

A study of the translations of terms related to practical laws of religion (furū al-dīn): Raising students' awareness of culture-bound items

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(Received: 21.05.2012, Accepted: 28.8.2012)

Abstract

Translation of culture-bound terms is of special importance in translation theory and practice. The present study is an attempt to examine the procedures used in translating these terms in the English translations of the Holy Qur'an. As such, English equivalents of terms related to Practical laws of religion (Furū al-Dīn) in five English versions of the Qur'an are identified and the translation procedures used in them in addition to the frequency of occurrence of each procedure have been examined. The study reveals that literal translation is not only the most frequently used procedure but also the most appropriate one in translating such terms.

Keywords: culture-bound terms; practical laws of religion (Furū al-Dīn); translation procedure; the Qur'an.

Introduction

According to Valdes (1986), the interrelationship of language and culture has caused, and it will continue to cause, heated debates among theoreticians. Although it is not clear how they influence one another or which one is the dominant aspect of communication, the current consensus is that they operate as two parts of a whole rather than independently. Hence, any study of language involves a study of culture too.

In addition, there are concepts in any language that are unique to that language or

to the culture associated with that language. These concepts are called culture-bound or culture-specific items (Schwars, 2003) and create a cultural gap between speakers of different languages. Since translation involves two languages and two cultures, a proper translation has to bridge this gap as far as possible

Religious texts in general and the Holy Qur'an in particular abound in culture-specific terms which require special attention in translation. One of the categories of culture-bound terms in the

Muslim culture is that of practical laws of religion or practices of religion (Furū al-Dīn) that will be used as the material of this study.

The Holy Qur'an has been translated into many languages including almost all languages spoken in the Muslim World. Up to now, printed translations of the Qur'an have been published for the most important languages spoken by Muslims such as Persian, English, Chinese, Japanese, Indonesian, Balochi, and so on (Dammen, 2006, p. 342). Since one of the most widely-used languages is English, this study aims to compare terms related to *practices of the religion* or *practical laws of religion* (Furū al-Dīn) – as referred to in *Practical Laws of Islam* (Turner, 1998) and *The Practical Laws of Islam* (Islamic Propagation Organization, 1983) – in the Holy Qur'an with their five English translations to see how the translators have tackled the translation problems in translating these cultural terms.

Translation procedures

Different theorists have suggested different procedures for the translation of cultural items. For example, Vladimir Ivir (1987) has proposed the following seven procedures:

1. definition
2. literal translation
3. substitution
4. lexical creation
5. omission
6. addition
7. borrowing

Hervey & Higgins (1992) have suggested the following procedures:

1. cultural transplantation

2. cultural borrowing
3. communicative translation
4. calque
5. exoticism

And the procedures proposed by Newmark (1988a) are as follows:

1. transference
2. naturalization
3. cultural equivalent
4. functional equivalent
5. descriptive equivalent
6. synonymy
7. through translation
8. shift or transposition
9. modulation
10. recognized translation
11. translation label
12. compensation
13. componential analysis
14. reduction and expansion
15. paraphrase

The classification offered by Newmark (1988a) is too broad and covers cultural as well as non-cultural items. In addition, according to Wylie (2004, p.12) some of the translation procedures suggested by Newmark (1988a) are "by nature temporary solutions to specific problems and none is likely to become the accepted standard solution." Hervey & Higgins' classification (1992), unlike Newmark's, seems to be too limited and not applicable to the translation of all kinds of culture-bound terms.

Therefore, the theoretical framework of the present study will be the classification postulated by Ivir (1987), a neat model that focuses on the translation of culture-bound elements and seems to cover all the translation procedures suggested by the above-mentioned theorists. Vladimir Ivir (1987) has proposed his predominantly

cultural model in an article entitled “procedures and strategies for the translation of culture”. This model has been used by various researchers such as Jennifer Wylie (2004).

Translation of culture-bound terms

One of the most recurrent difficulties encountered by translators is to find equivalents for culture-bound terms. According to Newmark (1988b, p.94), culture-bound terms are particularly “tied to the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.”

As Wylie (2004) points out, culture-bound concepts give rise to some of the most difficult translation problems; even where the two cultures involved are not too distant, they can be more problematic for the translator than the semantic or syntactic difficulties of the text.

Schwarz (2003, p.14) defines culture-bound terms as “concepts in any language that are unique to that language or to the culture associated with that language and create a cultural gap between speakers of different languages.”

Numerous studies have been carried out on the translation of culture-bound terms. For example, Hariyanto (1999) has studied the appropriate procedures used to translate culture-bound sentences, words, and expressions in Japanese culture into English. The results show that to translate culture-bound words or expressions, the translators have used addition, componential analysis, cultural equivalence, descriptive equivalence, literal translation, modulation, recognized translation, reduction, synonymy, transference, deletion and

combination. On the appropriateness of the procedures for translating culture-bound terms, the study shows that descriptive equivalents are appropriate to translate culture-bound words or expressions not found in English culture but considered important enough in the text.

In another study, Jennifer Wylie (2004) investigates the translation of culture-bound terms in viticultural texts from French into English and identifies the following appropriate translation procedures: transference, cultural equivalence, naturalization, literal translation, label, and neutralization.

In this study we have compared culture-bound terms concerning practical laws of religion in the Holy Qur’an and five English translations of them to see what kind of procedures have been used by different translators and which procedure(s) is/are the most frequent and effective one(s).

Method

The terms related to Practical laws of religion (Furū al-Dīn) in the Holy Qur’an were traced and their equivalences were identified in the five English versions translated by Shakir (1985): Tr1, Yusuf Ali (1996): Tr2, Pickthall (1990): Tr3, Al-Hilali and Muhsin Khan (1995): Tr4, and Arberry (1955): Tr5.

After choosing the Arabic terms, their equivalences were found in the five English translations of the Holy Qur’an. Next, the procedure(s) used for the translation of each item by each translator was/were identified. Finally, the most frequent procedure(s) was/were identified and examined in terms of appropriateness and efficacy.

Data Analysis

The following terms related to practical laws of religion are considered in the present article:

صلاة، صِيَامٌ ، حَج ، زَكَاةٌ ، خُمْسٌ ، جِهَادٌ ،
 امرٍ بِالْمَعْرُوفِ، نَهَى عَنِ الْمُنْكَرِ، تَوَلَّى ، تَبَرَّى

صلاة (Salât)

Table1: Translation procedures used for the translation of the term صلاة (Salât)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
صلاة	pray	prayer	Worship	As-Salât	prayer
Procedure	literal	literal	literal	Borrowing	literal
	Tr	Tr			Tr

As regards the first term ‘Salât’, occurring in the following verse, table 1 shows that all the translators but Tr4 have used literal translation.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {2:3}

[Shakir] Those who believe in the unseen and keep up **prayer** and spend out of what we have given them.

[Yusuf Ali] Who believe in the Unseen, are steadfast in **prayer**, and spend out of what We have provided for them.

[Pickthal] Who believe in the Unseen, and establish **worship**, and spend of that We have bestowed upon them.

[Al-Hilali] Who believe in the Ghaib and perform **As-Salât** (Iqâmat-as-Salât), and spend out of what we have provided for them [i.e. give Zakât, spend on themselves, their parents, their children, their wives, etc.,

and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.].

[Arberry] who believe in the Unseen, and perform the **prayer**, and expend of that We have provided them.

صَوْمٌ (Sawm)

Table2: Translation procedures used for the translation of the term صوم (Sawm)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
صِيَامٌ	Fasting	fasting	fasting	As-Saum (fasting)	fast
Procedure	literal	literal	literal	borrowing/literal	literal
	Tr	Tr	Tr	Tr	Tr

Regarding the second term ‘Sawm’, occurring in the following verse, all the translators have used literal translation. As table 2 shows Tr4 has used both literal and borrowing as his translation procedures.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {2:183}

[Shakir] O you who believe! **fasting** is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

[Yusuf Ali] O ye who believe! **Fasting** is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.

[Pickthal] O ye who believe! **Fasting** is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil).

[Al-Hilali] O you who believe! Observing **As-Saum (the fasting)** is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - see V.2:2).

[Arberry] O believers, prescribed for you is the **Fast**, even as it was prescribed for those that were before you -- haply you will be godfearing.

حَجَّ (Hajj)

Table 3: Translation procedures used for the translation of the term حَجَّ (Hajj)

Ter m	Tr1	Tr2	Tr3	Tr4	Tr5
حَجَّ	Pilgrimage	Hajj	pilgrimage	Hajj	pilgrimage
Procedure	literal	borrowing	literal	borrowing	literal

In the case of the third term 'Hajj', figuring in the following verse, as it is shown in table 3, literal translation is the procedure used by Tr1, Tr3, Tr5 and Tr2, Tr4 have preferred borrowing as their translation procedure.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ {2:196}

[Shakir] And accomplish the **pilgrimage** and the visit for Allah.

[Yusuf Ali] And complete the **Hajj** or 'umra in the service of Allah.

[Pickthal] Perform the **pilgrimage** and the visit (to Makka) for Allah.

[Al-Hilali] And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (SAW), the **Hajj** and

'Umrah (i.e. the pilgrimage to Makkah) for Allâh.

[Arberry] Fulfil the **Pilgrimage** and the Visitation unto God.

زَكَاةً (Zakât)

Table 4: Translation procedures used for the translation of the term زَكَاةً (Zakât)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
زَكَاةً	poor-rate	regular charity	poor-rate	Zakât	Alms
Procedure	literal	literal	literal	borrowing	literal

Considering the next term 'Zakât', as table 4 shows, Tr4 has used the procedure borrowing while other translators have resorted to literal translation.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {2:43}

[Shakir] And keep up prayer and pay the **poor-rate** and bow down with those who bow down.

[Yusuf Ali] And be steadfast in prayer; practise **regular charity**; and bow down your heads with those who bow down (in worship).

[Pickthal] Establish worship, pay the **poor-rate**, and bow your heads with those who bow (in worship).

[Al-Hilali] And perform As-Salât (Iqâmat-as-Salât), and give **Zakât**, and Irka' (i.e. bow down or submit yourselves with obedience to Allâh) along with ArRaki'ûn.

[Arberry] And perform the prayer, and pay the **alms**, and bow with those that bow.

the orphans, Al-Masâkin (the poor) and the wayfarer.

خُمْس (Khums)

[Arberry] Know that, whatever booty you take, **the fifth** of it is God's, and the Messenger's, and the near kinsman's, and the orphans', and for the needy, and the traveler.

Table5: Translation procedures used for the translation of the term خُمْس (Khums)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
خُمْس	a fifth	A fifth shar e	a fifth	One- fifth	the fifth
Procedu re	liter al Tr	liter al Tr	liter al Tr	liter al Tr	liter al Tr

جِهَاد (Jihad)

Table6: Translation procedures used for the translation of the term جِهَاد (Jihad)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
جِهَاد	Striv ing	striv ing	striv ing	strivi ng hard and fight ing	strug gle
Proce dure	litera l Tr	liter al Tr	liter al Tr	addit ion	litera l Tr

As regards the term 'Khums', table 5 shows that all translators have used literal translation as their translation procedure.

For translating the term 'Jihad', arguably one of the most important culture-bound terms in the Holy Qur'an, all the translators have used literal translation except for Tr4 who has preferred has used addition.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمْسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ {8:41}

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ {9:24}

[Shakir] And know that whatever thing you gain, **a fifth** of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, [Yusuf Ali] And know that out of all the booty that ye may acquire (in war), **a fifth share** is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer. [Pickthal] And know that whatever ye take as spoils of war, lo! **a fifth** thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer.

[Shakir] Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and **striving** in His way, then wait till Allah brings about His command:

[Al-Hilali] And know that whatever of war-booty that you may gain, verily **one-fifth** (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also)

[Yusuf Ali] Say: If it be that your fathers, your sons, your brothers, your mates, or

your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the **striving** in His cause;- then wait until Allah brings about His decision.

[**Pickthal**] Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and **striving** in His way: then wait till Allah bringeth His command to pass.

[**Al-Hilali**] Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and **striving hard and fighting** in His Cause[], then wait until Allâh brings about His Decision (torment).

[**Arberry**] say: "if your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken, dwellings you love- if these are dearer to you than God and His Messenger, and to **struggle** in his way, then wait till God brings His command.

أَمْرٌ بِالْمَعْرُوفِ & النَّهْيِ عَنِ الْمُنْكَرِ (Amr-Bil-Ma'ruf) & (Nahi-Anil-Munkar)

In the case of the terms 'Amr-Bil-Ma'ruf' and 'Nahi-Anil-Munkar', occurring in the verse below, as table 7 shows, all the translators but Tr4 who has employed addition, have used the procedure of literal translation.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ {9:112}

[**Shakir**] They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who **enjoin what is good and forbid what is evil**, and who keep the limits of Allah; and give good news to the believers. [**Yusuf Ali**] Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that **enjoin good and forbid evil**; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers. [**Pickthal**] (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who **enjoin the right** and who **forbid the wrong** and those who keep the limits (ordained) of Allah - And give glad tidings to believers!

[**Al-Hilali**] (The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who **enjoin (people) for Al-Ma'ruf (i.e. Islâmic Monotheism and all what Islâm has ordained)** and **forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden)**, and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.

Table7: Translation procedures used for the translation of the term امر بالمعروف (Amr-Bil-Ma'ruf) & النهي عن المنكر (Nahi-Anil-Munkar)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
امر بالمعروف	enjoin what is good	enjoin good	enjoin right	the enjoin (people) for Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained)	bid to honour
عن المنكر	forbid what is evil	forbid evil	forbid wrong	the forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden)	forbid dishonour
Procedure	literal Tr	Literal Tr	literal Tr	addition	literal Tr

[Arberry] Those who repent, those who serve, those who pray, those who journey, those who bow, those who prostrate themselves, those who **bid to honour** and **forbid dishonour**, those who keep God's hounds -- and give thou good tidings to the believers.

تَوَلَّى (tawalla)

Table8: Translation procedures used for the translation of the term تَوَلَّى (tawalla)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
تَوَلَّى	make friend	Turn for friend ship	Be friend	Turn as friend	take for friends
Procedure	literal Tr	literal Tr	literal Tr	literal Tr	literal Tr

Regarding the term 'tawalla', as table 8 shows, all the translators have used literal translation as their translation procedure.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَبْسُوْا مِنْ الْآخِرَةِ كَمَا يَبْسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ {60:13}

[Shakir] O you who believe! do not **make friends** with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs. [Yusuf Ali] O ye who believe! **Turn not (for friendship)** to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves. [Pickthal] O ye who believe! **Be not friendly** with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

[Al-Hilali] O you who believe! **Take not as friends** the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

[Arberry] O believers, **take not for friends** a people against whom God is wrathful, and who have despaired of the world to come, even as the unbelievers have despaired of the inhabitants of the tombs.

تَبَرَّيْ (Tabarra)

Table9: Translation procedures used for the translation of the term تَبَرَّيْ (Tabarra)

Term	Tr1	Tr2	Tr3	Tr4	Tr5
تَبَرَّيْ	reno unce	Clear thems elves of	diso wn	n (decla re thems elves innoc ent) of	diso wn
Proce dure	l Tr	l Tr	l Tr	l Tr	l Tr

Finally, as table 9 shows, all the translators have resorted to literal translation in the case of the term ‘Tabarra’.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ {2:166}

[Shakir] When those who were followed shall **renounce** those who followed (them), and they see the chastisement and their ties are cut asunder.

[Yusuf Ali] Then would those who are followed **clear themselves of** those who follow (them): They would see the penalty, and all relations between them would be cut off.

[Pickthal] (On the day) when those who were followed **disown** those who followed (them), and they behold the doom, and all their aims collapse with them.

[Al-Hilali] When those who were followed, **disown (declare themselves innocent of)** those who followed (them), and they see the torment, then all their relations will be cut off from them.

[Arberry] when those that were followed **disown** their followers, and they see the chastisement, and their cords are cut asunder when those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder.

Conclusion

Every act of translation involves at least two languages and two cultures; hence, the proper translation of cultural items is one of the most important aspects of translation to which due attention must be paid. Translators have to find the most appropriate procedures to successfully convey these aspects in the target language. Of course, this success is bound to be always relative.

Based on the analysis of the translation of the terms related to Practical laws of religion (Furū al-Dīn) in the Holy Qur’an, three out of seven (of the above procedures) were observed to be used by the selected translators. These procedures are displayed in table 10 below in order of their frequency.

As table 10 shows, the procedures of literal translation, borrowing and addition are most frequently used by the above translators; the procedures of definition, omission, substitution and lexical creation have no occurrence in the translations of the selected materials. It seems that according to the translators whose work has been considered in this study, literal translation is the most appropriate procedure in translating such culture-bound terms. As such, the findings of the present study are in line with those of

Ivir (1987) who believes that literal translation is the most common method of cultural transference and spread of influence from one culture into another. He also asserts that "the main value of this procedure is its faithfulness to the source language expressions and its transparency in the target language" (p.41). Since faithfulness is one of the most important factors in the translation of religious texts, and the Holy Qur'an in particular, the appropriateness of this procedure for the translation of culture-bound terms of the Holy Qur'an is evident.

One more point in this regard is the influence of ideological leanings of translators and interpretive tendencies of the religious orders to which they belong on the selection of translation procedures. For instance, Tr4 (Al-Hilali & Muhsin Khan) with their Salafī persuasion (which tends to have a literal interpretation of the Qur'an) have used literal translation, borrowing and addition most frequently. Tr5 (Arberry), a non-Muslim translator, has not used borrowing or addition at all. His emphasis is basically on the general sense of terms whereas Muslim translators seem to be keener on shades of meaning or interpretive nuances, especially if the translators have more literalist tendencies in their religious persuasion.

Another point to be taken into consideration is that a uniform treatment of elements of culture in translation is not possible. The translators of such items have to choose from among the possible procedures by considering the nature of the cultural term to be translated and the nature of the communicative process in which it appears.

Table 10. Frequency of the occurrence of each procedure

	lite	bor	A	def	o	Sub	le
pro	ral	ro	dd	init	mi	stit	xi
ce	tra	wi	iti	ion	ssi	utio	ca
dur	nsl	ng	on		on	n	l
e	ati						cr
	on						ea
							tio
tra							n
nsl							
ato							
r							
T1	10	0	0	0	0	0	0
T2	9	1	0	0	0	0	0
T3	10	0	0	0	0	0	0
T4	4	4	3	0	0	0	0
T5	10	0	0	0	0	0	0
tot	43	5	3	0	0	0	0
al							
su							
m							

As a final comment on the appropriateness of the procedures used for the translation of the selected material (see Appendix for the summary), we quote the statements made by Ivir (1987) in this regard. As he puts it,

For the translator there is a hierarchy of options 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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Appendix

Equivalents of the “*Furū al-Dīn*” in Five English Translations

Term	T1	T2	T3	T4	T5
صلاة	prayer	prayer	worship	As-Salāt	prayer
صوم	fasting	fasting	fasting	As-Saum (fasting)	fast
حج	pilgrimage	Hajj	pilgrimage	Hajj	Pilgrimage
زكاة	poor-rate	regular charity	poor-due	Zakāt	alms
خمس	a fifth	a fifth share	a fifth	one-fifth	the fifth
جهاد	Striving	striving	striving	striving hard and fighting	struggle
امر بالمعروف	enjoin what is good	enjoin good	enjoin the right	enjoin (people) for Al-Ma'rūf (i.e. Islāmic Monotheism and all what Islām has ordained)	bid to honour
نهي عن المنكر	Forbid what is evil	Forbid evil	Forbid the wrong	forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden)	Forbid dishonour
تَوَلَّى	make friends	Turn for friendship	Be friendly	Take as friends	take for friends
تَبَرَّى	renounce	clear themselves of	disown	disown (declare themselves innocent of)	disown

Procedures Used for the Translation of “*Furū Al-Dīn*”

Term	Tr1	Tr2	Tr3	Tr4	Tr5
صلاة	literal Tr	literal Tr	literal Tr	borrowing	literal Tr
صوم	literal Tr	literal Tr	literal Tr	borrowing/ literal Tr	literal Tr
حج	literal Tr	borrowing	literal Tr	borrowing	literal Tr
زكاة	literal Tr	literal Tr	literal Tr	borrowing	literal Tr
خمس	literal Tr	literal Tr	literal Tr	literal Tr	literal Tr
جهاد	literal Tr	literal Tr	literal Tr	addition	literal Tr
امر بالمعروف	literal Tr	literal Tr	literal Tr	addition	literal Tr
نهي عن المنكر	literal Tr	literal Tr	literal Tr	addition	literal Tr
تَوَلَّى	literal Tr	literal Tr	literal Tr	literal Tr	literal Tr
تَبَرَّى	literal Tr	literal Tr	literal Tr	literal Tr	literal Tr