred burying their female infant alive (p. 336). Not only this, other sudden circumstances could lead to the burial of infant females. This socially and culturally approved custom by certain people was denied at the advent of Islam.

Ali's translation has attempted to point out that the infanticide was exclusive to female infants. Due to the fact that the target culture does not have a lexicon to meet the various meanings of infanticide in Arabic and in his translation he has explained the meaning of burying as alive, without consideration of text size congruence.

Unlike Ali's translation, Pickthall's and Shakir's translations seem to be less informative. The fact that Pichthall is not culturally and socially aware of the Arabic cultural expression *wa'd* has driven him to opt for the girl-child, as it seems, this translation does not indicate the exact age group of the female who was involved in the barbaric practice. The target language expression girl child denotes an older than infant child which is not true of the ST. This shortcoming of the translation might be built on studies that have not made *wa'd* clear.

3.3.1.4. Translating the word “الصلاة” in the Following Verse

"الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون" (Al-Bakara, 3)

Table 3. 4

Term	T1	T2	T3
الصلاة <i>salat</i>	Worship	(Habit of) prayer	Prayer
Procedure/ strategy	Literal translation	Literal translation, addition	Literal translation

As we all know:

The word *salat* is one of the basics of Islam, which literally means “prayer”, is pervasive in the Holy Quran. The hypothetical mental structures representing it in the Arabic language and Islamic culture differ from those existing in other cultures and languages. Unlike Christians, among others who “say” their prayers, Muslims not only say their prayers but also do (or establish) them. In other words, "الصلاة" (as-salaat) in Arabic is more "ritualistic" in nature, whereas in English it is mostly "verbal" and sometimes accompanied by a certain body movements and postures. The term (as-salaat), however, is "the ritualistic prayer" and better to be transliterated as "As-salaat" and put a footnote that explain it as many translators do, some of them fail though.

In table 4 the term “الصلاة” was translated literally by all translators, except Ali’s translation he uses literal translation plus addition.

3.3.1.5. Translating the Word "الطاغوت" in the Following Verse

"والذين اجتنبوا الطاغوت ان يعبدوها وانا بوا الى الله لهم البشرى" (Az-Zumur, 17)

Table 3. 5

Term	T1	T2	T3
Taghutالطاغوت	False gods	Evil	Idols
Procedure/ strategy	Literal translation	Literal translation	Literal translation

The Arabic word taghut or taaghoot means to "cross the limits, overstep boundaries," or "to rebel." In Islamic theology, the word refers to idolatry or to the worship of anything except Allah. The Arabic taghut is variously interpreted to refer to idols, a specific tyrant, an oracle, or an opponent of the Prophet.

A semantically complex set of meanings are implied in the word “الطاغوت” (attaaghuut) than can be contained in a whole sentence or even a long list of things. According to almost all exegeses (interpretations of the Holy Quran), “الطاغوت” (attaaghuut) means everything that is worshipped apart from Allah. It could be “a cow”, “the sun”, “an idol”, “a human being”, “Buddha”, “the devil”, “an ant”, or anything imaginable. Ali rendered “taghut” as “evil” but evil restricts and narrows the schemata inherent to the source language word and therefore does not best convey the meaning. Pickthall translates it as “false gods” which also does not provide us with the full meaning of the original term. Apparently, such semantically complex terms, which are also schematically complex, do not lend themselves to straightforward translation and pose an insurmountable challenge for translators. Shakir translates the word “taghut” as idols, this term can convey the meaning.

3.3.1.6. Translating the Word "ليلة القدر" in the Following Verse

"ان انزلناه في ليلة القدر ٠ وما اداك ما ليلة القدر" (Al-Qadr, 1)

Table 3. 6

Term	T1	T2	T3
ليلة القدر <i>Laylat Al-Qadr</i>	The Night of Predestination	The Night of Power	The grand night
Procedure/ strategy	Literal translation	Literal translation	Literal translation

The word ليلة القدر is considered the holiest night of the year for Muslims, and it is traditionally celebrated on the 27th day of Ramadan. Is known as the Night of Power and commemorates the night that the Qur'an was first revealed to the Prophet Muhammad (PBUH). The word ليلة القدر is culturally depends to the Arabic culture, and it is not familiar to non-Muslims.

The three translators use literal translation of the word in order to be faithful to the source language, but this can produce mistranslation in the TR understanding.

3.3.1.7. Translating the Verb "تيمموا" in the Following Verse

"وان كنتم مرضى او جاء احد منكم بالغايط او لمستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا" (An-Nisa, 43)

Table 3.7

Term	T1	T2	T3
تيمموا or تيمم <i>tayammum</i>	Go to high clean soil	Take for yourselves clean sand or earth	Betake yourselves to pure earth
Procedure/strategy	Definition	Definition	Definition

In the Qur'an:

The verb تيمم is the Islamic act of dry ablution using a purified sand or dust, which may be performed in place of ritual washing if no clean water is readily available or if one is suffering from moisture-induced skin. Also this act shows the mercy of God and Islam to non-Muslims. It is also a culture-bound word that is specific in the Arabic language.

Thus the three translators use definition procedure to translate the word *تيمم* in order to be clear to foreigners or non-Muslims and they succeed in conveying the meaning of this word.

3.3.1.8. Translating the Word “مساجد” in the Following Verse

"ومن أظلم ممن منع مساجد الله ان يذكر فيها اسمه" (Al-Bakara, 114)

Table 3. 8

Term	T1	T2	T3
مساجد <i>masajid</i>	Sanctuaries	Place for the worship of Allah	<i>Masjids</i>
Procedure/strategy	Literal translation	Definition	Borrowing

The word *مساجد* or mosques, it means the place of worship for Muslims. This word is purely belongs to the Arabic culture and language, and the non-Muslims use the church to worship so they find difficulties in understanding the word mosque. Also the word mosque related to religious context specified to Muslims. Each one of the three translators use different procedure to translate this word; for example Pickthall uses literal translation of the word, but it does not fulfill the exact meaning of mosques this because he did not belong to the Arabic culture. Ali uses definition in order to clarify the meaning of mosque and understood by non-Muslims. Shakir's borrowing of the term *Masjids* may cause a mistranslation on the TR because this word was specific in the Qur'anic discourse.

3.3.1.9. Translation of the Word “عرفات” in the Following Verse

"ليس عليكم جناح ان تبتغوا فضلا من ربكم فان افضتم من عرفات فاذكروا الله عند المشعر الحرام" (Al-Bakara, 198)

Table 3. 9

Term	T1	T2	T3
عرفات 'Arafat	Arafat	(Mount) 'Arafat	Arafat
Procedure/ strategy	Borrowing	Borrowing, Addition	Borrowing

The word Arafat refers to the name of a mountain near the city of Mecca that pilgrims visit during Hajj. It also, means place of introduction and knowledge, meaning that it is the place where people gather and come to know each other. It is also one of Hajj steps that pilgrims pass through when they do the rites of pilgrimage. Pickthall and Shakir transliterate the word as it is, but Ali borrow it and add the word mount to explain its meaning and help non-Muslims to understand it.

3.3.1.10. Translating the Verb “يظاهرون” in the Following Verse

"والذين يظاهرون من نسائهم ثم يعودون لما قالوا"

Table 3. 10

Term	T1	T2	T3
يظاهرون from the nou الظهار or <i>zihar</i>	Wives whom you declare(to be your mothers)	<i>Zihar</i> (calling them mothers).	Wives whose backs you liken to the backs of your mothers
Procedure/ strategy	Definition	Borrowing, paraphrasing	Definition

As cited by Ibn Al-Jawzi

Some Arabs of the Pagan era were known as strict in dealing with females. Qur'an was revealed to Prophet Muhammad (peace be upon him) when pagan Arabs were traditional and observing certain social acts. The act *zihār* is a case in point and can be defined as husband's regarding his wife as mother in terms of conjugal rights. This, of course, does not allow her to leave the house or remarry, an act that was disapproved by Islam. The cultural expression *zihār* is derived from *zāhr* "back". It was used as a swear by men where they tell their wives that they are to them like their mother's back after which the couple don't have intercourse.

The fact that *zihār* is fully cultural has made it necessary for translators to follow certain translation procedures. For Ali's translation "If any men among you divorce their wives by *Zihār* (calling them mothers)." here divorce does not relay the exact meaning of the culture bound expression *zihār* for the fact that it does not imply divorce. This is due to the fact that the wife remains under the authority of the husband though she is stripped from all her psychological and personal rights. Not different from Ali's translation, Pickthall's translation lacks many social and cultural implications pertained to the Arabic cultural expression *zihār*. His translation, "Those who put away their wives (by saying they are as their mothers)", does not reflect the fact that certain social acts like *zihār* was experienced by pre-Islamic Arabs. The paraphrasing of *zihār* into English does reflect the purely cultural aspects of *zihār* and thus the rendition does not grasp the social view of Arabs at that time. It is no doubt that Pickthall has reflected the forcefulness of *zihār* and has given it the same semantic power of divorce. Pickthall could have added explanatory details to point out the cultural dimensions of this cultural term such as: the wife cannot leave her husband's house, cannot observe intercourse with him, and doesn't enjoy her marital rights such as the dowry. In Shakir's translation the word *Zihar* translated as "Wives whose backs you liken to the

backs of your mothers” show Shakir by this definition succeed in expressing the intended meaning of the word *zihar*.

3.3.1.11. Translating the Word “الزكاة” in the Following Verse

"واقموا الصلاة واتوا الزكاة واركعوا مع الراكعين" (Al-Bakara, 43)

Table 3. 11

Term	T1	T1	T3
الزكاة <i>zakat</i>	Poor-due	Regular charity	Poor-rate
Procedure/strategy	Literal translation	Literal translation	Literal translation

As known in the Islam, the word *zakat* or الزكاة is the third pillar of Islam, so it is a religion duty that often follows prayer in Qur'an. Zakat is the financial obligation upon Muslims. The word itself means “that which purifies or alms”, it means both purification and growth. In other words it is the money that every adult, mentally-stable, free and financially-able Muslim, male or female has to pay it to specific category of people: poor, needy, those who collect zakat, and those whose hearts are to be reconciled as mention in Surah At-Tawbah, verse 60.

Indeed, the word *zakat* is fully cultural related to Islamic discourse that translators to follow certain translation procedures. The three translators give a literal translation for the word *zakat*, but this is not satisfied to show to foreigners or non-Muslims that *Zakat* is an obligatory act in Islam. Or they cannot clarify the exact meaning of the word to the TR.

3.3.1.12. Translating the Word “Abu Lahab” in the Following Verse

"تبت يدا ابي لهب وتب" (Al-Massad, 1)

Table 3. 12

Term	T1	T2	T3
أبي لهب <i>Abu Lahab</i>	Abu Lahab	The father of Flame	Abu Lahab
Procedure/ strategy	Borrowing with footnote explaining the meaning of the word	Literal translation	Borrowing and provides a footnote to be clear

According to Ibn Kathir in his interpretation of surat Al-Massad

Abu Lahab was the half-uncle of Muhammad, he was one of the Meccan polytheist pagan Qurayshi leaders. He is condemned in Surah al-Massad for being an enemy to Islam. Abu Lahab is the Father of Flame in English and they call him like this because of his beauty and charm, and due to his red cheeks.

The name Abu Lahab is totally cultural and belongs to the Arabic culture so that many non-Muslims do not have any idea about this name. Picktall and Shakir in their translations borrow the name as it is and explain who is Abu Lahab through footnote so that the TR can know the story of Abu Lahab that Allah punish him because his bale towards Muhammed (PBUH) and take the theme from it. Concerning Ali's translation, he uses literal translation for Abu Lahab (Father of Flame), this cannot fulfill neither the exact meaning of the name nor the story of Abu Lahab.

3.2.2. General Analysis

According to the translation of the previous cultural words in the holy Qur'an, we cannot distinguish a bad from a good translation, because there are many factors that the translator influenced by during the translation of the Qur'an. One of the most important factors that influence translators is the identity, way of thinking and translator's perspectives.

Concerning the factor of identity, it appears unconsciously in any translation. For example, Picktall as a British convert to Islam believe that any translation of the holy Qur'an is an interpretation of the meaning rather than a translation of the original text, the prove that he calls his book *Meaning of the Glorious Qur'an*. In his explanatory translation, he adopts many strategies. In one hand, he uses literal translation of many culture bound-words in order to reach the intended meaning of those words, or to find an equivalence that is understood by the target reader. In the other hand, he uses definition or borrowing as another two strategies to be faithful to the original text and to assume his perspective that the Qur'an is untranslatable. By using the procedure of borrowing, he adds a footnote or he uses gloss translation to explain the meaning of those culture bound-words to be clear for the TR. Concerning Yucuf Ali, he is an Indian who works long time in the translation of Quran. His translation is considered as the most known and used by non-Muslims. So that in his translation he uses many procedures to fulfill the meaning of the original text "Qur'an". According to the translation of the cultural words in the twelve verses, Yucuf Ali uses literal translation and borrowing so his translation is full of additions and footnote. Shakir is Egyptian so that he has a good knowledge about Islam. In addition to that he graduates from Al-Azhar University, so he has a good background about the Arabic culture. This knowledge helps him to understand the meanings of the Qur'an and to transmit it in a clear manner. Shakir uses literal translation and borrowing strategies a lot in order to render the meaning of the holy Qur'an by adding footnotes to explain what is not clear for the non-Muslims.

Through translating the twelve verses and focusing on the culture bound -words, we deduce that literal translation is most strategy that used by the three translators. But, this strategy is not the most suitable for translating culture bound-words because those words are special and understood only by the one who belongs to this culture. As a result, when the translator wants to deal with a religious text, he must have a full knowledge about the two

cultures of TT and ST. In other words, literal translation is unreasonable when translating Qur'an because it considers that vocabulary is of look-alike between the source text and the target text, so that a certain word must be translated into its equivalent in the target language. The Qur'anic meanings, especially cultural terms are high so no language resembles Qur'an language.

Explanatory translation as another strategy for translating culture bound-words is the most plausible because the rendition will be considered as a king of explanation. Thus, the TT will not be considered as a translation. In other words, it is just an interpretation of the meaning of those cultural words. The translation of the meanings of those cultural words cause many obstacles, Al-Fakir (n. d) states that "The translation of a verse into a verse in another language will affect the meaning" (p. 93)

"ان ترجمة اية الى اية أخرى وبلغه أخرى سيخل بالمعنى"

Also, the verse that contains a cultural word will lose its eloquence and rhetoric. So, when the translator wants to realize a good explanatory translation, he must take notes of the styles and characteristics of the ST and the TT as well. Moreover, the translator should be aware of the language of Qur'an and the science related to it. When speaking about explanatory translation Pickthall is the best example of it because his translation is based on explanation and when he borrows a word that is culturally bound, he provides footnote or explanatory translation. In the light of this explanation, we must speak briefly about the word عرفات in which the three translators borrow the word from the ST with an explanatory translation in order to specify what means by this word. Because if there is no explanation for the word the target reader cannot distinguish if it is a noun or another thing.

At the end of this chapter, we come to conclude that translating the cultural words in the holy Qur'an is not an easy task for contemporary literary studies. It is not a task that done

by one translator, it must be interpreted by many translators belonging to different cultures in order to fulfill the needs of the non-Muslims. In addition to that, the translation of the culture bound-words needs an available translation procedures to fulfill its meaning. Finally, the translation of Quran in general needs two important criteria: the need of mastering the Arabic language or the language of the pre-Islamic period that the Qur'an written by, and the need for a translator who masters the use of the target language English.

General Conclusion

As a conclusion, we can deduce that Quran is the most difficult religious text that translators find obstacles when they interpreting its meaning. In addition, we can sum up that as translators, they cannot translate the holy Quran they just interpret its meaning because if they translate it they face cultural difficulties that occur between the source and the target culture. Thus, it is hoped that more translation studies should be conducted in this field to narrow down such clear cultural gaps.

This study investigates the necessary conditions and the appropriate ways, needed in translating culture bound words in the holy Qur'an. It was taken through the comparison of three translations analysis, of some verses from the holy Qur'an that contain culture bound-words. It attempts to answer the following questions:

-What are the requirements of translators of the holy Qur'an?

-What are the followed procedures, strategies, methods and strategies followed in translating the meanings of some culture bound-words in the holy Qur'an?

Before the comparative analysis takes place, one hypothesis was suggested, without knowing the requirements of Qur'an translators:

-If the translator looks to the equivalent effect and a reaction of the receptors, pragmatic and cultural strategies would be adopted.

Furthermore, the study aims at shaping norms, to follow in translating culture bound-words in the Holy Qur'an so the target text preserves the Holy Qur'an's sacred nature, communicates its messages; a translation that presents Islamic culture and adopts English culture.

Although this research fails in, integrating other crucial aspects of the holy Qur'an, also the translators are from different generations and cultures, so it is not fair and objective to pick them despite the fact that translation theories renew its generation.

It is a comparative analysis, at the level word. Whose findings are analyzed based on the following: the requirements of the translators, the faithfulness of Islamic culture, the communicative nature of the holy Qur'an, and the assimilation of the foreign culture.

The analytical chapter gives a detailed description of the corpus of the study "the verses from the holy Qur'an". In addition, it states biographies of the translators, whom they are chosen carefully; all of them are professional level, and they differ in religion and origin.

The analysis of the findings at the level of twelve variant culture words in the holy Qur'an at the word level and it provides a general analysis which results that culture bound-words needs an explanatory translation in order to be clear for the target readers.

After analyzing the variant translation, and discussing the results, the study concludes the following: the analysis of culture bound-words in the holy Qur'an facilitates finding its appropriate translation strategy; i.e. the Qur'an contains culture bound-words that are specific for the Arabic language, they must be translated culturally, by keeping the equivalent effect and providing a footnote or explanation between parentheses. The holy Qur'an is written in pure sacred language, using Islamic words, so it must be translated literally, faithfully and directly with clarifications in footnotes. To sum up, the translation of culture bound-words must be done by the collaboration of two or three translators that have knowledge about both the source and the target culture, and overlapping the suitable translation strategies by integrating gloss translation.

1. English Bibliography

- Ab-Delwali, M. (2007). The loss in the translation of the Qur'an. 11(2). Retrieved March, 28, 2019, from <http://accurapid.com/journals/40quran.htm>.
- Abdul-Raof, H. (2004). The Qur'an: Limits of translatability. In S. Faiq (Ed.), *Cultural encounters in translation from Arabic*. 91-106. UK: Clevedon.
- Abumahfouz, A, & Al-shboul, Y. (2017). The Translatability of Schemata in the Holy Quran: Seeing the Invisible. *Arab World English Journal for Translation & Literary Studies*. 1(2), 52. <http://dx.doi.org/10.24093/awejtls/vol1no3.4>.
- Al-Azzam, B. & Al-Ahaydib, M. & Al-Huqail, E. Cultural Problems in the Translation of the Qur'an. *International Journal of Applied Linguistics and Translation*. 1 (2), 28. <https://fr.scribd.com/document/368412456/10-11648-j-ijalt-20150102-12>.
- Andy, B. N. (2010). Meaning and translation.
- Arberry, A. J. (1964). *The Koran Interpreted*. London. Oxford University Press.
- As-Samirai, F. S. (2006). At-Ta'beeru Al-Qur'ani (the Qur'anic expression). Retrieved March, 28, 2019, from <http://www.islamyyat.com/taabeer%20qurani.htm>.
- Baker, M. & Malmkjaer, k. (1998). *Encyclopedia of Translation Studies*. (Eds). London & New York. Routledge.
- Bassnett, S. (2000). *Translation studies*. Revised edition. London. Routledge.
- Bayar, M. (2007). *To mean or not to mean*. Kadmous cultural foundation. Damacus: Syria.
- Benfoughal, A. (2010). *Students' difficulties and strategies in translation*. (Master thesis). University of Constantine: Algeria.
- Catford, J. (1995). *A Linguistic theory of translation*. UK: Oxford university press.

- Eugene, N. (1964). *Towards a theory of translation*. Leiden: Brill.
- Fatani, A. (2006). Translation and the Qur'an. In O. Leaman (Ed.), *The Qur'an: an encyclopedia*. London: Routledge.
- Fengling, L. (2017). A Comparative study of Nida and Newmark's translation theories. *International Journal of Liberal Arts and Social Science*, 5(8), 32.
<https://www.ijlass.org/data/frontImages/gallery>.
- Foster, M. (1958). Translation from/ in Farsi and English. Retrieved February 24, 2019. From <http://www.parasa.ts.com/index.htm>.
- Ghazala, H. (1995). *Translation as problems and solutions* (4thed.) Syria: Dar Elkalam El-Arabi.
- Hammad, A. Z. (2008). Lecture entitled: Translation Quran. Assets and rule. Manuscript Center's. Alexandria Library. Egypt. Retrieved March, 28, 2019, from <http://www.historyofinformation.com/expanded.php?id=1942>.
- Hardin, G. & Picot, C. (1990). *Translates: initiation à la pratique de la traduction*. Bordas: Paris.
- Hassan, S. (2016). Islamic religious terms in English-translation vs. transliteration in Ezzedin Ibrahim and Denys Jonhson-Davies' translation of An-Nawawi's Forty Hadiths. *The international Journal of Translation and Interpreting Research*, 8(1),120.
<https://www.semanticscholar.org/paper/8d27e4e81ae8c5b9df94b0b95e6ad756cad4273>.
- Hatim, B. and Mason, I. (1990). *Discourse and the Translator*. London: Longman.
- Hifny, A. (1992). *At-Tsweeru as-sukhiru fee Al- Qur`àni al-Kareemi* (Irony in the Qlorious Qur'an). Cairo. GEBO.

-----, (2013). An introduction to the Quran. Islam House. Retrieved March 25, 2019, from <http://d1.islamhouse.com>.

Islamic Encyclopedia. (2010). <http://tahadu.org/e>.

Ivir, V. (1981). Formal correspondence versus translation equivalence. Revisited. Poetry today.

Ivir, V. (1987) procedures and strategies for the translation of culture. Routledge.

Kelly, L. (1979). The true interpreter. Theory and practice in west translation. Oxford: Blackwell.

Khalidi, T. (2008). The Qur'an. Viking. New York.

Lebert, M. (2017). A short history of translation through the ages. Retrieved February, 23, 2019, from <https://marielebert.wordpress.com/2016/11/02/translation/>.

Leemhuis, F. (2006). From palm leaves to the internet. In J. McAuliffe (Ed.), *The Cambridge companion to the Qur'an*. Cambridge. Cambridge University Press.

Milred, L. (1984). Meaning-Based Translation A Guide to Cross Language Equivalence. USA: University Press of America. Retrieved March 28, 2019. From <https://lib.ugent.be/catalog/rug01:000095611>.

Mir, M. (2000). The Qur'an as literature. *Renaissance*, 10(5). Retrieved March 29, 2019. From http://www.islamic-awareness.org/Quran/Q_Studies/Mirliter.html.

Munday, J. (2001). *Introducing Translation Studies: Theories and applications*. London & New York. Routledge.

Mustapha, H. (2001). Qur'an (Koran) translation. In M. Baker (Ed.), *Routledge Encyclopedia of Translation Studies*. London and New York: Routledge.

- Newmark, P. (1988). *A Textbook of translation*. Hertfordshire: Prentice Hall.
- Peters, F. E. (1991). The Quest of the historical Muhammad. *International Journal of Middle East Studies*. 23(3), 297. <https://journals.sagepub.com/doi/abs/10.1177/0008429808>.
- Pickthall, M. M. (1976). *The Glorious Koran*. London. George Allen & Unwin.
- Pym, A. & Turk, H. (2001). Translatability. In M. Baker (Ed.), *Routledge Encyclopedia of Translation Studies*. London and New York. Routledge.
- Sapir, E. (1949) *Culture, Language and Personality*. Berkeley. University of California.
- Sara, S. (2004). Translating Native Arabic Linguistic Terminology. In S. Faiq (Ed.), *Cultural encounters in translation from Arabic*. (1)107 UK. Clevedon.
- Schleiermacher, F. (1813) Über die verschiedenen Methoden des Übersetzens (“On the Different Methods of Translating”). Lecture.
- Vermeer, H. J. (1989). Skopos and commission in transnational action (A Chesterman trans.) In L. Venuti (Ed.). *The Translation Studies Reader*. (2nded.). London & New York. Routledge.
- Venuti, L. (1995). *The translator’s invisibility*. London & New York. Routledge.
- Venuti, L. (2000). *The Translation Studies Reader*. London. Routledge.
- Vinay, J. P. and Darbelnet, J. (1995). *Comparative stylistics of French and English. A methodology for translation*. Benjamins Translation Library. Amsterdam. John Benjamins.
- Walinski, J. T. (2015). Translation procedures. (Eds), *Ways to translation*. Lodoz: Lodoz university press.

2. Arabic Bibliography

ابن كثير إسماعيل بن عمرو : تفسير القرآن العظيم، مكتبة دار الفحاء، دمشق، 1998.

الجوزي: زاد المسير في علم التفسير، المكتب الإسلامي، بيروت، 1987 .

الطبري: تفسير الطبري، جامع البيان في الطويل أي القرآن، مركز الدراسات الإسلامية والعربية، القاهرة، 2001

Appendix 01: The Original Text

"(An-Nisa, 92) "فمن قتل مؤمنا خطئا فتحريير رقبة مؤمنة ودية مسلمة الى اهله"

"قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين أتوا"

"(At-Tawbah, 29) الكتاب حتى يعطوا الجزية"

"(At-Takwir, 8) "وإذا الموءودة سئلت"

"(Al-Bakara, 3) "الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون"

"(Az-Zumur, 17.) "والذين اجتنبوا الطاغوت ان يعبدوها وانا بوا الى الله لهم البشرى"

"(Al-Qadr, 1) "ان انزلناه في ليلة القدر ٠ وما اداك ما ليلة القدر"

"(An-Nisa, 43) "وان كنتم مرضى او جاء أحد منكم الغائط او لمستم النساء فلم تجدوا ماء فتييموا صعيدا طيبا"

"(Al-Bakara, 114) "ومن أظلم ممن منع مساجد الله ان يذكر فيها اسمه"

"(Al-Bakara, 198) "ليس عليكم جناح ان تبتغوا فضلا من ربكم فان افضتم من عرفات فاذكروا الله عند المشعر الحرام"

"(Al-Mujadila, 3) "والذين يظاهرون من نسائهم ثم يعودون لما قالوا"

"(Al-Bakara, 43) "واقيموا الصلاة واتوا الزكاة واركعوا مع الراكعين"

"(Al-Masad, 1) "تبت يدا ابي لهب وتب"

ملخص

انزل القرآن الكريم بلسان عربي وانتشر في جميع أنحاء العالم، وبذلك دعت الحاجة الى الترجمة من أجل فهم أفضل لمعاني القرآن الكريم. حيث أن ترجمة الخطاب الإسلامي تخلق تحديات لكل من المترجمين وعلماء اللغة، لاسيما إذا تعلقت المسألة بالجانب الثقافي للترجمة. الهدف الرئيسي من هذه الدراسة هو مناقشة ترجمة القرآن، المصدر الأول للعقيدة الإسلامية. بالإضافة إلى ذلك، فإن هذه الدراسة تهدف إلى استكشاف المشكلات الثقافية في ترجمة معاني القرآن الكريم، مع الإشارة إلى عدد من الكلمات المرتبطة بالثقافة في القرآن الكريم. لا تمثل أمثلة الدراسة التعبيرات الخاصة بالعصر الإسلامي فحسب، بل تمثل أيضًا تلك الخاصة بعصر العرب الوثني، كما تم تسليط الضوء عليها بوضوح في الخطاب القرآني. وللحصول على مناقشة ثرية وهادفة، تم اختيار ثلاث ترجمات للقرآن، تعكس خلفيات ثقافية مختلفة. وقد تم دمج عدد من التفسيرات بهدف تعزيز مختلف وجهات النظر الدينية لعرض المعاني الثقافية والأمثلة القرآنية

التقنية.

الكلمات المفتاحية: الترجمة، القرآن، نص إسلامي، المشاكل الثقافية، كلمات خاصة بالثقافة

Resumé

Puisque l'islam est énoncé en arabe et qu'il est répandu dans le monde entier, il est nécessaire de recourir à la traduction pour une meilleure compréhension et de meilleurs impacts. Considérant que, la traduction du discours islamique crée des défis à la fois pour les traducteurs et les spécialistes de la linguistique, en particulier s'agissant du niveau culturel. L'objectif principal de cette étude est de discuter de la traduction du Coran, la première source de principes. En plus de cela, cette étude doit examiner les problèmes culturels liés à la traduction des significations du Coran, en faisant référence à un certain nombre de termes liés à la culture dans le Coran. Les exemples de l'étude représentent non seulement des expressions ressemblant à l'ère islamique, mais également à l'être des païens arabes, comme le souligne explicitement le discours coranique. Pour une discussion solide, fondée et authentique, trois traductions du Coran sont sélectionnées, reflétant différents contextes culturels. Afin de soutenir l'argument avec des points de vue religieux, un certain nombre d'exégèses coraniques sont incorporés afin d'afficher les significations culturelle et technique des exemples.

Mots-clés: traduction, Coran, texte religieux, problèmes culturels, mots liés à la culture.