

## **PROCEDURES OF DOMESTICATING CULTURE-RELATED WORDS IN THE NOBLE QUR'AN**

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### **ABSTRACT**

One of the major problems of translating a religious text is words that are deeply rooted in the source language culture. These words have no equivalents in the target language culture which constitutes an obstacle to translators. To overcome this problem, Venuti (1995) suggested the domestication strategy to translate such words. The purpose of this paper is to discuss the translation procedures used to domesticate culture-related words in the Noble Qur'an. The study finds that the procedures used by the translators to apply the domestication strategy are: modulation, generalization, paraphrase, cultural equivalent and functional equivalent. On one hand, the paraphrase and functional equivalent procedures can be used effectively to transfer the intended meaning. On the other hand, the generalization, cultural equivalent and modulation procedures are not recommended to be used as they do not transfer the meaning in full. To use these procedures, translators need to use additional procedures such as footnotes and addition to help in clarifying and transferring the meaning in full.

**Keywords:** The Noble Qur'an, Domestication, Culture-related words, translation procedures

### **INTRODUCTION**

Translating religious texts is a difficult task due to the variety of words that are deeply rooted in the source language (SL) culture. The holiness and the sensitivity of a religious text such as the Noble Qur'an increases the difficulty of the translation process. The Noble Qur'an is the Muslims' Holy book all around the world. Its ultimate goal is to guide humans to the right path. It is considered one of the most significant and influential books in the history of mankind. The fact that not all Muslims are Arabic speakers created the need for translating the Noble Qur'an into other languages. Therefore, it was translated into many different languages by many translators from different nationalities. Unfortunately, none of these translations succeeded in conveying the exact message of the Noble Qur'an and achieving equivalence (Abdelaal & Rashid, p.1, 2015). The reason behind this is that the Noble Qur'an is different from any other text. It has its own style, features and characteristics. Abdul- Raof (2018) argues that a translator of the Noble Qur'an needs to have advanced knowledge in the rhetoric and syntax of Arabic language to understand the complex rhetorical and linguistic patterns of the structures of the Noble Quranic. (p. 2). Actually, the miracle of the Noble Qur'an is in its language. Translators are required to be careful and accurate as much as possible when dealing with such a text.

Some translation procedures and strategies cannot be used to translate religious texts. For example, the omission procedure is not applicable to translate the Noble Qur'an. A translator cannot simply delete the words of Allah. In case of words that are culture-related and have no equivalents in the target language (TL), the translator should use a suitable strategy to try to convey the intended meaning as accurate as possible. Some of these words may have an equivalent in the TL but the major part is specific to the SL culture and do not exist in the TL culture. According to Nida (2000), the differences between the SL culture and the TL culture can cause more complicated problems for the translator than do the differences in structures of both the SL and the TL.

Many translation strategies were suggested to solve this problem. One of these strategies is the domestication which was suggested by Venuti in 1995. This strategy is defined as "an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home" (Venuti, 2017, p.20). Translators of the Noble Qur'an used this strategy to translate culture-related words in an attempt to transfer the meaning of the SL into the TL in a clear way. Different translation procedures are used to apply this strategy such as modulation, cultural equivalent, functional equivalent, paraphrase and generalization. This paper aims to discuss the procedures used to domesticate the culture-related words in the Noble Qur'an.

## **LITERATURE REVIEW**

### **Translation of the Noble Qur'an**

Translation of Qur'an is the most difficult task in the translation world. It is completely different from any other text written by humans. Many translation theorists and scholars talked about the translation of the Qur'an. Nida and Reybum describe the Qur'an translations as "formal overloading" (1981, p.71). This happened as a result of the "overuse of rare and difficult combinations of words. They are characterized by dogged adherence to source language syntax, the use of archaic language, and formal bias, i.e., they are source language-oriented" (Abdul-Raof, 2001, p.22). Allaithy (2020) states that the Noble Qur'an translation is considered as a real challenge for the translators (p.263). According to Ali et al, (2012), the Qur'an's linguistic and stylistic features are one of the challenges faced by the translators of the Noble Qur'an (p.588).

Beaugrande (2003, p.8) classifies Qur'anic discourse as highly sensitive. He claims that the Noble Qur'an is the most challenging book in translation. Arberry (1980, p.24) states that "the rhetoric and rhythm of Qur'anic Arabic are so characteristic, so powerful and so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original". He added that "the Quran is neither prose nor poetry, but a unique fusion of both" (ibid, p.24). Therefore, a translator of Qur'an may not be able to render the form in the TL as it has both prose and poetry features. According to Farahani (2013, p. 129), the Qur'an form is "so delicately fused with its content that neither form-focused nor content-focused translation can reproduce an equivalent translation in terms of either form or content". According to Welch (1990, p.273), many Arabic words that are central to the teachings of the Qur'an are rich in their connotations and require a variety of English rendering in different contexts.

Akbar (1978, p.3) believes that most of the translations of the Noble Qur'an into English are suffering from literal translation. He adds that these translations follow the old English, and this causes the Qur'an meaning to be unintelligible, and that they isolate every Qur'anic structure, number it and show it as an independent whole and thus take away life and dynamic force out of it (ibid, p.4). Many of the translations of the Noble Qur'an seem to be SL oriented because the translators try to be faithful to the source language more than the target language (Al-Qinai, 2012. P.72).

### **Translation and Culture**

Translation is transferring the message and the meaning of the SL text into the TL text. Since every language is affected by the culture of the people who speak that language, then the translation of a text includes the transference of its culture. The heart of culture is language. The Songs, plays, poems and novels that people write in their own language are "soft expressions of culture" (Akbari, 2013, p.13). In fact, culture can be presented and transferred from generation to generation through language (Wang, 2014, p.2424). Translation has an essential role in the communications between different nations and in cultural exchange. According to Li & Xia (2010, p. 695), translation is "not only a transfer between languages but also a communication between cultures". When investigating the translation, the SL culture and the TL culture are taken into account (Al-Hassan, 2013, p.97). When translating a text, translators are faced "with alien culture" (Karamanian, 2002, para 1). This culture requires the translator to convey its message in a natural way rather than in a strange one (Karamanian, 2000, para 1). The translator may face difficulties and complications due to the differences between the SL and the TL cultures. The major problem is the gap created due to these differences. In order to achieve an accurate translation, a translator should try to reduce this gap by using his/her knowledge about both cultures.

### **Culture-Related Words**

Culture-Related Words are words that reflects the culture of a specific people or area (Florin,1993, p.123). Such words may refer to the aspects of daily life of a certain nation that includes arts, sports, clothes, names of things and places, etc. (Gambier, 2007, p.159). Wong and Fernandini (2011) define them as "any forms, whether tangible and intangible, in which traditional culture and knowledge are expressed, appear or are manifested" (p. 1). Nord (2018) consider them as "a cultural phenomenon that is present in culture x but not present (in the same way) in culture Y" (p. 34). They are part of people's language who share the same cultural background (Kuriačková, 2018, p.8). Li, et al (2010) believes that culture-related words are "unique and specialized in its nation's culture" (p.695). Many people tried to categorize culture-related words. For example, Espindola (2006) divided the culture-related words into 10 categories: local institution, food and drink, transportation means, toponyms, entertainment forms, system of measurements, religious celebrations, anthroponyms, scholastic reference and fictional character (p.49-50).

According to Daghoughi & Hashemian (2016), culture-related words cause an intercultural gap between the source and target languages. This gap is created when the SL term has no equivalence in the TL culture (p.172). These words are considered as "most troublesome elements

of a translation” (Blazyte & Liubiniene, 2016, p.42). It is difficult for a translator to translate the meaning and the function of such words from the SL into the TL (Moradi & Sadeghi, 2014, p. 1736). It is even impossible to find an equivalent for these words as they are deeply rooted in the culture (Ayyad & Mahadi, 2020, p.9). Horbacauskiene, et al (2017) argue that the translation of cultural terms introduces a specific problem in the culture and translation realm. This phenomenon has grabbed the attention in the translation studies field in the last 50 years ago (p.112).

The translation of these words requires the translator to use some translation procedures and strategies to be able to transfer the meaning equivalently if possible. Venuti (1995) introduced the domestication and foreignization strategies to solve the problem of translating these words. In addition, Harvey (2000) suggested four procedures for translating culture-related words: functional equivalence, borrowing, formal equivalence and descriptive translation (p.2-6). Moreover, Newmark (1988) recommended to use some translation procedures that may help in rendering these words. some of these procedures are: modulation, paraphrase, compensation, transposition, synonymy, naturalization and couplets.

### **Venuti’s (1995) Domestication Strategy**

In Venuti’s opinion, there are only two strategies that can be applied in the translation process. The translator has two choices: “either to leaves the author in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him” (Venuti, 2004, p.49). These strategies are called domestication and foreignization. The domestication strategy is defined as “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home” (Venuti, 2017, p.20). It is a “target-culture-oriented” strategy (Ayyad & Mahadi, 2019, p.141). In general, the domestication strategy aims to adopt a fluent style to reduce the strangeness of the SL text for the TL readers (Shuttleworth & Cowie, 2014, p.59). In other words, it tends to replace the culture of the SL with the culture of the TL. According to Obeidat & Mahadi (2019a), this strategy provides a better understanding for the TL readers as the TL text is written using words from their culture (p.159) Venuti (1998) states that “all translation is fundamentally domestication and is really initiated in the domestic culture” (240). However, he explained that domestication has a negative connotation and describes it as “aggressively monolingual, unreceptive to the foreign” (p.15). He added that it is “accustomed to fluent translations that invisibly inscribe foreign texts with [target language] values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other” (2.17, p.15).

Nida (2003) supported this strategy and called it ‘the dynamic equivalence’. He said that using this strategy makes the term more natural and “tries to relate the receptor to modes of behavior relevant within the context of his own culture” (p.159). He argues that a translator should not pay much attention to the differences of cultures between the SL and the TL. He/she should focus on producing a text that is relevant to the message of the source text (Nida and Waard, 1986, p14). Zhu (2002), states that applying the domestication strategy will produce a coherent text that is clearer to the TL readers (p.79).

## METHODOLOGY

This study is a descriptive one. According to Sahu (2013), descriptive studies are done to identify the characteristics of a certain phenomenon. There are three types of descriptive studies: quantitative, qualitative and mixed studies. This study is classified under the qualitative studies. The data of this study are collected from the Noble Qur'an. The culture-related words are randomly collected from the Noble Qur'an. The translation procedure used by the translator to domesticate the culture-related word is identified. The meanings of each culture-related word are taken from the *Dictionary of Islamic Words and Expressions* (2011) by Mohammad Saleh and *Ibn Katheer's* exegesis book.

## ANALYSIS

Translators of the Noble Qur'an used some translation procedures to domesticate the culture-related words. Some of these procedures are: generalization, modulation, cultural equivalent, functional equivalent and paraphrase.

### Generalization

Generalization is defined 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” (Pan, 2011, p.120). In general, it is the process of replacing a specific word in the source text with more general one in the target text (Molina & Albir, 2002). Translators use this procedure when they fail to find an equivalent word in the TL for the SL word (Jati, 2019, p.12). In fact, the generalization procedure can be considered as the last choice of a translator to translate a culture-related word rather than omitting it (Ponomareva, 2018, p.229). In Guerra's (2012) opinion, translators use this procedure to avoid repetition, in case of ambiguity or for a stylistic reason (p.10). Actually, using the generalization procedure can cause a loss of the meaning. Some translators of the Noble Qur'an used this procedure to domesticate culture-related words. This can be notice in the following example:

“الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ” (Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqīmūna **As-Salāata**) (Q2:3).

Translation: “Who believe in the unseen, and establish **worship**” (Pickthall, 2006, p.24).

The word 'As-Salaat' (prayer) refers to the five formal prayers In Islam that a Muslim has to perform every day. These prayers have specific way to perform. For example, during the prayers, Muslims have to stand, bow and sit in a specific way while reciting some verses from the Noble Qur'an and some verbal prayers (Saleh, 2011, p.205). In this example, the word 'As-Salaat' is domesticated. The translator used the generalization procedure to transfer the meaning of the culture-related word to the TL. He replaced it with the word 'worship' which is too general for the meaning. In fact, the word 'Salaat' or 'prayer' is a part of the 'worship'. The 'worship' includes fasting, charity, pilgrimage, etc.). Therefore, using the generalization procedure in this case did

not convey the meaning of the SL. To achieve adequacy in his translation, the translator may add a footnote to explain that this word refers to pray in Islam.

- “مَسَاجِدَ اللَّهِ” (**Masājida** Allāhi) (Q2:114).

Translation: “the **sanctuaries** of Allah” (Pickthall, 2006, 38).

The word ‘Masjid’ refers to the place of prayers of Muslims. The translator used the domestication strategy. He used the generalization procedure and translated it into ‘sanctuaries’. He did not convey the intended meaning as the TL word could refer to any place of worship. Therefore, his translation is inadequate.

- “وَأَرِنَا مَنَاسِكَنَا” (Wa 'Arinā **Manāsikanā**) (Q2:128).

Translation: “and show us our **ways of worship**” (Pickthall, 2006, 39).

The word ‘Manasik’ refers to the rituals that Muslim pilgrims have to perform during pilgrimage to Mecca (Saleh, 2011, p.149). In this translation, the word is domesticated by using the generalization procedure. The translator rendered it into ‘ways of worship’ which is very general. It could refer to the ways of any worship such as prayer and fasting. The intended meaning is limited to specific ways of worship. Thus, this translation is inaccurate.

## **Modulation**

The modulation procedure is the process of replacing the SL word with a phrase in the TL that is different from the original one to transfer the same idea of the SL. This causes a change of the point of view, cognitive category or focus of the SL word (Neshkovska & Kimovska, 2018, p.171). According to Vinay & Darbelnet (1995), modulation is “a variation of the form of the message, obtained by a change in the point of view” (p.36). In other words, it can be described as restructuring the SL message in the TL with the same meaning but in different structure (Sofyansyah et al., 2018, p.132). According to Shuttleworth & Cowie (2014), the modulation procedure includes a “manipulation of mental rather than grammatical categories and reflects the subtly different angles from which speakers of different languages view real-life objects and phenomena” (p.108). Modulation is used to domesticate culture-related words in the Noble Qur’an as follows:

- “وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ” (Wa 'Innahā Lakabīratun 'Illā `Alā **Al-Khāshī`īna**) (Q2:45).

Translation: “truly it is hard save for the **humble-minded**” (Pickthall, 2006, p11).

Saleh (2011) defined this word as “an attribute of the good believer is to be humble and submissive in his prayers” (p.123). It also refers to the people who accept and believe anything revealed by Allah (God) (Ibn Kathir, 2000, p. 217). The domestication strategy is applied to translate this word. The translator used the modulation procedure to transfer the meaning of the SL into the TL. He rendered it as ‘the humble-minded’. His translation conveys the intended meaning partially. As a result, using the modulation procedure to translate this word is inadequate.

- ”يَتْلُوهُ حَقَّ تِلَاوَتِهِ“ (Yatlūnahu Ḥaqqa Tilāwatihi) (Q2:121).

Translation: “who read it with the right reading” (Pickthall, 2006, 38).

According to Ibn Kathir (2000, p.363), this word means to perfectly adhere to the Noble Qur’an. It also means to recite it. In this example, the translator applied the domestication strategy. He used the modulation procedure. He rendered the term into ‘read’ which conveys only a part of the intended meaning. The term ‘yatlu’ means more than just reading.

- ”وَ أَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ“ (Wa Lā Tubāshirūhunna Wa 'Antum Ākifūna Fī Al-Masājidi) (Q2:187).

Translation: “but be at your devotions in the mosques.” (Pickthall, 2006, 47).

The meaning of ‘I’tikaf’ is to retreat in mosque. Muslims stay in mosque for few days for worship Allah (Saleh, 2011, p.107). This type of worship can be performed during the month of Ramadan or during any other months. It has specific rules that should be followed by Muslims (Ibn Kathir, 2000, 519). To translate this term, the translator decided to domesticate it. He used the modulation procedure and translated it into ‘devotion. This word does not indicate the full meaning of the SL word. Therefore, his translation is not correct.

### **Cultural Equivalent**

The cultural equivalent is one of the procedures used to apply the domestication strategy (Obeidat, 2019b, p.18). By using this procedure, the translator replaces the SL culture-related word with a TL culture-related word (Bracaj, 2015, p.478). However, the TL word is not accurate (Newmark, 1988, p.83). Williams (1990) believes that the cultural equivalent is “inaccurate and not equivalent” to the SL culture-related word (p.56). Beekman & Callow (1974) state that this procedure can be used as an alternative of using a general or loan word (p.202). Yet, they added that translators should be caution when using this procedure. Cultural equivalent is used to translate culture-related words in the Noble Qur’an as in the following examples:

- ”وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ“ (Wa 'Ayyadnāhu Birūhi Al-Qudusi) (Q2:87).

Translation: “and strengthened him with holy inspiration” (Asad, 1980, p.46).

According to Saleh (2011), rūhi Al-Qudus is the Archangel Gabriel (p.196). The translator used the domestication strategy. He translated it into ‘the holy inspiration’ which is a cultural equivalent for the original word. However, this translation is inaccurate. There is a difference between the holy inspiration in Christianity and in Islam. Christians believe that it refers to the third person of trinity which is very different from the Islamic believe. Using the cultural equivalent here resulted in misunderstanding of the intended meaning. the translator could have added a footnote to explain what the holy inspiration refers to. In this case, his translation would be adequate.

- “وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ” (Wa 'Idh 'Ātaynā Mūsá Al-Kitāba Wa Al-Furqāna) (Q2:53).  
Translation: “And when We gave unto Moses the **Scripture** and the Criterion (of right and wrong)” (Pickthall, 2006, p29).

According to Ibn Kathir (2000, p.228), the term ‘Al-Kitab’ in this verse refers to the Torah. In the translation, the word is domesticated by using the cultural equivalent procedure. The first and second translators replaced the term ‘Al-Kitab’ with the term ‘the Scripture’ in the TL. The intended meaning of the SL term is the Torah (the holy book of Jews). However, the term ‘Scripture’ does not only refer to the Torah. It also refers to the Bible. Thus, the TL readers may think that the intended meaning is the Bible. Therefore, both translations are inadequate.

- “إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا” (Innī Jā`iluka Lilnnāsi **Imāmāan**) (Q2:124).  
Translation: “If have appointed thee a **leader** for mankind” (Pickthall, 2006, 38).

According to Saleh (2011, p.96), the term ‘Imam’ refers to a person who “leads the congregational worship or is a head of the Muslim community”. To translate the term ‘Imam’, the translator applied the domestication strategy by replacing it with a cultural equivalent, i.e. ‘leader’ which is different from the term ‘Imam’. The term ‘leader’ may refer to a leader of a country, activity, team, etc. Therefore, his translation is not adequate.

### **Functional Equivalent**

The Functional equivalent is a translation procedure used to translate culture-related words. It means to use a word in the TL culture that has the same function of the SL word (Ordudari, 2007). The used culture-free word may generalize the meaning of the SL word (Daghoughi & Hashemian, 2016, p. 172). According to Shuttleworth & Cowie (2018), functional equivalent can be referred to 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). This procedure is described by Loescher (1991) as “the ideal method of translation” (p.23). The following are examples of using the functional equivalent to domesticate a culture-related word in the Noble Qur’an.

- “وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ” (Wa Laqad `Alimtum Al-Ladhīna A`tadaw Minkum Fī **As-Sabti**) (Q2: 65).  
Translation: 2<sup>nd</sup> TT: “And well ye knew those amongst you who transgressed in the matter of the **Sabbath**” (Ali, 1934, p.13).

‘As-Sabt’ is one of the seven days of the week in Arabic. It is called ‘Saturday’ in English. There was a covenant between Almighty Allah and the Jews stating that they are not allowed to fish on Saturday. However, the Jews broke the covenant. They placed the nets as if they want to fish before the day Saturday. The fish are caught by their abandoned nets on Saturday and then they collect it after the Saturday ends at night (Ibn Kathir, 2000, p.253). As this is Known in both the SL and the TL cultures, the translator used the domestication strategy. He used the functional



equivalent of the SL word, i.e. Sabbath. This word is equivalent to the word ‘As-Sabt’ and has the same meaning. the culture-related word in this case is translated equivalently.

- “وإِذْ نَجَّيْنَاكُمْ مِنْ آلِ **فِرْعَوْنَ**” (Wa 'Idh Najjaynākum Min 'Āli **Fir'awna**) (Q2:49).

Translation: “And (remember) when We did deliver you from **Pharaoh's** folk” (Pickthall, 2006, p29).

The word ‘Fir’awn’ is the Arabic name of ‘Pharaoh’ in English. The Qur’an refers to Pharaoh as a typical disbeliever who had In the Qur'an, reference is made to the Pharaoh who encountered Prophet Moses. This word is the title of Egypt’s monarchs in the ancient time (Saleh, 2011, p.58). It is known in both Arabic and English cultures. The translator used the domestication strategy to render this word and replaced by its functional equivalent in the TL, i.e. Pharaoh. Since the SL term and the TL term refer to the same person, the translator succeeded in his translations and the translation can be considered as adequate.

- “وَبَيِّنَاتٍ مِنَ **الْهُدَىٰ وَالْفُرْقَانِ**” (Wa Bayyinātin Mina Al-Hudá Wa **Al-Furqāni**) (Q2:185).

Translation: “and clear proofs of the guidance, and **the Criterion (of right and wrong).**” (Pickthall, 2006, 47).

Al-Fuqan refers to the Criterion between the right and wrong. In fact, it is one of the Qur’an names as it is considered to be the one that judges peoples’ actions and deeds (Saleh, 2011, p. 60). To translate this word, the translator used the functional equivalent and the addition procedures. He translated it into ‘criterion’ and added between brackets that the criterion is between right and wrong. His translation is correct and equivalent.

## **Paraphrase**

Paraphrasing in translation can be described as explanatory translation (Ma, 2012; Wang, 2015; Yan, 2018). It is another way to express the same meaning (Burch, 2007, p.11). To translate a culture-related word, a translator expresses the intended meaning of this word by using different words to make the meaning clearer to the TL readers (Widiarto, 2016, p.205). According to Baker (2011), paraphrase is awkward because one word in the SL is explained in several words in the TL (p.42). Translators of the Noble Qur’an used the paraphrase procedure to clarify the meaning of the culture-related words that have no equivalents in the TL. For example:

- “وَذِي **الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ**” (Wa **Dhī** Al-Qurbá Wa Al-Yatāmá Wa **Al-Masākīni**) (Q2:83).

Translation: “and kindred, and orphans and **those in need**” (Ali, 1934, p.13).

The word ‘Al-Masakin’ is the plural of ‘Miskin’ which refers to the poor people who have no money but they never ask people for help (Ibn Kathir, 2000, p.280). The domestication strategy is used to translate this word. The translator used the paraphrase procedure. He translated it into ‘those in need’. This translation is not adequate as the meaning is not conveyed in full. The TL

sentence may refer to poor people who ask money from others. The translator should be clearer and provide more detail in his paraphrasing.

- “كُلُّ لَه قَانِتُون” (Kullun Lahu **Qānitūna**) (Q2:116).

Translation: “all things **devoutly obey His will**” (Asad, 1980, p.54).

This word means “to humble one's self. To show humility and submission, or to supplicate with such a spirit” (Saleh, 2011, p.181). Ibn Kathir states that this term refers to people who are bound to Allah and are servitude to Him (Ibn Kathir, 2000, p.353). To render this word into the TL, the translator applied the domestication strategy. He used paraphrasing procedure. He translated the term into ‘devoutly obey his well’. The meaning in his translation is transferred adequately.

- “مَا وَ لَّاهُمْ عَنْ قِبْلَتِهِمْ” (Mā Wa Llāhum `An **Qiblatihimu**) (Q2:142).

Translation: ““What has turned them away from **the direction of prayer** which they have hitherto observed?”” (Asad, 1980, p.61).

This word refers to the prayer direction of Muslims where they should face during prayers (Sale, 2011, p.183). In the noble Qur’an, it refers to two places, the first one is Al-Aqsa Mosque in Jerusalem as it is the first Qiblah in Islam and the second place is the Ka’bah in Mecca which is the current Qiblah. The translator paraphrased the word into ‘the direction of prayer’ and added a footnote to explain the meaning of the SL term and the story about it in details. Accordingly, he succeeded in conveying the meaning and transferring the SL culture.

## CONCLUSION

The translation of culture-related words is described as an impossible mission by some translation scholars. Yet, the meaning of these words can be conveyed in part or even in full by using certain translation strategies. A good example is Venuti’s domestication strategy. This strategy can be helpful in rendering the intended meaning of the SL. To domesticate these words, translators need to use some translation procedures such as generalization, modulation, paraphrase, cultural equivalent and functional equivalent. Some of these procedures can be useful in transferring the full meaning such as the functional equivalent and the paraphrase procedures. However, other procedures are not recommended to be use alone such as the modulation, generalization and cultural equivalent procedures. Translators are encouraged to used additional procedures with them to transfer the meaning in full for the TL readers. Although it may fail to translate some of culture-related words, it can be said that this strategy can help the translators to a major part of these words. However, the problem of this strategy is that the SL culture is not transferred to the TL culture. The SL culture is totally ignored. Venuti (2017) described it as “aggressively monolingual, unreceptive to the foreign” (p.15).

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