

Translation of Culture-specific Phrases in the Holy Quran

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Abstract—Translating cultural elements can be a demanding task due to the fact that such elements have specific meanings in the culture and language in which they arise but not necessarily in others. Taking this fact into account, the present study investigated the strategies used in translation of culture-bound elements in three English translation of Holy Quran and the frequency of such strategies. In this study, the data gathered consist of the terms related to Islamic law in the original Arabic text of Holy Quran based on the classification made by Khoramshahi (1990) as well as their equivalents in three English versions by Shakir (1985), Yusuf Ali (1996), and Pickthall (1996). To gather the required data, chapter thirty of holy Quran randomly selected. Then, the culture-specific elements of this chapter of Holy Quran were detected and were compared with their English equivalents to identify the strategies used in translating them. Finally, the frequency of the employed strategies was studied in order to find which strategy has the highest potential for conveying the intended meaning.

Index Terms—religious translation, culture-specific items, holy Quran

I. INTRODUCTION

Religious texts and the Holy Quran in particular, have played a significant role in the life of man throughout history by aiming at guiding mankind into the right path. Now, the question that arises is that how such a global guidance should be carried out; In other words, how the universal message of the Quran should be conveyed to the receivers.

This study sets the scene by introducing the problem and subsequent research questions. It also discusses the purpose of the study and ends in the definitions provided for the key terms used in the present study. Translation as a phenomenon is such an incredibly broad idea that it can be understood in many different ways. Therefore, not surprisingly, many different definitions have been offered, each reflecting a particular underlying theoretical model. The American theorist Venuti (1995) for example, define translation as "a process by which the chain of signifiers that constitutes the source –language text is replaced by a chain of signifier in target language which the translator provides on the strength of an interpretation"(p.17). Venuti (1995) sees the aim of translation as:

To bring back a cultural other as the same , the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly self conscious projects, where translation serves an appropriation of foreign cultures for domestic agendas, cultural , economic , and political.(p. 18)

Newmark (1998) introduce (Culture specific items) which the readership is unlikely to understand and the translation strategies for this kind of concept depend on the particular text-type, requirement of the readership and client and importance of the cultural word in the text.

In this study effort will be made to compare culture bound terms concerning cultural specific concepts in the holy Quran and three English translation of them to see what kind of procedures have been used by different translators and which procedure(s) is / are the most appropriate one(s). In doing so, the strategies used in dealing with culture-bound elements will be identified and finally, the frequency of the applied strategies will be studied in detail.

The significance of proper translation of cultural items is most apparent in the translation of religious texts where even the mistranslation of one cultural item could result in the complete distortion of the meaning. As such, the importance and need for present study which attempts to identify the most appropriate procedures for translation of culture-bound terms in sacred texts, and the holy Quran in particular, is self-evident. In this regard, the problems found in the translation of cultural specific items are studied in order to determine which translating strategies are used and how they reconstitute the cultural notion of the source text in the target text.

The culture-bound terms were classified based on the taxonomy presented by Khoramshahi (1990). The data were gathered from analyzing the English equivalent of the Holy Quran. The acquired data are analyzed on the basis of the following translation strategies based on the Ivir (1987) model which includes seven procedures as:

(1). Definition (2). Literal translation (3). Substitution (4). Lexical creation (5). Omission (6). Addition (7). Borrowing.

So, the present study could gain significance as it draws attention to different strategies employed by the translators to render culture-specific items into their English equivalent. Furthermore, this study aims at scrutinizing whether there exists any point of similarity and differences between these procedures and strategies used in the translation of cultural specific concepts (CSCS) of Holy Quran that are used by three different translators.

Culture-Bound Terms

Cultural-specific items refer to those which 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. 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. It is also true that, in any form of translation, translators tend to apply a general strategy that will favor either an SL-oriented approach, or a TL-oriented approach."

Newmark (1988, p.78) maintains that translation problems caused by culture-specific words arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and, therefore, are related to the "context of a cultural tradition". There are many ways to categorize culture-specific items, for instance Newmark (1988) points out five areas that cultural items may come from: (1) ecology (flora, fauna, winds, etc), (2) material culture (artifacts food clothes houses and towns, transport), (3) social culture (work and leisure), (4) organizations, customs, ideas (political, social, legal, religion or artistic), and (5) gestures and habits.

II. METHODOLOGY

Theoretical Model for Analysis

The theoretical framework of the present study will be the classification made by Ivir (1987). He has proposed seven procedures in the translation of cultural items, namely, definition, literal translation, addition, omission, lexical creation, substitution, and borrowing.

The data gathered consist of the terms related to Islamic law in the original Arabic text of Holy Quran based on the classification made by Khoramshahi (1990) as well as their equivalents in three English versions by Shakir (1985), Yusuf Ali (1996), and Pickthall (1996). Then, Ivir's (1987) suggested procedures for translating culture-bound terms were applied to the terms in question to see which procedures have been preferred by those translators.

The purpose of this study was to find the strategies employed in translation of culture-bound terms in the English translation of Holy Quran and to investigate the frequency of the used strategies to determine which one has the highest potential for conveying the intended meaning.

Materials

This study is mainly descriptive. In the present study terms related to Islamic law in the original Arabic text of Holy Quran have been compared with their equivalents in three English versions in order to find culture-bound terms and to investigate in details the translation strategies adopted by the translators in dealing with these terms.

The data will be gathered from analyzing the 36 suras of chapter thirty of Holy Quran.

The reason for choosing the Holy Quran as the base for this study was two fold. First, the original Arabic text of the Holy Quran is complete with terms specific to Muslim culture thus highly appropriate for the current research. Secondly, the significance of the proper translation of cultural items is most apparent in the translation of the religious texts where even the mistranslation of one cultural element could result in the complete distortion of meaning. Keeping this in view, chapter thirty of Quran were randomly chosen as samples, these thirty six Sourahs have a number of peculiarities as: they are not so long that may cause tedium on the part of the readers about the central topic of that sura and also due to the fact that these sourahs are so popular among the non-Arab speakers including Persian speakers and are widely used with all the Muslims in a way that the majority of them are reading them by heart due to their widely use and repetition.

Procedure

As it was amply discussed respecting particular elements of each kind of translation the culture-bound words of all the thirty six Sourahs of chapter thirty were listed in tables. Then, efforts were made to locate such terms in the Holy Quran, i.e. to find the verses containing each term. Afterwards, the equivalents of Arabic terms were identified in the above mentioned three English versions of the holy book. Next, Ivir's (1987) suggested procedures for translating culture-bound terms were applied to the terms in question to see which procedures have been preferred by those translators. Then, the frequency of occurrence of each procedure was counted in order to see which translation procedure(s) has/have been used more frequently. Finally, the distribution of the three translators procedure for translating terms related to Islamic Ahkam in the Holy Quran was presented in the tabular form for subsequent analysis and discussion.

Framework of the Study

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, 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 rules.

2. **Addition:** may turn out to be necessary procedure in the translation of the implicit elements of culture (ibid, 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 (ibid, 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(ibid, 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 (ibid, 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 (ibid, p.45).

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

Analysis of Culture-Bound Elements of the holy Quran

In the following parts the collected data will be analyzed after being classified on the basis of the before mentioned framework. It should be added that although the emphasis of this study is culture-bound elements, but in the following sections some of the culture-bound elements will be offered in tables, to help the reader have a clear understanding of culture-bound elements and their meaning in context.

TABLE.1
TERMS TRANSLATED USING THE PROCEDURE "LITERAL TRANSLATION"

Terms	T1(Shakir)	T2(Yusuf Ali)	T3(Pickthall)
ابن السبيل	Wayfarer	Wayfarer	Wayfarer
اسفل سفلين	lowest of the low	(to be) the lowest of the low	the lowest of the low
الازلام	(dividing by) arrows	(Divination by) arrows	Divining arrows
الامر بالمعروف	Enjoin what is right	Enjoin what is right	Enjoin right conduct
الكفرون	Unbelievers	ye that reject Faith	Disbelievers
الايامى	Those who are single	Those who are single	Such of you as are solitary
الاقسام	Swear	Swear	Swear
الايدي-قطعها	Cut of hands	Cut of hands	Cut of hands
الايلاء	Swear that they will not go in to their wives	Take an oath for abstention from their wives	Forswear their wives must wait four months
التين و الزيتون	I swear by the fig and the olive	By the Fig and the Olive	By the Fig and the Olive
الاسرى	Captives	Prisoners of war	Captives
الاسير	Captive	Captive	Prisoner
الامه	Maid	Slave woman	Bondwoman
الايمان	Oaths	Oaths	Oaths
الحلف	Swear	Swear	Swear
الحرام	Unlawful	Forbidden	Forbidden
الحرمان	Sacred things	Things prohibited	Forbidden things
الخمس	A fifth	A fifth share	A fifth
الدم	blood	Blood	Blood
الدماء	Blood	Blood	Blood
الدين	Debt	Debts	Debt
الديه	Blood-money	Compensation	Blood-money
الربا	Usury	Usury	Usury
الزنا	Fornication	Adultery	Adultery
الزكاة	Poor-rate	Regular charity	Poor-due
الزوج	Husband	Husband	Husband
الزوجين	Pairs	Pairs	Two spouses
السفر	Journey	Journey	Journey
السفها	The weak of understanding	The weak of understanding	Foolish
الغسل	Wash yourselves	Wash whole body	Bath
القربان	Offering	Sacrifice	Offering
الكفارات	Expiation	Expiation	Expiation
المعاهدة	Covenant	Covenant	Covenant
النحر	Sacrifice	Sacrifice	Sacrifice
النذر	Vow	Devotion	Vow
التفقة	recompense	Recompense	Due payment
النفي من البلاد	Be imprisoned	Exile from the land	Be expelled out of the land
النهي عن المنكر	Forbid what is evil	Forbid evil	Forbid the wrong
الوالد	Father	Father	Parent
الوالده	Mothers	Mothers	Mothers
الوالدان	Parents	Parents	Parents
الوقف	Spend(benevolently)	Give(freely)	Spend
الهبة	Grant	Grant	Vouchsafe
الهدية	Present	Present	Present
اليتامى	Orphans	Orphans	Orphans
بيت الله الحرام	Sacred house	Sacred house	Sacred house
خطبة النساء	Asking of (such) women in marriage	Make an offer of betrothal	Troth with women
دين	Religion	Way	Religion
سجيل	stones of baked clay	stones of baked clay	stones of baked clay
طيورا ابابيل	birds in flocks	Flights of Birds	swarms of flying creatures
ليلة القدر	the grand night	the Night of Power	the Night of Predestination

All translators have translated the above 52 terms literally. In the case of these terms, the following points are worth noting.

As regards the term سجيل term, none of the translators have used explanation about the kind of stone that god used for scratching the enemy.

Regarding the terms الخمس, none of the translators have used the English equivalent 'tithe' meaning 'a tenth of the goods some body produces or tenth part of one's income paid as a tax for the support of religious institutions' as such they have preferred the procedure of literal translation to that of substitution or cultural equivalent, since the root of the Arabic word is related to the Islamic law.

In the case of concepts such as اليتامى, الدين, الدم, الهدية, etc all translators have used the same English equivalent since there is no cultural gap between such terms in the SL and TL and they are among the most-widely used lexical items in both the source and target language.

According to Ivir (1987) "the main value of this procedure is its faithfulness to the source language expression and its transparency in the target language"(p.41)

TABLE.2
TERMS TRANSLATED USING THE PROCEDURE OF "DEFINITION"

Terms	T1(Shakir)	T2(Yusuf Ali)	T3(Pickthall)
الحجاب	Let down upon them their over-garments	Cast their outer garments over their persons(when abroad)	Draw their cloaks close round them (when they go abroad)
التيمم	Betake yourselves to pure earth	Take for yourselves clean sand or earth	Go to high clean soil
الراكعون	Those who bow down humbly(in worship)	Those who bow down humbly(in worship)	Those who bow down(in prayer)
الرشوه	To gain access thereby to the judges	Use it as bait for the judges	Nor seek by it to gain the hearing of the judges
الساجدون	Who prostrate themselves	Who prostrate themselves in prayer	Who fall prostrate (in worship)
اللواط	Come to males in lust	Practice your lusts on men	Come with lusts unto men
المحارم	Fathers, brothers, brother's sons ,sister's sons their own women, of what their right hands possess	Fathers or sons, brothers, brother's sons, sister's sons, or their women, or the (slaves) whom their right hands possess	Fathers, sons, brothers, brother's sons, the sons of sisters or of their own women, or slaves
الوضوء	Wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles	Wash your faces, and your hands(and arms) to the elbows; rub your heads(with water);and (wash) your feet to the ankles	Wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles
صلة الرحم	What Allah has ordered to be joined	What Allah has ordered to be joined	What Allah has ordered to be joined
تعدد الزوجات	Marry such women as seem good to you, two and three and four	Marry women of your choice, two or three or four	Marry of the women, who seem good to you, two or three or four
ملك اليمين	What your right hand possesses	Any thy right hand should possess(as handmaidens)	Those whom thy right hand possesses

In the case of the above 11 terms, shown in table 4.2, all translators have adopted the procedure of definition.

As regards the terms الرشوه, all translators chose the definition procedure for better extension and focus on this matter, since they can substituted with words like bribery ,meaning' giving of money or favors to influence or corrupt another's conduct.

As regards the term الوضوء, التيمم, all translators have used definition procedure, since by choosing literal translation procedure, a cultural gap can occur, and these terms is in the depth of Islamic and Muslim culture.

According to Ivir (1987) "definition can quiet accurately transmit the necessary cultural information depending how extensive it is made"(p.41)

TABLE.3
TERMS TRANSLATED USING THE PROCEDURE OF "BORROWING"

Terms	T1(Shakir)	T2(Yusuf Ali)	T3(Pickthall)
البعل	Ba l	Baal	Baal
الجنه	Jinns	Jinns	Jinns
القبلة	Qiblah	Qiblah	Qiblah
طور سينين	mount Sinai	The Mount of Sinai	Mount Sinai

In the case of the above 4 terms, shown in table 4.3, all translators have adopted the procedure of borrowing. In this case the following point is worth noting.

The borrowing procedure is located in the third place about translation of cultural terms and in some situation is essential, as the term القبلة, the best equivalent is "Qiblah", since this word have a long history and came back to the creation of Islam.

TABLE.4
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الاستمتاع

Term	T1	T2	T3
الاستمتاع	Profit by	Derive benefit from	Seek content(by marrying them)
	Literal translation	Literal translation	Literal translation, addition

Regarding the term الاستمتاع, all translators have used literal translation but, T3 combined addition to the procedure.

TABLE.5
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM ابي لهب

Term	T1	T2	T3
ابي لهب	Abu Lahab	the Father of Flame	Abu Lahab
	Borrowing	Literal translation	Borrowing

Regarding the table.5., T1& T3 have adopted the procedure borrowing and T2 has applied literal translation.

TABLE.6
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM التقتيل

Term	T1	T2	T3
التقتيل	(horrible)murdering	Slain (without mercy)	Slain with a (fierce)slaughter
	Literal translation, addition	Literal translation, addition	Literal translation, addition

According to table.6., all translators have adopted the same procedure for the translation of التقتيل.

TABLE.7
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM التهجد

Term	T1	T2	T3
التهجد	Pray Tahajjud	Pray	Awake for
	Borrowing	Literal translation	Literal translation

Except for T1 the other two translators have translated the term التهجد literally.

TABLE.8
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الجزية

Term	T1	T2	T3
الجزية	Tax	Jizya	Tribute
	Literal translation	Borrowing	Literal translation

Regarding the term الجزية T1 &T3 have used literal translation and T2 has applied borrowing procedure.

TABLE.9
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الجنب

Term	T1	T2	T3
الجنب	Are under an obligation to perform a bath	In a state of ceremonial impurity	Polluted
	Literal translation	Literal translation, addition	Literal translation

As regards the term الجنب, T1&T2 have used the procedure definition; T3 has translated it literally. In the Christian religious is baptize' meaning' perform ceremony of baptism by immersing in water (Christian ritual symbolizing admittance into the church) which is in some case near to the term الجنب which is special in Muslim.

TABLE.10
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الحج

Term	T1	T2	T3
الحج	Pilgrimage	Hajj	Pilgrimage
	Literal translation	Borrowing	Literal translation

According to table.10, T1 & T3 have used the procedure of literal translation; T2 has adopted the borrowing procedure.

TABLE.11
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الزانى

Term	T1	T2	T3
الزانى	Fornicator	Man guilty of adultery or fornication	Adulterer
	Literal translation	Definition	Literal translation

Regarding the term الزانى, T1 &T3 have used the literal translation procedure and T2 use definition.

TABLE.12
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الزانية

Term	T1	T2	T3
الزانية	Fornicatress	Woman guilty of adultery or fornication	Adultress
	Literal translation	definition	Literal translation

According to the table.30., all translators have applied literal translation except T2.

TABLE.13
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM السارق

Term	T1	T2	T3
السارق	The man who steals	Male thief	Male thief
	Definition	Literal translation	Literal translation

In the case of the term السارق, all translators but T1, who has used the procedure of definition, have translated it literally.

TABLE.14
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM السارقة

Term	T1	T2	T3
السارقة	Woman who steals	Female thief	Female thief
	Definition	Literal translation	Literal translation

Regarding the term السارقة, all translators but T1, who has used the procedure of definition, has translated it literally.

TABLE.15
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM السائبة

Term	T1	T2	T3
السائبة	Saibah	A she-camel let loose for free pasture	Saibah
	Borrowing	Definition	Borrowing

As regards the term, T1 & T3 have used the procedure borrowing; T2 has adopted the procedure definition. This is another example of terms embedded highly in Arabic culture thus making it necessary to be translated by means of the procedures borrowing or definition.

TABLE.16
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM المسائل

Term	T1	T2	T3
المسائل	him who asks	the petitioner (unheard)	the beggar
	Definition	Literal translation	Literal translation

As shown in table.16, T1 has used the procedure of definition and other two translators have used the term المسائل literally.

TABLE.17
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الصلوات

Term	T1	T2	T3
الصلوات	Prayers	(habit of)prayers	Prayers
	Literal translation	Literal translation, addition	Literal translation

In the case of the term الصلوات, except for T2, who have used the procedure of literal translation plus addition, other translators have preferred to literally.

TABLE.18
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الظهار

Term	T1	T2	T3
الظهار	Wives whose backs you liken to the backs of your mothers	Zihar	Wives whom ye declare(to be your mothers)
	Definition	borrowing	definition

Regarding the term الظهار, T2 has used the procedure of borrowing; T1 & T3 have adopted definition.

TABLE.19
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM القارعه

Term	T1	T2	T3
القارعه	The terrible calamity	The (Day) of Noise and Clamour	The Calamity
	Literal translation	Addition , literal translation	Literal translation

In the case of the term القارعه, all translators applied literal translation but, T2 use a combination of addition and literal procedure.

TABLE.20
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الكفالة

Term	T1	T2	T3
الكفالة	To have some body in charge	To be charged with the care of somebody	Be the guardian
	Definition	definition	Literal translation

As regards the term الكفالة, T1 & T2 have used definition procedure, and T3 literally translate it.

TABLE.21
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM اللواط

Term	T1	T2	T3
اللواط	Come to males in lust	Practice your lusts on men	Come with lusts unto men
	Literal translation	Borrowing	Literal translation

According to table.21., all translators use definition procedure, and focuses on men ,since this term is one of challengeable and meaningful culture bound term in Islam, all translators by defining stated that this action happen between two men instead of 'homosexual and lesbian' in western country. This is one of terms embedded highly in Arabic culture thus making it necessary to be translated by means of the definition procedure.

TABLE.22
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM المساجد

Term	T1	T2	T3
المساجد	Masjids	Place for the worship of Allah	Sanctuaries
	Borrowing	definition	Literal translation

In the case of the term المساجد, T1 has used the procedure of borrowing; T2 has applied the procedure of definition and T3 has translated it literally.

TABLE.23
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM المسكين

Term	T1	T2	T3
المسكين	Poor man	One that is indigent	A man in need
	Literal translation	definition	Literal translation

In the case of the term المسكين, T2 has used the procedure of definition; the other two translators have applied literal translation.

TABLE.24
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM المهاجرون

Term	T1	T2	T3
المهاجرون	Muhajirs	Those who forsook(their homes)	Muhajirin
	Borrowing	Definition	Borrowing

According to table 4.24., except for T2, other translators have used borrowing procedure for translating المهاجرون.

TABLE.25
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM النفث

Term	T1	T2	T3
النفث	those who blow on knots	those who practise secret arts	malignant witchcraft
	Definition	Definition	Literal translation

All translators but T3 have translated the term النفث in definition procedure.

TABLE.26
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM الوقف

Term	T1	T2	T3
الوقف	Spend(benevolently)	Give(freely)	Spend
	Literal translation, addition	Literal translation, addition	Literal translation

Considering the term الوقف, all translators except T3 have used the procedures of literal and addition.

TABLE.27
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM تواباً

Term	T1	T2	T3
تواباً	oft-returning (to mercy).	Oft-Returning (in Grace and Mercy).	ready to show mercy
	Literal translation, addition	Literal translation, addition	Literal translation

As regards the term تواباً, all translators except T3 have used the procedures of literal and addition.

TABLE.28
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM علق

Term	T1	T2	T3
علق	a clot	out of a (mere) clot of congealed blood	a clot
	Literal translation	Literal translation, addition	Literal translation

Considering the term علق, all translators have used literal translation; farther more, T2 has adopted the combination of procedures literal and addition.

TABLE.29
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM حاميه

Term	T1	T2	T3
حاميه	A burning fire	(It is) a Fire Blazing fiercely	(it is)Raging Fire
	Literal translation	Addition, definition	Literal translation,addition

In the case of the term *حاميه*, T1 & T3 have used literal translation and T2 has applied a combination of addition and definition procedure.

TABLE.30
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM عرفات

Term	T1	T2	T3
عرفات	Arafat	(mount)Arafat	Arafat
	Borrowing	Addition, borrowing	Borrowing

As regards the term *عرفات*, T2 has used a combination of the procedures of borrowing and addition; other translators have resorted to the procedure of borrowing. This term is one of the examples that rooted to the Muslim religious and have not a special place in the other religious cultures.

TABLE.31
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM والعصر

Term	T1	T2	T3
والعصر	I swear by the time	By (the Token of) Time (through the ages)	By the declining day
	Literal translation	Literal translation, addition	Literal translation

As regarding the term *والعصر*, all three translators have adopted literal translation, in addition to, T2 use addition procedure. This term is one of specific cultural words, that needed more explanation and noting, which none of the translators use it.

TABLE.32
TRANSLATION PROCEDURE USED FOR THE TRANSLATION OF THE TERM همزة لمز

Term	T1	T2	T3
همزة لمزه	slanderer, defamer	(kind of) scandal-monger and-backbiter	Slandering traducer
	Literal translation	Addition, literal translation	Literal translation

According to the table 4.32., all translators applied literal translation but, T2 use a combination of addition and literal procedure.

III. DATA ANALYSIS

Since the strategies to transfer culture-bound terms mentioned, first two tables are presented to show the number of different strategies of translation according to Ivir's model, then the frequency of the strategies used by translators for rendering culture-specific items will be shown in charts, and finally After the indication of the frequency of the strategies employed by translators, the percentage of the overall employed strategies based on this formula ($Pf = \frac{\sum F}{N} \times (100)$) are shown in three charts.

Analysis of Culture-Bound Elements

In the following parts the collected data will be analyzed after being classified on the basis of the before mentioned framework. It should be added that although the emphasis of this study is culture-bound elements, but in the following sections some of the culture-bound elements will be offered in their contexts, i.e. the entire verse or verses to help the reader have a clear understanding of culture-bound elements and their meaning in the origin context.

Analysis of "The holy Quran"

TABLE 1.
FREQUENCY OF THE OCCURRENCE OF EACH PROCEDURE

procedure translator	Literal translation	definition	borrowing	Addition	omission	substation	Lexical creation
T1(shakir)	72	17	10	1	0	0	0
T2(pickthal)	61	19	9	11	0	0	0
T3(Yusuf Ali)	77	13	8	2	0	0	0
Total sum	210	49	27	14	0	0	0
percentage	70/5%	16/3%	9%	4/2%	0	0	0

As shown above, the procedures of literal translation, definition, borrowing and addition are the most –used procedures adopted by the above translators;

As the results showed literal translation procedure, is the most common strategy to render cultural elements. This is used 210 times between all translators.

Since most of the Arabic culture-bound elements do not exist in target culture, the translators preferred to replace them with some sort of paraphrase or literally translated terms, which does not necessarily involves a target culture-bound term in order to transfer the intended meaning.

The next most common strategy is "definition" which is used 49 times between all translators, and the third common strategy which consists of 27 instances is borrowing strategy. And the last but not least, the procedure of addition

located with 14 instances during this survey. Finally, according to the cumulative percentage: total sum of all this percentage is 100%.

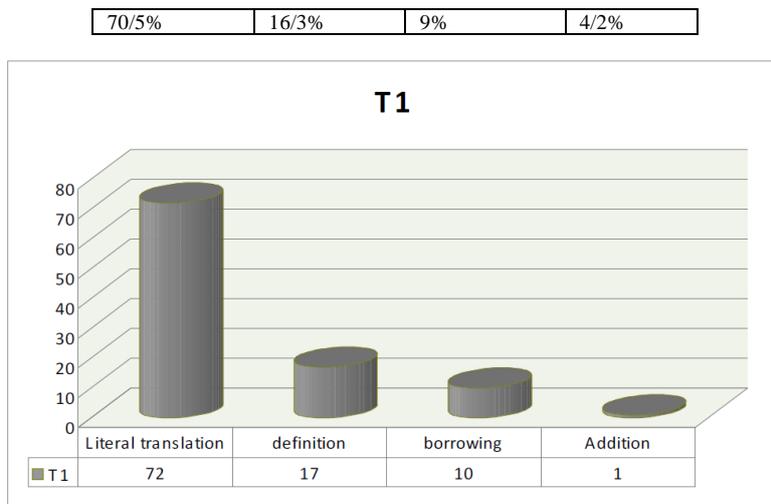


Chart 1. Frequency of the employed strategies in T1

This chart presented an analysis of the translation procedure adopted by Shakir. Literal translation is the preferred strategy. In compared with other translators, shakir is located in second places in applying literal translation.

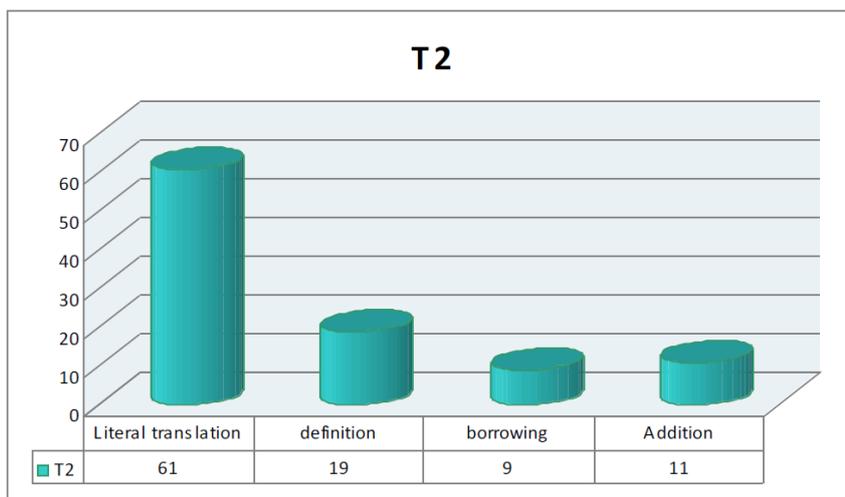


Chart 2. Frequency of the employed strategies in T2

This chart presented an analysis of the translation procedure adopted by Yusuf Ali. Literal translation is the preferred strategy. In compared with other translators, Yusuf Ali is located in third places in applying literal translation.

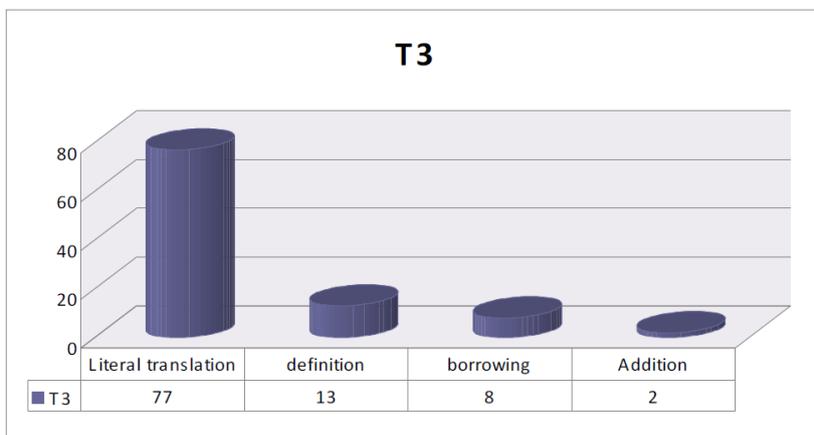


Chart 3. Frequency of the employed strategies in T3

This chart presented an analysis of the translation procedure adopted by Pickthall. Literal translation is the preferred strategy. In compared with other translators, Pickthall is located in the first places in applying literal translation.

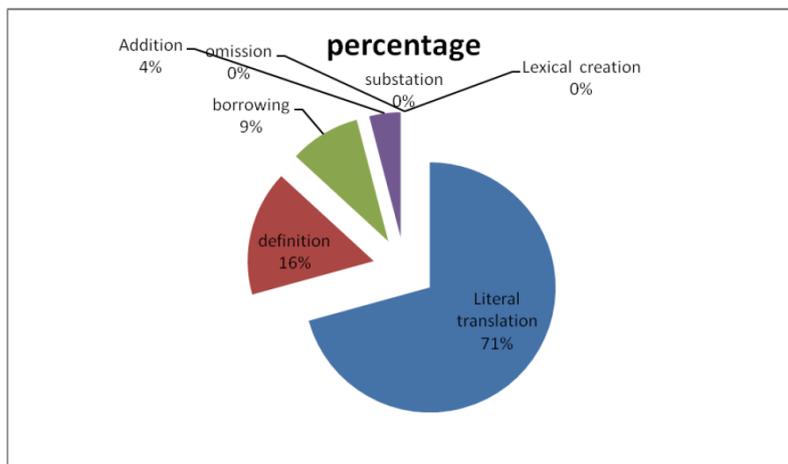


Chart 4. Percentage of the overall employed strategies in Holy Quran

Based on the researcher's analysis of the translation of the terms related to Ahkam in the Holy Quran, four out of seven of the above procedures were observed to be used by the chosen translators, which are evident in the above chart.

The other finding of study is some clearance of translators in selecting and equivalent finding as; in Yusuf Ali's translation, his choice of words – see tables in appendix – is peculiar of Quranic archaic lexicon and old-fashioned, in most of the cases give helpful explanation to the reader. Totally, he uses fully fledged criteria for transferring cultural element to the TT. On the other hand, Shakir and Pictal are much like each other in equivalent finding and especially in style and syntax. By attention to these examples it would be clear. Qur'an 4:158

(1)

YUSUF ALI: Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-

PICKTHAL: But Allah took him up unto Himself. Allah was ever Mighty, Wise.

SHAKIR: Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

(2)

TABLE 2.
Similarities and Differences between Translators

Term	Shakir	Yusuf ali	Pickthal
الصلوات	Prayers	(habit of)prayers	Prayers
الزانية	Fornicatress	Woman guilty of adultery or fornication	Adultress
المساجد	Masjids	Place for the worship of Allah	Sanctuaries

By attention to the percentages of applying borrowing procedures among these three translators it can be obvious that Yusuf Ali applied more than the other translators in borrowing and less than using literal translation strategy.

As the results showed, in this study, the statistical presented in (table .1) revealed that the most frequently used procedure in the present study is literal translation. Therefore, it seems that the most appropriate procedure for translating culture- bound terms in the Holy Quran into English is the literal translation procedure opted most frequently by the selected professional translators.

As the final comment on the appropriateness of the procedures used for the translation of selected material, it is better to take a look on the statements made by Ivir (1987). He believes that no uniform treatments of unmatched elements of culture in translation is possible for all communicative situations, text-types, an individual text, or even a given cultural element repeated several times in the same text.

IV. CONCLUSION

In the current research the focus has been on the translation of terms related to Islamic law (Ahkam) in the Arabic text of the Holy Quran into English and the translation procedures opted for by seven translators.

Analysis of the data presented in this study led to answering the two research questions presented in chapter one.

1. The analysis of the data shows that four out of seven strategies proposed by Ivir (1987) have been adopted by the selected translators in this study, namely, literal translation, definition, borrowing and addition. However, the remaining three procedures, i.e. omission, substation and lexical creation had no occurrence.

2. In this study, the statistical presented in table 4.31 revealed that the most frequently used procedure in the present study is literal translation. Therefore, it seems that the most appropriate procedure for translating culture- bound terms in the Holy Quran into English is the literal translation procedure opted most frequently by the selected professional translators.

Therefore, it seems that the selected translators regard literal translation as the best choice for the translation of the selected cultural elements of the Holy Quran.

As the final comment on the appropriateness of the procedures used for the translation of selected material, it is better to take a look on the statements made by Ivir (1987). He believes that no uniform treatments of unmatched elements of culture in translation is possible for all communicative situations, text-types, an individual text, or even a given cultural element repeated several times in the same text. As he puts it,

For translator there is a hierarchy of opinions or an order of preference with respect to the translation procedures. He knows that borrowing, lexical creation, literal translation and definition (in that order) will explicitly draw the receiver's attention to the specific source-culture content, while substitution and omission will mask it; addition makes explicit the information that was unexpressed yet implicit in the source text....(p.47).

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