

TRANSLATION OF CULTURE-SPECIFIC-ITEMS IN RELIGIOUS TEXTS: A CASE STUDY OF THE NOBLE QUR'AN

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ABSTRACT

Translation of cultural terms is considered one of the difficulties that translators face in translating the Noble Qur'an. The task of translating cultural terms becomes more complicated and difficult when dealing with such a sensitive text. A variety of procedures are suggested to be used to overcome this problem. This study aims to investigate the translation procedures used by the translators of the Noble Qur'an to translate Culture-Specific-Items (CSIs) from Arabic into English and to identify the most frequent used procedure. This study is a descriptive qualitative one. It falls under the category of product-oriented study that deals with description of translations, comparative description of several translations of the source text and description of larger corpora of translation. The CSIs are collected from Al-Ma'idah Chapter in the Noble Qur'an and its English translation by Abdullah Yusuf Ali (1983). The meanings of the CSIs are taken from The Dictionary of Islamic Words and Expressions by Saleh (2011). The authors analyzed and investigated the translations of these CSIs and identified the procedures used by the translator. The study finds that the translator used 10 translation procedures to translate culture-specific-items. These procedures are functional equivalent, cultural equivalent, modulation, borrowing, definition, generalization, description, footnotes and explicitation. It also finds that the most frequent used procedure by the translator is the definition. Moreover, the less used procedures are the generalization and explicitation. By discussing the procedures used to translate the CSIs in the Noble Qur'an, translators may get helpful information about choosing the suitable procedure in their translations to achieve proper translation.

Keywords: culture-specific-items, the noble qur'an, cultural translation, translation procedures.

INTRODUCTION

Translation is the process of transferring the meaning and the message of the source language (SL) to the target language (TL). It can be described as converting the SL text into the TL text by a translator through a set of activities (Nagar, 2018, p.243). Some people believe that this process is easy and anyone who is bilingual can be a translator. In fact, it is not. It is a hard row to hoe. It plays an important role in "aiding understanding of an increasingly fragmentary world" (Bassnett, 2013, p.1). It helps in transferring knowledge to different nations who speak different languages (Bernacka, 2012, p.1). The importance of translation can also be noticed in different field like education, media, science, etc. (Al-Idhesat, 2016, p.1).

One of the major aspects that a translator should consider is the SL culture. The reason behind this is that culture affects language significantly. In fact, a translator becomes to be known as a "mediator of culture" (Hatim & Mason, 2016, p.223). The difference in culture between the

SL and the TL creates a gap between the two languages. This gap constitutes an obstacle for translators. This can be seen in texts that include words related to the SL culture and deeply rooted in it. Religious and literary texts are good examples. Religious texts are very difficult to be translated due to their sensitivity. The appropriate translation of culture-specific-items can be clearly significant in religious texts translation as any incorrect translation of a CSI may cause a complete distortion of meaning (Moradi & Sadeghi, 2014, p.1735).

The Noble Qur'an is one of the religious books that are very challenging for translators (Beaugrande, 2003, p.8). The translation of the Noble Qur'an is considered as "a major human contribution in cross-cultural interfertilization" (Abdul-Raof, 2001, p.1). Translating the Qur'an into other languages is still a questionable and a disputable matter among Muslims due to its holiness (Siddiek, 2012, p.18). It is believed that the Qur'an is untranslatable and any translation of it cannot be considered as the Qur'an (Irving, 1985; Turner, 1997; Moir, 2009; Abdul-Raof, 2018). The most professional translators faced a variety of difficulties and problems in their translations of the Qur'an (Tabrizi & Mahmud, 2013, p.1).

One of the obstacles that may face the translators of the Qur'an is the culture-specific-items that are deeply rooted in the Arabic culture. Translating such items may be quite problematic. Some of these items may have equivalents in the target culture, but the major part has no equivalents and are specific to the source culture. Since the Qur'an is a very sensitive text, translators should pay more attention to these items as the mistranslation of one of them may led to a distortion of the meaning (Ayyad & Mahadi, 2019, p141). To avoid such a thing, translators should use a variety of dictionaries in both the source and target languages to be able to determine the exact meaning of the CSIs (Ali et al., 2012, p.590). A translator should have a good knowledge in both cultures (Obeidat & Mahadi, 2019, p.156). In addition, translation strategies and procedures should be applied to "reflect an approximation of those terms or provide acceptable compensation for an inescapable cultural loss" (Al-Azzam et al., 2015, p.1). Many translation procedures were suggested to overcome this problem. For example, Vinay and Darbelnet (1995) suggested to use the literal translation, borrowing, explicitation and modulation procedures. Also, Newmark (1988) introduced the cultural equivalent, functional equivalent, description and notes in addition to other procedures (pp.82-114). In this study, the authors decided to focus on these procedures

REVIEW OF RELATED LITERATURE

Translation of the Noble Qur'an

The Qur'an is the religious and holly book for Muslims. The original language of this book is Arabic. Due to its importance, it was translated to other languages such as English, Persian, French, Spanish, etc. These translations are considered as a part of transferring the message of Allah to Muslims and in spreading the Islam (Peachy, 2013, p.32). Translators of the Qur'an tried to be faithful to the SL as much as possible. Therefore, most of the Qur'an translations are SL oriented (Al-Qinai, 2012. P.72). The issue of translating the Qur'an is disputable between Muslim scholars. Allaithy (2020) states that the translation of the Qur'an poses a serious challenge for translators and linguists" (p.2637). Nida and Reybum (1981) described this translation as "formal

overloading” (p.71). Moir (2009) believes the translation of the Qur’an may result in a loss in the authority and authenticity of this book (p.32).

In Abdul-Raof’s (2018) opinion, “it is impossible for a human to attain an equivalent non-Arabic vulgate Qur’an” (p.264). The translators are challenged by the linguistic and stylistic features of the Qur’an (Ali et al, 2012, p.588). Rahman (1988) asserts that the translation of the Qur’an into another language can never be satisfactory (p.24). Dastjerdi and Jamshidian (2011) confirms in their study that the Qur’an is untranslatable due to its use of the untranslatable in its text” (p.141). Saeed (2008) highlights the reasons of the untranslatability of the Qur’an. He says that the Qur’an is Allah’s words and its style is very unique and cannot be matched. It is impossible to write something like the Qur’an in Arabic. Therefore, it can never be transferred to another language (p.126). In general, no matter how accurate are the translations of the Qur’an, they will not be substitutions of the original (Aldahesh, 2014, p.33).

Culture-Specific-Items (CSIs)

Culture-specific-items are defined as words in the SL that “express concepts totally unknown in the target culture” (Baker, 2011, p.21). In Nord’s (2018) opinion, CSI is “a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y” (p.34). CSIs may refer to the life aspects of a specific community or people such as names of people and towns, clothes, worships, transportations, sports, etc. (Gambier, 2007, p.159). They are “unique and specialized in its nation’s culture” (Li et al, 2010, p.695). Such items may be a result of an intercultural gap between the source and target languages (Daghoughi & Hashemian, 2016, p.172).

CSIs are known as the “most troublesome elements of a translation” (Blažytė & Liubinienė, 2016, p.42). They are deeply rooted in a specific culture and are almost impossible to be translated (Ayyad & Mahadi, 2020, p.9). According to Ordudar (2007), translating CSIs is “one of the most challenging tasks” for a translator to perform (p.8). To translate such items efficiently, translators should have an awareness of the differences between the source and target cultures (Bracaj, 2015, p.476). They should choose words from the TL that convey the connotative meaning and the cultural relevance of the CSIs accurately (Bassnett, 2011, p.95). In an attempt to solve the problem of translating CSIs, many translation strategies and procedures were introduced to help the translator in rendering the meaning of these items adequately.

Procedures of Translating Culture-Specific-Items

Translation procedures are significant in the translation process. Therefore, many translation scholars developed different translation procedures (Obeidat, 2019, p.14). Vinay and Darbelnet, Newmark and Nida suggested a variety of translation procedures to translate culture-specific-items. These procedures include the description, footnote, explicitation, generalization, literal translation, modulation, functional equivalence, cultural equivalence, borrowing and definition.

Description: this procedure is used to describe the meaning of the CSIs in several words in the TL (Newmark, 1988, p.83). These words are not culture-related. It is a useful procedure to render the meaning of the SL.

Footnote: this procedure is defined as “statements of variable length which are always connected to more or less definite segments of the text and they are usually found printed at the bottom of the page” (Toledano-Buendía, 2013, p.150). Translators use footnotes to help the target text readers to understand the source culture and to clarify the meaning. (Lou & Zhang, 2018, p. 608). According to Abdul-Raof (2001), footnotes play a significant role penetrating “the fog of language” and CSIs (p.104).

Explicitation: it was first introduced by Vinay and Darbelnet in 1958. Is it defined “a shift in translation from what is implicit in the source text to what is explicit in the target text” (Murtisari, 2016, p.64).

Generalization: Pan (2011) defines the generalization procedure as “the process in which any linguistic element, ranging from a word to a paragraph or even a discourse, is used to convey a meaning that is more general, vaguer or broader into the target text than that in the source text” (p.120). Jati (2019) sees that this procedure is used when it is impossible to find an equivalent for the CSI in the TL (p.12). Ponomareva (2018) considers it as the translator’s last choice rather than using the omission procedure (p.229).

Literal translation: According to Shuttleworth & Cowie (2014), literal translation is “a notion which has for many centuries been at the heart of most translation controversies, where it has been either staunchly defended against or vigorously attacked in favor of its rival” (p.95). The translator transfers the elements of the ST to the TT regardless of any change that may occur in the TT (Lomaka, 2017,238). Walinski (2015) believes that this procedure can be efficient in case if the SL and the TL share the same culture (p.55). Hadithya (2014) argues that literal translation does not transfer the message of the SL in full into the TL (p.3).

Modulation: it includes the replacement of the SL item with a TL phrase in an attempt to render the same idea of the original item. Using this procedure may result in changing the point of view of the SL (Neshkovska & Kimovska, 2018, p.171). Sofyansyah et al (2018) describe it as a restructuring the message of the SL in the TL using different structure but with the same meaning (p.132).

Functional equivalence: Shuttleworth & Cowie (2018) defined it as “a term used to refer to the type of equivalence reflected in a TT which seeks to adapt the function of the original to suit the specific context in and for which it was produced” (p. 64). In Loescher’s (1991) point of view, functional equivalent is “the ideal method of translation” (p.23).

Cultural equivalence: it is defined as replacing the CSI in the SL with a CSI in the TL (Bracaj, 2015, p.478). It is believed that TL CSI is inaccurate and inequivalent to the SL (Williams, 1990, p.56).

Borrowing: it means to transfer a word directly from the SL into the TL (Suryasa, 2015, p.501). It is considered as the simplest translation procedure (Wuryanto, 2016, p.19). It is used to translate unknown words and to introduce the SL flavor and culture (Salum, 2019, p.130).

Definition: Moradi and Sadeghi (2014) states that definition means to reduce “the unknown to the known and the unshared to the shared” (p.17377). It defines the SL word to the TL readers to clarify and convey the intended meaning.

METHODOLOGY

This study aims to investigate the procedures of translating culture-specific-terms in the Noble Qur’an. It also tends to identify the most frequent used procedure by the translator.

Design of the Study

This study is a descriptive one. Descriptive studies are divided into three categories: qualitative, quantitative and mixed studies. It falls under the category of qualitative descriptive study which is suggested by Holms (1972). According to Holms (1972), the analysis of any source text can be based on three categories. These categories are: product- oriented descriptive translation study, function-oriented descriptive translation study and process- oriented descriptive translation study. The product-oriented study deals with description of translations, comparative description of several translations of the source text and description of larger corpora of translation. Function-oriented DTS focuses on context rather than translation. Process- oriented DTS deals with translation psychology. This study falls under the category of product-oriented study.

Data Collection

The data of this study are collected from a micro-level data. According to Saldanha & O’Brien (2013), “micro-level data are at the level of the individual, word, or text. Micro-level data might pertain to the use of specific strategies in a translated text, individual translation strategies, or the length of time taken to translate a text” (p. 24). The data are collected from Al-Ma’dah Chapter in the Noble Qur’an (ST) and its English translation *The Holy Qur’an Text, Translation and Commentary* by Abdullah Yusuf Ali (1980) as the TL.

Limitation and Study Forward

The Noble Qur’an is a very huge book. Thus, it is difficult to be studied as a whole. Therefore, the authors chose only one chapter to be the source text. Other studies may include other chapter of the Noble Qur’an as every chapter has a variety of culture- specific- items that is different from the one subject of this study. In addition, the Noble Qur’an has many translations into English in addition to the selected translation in this study. Each translator has his own style, background and choice of strategies and procedures used in the translation process. Further studies may use some of these translations as the target texts and may reach different results.

Data Analysis

Procedures: the culture-specific-items are collected from Al-Ma'dah Chapter in the Noble Qur'an in Arabic. The Arabic verse that contains the CSI is mentioned and the CSI is underlined. The transliteration of the Arabic verse is added. The transliteration of the verses is taken from the website "transliteration.org". The meanings of the selected CSIs are taken from the *Dictionary of Islamic Words and Expressions* (2011) by Mohammad Saleh. The translations of the collected CSIs are taken from the English translation of the Qur'an by Abdullah Yusuf Ali (1980). The procedures used by the translator to translate the selected CSIs are identified. The most used procedure to translate CSIs is determined.

RESULTS

The following table shows the culture-specific-items found in Al-Ma'idah Chapter in the Noble Qur'an, their transliterations, translations and the procedures used by the translator.

Table 1: Culture-specific-items and their transliteration, translations and procedures

No.	CSI (ST)	Transliteration	Translation (TT)	Procedure (s)
1	حرم	Ĥurum	In the sacred precincts or in pilgrim garb.	Description
2	شعائر	Šha`ā'ir	Symbols + footnote	Modulation, footnote
3	الشهر الحرام	Ash-Šahra Al-Ĥarām	The Sacred Month + footnote	Literal translation, footnote
4	الهدى	Al-Hadya	The animals brought for sacrifice	Definition
5	القلاند	Al-Qalā'ida	Garlands that mark out such animals	Definition
6	البيت الحرام	Al-Bayta Al-Ĥarāma	The Sacred House	Literal translation
7	حللتهم	Ĥalaltum	Clear of the Sacred Precincts and of pilgrim Garb + footnote	Description, footnote
8	المسجد الحرام	Al-Masjidi Al-Ĥarām	The Sacred Mosque	Literal translation
9	البر	Al-Birri	Righteousness	Functional equivalent
10	التقوى	At-Taqwá	Piety	Functional equivalent
11	الميتة	Al-Maytatu	Dead meat +footnote	Generalization, footnote
12	ذكيتم	Dhakkaytum	Are able to slaughter it (in due form) + footnote	Description, footnote
13	الازلام	'Azlām	Raffling with arrows	Description
14	الله	Allāh	Allah	Borrowing
15	المحصنات	Al-Muḥṣanāt	Chaste women	Cultural equivalent
16	أهل الكتاب	Al-Kitāb	People of the Book	Literal translation
17	الموقودة	Al-Mawqūdhā	Which is killed by a violent blow	Definition
18	الصلاة	Aṣ-Šalāat	Prayer	Cultural equivalent
19	اطهروا	Aṭṭahharū	Bathe your whole body	Description
20	تيمموا	Tayammamū	Take for yourselves clean sand or earth and rub therewith your faces and hands + footnote	Description, footnote

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21	أصحاب الجحيم	'Aṣḥābu Al-Jahīm	Companions of Hell-fire	Literal translation
22	الزكاة	Az-Zakāat	Regular Charity	Literal translation
23	الرسول	Rusul	Messengers	Functional equivalent
24	يوم القيامة	Yawmi Al-Qiyāma	The day of judgment	Functional equivalent
25	المسيح	Al-Masīḥ	Christ	Functional equivalent
26	مريم	Maryam	Mary	Functional equivalent
27	موسى	Mūsá	Moses	Functional equivalent
28	انبياء	'Anbiyā'	Prophets	Functional equivalent
29	المتريديّة	Al-Mutaraddiya	Which was killed by a headlong fall	Definition
30	اصحاب النار	'Aṣḥābi An-Nār	The companions of the fire	Literal translation
31	الظالمين	Ẓālimīn	Those who do wrong	Definition
32	كفارة	Kaffāra	An act of atonement	Definition
33	المتقين	Muttaqīn	Those who fear Allah	Definition
34	الجاهلية	Al-Jāhiliyya	The days of ignorance + footnote	Definition, footnote
35	يرتد	Yartadd	Turn back from his Faith	Definition
36	راكعون	Rāki'ūn	They bow down humbly (in worship)	Definition
37	الطاغوت	Aṭ-Ṭaghūt	Evil	Modulation
38	الكافرين	Al-Kāfirīn	Those who reject Faith	Definition
39	داوود	Dāwūd	David	Functional equivalent
40	النطيحة	An-Naṭīḥa	Which was killed by being gored to death	Definition
41	رقبة	Raqaba	Slave	Explicitation
42	صيام	Ṣiyām	Fast	Cultural equivalent
43	الشيطان	Ash-Shayṭān	Satan	Functional equivalent
44	مساكين	Masākīn	Indigent	Literal translation
45	الكعبة	Al-Ka'ba	Ka'ba	Borrowing
46	القران	Al-Qur'an	Qur'an	Borrowing
47	الفاسقين	Al-Fāsiqīn	Rebellious people	Modulation
48	روح القدس	Rūḥi Al-Qudus	The holy spirit + footnote	Cultural equivalent, footnote
49	الحواريين	Al-Ḥawāriyyīn	Disciples	Functional equivalent
50	المنخنقة	Al-Munkhaniqa	Which was killed by strangling	Definition

The following table shows the frequency of using each procedure and its percentage:

Table 2: The frequency and percentage of the applied procedures

Procedure	Frequency	Percentage
Functional Equivalent	11	22 %
Cultural Equivalent	4	8 %
Modulation	3	6 %
Literal Translation	8	16 %
Generalization	1	2 %
Footnote	8	16 %
Description	6	12 %
Definition	13	26 %
Borrowing	3	6 %
Explicitation	1	2 %

The following chars display the frequency of using each procedure in figures and in percentage:

Figure 1: Frequency of each procedure in figures

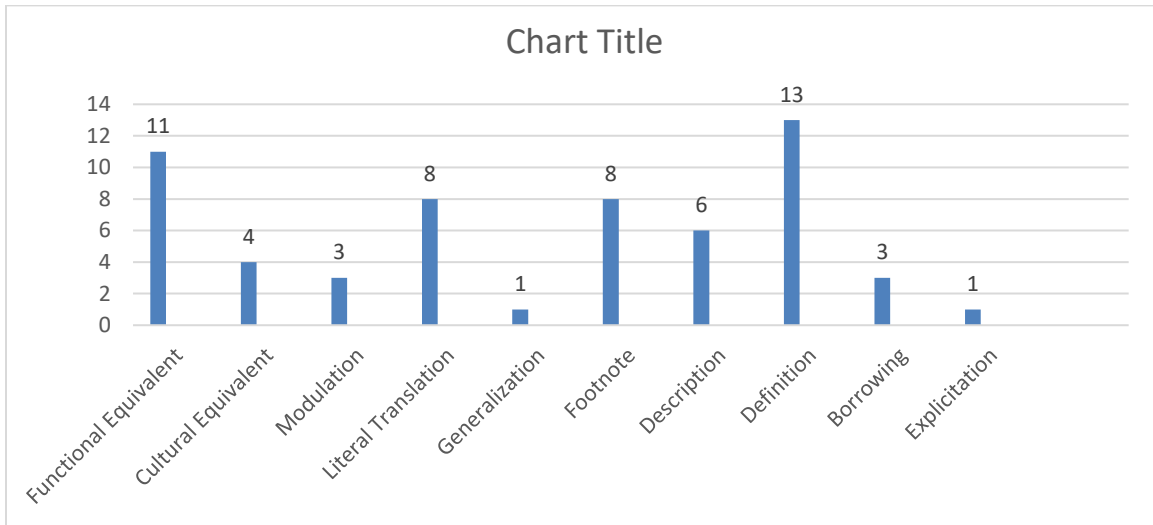
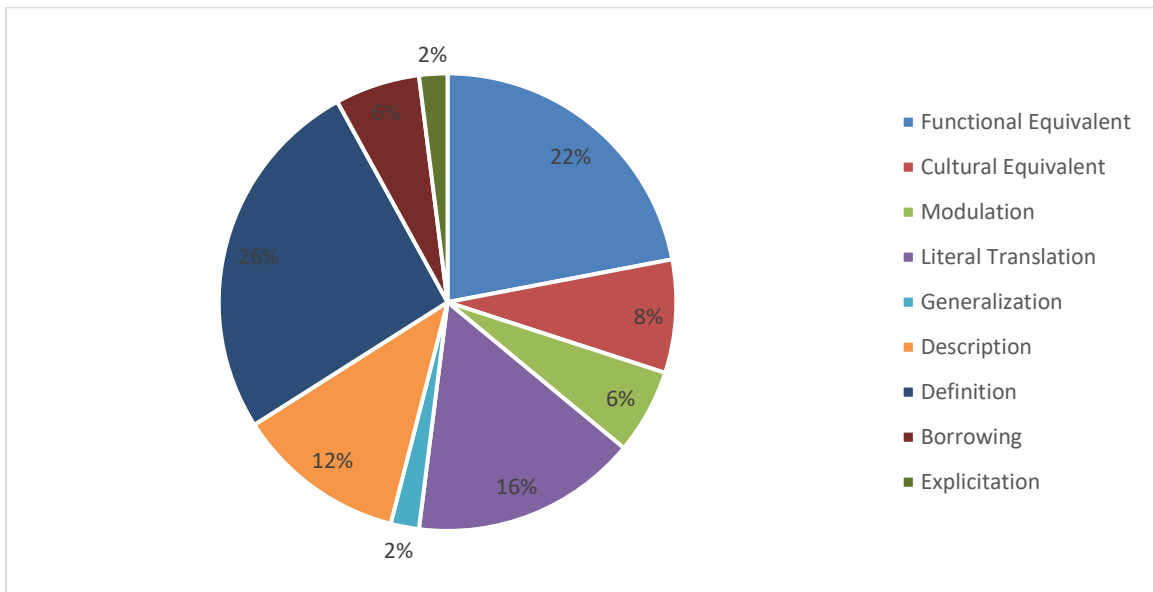


Figure 2: The frequency of each procedure in percentage



DISCUSSION

Translation of culture-specific-items requires the translators to apply certain translation procedures to transfer the meaning properly and equivalently. The translator used 10 translation procedures to translate Al-Ma'idah Chapter in the Noble Qur'an. These procedures are: functional equivalent, cultural equivalent, modulation, literal translation, generalization, description, definition, borrowing, footnote and explicitation.

Based on the results of analyzing the selected CSIs and their translations, it can be noticed that the translator used the definition procedure most frequently. Out of 50 examples, he used it to translate 13 CSIs with a percentage of 26% out of 100%. The second most used procedure is the functional equivalent. He used it to translate 11 examples with a percentage of 22%. The third one is the literal translation procedure which is applied to 8 CSIs with a percentage of 16%. The translator also used the footnote procedure to translate 8 CSIs in addition to another procedure (couplets). The percentage of using the footnote in the translation is 16%. The fourth procedure is the description one that used to translate 6 examples with a percentage of 12%. The fifth procedure is the cultural equivalent. The translator used it to translate 4 CSIs with a percentage of 8%. As for the other procedures, the translator used the borrowing and the modulation procedures to translate 3 CSIs for each with a percentage of 6%. The less used procedures are the generalization and explicitation. He used each one of them to translate only one CSI with a percentage of 2%. The followings are examples of using each procedure to translate CSIs in the Noble Qur'an.

Definition: translators use this procedure when they fail to find an equivalent in the TL or a synonym. They resort to define the CSI to make sure that the message of the SL is rendered. The translator used this procedure as follows:

- “وَالْمُنْحَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ” (wa al-munkhaniqatu wa al-mawqūdhātu wa al-mutaraddiyatu wa an-naṭīhatu) (Q5:3).

Translation: “that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death” (Ali, 1983, p. 67).

The translator used the definition procedure to translate these CSIs. The first one (al-mawqūdhātu) refers to an edible animal that became forbidden to be eaten by Muslims because it dies as a result of beating and not by slaughtering (Saleh, 2011, p.147). The translator could not find an equivalent word in the TL. Therefore, he chose to define it as “killed by a violent blow”. The second one (al-mutaraddiya) refers to an edible animal which has died as a result of falling. Thus, it became forbidden to be eaten by Muslims due to this reason (Saleh, 2011, p.166). Similar to the previous one, the translator used the definition procedure and defined it as “killed by a headlong fall”. As for the third item, it means an animal that died as a result of being by another animal's head or horns. The animal became forbidden for Muslims to eat as it was not slaughtered properly (Saleh, 2011, p.174). The translator defined this item as “killed by being gored to death”. The three translations seem to be adequate as the translator defined the intended meaning properly. Therefore, using the definition procedures in these examples conveyed the meaning.

Functional equivalent: the translator used the functional equivalent in his translation as follows:

- "لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ" (laqad kafara al-ladhīna qālū 'inna Allāha huwa al-Masīhu abnu Maryama) (Q5:17).

Translation: "In blasphemy indeed are those that say that Allah is Christ the son of Mary" (Ali, 1983, p.69).

The functional procedure is used to translate these CSIs. The first one 'Masih' in Arabic refers to Jesus son of Mary (Saleh, 2011, p.144). It is known in the TL culture as 'Christ'. Therefore, the translator replaced the SL item with its equivalent in the TL, i.e. Christ. As for the second one, Maryam, it refers to Mary who is Prophet Jesus's mother (Saleh, 2011, 143). The translator also replaced it with its functional equivalent in the TL, i.e. Mary. The meaning is conveyed in this translation.

Literal translation: this procedure is used 8 times by the translator. For example:

- "إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ" ('Innī 'urīdu 'an tabū'a bi'ithmī wa 'ithmika fatakūna min 'aṣḥābi an-nāri) (Q5:29).

Translation: "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire" (Ali, 1983, p. 70).

'Ashabi an-nar' refers to people who will go to hell in the hereafter. In general, these people are the disbelievers (Saleh, 2011, p.28). The translator rendered it literally into 'the companions of the fire'. This literal translation did not convey the meaning intended from the SL.

Footnotes: the translator used this procedure in addition to another procedure. He used it to clarify the meaning as the first procedure does not convey the meaning in full. According to Guerra (2012), footnotes can help the target text readers to understand the text (p.17). An example of using footnotes is as follows:

- "لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ" (lā tuhīllū sha`ā'ira allāhi wa lā ash-shahra al-ḥarāma) (Q5:2).

Translation: "Violate not the sanctity of the symbols of Allah, nor of the Sacred Month" (Ali, 1983, p. 67).

This CSI refers to specific months in the Islamic calendar during which Muslims are forbidden from fighting with their enemies (Saleh, 2011, p.215). At the beginning, the translator translated it literally into 'the Sacred Month'. However, this translation is unclear. Therefore, he used the footnote procedure and provided a footnote explaining that the 'Sacred Month' refers to those sacred months in the Islamic calendar. By adding this footnote, the TL reader can understand the meaning of this CSI. Thus, his translation is correct.

Description: this procedure is used by the translator to translate 6 culture- specific-terms. An example of these items is the following:

- “وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا” (Wa 'In Kuntum Junubāan Fa Attahharū) (Q5: 6).

Translation: “If ye are in a state of ceremonial impurity, bathe your whole body” (Ali, 1983, p. 68).

According to Saleh (2011), this CSI means “Purifying oneself by removing impurities and making ablution or washing the body” (p.241). The translator was not able to find an equivalent item in the TL culture. Thus, he used the description procedure to describe the intended meaning. he translated it into ‘bathe your whole body’ which does not render the meaning of the SL in full. The description is missing some important details as there are specific way to bathe one’s body. It is not just an ordinary body wash.

Cultural equivalent: it is used by the translator four times. An example of apply this procedure is as follow:

- “فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ” (faman lam yajid faṣiyāmu thalāthati 'ayyāmin) (Q5:89).

Translation: “If that is beyond your means, fast for three days” (Ali, 1983, p.75).

The underlined word ‘siam’ refers to fasting. However, it is specific to Muslims fasting. The fasting In Islam is different from the one in other religions such as Christianity. Muslims stop eating, drinking and sexual intercourse from pre-dawn till the sunset (Saleh, 2011, pp. 211-212). There is a specific month for fasting in the Islamic calendar called ‘Ramadan’. Muslims can also fast in other days of the year but it is not obligatory as the one on Ramadan. The translator chose to use the cultural equivalent procedure. The item has an equivalent in the TL culture but does not hold the same exact meaning of the SL. Thus, using the cultural equivalent ‘fast’ to replace the SL CSI is not sufficient.

Borrowing: the translator used this procedure to translate 3 CSIs. For example:

- “جَعَلَ اللَّهُ الْكَعْبَةَ الْغُبَاةَ النَّبِيَّتَ الْحَرَامَ قِيَامًا لِلنَّاسِ” (Ja`ala Allāhu Al-Ka`bata Al-Bayta Al harāma Qiyāmāan Lilnāsi) (Q5:97).

Translation: “Allah made the Ka`ba, the Sacred House, an asylum of security for men” (Ali, 1983, p.76).

According to Saleh (2011), Al-Ka`bah means “The cubic building in the centre of the Holy Mosque of Makkah” (p.18). The translator borrowed this word and introduced it to the TL culture. However, he did not provide any clarification of what this word refers to. TL readers that are not familiar with it will not understand it. Therefore, he failed to transfer the meaning.

Modulation: the modulation procedures is used to translate 3 CSI. For example:

- “وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ” (Wa Allāhu ٱlā Yahdī Al-Qawma Al-Fāsiqīna) (Q5:18).

Translation: “for Allah guideth not a rebellious people” (Ali, 1983, p.77).

According to Saleh (2011), ‘Fasiqin’ refers to Sinful untrustworthy people who their testimony is not accepted in Islamic law court (p. 52). The translator used the modulation procedure to translate this CSI. HE rendered it as ‘rebellious people’ which does not convey the full meaning of the SL word.

Generalization: the translator used this procedure only one time to translate the following CSI:

- “حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ” (Hurrimat `Alaykumu Al-Maytatu Wa Ad-Damu) (Q5:3).

Translation: “Forbidden to you (for food) are: dead meat, blood” (Ali, 1983, p.67).

This culture-specific-item refers to a dead animal’s meat that died naturally. Such meat is forbidden to be eaten by Muslims. This animal’s meat is allowed to be eaten by Muslims if properly slaughtered (Saleh, 2011, p.148). The translator generalized the word and translated it into ‘dead meat’. His translation may refer to any dead animal whether died naturally or slaughtered. Also, it may refer to any kind of animals even the ones that are forbidden for Muslims to eat. The translator was aware of this. Therefore, he added a footnote to explain that it refers to animal that dies naturally and was not killed for food. As a result, the meaning is conveyed to the TL.

Explicitation: this procedure is used one time by the translator as follows:

- “أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ” ('Aw Kiswatumum 'Aw Tahīru Raqabat) (Q5:89).

Translation: “or clothe them; or give a slave his freedom” (Ali, 1983, p.75).

This word literally means ‘neck’ which is a part of the human body. However, the intended meaning of it is a person who is a slave. The translator used the explicitation procedure and translated it into ‘slave’ to make it explicit for the TL readers. his translation is accepted and the meaning is conveyed.

CONCLUSION

Based on the results and discussion mentioned in the previous sections, it is concluded that the translator used 10 translation procedures to translate the culture- specific- items in Al-Ma’idah Chapter in the Noble Qur’an. These procedures are functional equivalent, cultural equivalent, modulation, definition, description, literal translation, generalization, footnotes, explicitation and borrowing. The most frequent used procedure is the definition as the translator resorted to define

the culture-specific items when he failed to find any possible equivalent or synonymy for the SL word. In addition, the generalization and explicitation procedures were the less used ones. The translator used them only for one time. Moreover, the translator used the footnote procedure as an additional one in cases the first used procedure failed to convey the full meaning and needed a clarification. Using the footnote procedure is very important and useful as it supports other procedures and help in clarifying the meaning to the TL readers. According to Haroon (2019), footnotes may be employed by translator to help the TL readers in their understanding of the translated text (p.130). In general, the definition and footnote procedures are helpful in rendering the meaning equivalently. In conclusion, the translation of the Noble Qur'an and the culture-specific items will remain an issue of debate.

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