

Translating Culture-specific Items in the Noble Quran Which Relate to Arabian Habits

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Abstract

Culture-specific Items (CSIs) refer to several elements only shared by a group of people. Such cultural gaps, and thus language gaps, constitute a serious challenge to translators. It becomes harder when rendering CSIs in the Noble Quran – a miraculous religious text. The present research explores the strategies adopted by 10 translators of the Noble Quran in conveying the effect of 10 examples of CSIs related to Arabian habits. It is found that, on the one hand, the overwhelming majority is conveyed through Literal Translation. On the other hand, only in a minority of cases, Addition or Paraphrase is chosen to provide some background information about those habits which were common when those verses were revealed.

Keywords

Arabian habits, Arabic translation, culture-specific items, the Noble Quran

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Introduction

The concept of culture is universal and used in various disciplines. Each culture has its own rules, habits, and conditions, which may not be similar. These habits, customs, and traditions are called Culture-Specific Items (CSIs). The words and phrases representing culture reflect customs, beliefs, habits, environment, geographic realia, literature, folklore, costumes, values, and attitudes shared by people in a particular area (Larson, 1984). Culture is considered the way of life for a particular community using a specific language to communicate (Newmark, 1988). Culture and language are interrelated. Culture represents a specific geographical area, restricted by language boundaries (Newmark, 1988). Cultural differences take place among world cultures, and different languages partially cause this. On the other hand, interaction with people from other languages entails understanding cultural differences to avoid miscommunication. Moreover, culture represents a language, and language represents culture (Risager, 2006). Both Language and Culture should be translated adequately. Translating from one language into another entails adequate knowledge of both cultures (Larson, 1983). Therefore, languages appear within the context of their respective cultures, and humans use language to express their culture. The translator should be aware of the SL's cultural events, customs, social life, and the like. The professional translation should achieve semantic equivalence and good knowledge of both the ST and TT cultures (Braçaj, 2015). Several scholars have studied cultural concepts and labeled the cultural words differently: cultural words (Newmark, 1988), culture-specific concepts (Baker, 2011), culture-specific items (Aixela, 1996), bound cultural terms (Harvey, 2000), culture-specific references (Davies, 2003), culture-specific material (Ramière, 2006) and culturally oriented elements/terms (Armellino, 2008). The present study adopts culture-specific items (CSIs) since it is the most widely accepted term among researchers. The study aims at analyzing CSIs mentioned in the Noble Quran, which is the Muslims' holy book. It was revealed in Arabic to the Prophet Mohammad (peace and blessing be upon him). It came as a message to guide humankind. It sometimes offers detailed historical events and moral messages to change the dominant culture at that time. It contains many CSIs, and its translation should consider the dominant culture before the Noble Quran and how it contributed to reshaping that culture in a way that preserves human rights. All translations of the Arabic scripture are, thus, interpretations of the original meanings. Rendering CSIs requires careful attention because such combinations refer to specific meanings connected with the SL culture, most probably unperceived by the SL reader. Taking this into consideration, this study scrutinizes the translation of Quranic CSIs related to Arabian habits into English and the frequency of the used strategies.

Culture-Specific Items

CSIs are words and phrases which describe cultural entities for a specific group of people. CSIs are connected to the ST culture, which is, most probably, unknown to the target language (TL) audience. These concepts relate to domains such as habits, traditions, costumes, politics, and beliefs. However, there is controversy over the definition and terminology used for CSIs. CSIs exist due to the difference between SL and TL cultures. CSIs constitute translation problems due to the lack of equivalency. CSIs emanate from the non-equivalence at the word and above-word levels. Baker argues that the non-equivalency at the word level can translate the cultural equivalent in the following issues: 1. culturally specific concept, 2. the TL lacking a superordinate, and 3. the TL lacking a particular item. Non-equivalency indicates a gap between the two languages, causing CSIs to appear. It also highlights that this gap creates a serious problem for translators and may turn CSIs untranslatable. Thus, CSIs need a thorough analysis, and the translators must be competent at the linguistic and cultural levels (Baker, 2011).

Types of CSIs

CSIs are mainly considered as a type of non-equivalency at the word level. They are classified into different divisions by different scholars. For instance, they are categorized into five groups: 1) Geographical: flora and fauna unique to a particular place; 2) Art and culture: music and dance, musical instruments, feasts, games, and rituals; 3) Ethnographic: food and drink, clothing, areas of living, furniture, vehicles, names of occupations, and tools; 4) Ethnic: names of people and nicknames; and 5) Sociopolitical: administrative-territorial units, representatives, ranks and military

titles (Terestyényi, 2011). CSIs have also been divided into five divisions as follows: 1) Ecology: flora and fauna, hills, winds, plains; 2) Material culture: food, clothes, houses, and transport; 3) Social habits: work and leisure; 4) Activities, procedures, and concepts: religious, administrative, political, and artistic; and 5) habits: daily lives 6) Passions: religion, music, and poetry (Newmark, 2010). In recent years, there have been many studies concerned with translating cultural terms and expressions. However, there has been a lack of studies focusing on the translation of habits. The current study analyses the translation of habits in 10 different translations of the Noble Quran to verify whether the used translation strategies conveyed the intended Quranic message or not.

Habits

Habits are a particular act or way of acting that you regularly do (Cambridge, 2020). In this context, gestures and habits include customs and daily lives and are often categorized as a non-cultural language (Newmark, 2010). This means that many gestures and habits are implied, which makes translation difficult. The translation of habits requires an in-depth knowledge of the SL and TL cultures. In this context, (Alabasi & Alghamdi, 2019) indicate that translation unites cultural globalization. It unites world cultures and civilizations. They add that translation turns people aware of people's habits in different regions. The translator is a mediator between two cultures. It is also believed that culture and habits have a significant role in translation (Geng, 2013). A study is conducted to highlight the impact of culture on translating literary texts from English into Arabic. It shows that familiarization and foreignization are used to perform cross-cultural translation (Al-Hassan, 2013). A translator cannot translate habits without a broad knowledge of both ST and TT cultures. Some Arab culture phrases have non-existent concepts in English, such as Wudu (ablution). Once the English reader reads 'ablution,' they will remember the ritual washing of a cleric's hands. The word 'ablution' does not convey the Arabic meaning precisely since it is performed only by priests, while all Muslims perform Wudu. Therefore, it is uncertain that the English reader could understand the meaning of Wudu depending on dictionaries. This fact highlights the role of translators as mediators between cultures. The following section presents the strategies used by translators to overcome the problem of rendering CSIs.

Translation Strategies and CSIs

A Translation Strategy is a plan to solve translation problems (Krings, 1986). In the same vein, (Loescher, 199: 8) lays translation strategies out as relevant procedures. Traditionally, translating CSIs posed challenges among translators as a potential cause of non-equivalency and untranslatability. Therefore, translation scholars suggest different strategies to deal with CSIs. The ill-considered usage of translation strategy may lead to a failure in communicating the ST message to the TT readers (Abdi, 2019). On his part, (Venuti, 1998:240) introduces two different translation strategies: Domestication and Foreignization. Domestication is a strategy that implies making the translated text accord with the TL with a risk of loss of information from the ST. In contrast, Foreignization means retaining some of the ST to preserve and deliver the ST meaning. Both strategies are two primary translation strategies which offer both language and culture guidance. Venuti favors Foreignization since it is a tool to eliminate the dominance of the TL over ST. However, using Foreignization may make the TT opaque, and the target reader would not fully understand the message. In contrast, (Nida, 1964), (Shuttleworth & Cowie, 1997), and (Zhu, 2002) are in favor of Domestication as it will make the TT clearer and intelligible to the readers. (Wang, 213) indicates that the specific social situations and cultural traditions determine the right strategy in translation. (Mansour, 2014) conducts a study on Arabic CSIs translated into English. She affirms that Foreignization gives a chance to the TL reader to enjoy and understand the ST. Several scholars Al-Abbas, L. S., & Haider, A. S. (2021), Haider, A. S., Olimy, S. S., & Al-Abbas, L. S. (2021), Haider, A. S., & Al-Abbas, L. S. (2021) Al-Abbas, L. S., & Haider, A. S. (2020), Al-Abbas, L. S., & Haider, A. S. (2020), Debbas, M., & Haider, A. S. (2020) and many others, suggest different translation procedures to compensate for the non-equivalency in CSIs: calque or loan translation, cultural equivalent, neutralization, transference, literal translation, accepted standard (or recognized) translation, naturalization, deletion, and addition (Newmark, 1988). Transference is the transliteration of ST words, using Romanized letters as suggested by (Harvey, 2000). Naturalization is the adaption of the SL word to the TL rules. A Cultural Equivalent replaces a culture-specific term in the SL into one in the TL. A Functional Equivalent occurs when the TL reader has the same effect on the ST message as the ST reader has. A Descriptive Equivalent is the ST concept's translation into the idea

it refers to in the TL. Componential Analysis compares an SL word with a TL word with a close meaning but which not an equivalent. Synonymy relies on a close TL equivalent. The translation of collocations and organizations' names uses calque and loan words. Transpositions or Shifts involve a change in the structure from the SL to the TL. Modulation reproduces the ST in the TT in a way that correlates with the TL's current norms and thoughts (Newmark, 1988b). In Recognized Translation, the translator uses "the official or the generally accepted translation of any institutional term" (Newmark, 1988b, 89). Compensation translation occurs when the "loss of meaning in one part of a sentence is compensated in another part" (Newmark, 1988b: 90). Paraphrase occurs when the translator expresses the meaning of the ST term using different words, especially to achieve greater TL clarity (Newmark, 1988). Finally, Notes are used to include extra information to add clarity to the translation of CSIs in the TL. They usually appear in the form of footnotes. In another way, (Ivir, 2002) provides seven strategies to overcome the problems in translating culture words into English: Borrowing, Definition or Paraphrase, Literal Translation, Substitution, Lexical Creation, Addition, Omission. Borrowing allows the use of the same ST word in the TT. This strategy is typically employed when there is no equivalent TL word. Furthermore, the borrowed words should meet TL rules phonologically and morphologically. This strategy is always combined with definition or substitution. However, the translator could easily borrow words in some context, but sometimes "it is very hard to manipulate in the oblique cases and various formations" (Ivir, 2002: 122). Definition or Paraphrase is a strategy when the translator describes a new term or phrase in depth. This strategy relies on the translator's knowledge to explain the word that suits the TT reader's knowledge. The translator, in this case, uses a footnote to add information about the term. The usage of paraphrases allows the TT reader to grasp the cultural significance. Literal translation uses the word to word strategy in translating ST words without looking at how words are formed in sentences and phrases. Substitution occurs when "a specific element of the source culture is merely a background against which communication occurs" (Ivir, 2002: 119). Lexical Creation is when the translator coins a new term to suit the TL. This strategy is less used than other procedures since coining a new word remains difficult until it gets widely accepted by the TL readers. The addition is used to include extra information in the TT to ensure its intelligibility. Finally, Omission is used when focusing on the communicative message, not the cultural element. Here, some of the ST words may be removed to suit the TT audience. In conclusion, the above procedures equip the translator with reliable tools to create an intelligible translation for all registers' target readers. The choice of the translation procedure entails two main aspects: text type and readership. A challenging area in translation appears to be the translation of religious texts due to their sensitivity. The following section sheds light on the strategies used in translating one of the most demanding elements for translators: CSIs in the Noble Quran, particularly those relating to Arabian habits.

Strategies Used in Translating Quranic CSIs

Translating religious texts is of paramount importance for the followers. The Noble Quran is regarded as the final book of Allah's revelations to guide humanity through the angel Gabriel to Prophet Muhammad (Peace and blessing be upon him). It came down in Arabic, and, thus, there have been different translations of it into English. The cultural difference between English and Arabic makes CSIs challenging. Every cultural word mentioned in the Noble Quran is dependent on the cultural component. Arabic is full of CSIs with no equivalent in other languages. Therefore, some translations fail to convey the ST word reference to culture correctly. Al-Jabari (2008) examines the reasons behind the incomprehensibility of some Quranic verses translation into English extracted from Al-Hilali & Khan's, Arthur Arberry's, and Yusuf Ali's. He puts these extracts in a questionnaire. Then, he distributes the questionnaire to a group of well-educated English people to rate the translations. He finds that the results are shocking. The intelligibility of the translation is less than 5% due to literal translation, the use of archaic words, the loss of the ST message, and the excessive use of Paraphrase in brackets. Valipoor et al., (2019) conduct a study on the translation strategies used by Irving (1991) in translating CSIs in Chapter Two of the Noble Quran, Baqarah (Cow). The analysis shows that Irving uses Domestication and foreignization in translating Quranic CSIs. They find that Irving mainly uses Domestication by 79.9%. Moradi and Sadeghi (2014) discuss the translation of CSIs in relation to the Islamic Law in Chapter Thirty of the Noble Quran in three English translations: (Shakir, 1985), (Yusuf Ali, 1996) and (Pickthall, 1996). They adopt (Ivir 1987) framework of strategies, namely literal translation, addition, omission, substitution, lexical creation, and borrowing. They find that four techniques of (Ivir, 1987) are used in the three translations: literal translation, borrowing, definition, and addition, while substitution, omission, and lexical creation are

not used. El Haj Ahmed and Shammala (2020) analyze Domestication and Foreignization in the translation of fifty Quranic CSIs in Yusuf Ali's and Talal Itani's translations. They find that the two translators favor Domestication over Foreignization. They show that foreignization is appropriate for cultural translation. Anari and Sanjarani (2016) adopt Baker's model to analyze CSIs translation in the Noble Quran. They find that the most suitable strategy is a subordinate, while the least suitable and frequent strategy is paraphrasing. Issa & Hammood (2020) examine the translation of 20 Quranic verses that contain cultural phrases. They use Ivir (2002) approach to identify the most frequent translation strategies. They find literal translation to be the most frequent, followed by a definition, addition, and lexical creation. Ayyad, Obeidat and Mahadi (2021) investigate the translation procedures employed by Abdullah Yusuf Ali for CSIs in Al-Ma'dah Chapter. It is found that 10 translation procedures are used: cultural equivalent, functional equivalent, modulation, definition, description, generalization, footnotes, literal translation, explicitation, and borrowing. Among these, definition is the most frequent, explicitation and generalization are the least used, and footnote sometimes comes to support other procedures. The study shows that social habits in the Holy Quran have not been researched. There is no research on CSIs that relate to habits in the Quran. The literature shows that social habits is one of the areas that have not been researched. To the authors' knowledge, this is the first study that tackles the translation of Quranic verses that denote habits and to what degree the translators have succeeded in translating the Qur'anic verses with its cultural reference to Arabian habits.

Methodology

This research follows a descriptive approach to accomplish the aims of the study. The examples have been extracted from different Quranic verses that refer to Arabian habits that were dominant before the rise of Islam and how Islam preserves good habits and abolishes bad ones. Due to the importance of culture in translation, the current study adopts (Ivir, 2002) framework in identifying the used procedures to translate Quranic verses related to Arabian habits. The chosen framework allows a space of freedom to adopt a suitable strategy to deal with each cultural tradition. The collection of data is based on their reference to Arab habits and culture to determine whether the selected translations are adequate to convey the intended meaning since Arabian habits are primarily implicit in the Noble Quran verses. The study also highlights the main strategies used and provides relevant recommendations.

Data Analysis

In a bid to explore the relevant approaches adopted by the Noble Quran translators, ten examples of CSIs associated with everyday habits in the Arabian Peninsula when the script was revealed to Prophet Mohammad are chosen according to foremost Noble Quran interpreters. Then, the renditions of ten prominent translations are analyzed according to Ivir's seven strategies to render CSIs, namely: Borrowing, Literal Translation, Paraphrase, Lexical Creation, Substitution, Addition, and Omission. On the other hand, these ten translations are those of Muhammad Abdelhaleem (2004), Abdullah Yusuf Ali (1937), Nessim Dawood (1956), Muhammad Mahmud Ghali (1996), Muhammad Taqiuddin Al-Hilali & Muhsin Khan (1985), Thomas Irving (1985), Edward Palmer (1880), Marmaduke Pickthall (1930), John Rodwell (1861) and Saheeh International (1997). The following verses are cited according to their order in the Noble Quran. To provide diverse samples, two examples of the translations are chosen for each context. Italics are added to show the renditions of CSIs.

1. (2:189) "وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ."

Here, Allah explains that righteousness is not about getting into homes through windows but through doors – an instruction that may be taken for granted. However, what is unsaid is that many tribes before Islam used to enter through windows when they came back from a pilgrimage to Mecca. They believed it was a way to glorify the Holy Mosque (Ibn Kathi:r, 1999: 1-255; Al-Qurṭubi:, 1964: 2-345).

a. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper. (Ali, 1937)

b. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe our duty to Allah, that ye may be successful. (Pickthall, 1930)

While Ali sticks to Literal Translation, Pickthall resorts to Addition in round brackets to refer to the idolaters' practice.

2. "فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أُشْرَبًا ذِكْرًا." (2:200)

In the pre-Islamic age, the Arabs at that moment stood and boasted about their forefathers' 'achievements' in hospitality, killing, battles, etc., using prose and poetry (Ridha:, 1990: 2-189; Al-Ṭabari:, 2000: 4-1967). Here, Allah urges worshippers, when they conclude pilgrimage, to only busy themselves mentioning Him. Instead, they are directed to abandon the pride of their ancestry and focus on piety to Almighty Allah.

a. When you have completed your rites, remember God as much as you remember your own fathers, or even more. (Abdelhaleem, 2004)

b. So, when you have accomplished your (holy) rituals, then remember Allah like the remembrance of your fathers (The pagan Arabs used to praise their forefathers at the conclusion of the pilgrimage) or (even) with stronger fervor in remembrance. (Ghali, 1996)

As Abdelhaleem chooses Literal Translation, Ghali adds complete sentences in round brackets to indicate that common habit.

3. "يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ." (7:31)

Here, people are urged to dress well when they wish to head for worship. Before Islam, the Arabs performed pilgrimage while being naked. They believed that it was a shame to glorify Allah in clothes they wore when they committed sins. So, they either took off their clothes as soon as they entered Mecca or were stripped by Meccans when they approached the Holy Mosque (Al-Zamakshari:, 1407H: 2-100; Ridha:, 1990: 8-3378).

a. Children of Adam, wear your best clothes to every place of worship! Eat and drink, yet do not overdo things; He does not love the extravagant. (Irving, 1985)

b. O children of Adam! wear your goodly apparel when ye repair to any mosque⁶, and eat ye and drink; but exceed not, for He loveth not those who exceed.

⁶The Koreisch..., in order to instill a deep respect for the Caaba and other holy places into the minds of the Arabians, had forbidden all food during the processions and required that no clothes, except those borrowed from Meccans, should be worn, or that those who wore their own should devote them to God as holy vestments. The consequence was that most of the pilgrims visited the holy places in perfect nudity. (Rodwell, 1861)

While Irving uses Literal Translation, Rodwell resorts to Paraphrase as an endnote to the entire chapter, providing such an extensive explanation.

4. "فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لَّوْطٍ." (11:70)

Here, the story describes Prophet Abraham's reaction. When angels came to his house, he thought they were humans and offered them roast beef. As angels, however, they did not extend their hands. When Arabs read this, they would feel so much offended. In the Arabian hospitality traditions, if a guest does not accept what is served, it indicates their evil intention (Ibn' a:shūr, 1984: 12-117; Al-Ṭabari:, 2000: 15-887).

a. But when he saw their hands being withheld from it, he mistrusted them and was afraid of them. They said: 'Have no fear. We are sent forth to the people of Lot.' (Dawood, 1965)

b. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.⁵¹⁷ They said, "Fear not. We have been sent to the people of Lot."

⁵¹⁷Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm. (Saheeh International, 1997)

While Dawood chooses fairly Literal Translation, Saheeh International adopts Paraphrase in a footnote on the Arab tradition.

5. "وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا." (17:13)

Here, there is a reference to an Arabian belief of relating birds to good and bad omen, reflected in happiness or misery. On the other hand, the neck for the Arabs connotes close company (Al-Qurṭubi:, 1964: 10-229; Al-Ṭabari:, 2000:13-3978). The purpose is to remind people that their actions in this life will ultimately lead them to Paradise or Hell.

a. And when We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (Al-Hilali & Khan, 1985)

b. We have tied everyman's fate around his neck, and We shall produce a book for him on Resurrection Day that he will find spread open. (Irving, 1985)

It seems that both translations by Al-Hilali & Khan and Irving employ Literal Translation, totally ignoring the relevant Arabian convictions.

6. "وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْشُورًا." (17:33)

Here, the command to limit punishment to those who deserve it may be taken for granted.

However, Arabs in the pre-Islamic period used to take revenge by killing as many people as possible from a murderer's tribe (Al-Zamakhshari:, 1407H: 2-564; Ibn' a:shūr, 1984: 15-94).

a. And if anyone is slain wrongfully, we have given his heir authority [to demand qisas or to forgive]: but let him not exceed bounds in the matter of taking life; for he is helped [by the Law]. (Ali, 1937)

b. ...for he who is slain unjustly we have given his next of kin authority; yet let him not exceed in slaying; verily, he is ever helped. (Palmer, 1880)

Both Ali and Palmer resort to fairly Literal Translation, abandoning the wisdom behind such an instruction.

7. "فَلَمَّا قُضِيَ زَيْدٌ مِنْهَا وَطَرًا رَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا." (33: 37)

Here, there is an implicit reference to adoption. Prophet Mohammad had adopted Zaid before this habit was abolished in Islam. In the course of events, Zaid married Zainab but later divorced her. Then, the Prophet wished to marry her, but it was considered a big shame for one to marry an adopted son's ex-wife. The verse explains that Allah's command emphasizes the prohibition of adoption (Ibn Katheer, 1999: 6-426; Al-Ṭabari:, 2000: 20-275).

a. ...^aWe gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God's command must be carried out.

^aThe Prophet married Zayd, his adopted son, to Zaynab, his own cousin. Zayd later divorced her and the Prophet took her as his own wife. This sura shows the marriage to be lawful since adoption does not create blood relations that preclude marriage. (Abdelhaleem, 2004)

b. ...We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of Allah has been performed. (Ghali, 1996)

On the one hand, Abdelhaleem chooses Paraphrase in a footnote to explain the rule related to abolished adoption. On the other hand, Ghali employs Literal Translation.

8. "فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ." (37: 177)

Here, 'morning' refers to when an Arabian tribe often raided another. As people felt secure and began to work, such a sudden attack would cause a great deal of damage. In addition, divine torture of wrongdoers mostly comes in the morning (Al-Zamakhshari:, 1407H: 4-68; Al-Qurṭubi:, 1946: 15-140).

a. Whenever it settles down into their courtyard, how dismal will be the morning for those who have been forewarned! (Irving, 1985)

b. But when it descends in their court, ill will the morning be of those who have been warned! (Palmer, 1880)

Both Irving and Palmer opt only for Literal Translation.

9. "فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ." (51:59)

Here, the word originally means a large bucket which the Arabs used daily to get water from springs. The metaphor indicates the share of evil to be faced by wrongdoers on the Last Day (Al-Zamakhshari:, 1407H: 4-407; Al-Ṭabari:, 2000: 22-447)

a. And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old). (Pickthall, 1930)

b. Therefore to those who injure thee shall be a fate like the fate of their fellows of old. (Rodwell, 1861)

On the one hand, Pickthall resorts to substituting the Arabic word, which often refers to a 'bucket', with 'an evil day'. On the other hand, Rodwell employs Literal Translation through a less common meaning of 'fate.'

10. "وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ." (81:8-9)

Here, the verses hint at a pre-Islamic habit of burying a baby girl while alive. Some Arabs thought that, by doing so, they would protect their daughters from later poverty or captivity (Ibn' a:shūr, 1984: 30-145; Al-Qurṭubi:, 1964: 19-232)

a. When the baby girl buried alive is asked for what sin she was killed,^a

^aThe pagan Arab habit of female infanticide. (Abdelhaleem, 1985)

b. And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned: For what sin, was she killed? (Al-Hilali & Khan, 1985)

Both refer to the negative Arabian habit. While Abdelhaleem provides a Paraphrase in a footnote, Al-Hilali & Khan choose Addition in round brackets. As discussed above, the strategies of Literal Translation, Paraphrase, Addition, and Substitution are employed in the above translations. The

results indicate that Literal Translation stands as the most popular strategy to translate CSIs by 89%. Perhaps due to the lack of equivalency to Arabic CSIs in the TL culture, the translators paraphrase by 7% to convey the intended meaning. Then, Addition and Substitution are used by 3% and 1%, respectively. Table 1 summarizes the strategies employed in all the translations for all the examples.

Table 1:
Translation strategies for CSIs in the Noble Quran

	1	2	3	4	5	6	7	8	9	10	Total
Abdelhaleem	P	L	L	L	L	L	P	L	L	P	L: 7 P: 3
Ali	L	L	L	L	L	L	L	L	L	L	L: 10
Dawood	P	L	L	L	L	L	L	L	L	L	L: 9 P: 1
Ghali	L	A	L	L	L	L	L	L	L	L	A: 1 L: 9
Al-Hilali & Khan	L	L	L	L	L	L	L	L	L	A	A: 1 L: 9
Irving	L	L	L	L	L	L	L	L	L	L	L: 10
Palmer	L	L	L	L	L	L	L	L	L	L	L: 10
Pickthall	A	L	L	L	L	L	L	L	S	L	A: 1 L: 8 S: 1
Rodwell	P	L	P	L	L	L	L	L	L	L	L: 8 P: 2
Saheeh International	L	L	L	P	L	L	L	L	L	L	L: 9 P: 1
Total	A: 1 L: 6 P: 3	A: 1 L: 9	L: 9 P: 1	L: 9 P: 1	L: 10	L: 10	A: 1 L: 9	L: 10	L: 9 S: 1	A: 1 L: 8 P: 1	A: 3% L: 89% P: 7% S: 1%

A: Addition; L: Literal Translation; P: Paraphrase; S: Substitution

Conclusion

In the present research, the attention has focused on CSIs related to Arabian habits in the Noble Quran and the translation strategies employed by prominent translators. The data analysis shows that the translation strategies used in rendering CSIs are Literal Translation, Paraphrase, Addition, and Substitution, with the first one being the most frequent. Here, due to the gap between the ST and TT cultures, there are indications between the lines which are lost. Therefore, it is recommended that the translator learn about the background behind CSIs to attempt to reflect the same ST effect on the TT reader. The Paraphrase and Addition strategies are recommended, as they are expected to bridge the gap between cultures of the Arabian way of life and the modern English reader. It is also recommended to examine the translation strategies adopted to render euphemism, allusion, and other elements in the Noble Quran which resist direct translation.

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