

## **Foreignization and Domestication Strategies in the Translation of Cultural Specific Items in Itani's and Ali's Translations of Alnisaa' Sura**

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### **Abstract**

The researchers aimed to identify the two strategies of foreignization and domestication as adopted by Talal Itani and Abdullah Ali in translating fifty cultural specific items (CSIs) from Al-Nisaa' Sura in the Holy Quran. They aimed to explore whether the two translations are source-text oriented involving foreignization strategies or target-text oriented involving domestication strategies. The study also attempted to investigate to what extent Itani and Ali had succeeded in achieving cultural equivalence in translating the fifty CSIs. To do the study, the primary research method used to answer the research questions was the comparative textual analysis for the two translations by Itani and Ali and Ivir's (1987) translation strategies. The results of the study showed that though the translators' tendencies towards foreignization and domestication seem to be roughly close to each other, they opted for more domestication strategies than foreignization strategies. While Itani's foreignization percentage was (44.5%) and Ali's (42.6%), Itani's domestication percentage was (55.5%) and Ali's (57.4%). Moreover, cultural equivalence in Itani's translation accounted for 53%%, while it accounted for 47%% in Ali's translation. The study also showed that foreignization strategies used by Itani and Ali were more appropriate in achieving cultural equivalence than domestication strategies used by the two translators. At the end of the study, the researchers recommended that the translators of religious texts in general and translators of the Holy Quran, in particular, have to be fully aware of the metaphorical and connotative language of the Holy Quran and be extremely knowledgeable of classical Arabic because it is the language of the Holy Quran. They also called for the importance of identifying the target audience because this may affect the strategies used by translators of religious texts. Based on the results of the study, the researchers recommended other researchers to research the equivalence of the translation of the Holy Quran because any loss of quality or sameness in the interpretation of the Holy Quran may lead to severe and problematic consequences.

*Keywords:* Arabic translation, domestication, cultural specific items, foreignization, Quran

**Cite as:** El Haj Ahmed, M., & Abu Shammala, A. (2020). Foreignization and Domestication Strategies in the Translation of Cultural Specific Items in Itani's and Ali's Translations of Alnisaa' Sura. *Arab World English Journal for Translation & Literary Studies* 4 (1) . 254- 287. DOI: <http://dx.doi.org/10.24093/awejtls/vol4no1.20>

## **1.Introduction**

In our globalized world, translation interferes in every aspect of our life in which it affects and is affected by many assumptions. One of the highly-sensitive and correlated assumptions in interpretation is the culture that is the accumulation of many things such as norms, habits, heritage, etc. Due to the different cultures, there will be different attitudes that distinguish some people from others. For example, an English person's mindset is different from an Arab person's mindset, and the more the cultural difference is, the more remote the attitudes will be. Thus, the translator's job will not be something easy as he/she deals with two different languages that have different cultures from different families and backgrounds.

The translator's job becomes more difficult and challenging when he/she deals with religious texts that have a very different system, discourse, and, more specifically, a different register from that of everyday life's speech. Culture, as mentioned above, is one of the main challenges in religious translation, like the translation of the Holy Quran. This, of course, results in the problem of non-equivalence or untranslatability and it could be something logical since Arabic has around 12,300,000 words, while English has 600,000 words. As cited in Kashgar (2011, p. 52), Arabic must inevitably come at the summit of the world's untranslatable tongues due to cultural constraints and linguistic barriers. Consequently, this could be applied to the Holy Quran translation.

## **2.Research problem**

In our globalized world, translation tries to connect multicultural nations with their different religions and beliefs. When non-Muslims want to know more about Islamic culture and Islamic communities, the first thing they do is reading the translation of the Holy Quran, and here comes the pressing need to ensure that the interpretation of the Holy Quran is faithful to the source text. The problem is not just for non-Muslims because "about more than eighty percent of about 1.5 billion population of the Muslims do not know Arabic and use translation as a means to understand the meanings and messages of the Holy Quran" (Amjad & Farahani 2013, p.1). This may complicate the issue because the translation of the Holy Quran might have been read globally. The problem arises more when we deal with asymmetrical cultures trying to achieve symmetrical equivalence. However, the situation is likely to be much more pronounced when we talk about religious texts that require "additional consideration to be respected" (as cited in Issa, 2017, p. 1).

## **3.Significance of the study**

The study is critical because it seeks to know how much the two translations of Itani and Ali are faithful to the source text in their rendition of CSIs in Al- Nisaa' Sura based on equivalence percentage in each reading. It is essential because any loss of equivalence in the translation of the Holy Quran may lead to severe consequences and problems. The study is significant to ensure that the interpretations of the Holy Quran are without any manipulation or deviation from the original text. It is also important because it sheds light on the fact that some translators translate the Holy Quran without being faithful to the source text at the expense of easiness and naturalness and this causes loss of meaning.

#### 4. Aims of the Study

This study aims to unveil the two strategies of domestication and foreignization as adopted by Itani and Ali in their translations of fifty selected CSIs from *Alnisaa' Sura*. The study correctly will see whether each of the two interpretations are oriented towards domestication or foreignization. It will also investigate to what extent both Itani and Ali have succeeded in achieving cultural equivalence while rendering the fifty CSIs.

#### 5. Research Questions

RQ1: How are CSIs rendered in *Alnisaa' Sura* using the two strategies of foreignization and domestication as adopted by Itani and Ali?

RQ2: To what extent have the two translators succeeded in achieving cultural equivalence in their translations?

RQ3: Which strategy of domestication and foreignization have the two translators tended to use more in their translations?

#### 6. Literature Review

In his paper entitled *Linguistic Precautions that to be Considered when Translating the Holy Quran*, Siddiek (2017) tried to know the reason behind linguistic misunderstanding in the readings of the Holy Quran. He looked into some samples of translations by well-known English translators. The results showed that there were some errors in the readings. The main two reasons behind those errors were using obsolete words in the translation and dumping into literal translation. The solution given by the researchers for the first reason is that it is not a matter of obsolete or new words; however, it is a matter of the functions which have to be transferred. He also commented on literalism, saying that it is unjustified belief even though the purpose is to preserve the sanctity of the Quranic-text.

Anari and Sanjarani (2016) conducted a study entitled *Application of Baker's Model in Translating Quran-Specific Cultural Items*. They stressed out that the translation of the Holy Quran is a magnificent contribution to cross-cultural understanding. The researchers selected three different readings to study how Quran-specific cultural items were rendered using Baker's Model. The main results showed that the most frequently-used strategy was a translation by more general words (subordinate). On the other hand, strategy like omission and illustration were never used. The least frequently-used strategy was translating by paraphrasing using unrelated words.

In her study, *Domestication and Foreignization in Translating Culture-specific References of an English text into Arabic*, Mansour (2014) emphasizes the importance of foreignization that "it offers the target readership a chance to enjoy a different culture atmosphere... facilitates the process of borrowing among languages and builds new vocabulary and terms within the target language" (p.29). In the study, Mansour picked up a famous English novel, *The Burglar Who Liked To Quote Kipling*. She applied the strategies of foreignization and domestication on the Arabic translation of the book, and she also provided her own interpretations. She explained that the most problematic points are those related to sensitive areas such as religion, ethics, and cultural differences. Her main result was that both strategies are irreplaceable and that both strategies help

the translator to produce a readable version to the target readership. She also mentioned that the text she had chosen was challenging itself because it was a literary text requiring that the translator should be an artist to amuse his/her readers. At the very end of her study, she couldn't deny that she tended to use foreignization strategy as much as she could to give the Arab readers the chance to experience the English lifestyle and involve them in real English drama.

Al- Jabri (2008) conducted a Ph.D. thesis entitled "*Reasons for the Possible Incomprehensibility of Some Verses of Three Translations of the Meanings of the Holy Quran into English.*" The study examined the incomprehensibility of the translation of some verses of the Quran for English native speakers. It also looks at the possible reasons for the failure to transfer the meaning of some verses of the Quran. Al-Jabri selected three translations for his study: Al-Hilali's, Yusuf Ali's, and Arthur Arberry's, and extracted some translations for them and put them in a questionnaire. He distributed it among well-educated English people attempting to know to what extent the translations were understandable for them. For him, "the extent to which the extracts included in the questionnaire were incomprehensible was extremely shocking" (p.237). He stated that the range of intelligibility of the translations was less than 5% because they were rendered in poor quality English. The main results, as the researcher stated, that generate vagueness were: peculiar style, literal translations for some idioms and fixed expressions, cultural differences, the use of old-fashioned words, transliteration which do not convey any meaning to target readers, unusual orthography; the absence or misuse of punctuation marks, and finally, the excessive use of explanations between brackets.

## 7. The results

### Extract 1:-

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي  
 (1) تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

#### Itani:

O people! Fear your Lord, who created you from a single soul, and created from it its mate, and propagated from them many men and women. And revere **God** whom you ask about, and the parents. Surely, God is Watchful over you.

#### Ali :

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence **Allah**, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you..

In the two translations provided above, Itani rendered the word *الله* as *God* while Ali transliterated it as *Allah*. Here it should be noted that there is a clear difference between the two words *Allah* and *God*. In Arabic, the word "Allah" says the omnipotent and only deity creator of the universe to whom we direct our worship. And though *God* has its equivalent in Arabic as *الله*, it does not mean the same thing. *God* means anything that you worship and it could not mean "Allah" because it has different connotations for different peoples. It is not even easy to prove who and what is

“God” for Christianity because there is no original manuscript for the Bible. Another example that shows the difference between the two terms is the religious term شهادة "testimony faith," which says: 'there is no God but Allah.' This testimony faith proves that both conditions are not the same thing as among all Gods, "Allah" is determined to be the only one.

By transliterating *Allah*, Ali is using foreignization strategy while Itani has chosen a close equivalent to the term الله substituting it with the term *God*. So while Itani has not been able to achieve cultural equivalence, Ali has succeeded in doing so.

### Extract 2:-

إِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا. (Al Nisaa, verse 4)

#### Itani:-

If you fear you cannot act fairly towards the orphans-then marry the women you like-two, or three, or four. But if you fear you will not be fair, then one, or **what you already have**. That makes it more likely that you avoid bias.

#### Ali :

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or **(a captive) that your right hands possess**, that will be more suitable, to prevent you from doing injustice.

The Arabic religious expression ملكت أيمانكم as Ibn Katheer (1372, p.212) and Ibn Abbas (1992, p. 84) point out means bondwomen man possesses. The man could have bondwomen through different ways either by money or as captives in the aftermath of wars. The man who has the right to have bondwomen can have a sexual relationship with, but under specific rules differing a little bit from a typical marriage.

By translating ملكت أيمانكم as “what you already have,” Itani tries to substitute the source CSI with a very general meaning without making any explanations or making any efforts to simplify it for the target reader. It is implicit from the original verse that what is meant by ملكت أيمانكم is women, especially bondwomen. However, Itani’s interpretation could be interpreted for other meanings other than women, money, for example. Ali, on the other hand, tends to domesticate the translation by adding the word *captive* in a footnote and then translating ملكت أيمانكم as “*your right hands possess*.” Rendering ملكت أيمانكم as “captive” could lead to some loss in meaning because not all ملكت أيمانكم are captives, as some were bought from the slave market. Also, the word “captive” bears negative connotations because “bondwomen” are not dealt with as captives. Besides, Islam gives them rights and dignity, and it has banned the slavery phenomenon as all Muslims are treated equally well regardless of their color or race.

In Arabic, the word يمين could mean the right hand, and it is *Sunna* (something preferable following the prophet’s doings) in Islam to start doing or having things by your right hand like eating, drinking and dressing. When asking the chairman of the Iftaa Committee at IUG, Dr. Ziyad Miqdad (personal communication), whether the word يمين has to do with the right hand, he replied

that this meaning has nothing to do with the meaning of the original phrase, adding that a Muslim man could receive “bondwomen” in his left hand, and not necessarily by his right hand.

It seems that Ali’s interpretation of *أيمانكم* in *يمين* as “your right hands possess” is not the correct interpretation as explained above by Dr. Miqdad. So Ali translated *يمين* literally as *right* which is unrelated to the source utterance purpose. He also translated *مَلَكْتَ* literally into *possess*. So by using literal translation and addition, Ali used a combination of foreignization and domestication strategies.

So, we could say that both Itani and Ali have not been successful in achieving the full cultural equivalence of *ملكتم أيمانكم*. If they had used the interpretation of Ibn Kathir mentioned above, “the bondwomen man possess,” they could have achieved cultural equivalence.

### Extract 3:-

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ  
وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ  
كَانَ رَجُلٌ يُوْرَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ  
بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ. (Al Nisaa, verse 12)

### Itani:

You get one-half of what your wives leave behind, if they had no children. If they had children, you get one-fourth of what they leave. After fulfilling any bequest and paying off debts. They get one-fourth of what you leave behind, if you have no children. If you have children, they get one-eighth of what you leave. After fulfilling any bequest and paying off debts. If a man or woman leaves **neither parents nor children**, but has a brother or sister, each of them gets one-sixth. If there are more siblings, they share one-third. After fulfilling any bequest and paying off debts, without any prejudice. This is a will from God. God is Knowing and Clement.

### Ali:

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left **neither ascendants nor descendants**, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah. and Allah is All-knowing, Most Forbearing.

Ibn Katheer (1372) interprets *كَلَالَةً* as a person who has no sons and daughters, and his father and mother are dead (p.230). Both Itani and Ali used substitution as they substituted the term *كَلَالَةً* by its purpose. Itani’s translation as *neither parents nor children* has successfully achieved cultural equivalence and transferred the original meaning. Ali’s translation as *no ascendants nor descendants*, however, has not been successful in transferring the exact intended meaning because ‘ascendants’ could be, for example, one’s father and his/her grandparents. The same is for “descendants,” which could mean all the persons descended, such as grandsons. And grandparents and grandsons are not part of the meaning of the word *كَلَالَةً*, as explained by Ibn Katheer above.



**Ali:**

If any of your women **are guilty of lewdness**, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, **confine them** to houses until death do claim them, or Allah ordain for them some (other) way.

When discussing adultery, the Holy Quran sometimes uses euphemistic expressions. For example, the polite expression الفاحشة “lewdness” is used instead of “adultery.” The verb that collocates with “lewdness” in the source text is يأتين which means *come up with* this action. This verb comes to show that Allah forbids this action, but people who do adultery go to it by themselves with their own choice.

In the two translations provided above, Itani substituted the word يأتين with “commit,” and Ali substituted the verb يأتين with the phrase *are guilty of*. Both also use literal translation in translating الفاحشة into *lewdness*. So it can be said that both translators are in favor of domestication by using the substitution strategy and foreignization by using the literal translation. They also have achieved cultural equivalence because the meaning is still the same.

In the previous verse, when the Holy Quran says فأمسكوهن for those women who commit lewdness, this does not mean touching; but “confining them at homes.” Both translators substituted the word أمسكوهن with its meaning “confine them.” So both translators have used the domestication strategy achieving cultural equivalence as the target reader could quickly get the intended purpose.

**Extract 6:-**

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا  
(Al Nisaa', verse 17).

**Itani:**

**Repentance** is available from God for those who commit evil out of ignorance, and then repent soon after. These-God will relent towards them. God is Knowing and Wise.

**Ali:**

Allah accept the **repentance** of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

Both Itani and Ali used the same translation for the word توبة, i.e. *repentance*. They both have achieved cultural equivalence by using the literal translation, one of the common foreignization strategies.

**Extract 7:-**

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخْوَانُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخْوَانُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَانِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا  
( Al Nisaa', verse 23)

**Itani:**

Forbidden for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers who nursed you, your sisters through nursing, your wives' mothers, and your **stepdaughters** in your **guardianship-born** of wives you **have gone into**-but if you have not gone into them, there is no blame on you. And the wives of your **genetic** sons, and marrying two sisters simultaneously. Except what is past. God is Oft-Forgiving, Most Merciful.

### Ali:

Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your **step-daughters** under your **guardianship**, born of your wives to whom ye **have gone in**, - no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your **loins**; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful.

ربائبكم is the plural form of the word ربيبة meaning “stepdaughter.” Ibn Abbas (1992) interprets the phrase حجوركم اللاتي في حوركم as “you educate and take care of at your homes” (p.89). The expression دخلتم بهن means that you have consummated your marriage by having a sexual relation with your wife.

Both transl

ators translated ربائبكم as “stepdaughters” using a literal translation that could convey the meaning. Both translators used substitution and translated حجوركم into “guardianship.” When consulting the chairman of the Iftaa Committee, Dr. Ziyad Miqdad, he said that there is no relationship between “guardianship” and the word حجوركم. He added that the Quran uses حجوركم which comes from the word حجر that linguistically means “hug” and the connotational meaning is “patronage.”

Regarding the expression دخلتم بهن, both translators mistakenly translated this term using literal translation: *have gone into* and *have gone in* respectively. When talking about sexual relations between wife and husband, the Quran usually uses a euphemistic language that conveys the meaning politely and properly. The translation of the two expressions by Itani and Ali does not bear anything of the significance of the source language expression, and this could lead to loss of meaning, thus failing to achieve cultural equivalence.

Ibn Abbas (1992) interprets الذين من أصلابكم as “the son a person has after having a relationship with his wife at his bed” (p.89) Dr. Miqdad explained that this phrase means your “real sons” not, for example, your “adopted sons.” He gave an example that Arabs sometimes used to call the uncle or the grandfather as “father” while they are not their real fathers. So this phrase من أصلابكم excludes the metaphorical and adopted sons. Itani used the lexical creation strategy translating أصلابكم as “genetic” trying to produce equivalence in the meaning of the source text utterance. Meanwhile, it seems that Ali thought in a very tight circle, and he translated it literally to one of its possible but not exact meanings, i.e., “loins.” This translation is not the intended and precise meaning because one, for example, could have a real son by lab-grown babies or IVF babies.

The researchers believe that Itani's interpretation could achieve, to some extent, cultural equivalence, while Ali's rendition could not reach the target reader. One reason for this is that the back translation for the word "loins" is عورة which falls short of conveying the meaning as some could have their sons by other means, as explained above.

### **Extract 8:-**

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَنْبَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا تَرْضَاهُنَّ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (Al Nisaa', verse 24)

#### **Itani:**

And all **married** women, except those you rightfully possess. This is God's decree, binding upon you. Permitted for you are those that lie outside these limits, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not prostitution. If you wish to enjoy them, then give them their dowry-a legal obligation. You commit no error by agreeing to any change to the dowry. God is All-Knowing, Most Wise.

#### **Ali:**

Also (prohibited are) women **already married**, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

المحصنات is the plural form of the singular word محصنة, and is derived from the word حصن that means "fort." However, what the Holy Quran has intended is the women who are married, as Ibn Kathir (1372, p.256) and Ibn Abbas (1992, p.89) interpret. The Holy Quran uses the word محصنات that is from حصن as an indication that marriage for women is like "a stronghold" or "a castle," reflecting the solid foundation of marriage in Islam.

Both translators conveyed the intended meaning of the Holy Quranic expression using literal translation (foreignization) interpreting it as "married women." However, Ali went on in his translation, adding the English adverb "already" before the word "married" (domestication).

### **Extract 9:-**

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْتُمْ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ. (Al Nisaa, verse 25)

#### **Itani:**

If any of you lack the means to marry free believing women, he may marry one of the believing maids under your control. God is well aware of your faith. You are from one another. Marry them with the permission of their guardians, and give them their

recompense fairly-to be protected-neither committing adultery, nor taking **secret lovers**. When they are married, if they commit adultery, their punishment shall be half that of free women. That is for those among you who fear falling into decadence. But to practice self-restraint is better for you. God is Most Forgiving, Most Merciful.

### Ali:

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking **paramours**: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

أخدان in Arabic is the plural form of the word خدن. Ibn Abbas (1992) interprets it as “a friend in secret who practices adultery with a woman” (p.89). Itani tried to domesticate his translation by substituting أخدان with an equivalent meaning *secret lovers* which could convey the purpose of the source text term. Ali, however, went for foreignization using literal translation, translating it “paramours.” Both interpretations, to some extent, have achieved cultural equivalence.

### Extract 10:-

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَأَتَوْهُم نَصِيْبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا. (Al Nisaa', verse 33)

### Itani:

To everyone We have assigned **beneficiaries** in what is left by parents and relatives. Those with whom **you have made an agreement**, give them their share. God is Witness over all things.

### Ali:

To (benefit) every one, We have appointed **shares and heirs** to property left by parents and relatives. To those, also, to whom **your right hand was pledged**, give their due portion. For truly Allah is witness to all things.

Ibn Katheer (1372) interprets موالى as “heirs” and عقدت أيمانكم as “you agreed with” (p.288). And even though the word أيمانكم, which is derived from the phrase يمين, means “an oath,” Dr. Miqdad has insisted that the term does not necessarily involve making an oath in agreements. So عقدت أيمانكم includes agreements with a promise or not.

Itani inaccurately translated موالى as *beneficiaries* which is totally different from *heirs*. Using literal translation and addition, Ali turned it *shares and heirs*. موالى does not mean shares, but the “heirs” among whom shares are distributed. Itani domesticated the translation by substitution, while Ali did this by addition. Itani’s translation is totally far away from the source text meaning, but Ali’s translation bears part of the definition.

Itani's translation of *أيمانكم* as *you have made an agreement* using substitution for *أيمانكم* as "agreement" and literal translation for *عقدت* as "have made" successfully transferred the intended meaning. Ali again understands the word *يمين* as "right," which is not correct in this context. And it is not a requirement for any agreement to be done using the right hand, even though some may use it for handshaking. Some contracts, for example, are just written. So Ali's translation of *أيمانكم* as "your right hand" does not carry the meaning of the source text expression. He also translated *عقدت* literally into *pledged*. Yet, the whole translation *your right hand promised* has been inaccurate in achieving full cultural equivalence. By using literal translation, and addition to the word *hand*, Ali tends to use both foreignization and domestication strategies.

### **Extract 11:-**

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِن أَطَعْتُم فَلَآ تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (Al Nisaa', verse 34).

### **Itani:**

Men are the **protectors and maintainers** of women, as God has given some of them an advantage over others, and because they spend out of their wealth. The good women are obedient, guarding what God would have them guard. As for those from whom you fear disloyalty, admonish them, **and abandon** them in **their beds**, then strike them. But if they obey you, seek no way against them. God is Sublime, Great.

### **Ali:**

Men are the **protectors and maintainers** of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), **refuse to share their beds**, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

Ibn Katheer (1372) interprets *قوامون على النساء* as "the man is her master, ruler and maintainer" (p.292) while Ibn Abbas (1992) explains it as "responsible for maintaining women" (p.91). In explaining *اهجروهن في المضاجع* Ibn Katheer (ibid) mentioned that most interpreters like Ibn Abbas said that it means "not to have a relation with women at their beds." Ibn Abbas (ibid) said that it could also mean "giving her his back at their bed."

Both translators substituted the term *قوامون* as *protectors and maintainers* trying to transfer the connotative meaning of the expression. When consulting Dr. Miqdad, the head of Iftaa' Committee at IUG, if this rendition could achieve full cultural equivalence, he said that it could produce only partial equality. The partial equality is because *قوامون* could bear more than one

meaning other than "being protectors and maintainers." For example, the responsibility of the husband to give his wife her needed money could fall under one of the meanings of قوامون.

In translating اهجرهون and مضاجع Itani employs foreignization strategy by using literal translation for each item. Itani translated the two terms as *abandon* and *beds*, respectively, but he added the pronoun *their* before *beds*. This addition meant to provide more clarification. So it can be said that Itani used a combination of foreignization and domestication. Based on Ibn Abbas's and Ibn Katheer's interpretations of these two utterances, Itani's rendition does not achieve precise equivalence.

Ali dealt with

these two items as one unit, and he did not use literal translation, but he substituted the two items with its meanings *refuse to share their beds*. According to Ibn Katheer's and Ibn Abbas's interpretations of this expression, Ali's translation has not been able to transfer the meaning precisely.

### **Extract 12:-**

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا<sup>١</sup> وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ<sup>٢</sup> إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا. (Al Nisaa', verse 34).

### **Itani:**

Worship God, and ascribe no partners to Him, and be good to the parents, and the relatives, and the orphans, and the poor, and the neighbor next door, and the distant neighbor, and the close associate, and the **traveler**, and your servants. God does not love the arrogant showoff.

### **Ali:**

Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, **the wayfarer (ve meet)**, and what your right hands possess: For Allah loveth not the arrogant, the vainglorious

The literal meaning of the word سبيل according to Al Maany Dictionary is "the road or the way the traveler walks on." In Arabic, it is called ابن السبيل because the road or the way of traveling accompanies the traveler. Ibn katheer (1372) in his interpretation says that Mojahed and Alddakh interpret ابن السبيل as "the one who passes by you while he/she is travelling" (p.300). However, Dr. Miqdad said that not all who pass by you while traveling can be considered ابن السبيل. Only the ones who do not have their livings and they need help can be categorized under ابن السبيل.

Itani substituted ابن السبيل with "traveler" which could not wholly transfer the intended meaning of the source text. The source item means those who travel on foot, but not all travelers travel on foot; some may travel by planes or cars. And based on the previous interpretation provided by Dr. Miqdad, Itani's translation has not been successful in achieving the full and precise cultural equivalence.

Ali used literal translation for the phrase ابن السبيل i.e. “the wayfarer”, which can convey part of the intended meaning because, as explained above, the “wayfarer” should be in need to be considered as ابن السبيل. Ali also added the phrase “ye meet” between brackets. So he used a combination of foreignization and domestication strategies. It should be mentioned that Ali’s translation partially conveys the meaning of the source text.

### **Extract 13:-**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

### **Itani:-**

O you who believe! Do not approach the prayer while you are drunk, so that you know what you say; nor after **sexual orgasm**-unless you are travelling-until you **have bathed**. If you are sick, or traveling, or one of you comes from the toilet, or you have **had intercourse with women**, and cannot find water, **find clean sand and wipe your faces and your hands with it**. God is Pardoning and Forgiving.

### **Ali:**

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a **state of ceremonial impurity** (Except when travelling on the road), until after **washing your whole body**. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye **have been in contact with women**, and ye find no water, **then take for yourselves clean sand or earth, and rub therewith your faces and hands**. For Allah doth blot out sins and forgive again and again.

The religious expression جُنُب is an adjective affixed to a man or a woman after having a sexual relationship. جُنُب means having a shower that removes the status of جُنُب. لَامَسْتُمُ النِّسَاءَ, according to Ibbn Abbas (1992), means “having sexual relation with one’s wife” (93). التيمم is wiping one’s face and hands with sand when the water is not available or scarce. So it is an alternative to ablution under certain circumstances.

Itani substituted the meaning of جُنُب with its cause *sexual-orgasm*. *Orgasm* is a new utterance that is not necessarily a condition for being جُنُب. Ali uses the definition of جُنُب that is *a state of ceremonial impurity*, and it could convey the direct meaning of the source text. In translating تَغْتَسِلُوا Itani used a direct translation, i.e. “have bathed,” while Ali added “all your body” to the gerund *washing* explaining it as “washing your whole body.” Both translations have conveyed the meaning.

In translating the phrase, لَامَسْتُمُ النِّسَاءَ Itani seems to have followed Ibn Abbas’s understanding translating it as “*has intercourse with women*” using the substitution strategy. This translation, based on Ibn Abbas’s interpretation above, achieves cultural equivalence, but the difference is that the Holy Quran implicitly expresses that using euphemistic expression while Itani translated it explicitly. Ali’s translation, as *have been in contact with women*, is very general and falls short of conveying the intended meaning. So it seems that Ali, unlike Itani, has not been

able to transfer the intended and precise purpose. Both Itani and Ali used substitution, one of the domestication strategies.

In translating the word *تيمموا*, both translators use the definition (domestication) of the term *تيمم*. So Itani explained it as *find clean sand and wipe your faces and your hands with it*, and Ali explained it as *then take for yourselves clean sand or earth, and rub therewith your faces and hands*. Both translators have achieved cultural equivalence since the meaning of the source text term could reach the target reader without any difficulty.

#### **Extract 14:-**

يَا أَيُّهَا الَّذِينَ آمَنُوا **أُوتُوا الْكِتَابَ** آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلُ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا **أَصْحَابَ السَّبْتِ** ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (verse 47)

#### **Itani:**

O you who were given the **Book!** Believe in what We sent down, confirming what you have, before We obliterate faces and turn them inside out, or curse them as We cursed the **Sabbath-breakers**. The command of God is always done.

#### **Ali:**

O ye People of the **Book!** believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the **Sabbath-breakers**, for the decision of Allah Must be carried out.

Ibn Abbas (1992) interprets *اوتوا الكتاب* in this verse as the ones who were given the Torah (p.94). *أصحاب السبت* is a title given to a group of Jewish people who were abandoned to go fishing on Saturdays by Allah, but they break the rule and go fishing instead. So Allah punished them by deforming them into monkeys and pigs, as explained by Ibn Katheer (1372).

Both Itani and Ali used literal translation for translating the word *كتاب* as “book.” They translated *أصحاب السبت* as “Sabbath-breakers.” According to the Oxford Dictionary, the word “Sabbath” is defined as (in Judaism and Christianity) “the holy day of the week that was used for resting and worshipping God. For Jews, this day is Saturday, and for Christians, it is Sunday.” Both translators borrowed the term *سبت* as *Sabbath* with little modification for the last sound in the word. Instead of saying *أصحاب السبت*, they substituted it with the adjective “breakers” describing those people. So when translating *أصحاب السبت*, Itani and Ali used a combination of foreignization by borrowing and domestication by substitution, thus achieving cultural equivalence.

#### **Extracts 15:-**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَّهُمْ فِيهَا **أَزْوَاجٌ مُّطَهَّرَةٌ** ۗ وَهُمْ فِيهَا ظِلِيلًا. (Al Nisaa', verse 57)

**Itani:**

As for those who believe and do good deeds, We will admit them into Gardens beneath which rivers flow, abiding therein forever. They will have **purified spouses** therein, and We will admit them into a shady shade.

**Ali:**

But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have **companions pure and holy**: We shall admit them to shades, cool and ever deepening.

Ibn Abbas (1992, p.95) interprets أزواج مطهرة as “female spouses purified from menstruation and dirtiness.” Ibn Kathir (1372, p. 338) adds that they are also purified from the postpartum period, bad habits, and menstruation. Itani translated the adjective مطهرة as “purified” and Ali as “pure and holy.” “Pure” and “purified” can be a translation for the word مطهرة achieving cultural equivalence. But when consulting Dr. Miqdad whether *holy* can be added to the interpretation, he said that it is not the intended meaning of source expression, and it adds an additional purpose that is not found in the source utterance.

Both translators inaccurately translated أزواج into *spouses* and *companions*, respectively as what is meant by أزواج in the original verse is females only. Spouses and companions could mean both males and females. And also, the word *companions* does not necessarily imply spouses; it could be “friends.” So both translations have been inaccurate to achieve cultural equivalence. While Itani used the literal translation (foreignization), Ali used substitution of أزواج with *companions*, literal translation for مطهرة, and addition for the word *holy*. So Ali’s translation is a combination of both foreignization and domestication strategies.

**Extracts 16:-**

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ

.  
(Al Nisaa’, verse 58). سَمِيعًا بَصِيرًا.

**Itani:-**

God instructs you to give back **things entrusted to you** to their owners. And when you judge between people, judge with justice. God's instructions to you are excellent. God is All-Hearing, All-Seeing.

**Ali:-**

Allah doth command you to render back **your Trusts** to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

In the two translations above, Itani defined أمانات as *things entrusted to you* using domestication strategy. Ali used literal translation (foreignization) for the word أمانات as *trusts*, and he added the pronoun *your* (domestication). Both renderings have achieved cultural equivalence.

**Extracts 17:-**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (Al Nisaa', verse 59)

**Itani:-**

O you who believe! Obey God and obey the Messenger and **those in authority** among you. And if you dispute over anything, refer it to God and the Messenger, if you believe in God and the Last Day. That is best, and a most excellent determination.

**Ali:-**

O ye who believe! Obey Allah, and obey the Messenger, and **those charged with authority among you**. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

Ibn Abbas (1992, p.59) interprets أولي الأمر as “scholars,” and Ibn Katheer (1372, p.334) says that it means the people of religion and jurisprudence and it could generally refer to anyone in authority and also to scholars.

Itani and Ali used the definition strategy in translating the phrase أولي الأمر (domestication). So while Itani translated it as *those in authority*, Ali translated it as *whose charged with authority among you*. Both translations have achieved cultural equivalence.

**Extracts 18:-**

قَالَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (Al Nisaa', verse 65)

**Itani:-**

But no, by your Lord, they will not believe until they call you to arbitrate in their disputes, and then find within themselves no resentment regarding your decisions, and **submit themselves completely**.

**Ali:-**

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, **but accept them with the fullest conviction**.

According to Ibn Abbas (1992, p.96), يسلموا تسليماً means to submit themselves totally to Allah and Ibn Katheer (1372, p. 348) adds that it should be with full acceptance from outside and inside without showing any objection. In Arabic, the use of the cognate accusative like “تسليماً” serves to emphasize the meaning of the main verb. Itani used three strategies in handling with يسلموا تسليماً. The first strategy is literal translation for يسلموا as *submit*. The second one is an addition for the pronoun *themselves*, which is not in the source utterance. And the last strategy is the substitution of the cognate objective “تسليماً” into the adverb *completely*. He used a combination of foreignization and domestication strategies, and he has achieved cultural equivalence by doing so.

Ali used definition (domestication) of the meaning of the phrase *يسلموا تسليماً*, and he translated it as *accept with fullest conviction*, thus conveying full cultural equivalence

### **Extracts 19:-**

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا. (Al Nisaa', verse 69)

#### **Itani:**

Whoever obeys God and the Messenger-these are with those whom God has blessed-among the prophets, and the sincere, and the **martyrs**, and the upright. Excellent are those as companions.

#### **Ali:**

All who obey Allah and the apostle are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), **the witnesses (who testify)**, and the Righteous (who do good): Ah! what a beautiful fellowship!

Ibn Abbas (1992) interprets الشهداء as those who die for the sake of Allah (p.97). And this is what Itani had understood, and so translated it literally as *martyrs*. On the other hand, it seems that Ali misunderstood the definition of the source item word and he translated it to a meaning that could be used in different contexts other than this one. Ali turned it to "witnesses (who testify). Though الشهداء in some regards could mean "witnesses," in this verse, it means *martyrs* only.

Itani and Ali translated الشهداء literally employing the foreignization strategy. Though Itani provided the intended sense of the source item, Ali's translation has not been accurate in capturing the correct definition providing a meaning that falls short of conveying the intended purpose of the source text item. In short, Itani's use of literal translation has succeeded in achieving cultural equivalence. In contrast, Ali's use of literal translation and addition through the use of the phrase "who testify" (domestication) has not been accurate in achieving cultural equivalence.

### **Extracts 20:-**

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا. (Al Nisaa', verse 75)

#### **Itani:**

And why would you not fight in the cause of God, and the helpless men, and women, and **children**, cry out, "Our Lord, deliver us from this town whose people are oppressive, and appoint for us from Your Presence **a Protector**, and appoint for us from Your Presence a Victor."

#### **Ali:**

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and **children**, whose cry is: "Our Lord! Rescue us

from this town, whose people are oppressors; and raise for us from thee **one who will protect**; and raise for us from thee one who will help!"

according to the Al Maany Dictionary means “young boys” and Ibn Abbas (1992) ولدان as “children,” which is ولدان as a “protector” (p.97). Both Itani and Ali translated زولياً interprets is only used for young boys. ولدان not correct because children could mean boys and girls, but They both substituted the source text item with a more general word (domestication) that has been inaccurate to achieve cultural equivalence.

as *protector* while Ali ولياً Itani used literal translation (foreignization) for translating used definition (domestication) defining it as *thee one who will protect*. Both translations have achieved cultural equivalence.

### **Extracts 21:-**

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ (Al Nisaa', verse 77) يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً.

**Itani:-**

Have you not considered those who were told, "Restrain your hands, and **perform your prayers**, and **spend in regular charity**"? But when fighting was ordained for them, a faction of them feared the people as God is ought to be feared, or even more.

**Ali:**

Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but **establish regular prayers** and **spend in regular charity**? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah.

Ibn Abbas (1992, p.98) interprets أقيموا الصلاة as to complete the five prayers with main pillars sujood (prostration) and rokoo' (bowing down) and on times. Though the word الصلاة is singular, if any Muslim reads it, he/she will know that it means all the five prayers they must perform daily. Regarding the word زكاة, it is a religious obligation for all Muslims who meet the necessary criteria of wealth.

In the translations above, Itani translated أقيموا الصلاة as “perform your prayers” while Ali translated it into “establish regular prayers.” Itani added (domestication) the pronoun *your* and substitutes الصلاة into the plural form *prayers* (domestication). Itani and Ali both translated أقيموا literally as *perform* and *establish*, respectively (foreignization). Ali added the adjective *regular* to *prayers* (domestication), and he also substituted الصلاة into the plural form *prayers*. Both renditions *perform your prayers* and *establish regular prayers* have achieved cultural equivalence.

Regarding the phrase آتوا الزكاة both translators translated it into the same utterance as *spend in your regular charity*. However, this rendition could not convey the full meaning of the source text expression آتوا الزكاة, first, because الزكاة is not customary for all people and at all times. It has

a specific condition, such as having a particular amount of money in particular time. Second, the word *charity* does not bear the meaning of obligation, but a kind of something preferable. However, الزكاة, for the people who have the money and for whom the criteria are applied and met, is obligatory and could not just be considered as charity. So their translation of آتوا الزكاة does not achieve cultural equivalence. The strategies used by the two translators are substitution for the word زكاة into *charity*, the literal translation for the phrase آتوا as *spend in*, and addition for the pronoun *your* and the adjective *regular*. So their translations are a combination of foreignization and domestication strategies.

### Extracts 22:-

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلْتُمْ لَوْكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا.

#### Itani:

Except those who join people with whom you have a treaty, or those who come to you reluctant to fight you or fight their own people. Had God willed, He would have given them power over you, and they would have fought you. If they withdraw from you, and do not fight you, and offer you peace, then God assigns no **excuse** for you against them..

#### Ali:

Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no **way** for you (to war against them).

Ibn Abbas (1992) interprets سبيل as an excuse or an argument for fighting (p.101). Itani translated the metaphorical meaning of سبيل as an *excuse* and Ali translated it into its direct linguistic meaning "way." Both translators have used literal translation, which has roughly conveyed the intended purpose and achieved cultural equivalence.

### Extracts 23:-

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا. (Al Nisaa', verse 92).

#### Itani:

Never should a believer kill another believer, unless by error. Anyone who kills a believer by error must set free a believing **slave**, and **pay compensation** to the victim's family, unless they **remit it as charity**. If the victim belonged to a people who are hostile to you, but is a believer, then the compensation is to free a believing slave. If he belonged to a people with whom you have a treaty, then compensation should be handed over to his family, and a believing slave set free. Anyone who lacks the means must fast for two consecutive months, by way of repentance to God. God is All-Knowing, Most Wise..

**Ali:**

Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing **slave**, and pay **compensation** to the deceased's family, unless they **remit it freely**. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom.

In the Arabic language, what is meant by رقبة is not the literal meaning *neck*; it is a synecdoche referring to the whole body rather than this part of the body. In this context, it means explicitly the slave. According to the Al-Maany Dictionary, دية means “money obtained at the cost of life; received by a murderer for killing someone or as a reward for betraying somebody who is to be put to death - blood money.” يَصَدَّقُوا in this context means that the victim’s family forgives the murderer for paying the دية he has to pay for the killing.

In rendering the word رقبة, Itani and Ali substituted it to its intended meaning which is *slave*. This substitution (domestication) has successfully achieved cultural equivalence. Using substitution with a more general word, both translators translated دية as *compensation*. However, this translation does not carry the full and exact meaning. First, دية in Islam is money or in other words, “blood money,” yet compensation is a more general term that may mean money and other things. For example, compensation could be paid for food, houses, goods, or other things. Finally, the connotative meaning of the phrase “compensation” may not reflect the connotative meaning implied in the phrase دية. So the translation of the word دية as “compensation” as provided by Itani and Ali does not fully achieve cultural equivalence. Also, both Itani and Ali added the verb *pay*, which is not found in the source text.

In translating the verb يَصَدَّقُوا, Itani and Ali used the substitution strategy (domestication) with an equivalent utterance. While Itani translated it as “remit it as charity,” Ali translated it as “remit it freely.” Both translations have roughly achieved cultural equivalence.

**Extracts 24:-**

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا.  
( Al Nisaa', verse 95)

**Itani:**

Not equal are the **inactive** among the believers-except the disabled-and **the strivers** in the cause of God with their possessions and their persons. God prefers the strivers with their possessions and their persons above the inactive, by a degree. But God has promised goodness to both. Yet God favors the strivers, over the inactive, with a great reward..

**Ali:**

Not equal are those **believers who sit (at home)** and receive no hurt, and **those who strive and fight** in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

The verse above comes to compare between two types of believers: the ones who fight for the sake of Allah (المجاهدون) and the others who do not fight and stay at home (القاعدون).

It seems that Itani looked at the superficial meaning of the word قاعدون. He substituted it with an adjective adhered to القاعدون, i.e. “inactive” (domestication). This translation is not appropriate because the lexical item “inactive” could mean those passive and lazy people. However, the source text expression means those people who do not go for fighting for the sake of Allah. So Itani’s translation falls short of conveying the full cultural equivalence even though the word “inactive” could be one of the attributes of القاعدون.

Ali translated القاعدون as (believers who sit at homes) using definition (domestication). It’s true that one part of the translation is that those people sitting at home. Still, Ali’s rendition could convey part of the meaning without fully explaining the full meaning sought in the source text as he did not provide any explanatory notes illustrating that they sit at home to avoid taking part in battles.

In translating the word مجاهدون, Itani translated it literally to “strivers” (foreignization), while Ali defined it as “those who strive and fight” (domestication). Both translations have achieved cultural equivalence.

**Extracts 25:-**

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

لَكُمْ عَدُوًّا مُّبِينًا. (Al Nisaa’, verse 101)

**Itani:-**

When you travel in the land, there is no blame on you for **shortening** the prayers, if you fear that the disbelievers may harm you. The disbelievers are your manifest enemies.

**Ali:-**

When ye travel through the earth, there is no blame on you if ye **shorten** your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

Ibn Katheer (1372) interprets تقصروا من الصلاة as “to shorten the four-rakaa prayer into two-rakaa prayer” (p.393). Both Itani and Ali have achieved cultural equivalence by translating it literally to “shortening” and “shorten” respectively. They both used a foreignization strategy.

**Extracts 26:-**

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَرُكُوعًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ  
 .(Al Nisaa', verse 103) كِتَابًا مَّقْوُونَ

**Itani:**

When you have completed the prayer, remember God, standing, or sitting, or on your sides. And when you feel secure, perform the prayer. The prayer is obligatory for believers at **specific times**.

**Ali:**

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at **stated times**.

Ibn Abbas (1992) interprets كِتَابًا مَّقْوُونَ as “obligatory” (p.104), while Ibn Katheer (1372) quoting Ibn Masoud said that كِتَابًا مَّقْوُونَ means “the prayer has specific times like pilgrimage” (p.403).

In the translation of the verse above, Itani and Ali substituted the word كِتَابًا, which could mean nothing to the target reader if translated as “book,” into “times” (domestication). They literally translated مَّقْوُونَ as “specific” and “stated” respectively (foreignization). Both translations “specific times” and “stated times” have achieved cultural equivalence as they captured the intended meaning of the source text item. They both used a combination of foreignization and domestication strategies to convey the purpose of the source cultural expression.

**Extracts 27:-**

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
 فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا. (Al Nisaa', verse 114)

**Itani:**

There is no good in much of their private counsels, except for him who advocates **charity**, or kindness, or reconciliation between people. Whoever does that, seeking God's approval, We will give him a great compensation.

**Ali**

In most of their secret talks there is no good: But if one exhorts to a deed of **charity** or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

Ibn Abbas (1992) interprets صدقة as “poor charity” (P.105). So صدقة is giving money, food, help, etc. to people who are in need. In translating the word صدقة as *charity*, Itani and Ali used literal translation (foreignization). Both interpretations have roughly conveyed the meaning and achieved cultural equivalence.

**Extracts 28:-**

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا **كَالْمُعَلَّقَةِ** وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا. (Al Nisaa', verse 129).

**Itani:**

You will not be able to treat women with equal fairness, no matter how much you desire it. But do not be so biased as to leave another **suspended**. If you make amends, and act righteously-God is Forgiving and Merciful.

**Ali:**

Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her **(as it were) hanging (in the air)**. If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

*معلقة* is a description for a woman who is neither divorced nor married, Ibn Abbas (1992, p.104). Using literal translation (foreignization), Itani translated the source cultural expression into "suspended." The translation could roughly achieve cultural equivalence. Using the same strategy of literal translation, Ali translated *معلقة* as "hanging" (foreignization). He also used another strategy (addition) by adding the two phrases (as it were) and the metaphorical description (in the air). Both translations have achieved cultural equivalence.

**Extracts 29:-**

الَّذِينَ يَتَّبِعُونَكُمْ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا. (Al Nisaa', verse 141).

**Itani:**

Those who lie in wait for you: if you attain **victory** from God, they say, "Were we not with you?" But if the disbelievers get a turn, they say, "Did we not side with you, and defend you from the believers?" God will judge between you on the Day of Resurrection; and God will give the disbelievers no means of overcoming the believers.

**Ali:**

(These are) the ones who wait and watch about you: if ye do gain a **victory** from Allah, they say: "Were we not with you?" - but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers

The source text utterance "فتح," according to Ibn Abbas (1992), means "victory and gain" (p.109). Itani and Ali used literal translation (foreignization) and they translated فتح as *victory*. Both translations have achieved cultural equivalence.

**Extracts 30:-**

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَالِ ذَرَّةٍ وَاللَّهُ غَلِيظُ الْعِقَابِ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا.

(Al Nisaa', verse. 145)

**Itani:**

And We raised the **Mount** above them in accordance with their covenant, and We said to them, "Enter the gate humbly," and We said to them, "Do not violate the Sabbath," and We received from them a solemn pledge..

**Ali:**

And for their covenant we raised over them **(the towering height) of Mount (Sinai)**; and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

الطور is the name of a mountain in the Sinai city of Egypt. In his translation above, Itani substituted the original name of the mountain by the general word *Mount* (domestication), while Ali used two different strategies. First, he added the phrase (the towering height) which is not found in the source text (domestication) and substituted the word الطور with a general word *Mount* and identified its geographical place, i.e., Sinai (domestication).

Though the two translations explain what is meant by الطور, they ignore its real name that already exists in the source text. Therefore, the two translations have conveyed part of the source text meaning being unable to achieve full cultural equivalence.

**Extracts 31:-**

(Al, Nisaa', verse 160) فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا

**Itani:**

Due to wrongdoing on the part of the Jews, We forbade them good things that used to be **lawful** for them; and for deterring many from God's path.

**Ali:**

For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been **lawful** for them;- in that they hindered many from Allah's Way.

In Islam, the things that are permissible to do or have are called حلال *Halal* and it is defined and prescribed by Allah not by humans. Translating حلال as *lawful* by both translators using the substitution strategy (domestication) falters in conveying the religious connotations of the source text utterance. According to the Oxford Dictionary, *lawful* is defined as "allowed or recognized by law; legal." The law, which is usually put by humans, may change from time to time. However, what is *Halal* in Islam is defined by Allah and is consistent while remaining unchangeable under all circumstances. So both translations have not been able to achieve full cultural equivalence.

**Extracts 32:-**

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انتَهوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا (Al Nisaa', verse 171)

**Itani:**

O People of the Scripture! Do not exaggerate in your religion, and do not say about God except the truth. The Messiah, Jesus, the son of Mary, is the Messenger of God, and His Word that He conveyed to Mary, and a **Spirit** from Him. So believe in God and His messengers, and do not say, "**Three.**" Refrain-it is better for you. God is only one God. Glory be to Him-that He should have a son. To Him belongs everything in the heavens and the earth, and God is a sufficient Protector.

**Ali:**

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a **spirit** proceeding from Him: so believe in Allah and His apostles. Say not "**Trinity**" : desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

Ibn Katheer (1372) interprets روح as the spirit Allah gave to Mariam by His Angel (p.477). This spirit was the prophet Issa (Jesus). He (ibid) also interprets ثلاثة as not making Issa and his mother partners with the Almighty Allah.

Itani and Ali used literal translation (foreignization) in translating روح into "spirit," and this translation achieves cultural equivalence. In translating ثلاثة, Itani used literal translation "three" (foreignization) and this could achieve cultural equivalence. However, Ali rendered ثلاثة as "Trinity" using the substitution strategy (domestication). "Trinity" in Christianity, according to the Oxford Dictionary, is "the union of Father, Son and Holy Spirit as one God." However, this definition does not exactly convey the source meaning utterance ثلاثة. What is meant by ثلاثة in the source text utterance is Prophet Issa (Jesus), his mother (Mariam), and Allah. This is why it could be said that "Trinity" could not achieve full cultural equivalence.

**8. Discussion****8.1 The first Question**

The first research question was "How are CSIs rendered in Alnisaa Sura using the two strategies of foreignization and domestication as adopted by Itani and Ali?." Table (1) in the Appendices answers this main question by summarizing all the CSIs and their translations by both translators Itani and Ali. The table shows a variety of translation strategies used by Itani and Ali. It shows that the two translators used a variety of translation strategies trying to fix the gap between the two different languages with their different cultures. Two of these strategies are considered as source-text oriented or foreignization strategies, and they are literal translation and borrowing. The other strategies are target-text oriented or domestication strategies, including addition, substitution, definition, deletion, and lexical creation.

It should be noted that in translating some CSIs, some translators used more than one strategy, two or three. For example, in translating the source CSI يُسَلِّمُوا تسليماً Itani used three strategies: literal translation, addition and substitution. Also, in translating one CSI, they sometimes used a combination of domestication and foreignization strategies. Ali, for example, used literal translation (foreignization) and addition (domestication) in translating مُطَهَّرَةٌ as *pure and holy*.

### 8.2 The Second Questio

Question two was: “ To what extent have Itani and Ali succeeded in achieving cultural equivalence.” Table 2 below answers this the question :

Table 2. *Achieving cultural equivalence in translating CSIs.*

	Cultural equivalence achieved by Itani	Cultural equivalence achieved by Ali
Number of translated CSIs that has achieved cultural equivalence	36	26
Percentage	53%	47%

The table above shows that Itani has achieved cultural equivalence in 36 CSIs accounting for 53%, while Ali has achieved cultural equivalence in 26 CSIs accounting for 47%.

As table 2 above shows Itani did better than Ali in achieving cultural equivalence. This result could tell us that the most recent translations of the Holy Quran could be more accurate than old translations.

Trying to interpret this result, the two figures below show what strategies have achieved cultural equivalence, as used by both Itani and Ali.

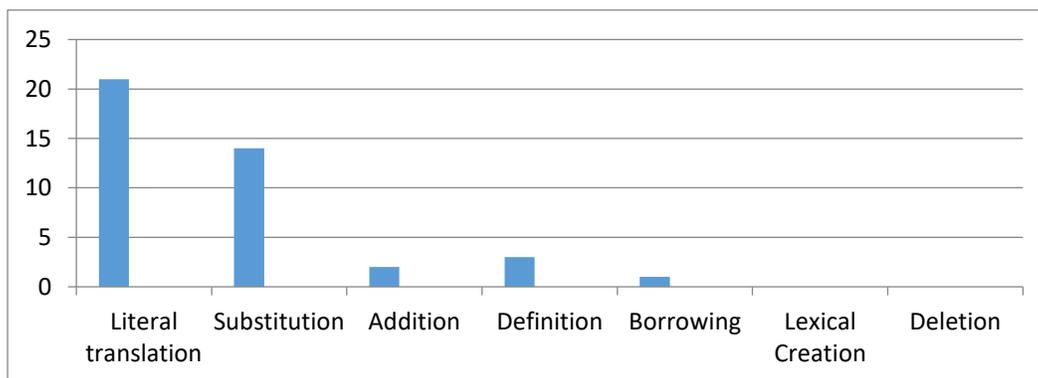


Figure 1. No. of strategies used by Itani in achieving cultural equivalence

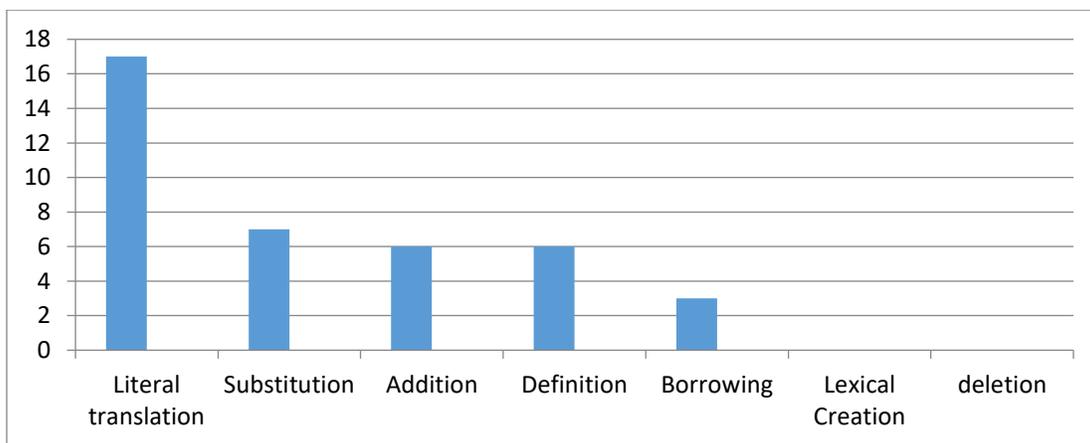


Figure 2. No. of strategies used by Ali in achieving cultural equivalence

As can be seen in figure 1 and figure 2, the most common strategy used is literal translation by both translators. Itani’s tendency to use, for example, the substitution strategy (13 times) compared with Ali’s (7 times), helped him more in achieving cultural equivalence as he tried to substitute the source CSI with its closest and most appropriate equivalent trying to convey the intended meaning. For example, in translating the CSI كلاله, Itani substituted it with its proper meaning, i.e. “neither parents nor children”. At the same time, Ali’s substitution was too general translating it as “no ascendants nor descendants.” Another example showing Itani’s use of the substitution strategy is the translation of عقدت أيمانكم. Trying to understand the context correctly, Itani successfully translated عقدت أيمانكم as “you have made an agreement” ruling out the literal or denotative meaning of the word يمين “right” , as provided by Ali, i.e. . “your right hand was pledged.”

### 8.3 The Third Question

Question three was: “Which strategy of (domestication and foreignization) have Itani and Ali opted for in the translation of CSIs in Alnisaa' Sura?.” To know the answer the researchers counted all the strategies used in translating the 50 CSIs and classified them into the two main categories of foreignization and domestication, as explained in the tables and figures below.

Table 3. Strategies used by Itani and Ali

Name of strategy	No. of strategy used by “Itani”	Percentage of strategies used by Itani	No. of strategy used by “Ali”	Percentage of strategies used by Ali
Literal translation	27	42.9 %	26	41.3%
Substitution	26	41.3%	19	30.2%
Addition	6	9.5%	13	20.6%
Definition	3	4.8%	7	11.1%
Borrowing	1	1.5%	3	4.8%
Lexical Creation	0	0%	0	0%
Deletion	0	0%	0	0%

Table 4. *Foreignization strategies used by Itani and Ali*

Foreignization Strategies	Foreignization strategies used by Itani	Foreignization strategies used by Ali
Literal translation	27	26
Borrowing	1	3
Number	28	29
Percentage	44.5 %	42.6%

Table 5. *Domestication strategies used by Itani and Ali*

Domestication Strategies	Domestication strategies used by Itani	Domestication strategies used by Ali
Substitution	25	19
Addition	6	13
Definition	3	7
Lexical Creation	1	0
Deletion	0	0
Total	35	39
Percentage	55.5%	57.4%

As can be seen in Tables 3, 4 and 5 the translators' tendencies towards foreignization and domestication seem to be close to each other. For example, in using foreignization strategies, Itani used 28 foreignization strategy (44.5%) while Ali used 29 (42.6%). And in using domestication strategies, Itani used 35 domestication strategies (55.5%) while Ali used 39 (57.4%).

By looking at the tables and figures above, one could find that both Ali's and Itani's translations are more oriented towards domestication. One explanation for this could be that the language of the Quran needs explanations so that the target reader can get the message without difficulty. This is simply one reason why the two translators tended to use more domestication than foreignization strategies as they were trying to get the translation closer to the target reader. However, we should not forget that this could sometimes be at the expense of achieving cultural equivalence because sometimes there is translation loss in the original meanings though the translators have used domestication strategies.

Also, in answering the second question of the study, we found that the strategy that received the highest percentage in achieving cultural equivalence was one of the foreignization strategies "literal translation" (53 times) by both Itani and Ali. This main result could show that if the two

translators had been source-text oriented using more foreignization strategies, they could have achieved more cultural equivalence.

## 9. Conclusion

In the last few years, the tendency towards translating the Holy Quran has considerably increased. Many different studies were conducted to investigate how these translations were rendered and what strategies were used in these translations. None of the studies made on the translation of the Holy Quran, as mentioned in the literature review chapter, showed satisfaction on the translation of the Holy Quran. So, for example, in their study, Al Azzam et al. (2015) stated that there is a significant loss in the meaning of the translations of the Holy Quran they selected. Also, in her Ph.D. study, Najjar (2012) said that all the translations she consulted "suffer from glaring weaknesses and blatant errors " (p. 239). Also in his PhD study, Al- Jabri (2008) stated that the range of intelligibility of the translations he investigated was less than 5% because they were rendered in poor quality English.

One of the questions of the present study tried to investigate to what extent have Itani and Ali succeeded in achieving cultural equivalence in translating the 50 CSIs from Al Nisaa' Sura. The researchers found that cultural equivalence in Itani's translation accounted for 53%, while it accounted for 47% in Ali's translation. These results corroborate with the results of other studies, for example, Al-Jabri (2008), Najjar (2012), and Al- Azzam et al. (2015), showing that loss in translation is something inevitable with none of the translations done so far has achieved 100% cultural equivalence. The result is something logical as none of the translations of the Holy Quran has been able to maintain the glamorous harmony of Allah's words reflecting the inability of humans to fully render Allah's words.

Another result of this study shows that both Itani and Ali were in favor of using more domestication strategies as they both cared more about the target reader trying to simplify the language as much as they could. This, as shown by equivalence percentage, was sometimes at the expense of achieving cultural equivalence.

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## Appendices

Table 1. Translation strategies of CSIs in Al Nisaa' Sura by Itani and Ali

No.	CSI	Itani's Translation	Strategies used By Itani	Achieving full cultural equivalence	Ali's Translation	Strategies used By Ali	Achieving full cultural equivalence
1	الله	God	literal translation	No	Allah	Borrowing	Yes
2	ملكت أيمانكم	what you already have	substitution	No	(a captive) that your right hands possess	Addition literal translation	No
3	كلالة	neither parents nor children	substitution	Yes	no ascendants nor descendants	substitution	No
4	حدود الله	the bounds set by God	literal translation addition substitution	No	limits set by Allah	literal translation addition borrowing	Yes
5	يأتين	Commit	substitution	Yes	are guilty of	substitution	Yes
6	الفاحشة	Lewdness	literal translation	Yes	lewdness	literal translation	Yes
7	فأمسكوهن	confine them	substitution	Yes	confine them	substitution	Yes
8	التوبة	Repentance	literal translation	Yes	Repentance	literal translation	Yes
9	وربائبكم	Stepdaughters	literal translation	Yes	step-daughters	literal translation	Yes
10	حُجُورِكُمْ	guardianship-born	substitution	No	guardianship	substitution	No
11	تَخَلَّتْ بِهِنَّ	have gone into	literal translation	No	have gone in	literal translation	No
12	أصْلَابِكُمْ	Genetic	lexical creation	Yes	loins	literal translation	No
13	المُحْصَنَاتِ	Married	literal translation	Yes	already married	literal translation addition	Yes
14	أَخْدَانٍ	secret lovers	substitution	Yes	paramours	literal translation	Yes
15	مَوَالِي	Beneficiaries	Substitution	No	shares and heirs	literal translation addition	No
16	عَقَدْتَ أَيْمَانَكُمْ	you have made an agreement	literal translation substitution	Yes	your right hand was pledged	literal translation addition	No

1	قَوَامُونَ	protectors and maintainers	substitution	No	protectors and maintainers	substitution	No
1	وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ	Abandon their beds	literal translation addition	No	refuse to share their beds	substitution	No
1	ابْنِ السَّبِيلِ	Traveler	substitution	No	the wayfarer (ye meet)	literal translation addition	No
2	جُنُبًا	sexual orgasm	substitution	No	state of ceremonial impurity	definition	Yes
2	تَغْتَابِلُوا	have bathed	literal translation	Yes	washing your whole body	literal translation addition	Yes
2	لَا مَسْتَمَّ النَّسَاءَ	had intercourse with women	substitution	Yes	have been in contact with women	substitution	No
2	فَتَيَمَّمُوا	find clean sand and wipe your faces and your hands with it	definition	Yes	then take for yourselves clean sand or earth, and rub therewith your faces and hands	definition	Yes
2	أَوْثُوا الْكُتَابَ	Book	literal translation	Yes	Book	literal translation	Yes
2	أَصْحَابِ السَّبْتِ	Sabbath-breakers	borrowing substitution	Yes	Sabbath-breakers	borrowing substitution	Yes
2	أَزْوَاجٍ	Spouses	literal translation	No	companions	substitution	No
2	مُطَهَّرَةٌ	Purified	literal translation	Yes	pure and holy	literal translation addition	No
2	الْأَمَانَاتِ	things entrusted to you	definition	Yes	your Trusts	literal translation addition	Yes
2	وَأُولِي الْأَمْرِ	those in authority	definition	Yes	those charged with authority among you	definition	Yes
3	وَيُسَلِّمُوا تَسْلِيمًا	submit themselves completely	literal translation addition substitution	Yes	accept them with the fullest conviction.	definition	Yes
3	وَالشَّهَدَاءِ	Martyrs	literal translation	Yes	the witnesses (who testify)	literal translation addition	No
3	وَالْوِلْدَانَ	Children	substitution	No	Children	substitution	No
3	وَلِيًّا	Protector	literal translation	Yes	one who will protect	definition	Yes

3	وَأَقِيمُوا الصَّلَاةَ	perform your prayers	literal translation addition substitution	Yes	establish regular prayers	literal translation addition substitution	Yes
3	وَأَتُوا الزَّكَاةَ	spend in regular charity	literal translation substitution addition	No	spend in regular charity	literal translation substitution addition	No
3	سَبِيلاً	Excuse	literal translation	Yes	way	literal translation	Yes
3	رَقِيْبَةً	slave	substitution	Yes	slave	substitution	Yes
3	فَدِيَّةً	pay compensation	addition substitution	No	pay compensation	addition substitution	No
3	يَصَدَّقُوا	remit it as charity	substitution	Yes	remit it freely	substitution	yes
4	الْقَاعِدُونَ	Inactive	substitution	No	believers who sit (at home)	definition	No
4	وَالْمُجَاهِدُونَ	the strivers	literal translation	Yes	those who strive and fight	definition	Yes
4	تَقْصِرُوا	Shortening	literal translation	Yes	Shorten	Literal translation	Yes
4	كِتَابًا مُّؤَقَّتًا	specific times	literal translation substitution	Yes	stated times	literal translation substitution	Yes
4	بِصَدَقَةٍ	Charity	literal translation	Yes	Charity	literal translation	Yes
4	كَالْمُعَلَّقَةِ	Suspended	literal translation	Yes	as it were) hanging (in the air)	addition Literal translation	Yes
4	فَتْحٌ	Victory	literal translation	Yes	Victory	literal translation	Yes
4	الطُّورِ	Mount	Substitution	No	(the towering height) of Mount (Sinai)	addition Substitution	No
4	أَجَلَتْ	lawful	substitution	No	Lawful	substitution	No
4	وَرُوحٌ	Spirit	literal translation	Yes	Spirit	literal translation	Yes
5	ثَلَاثَةٌ	Three	literal translation	Yes	Trinity	substitution	No