

Toward a New Arabic Theory in Translating the Meanings of the Qur'an

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ABSTRACT

Generally, domestication and foreignization are important translation techniques. Pragmatically, the two techniques have been employed in literary and religious studies. Therefore, the new translation of the Glorious Qur'an requires both techniques to render its divine content into other languages. They should be employed in a way that guarantees the semantic, phonetic, and divine features in the target languages.

This study aims to develop two new techniques, domestication and foreignization, for translating the divine message of the Glorious Qur'an into other languages. These techniques are referred to as Qur'anic foreignization and Arabic domestication. The first technique, Qur'anic foreignization, seeks to preserve the semantic and phonetic characteristics of the Qur'anic text in translation, maintaining its sacred linguistic features. The second, Arabic domestication, emphasizes translating the divine content in harmony with the cultural and environmental contexts of Makkah and Al-Madinah, reflecting the original setting of revelation.

The study's suggested theory offers many advantages. The most important are:

- Concentrating the divine discourse in the translation of the target languages.
- Strengthening and spreading of the Arabic language through the employment of the two techniques.
- Works as resistance against the traditional theories and strategies that have exposed their weakness in rendering the Qur'anic discourse into other languages.
- Preserving the Islamic Arabic culture and making it known to the world.

Keywords: Quranic discourse, strategies, technique, Emphasizing Qur'anic Foreignization, Arabic Domestication.

نحو نظرية عربية جديدة في ترجمة معاني القرآن الكريم

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الملخص

بصورة عامة يعتبر التوطين والتغريب من أهم تقنيات ترجمة معاني القرآن الكريم في عملية الترجمة. اصولياً، كلا النموذجين وظفا في الدراسات الأدبية والدينية. لذلك فإن الترجمة القرآنية الحديثة في حاجة لهذه التقنيات في نقل الخطاب القرآني المقدس الى اللغات الأخرى. وينبغي لهذه الترجمات أن تسلك طريقاً يضمن الحفاظ على نقل خصائص المعنى والصوت والمقدس الى اللغة الهدف . الدراسة تركز على اشتقاق اسلوبين جديدين للتوطين والتغريب، يكونا ملائمين وناقعين لنقل المحتوى المقدس للقرآن الكريم الى اللغات الأخرى. وهما التغريب القرآني المشدد، والتوطين العربي. الأول، يضمن نقل المحتوى القرآني المقدس في مسار محدد يحافظ على خصائص المعنى والصوت. الثاني، يشدد على تبني آلية توطين عربية عبر نقل المحتوى القرآني المقدس استناداً الى ثقافة وبيئة مكة والمدينة.

من المتوقع أن تحقق النظرية المقترحة العديد من الفوائد، أهمها:

- التركيز على المحتوى المقدس في الترجمة الى لغة الهدف.
- تقوية ونشر اللغة العربية عالمياً من خلال تبني تقنيات التوطين والتغريب في ترجمة معاني القرآن الكريم.
- تعمل كأداة مقاومة ضد النظريات والاستراتيجيات التقليدية التي أثبتت ضعفها في نقل الخطاب القرآني الى اللغات الأخرى.
- الحفاظ على الثقافة العربية الإسلامية وجعلها مرئية من قبل العالم.

Introduction:

Since the beginning of Islam prophethood age in the seventh century AD, scholars have debated whether the meanings of the Glorious Qur'an could be obviously conveyed in other languages and whether it was allowed to be translated into the other languages over the world or not. Indeed, that has affected on the spreading of the Islam in Europe and America and other countries of the world. In this sense, the Muslim scholars have not been interested in the direct translation to the Qur'anic revealed content. They were afraid of losing the divine content of Allah Al-Mighty and deviating the divine content of the Glorious Qur'an into a literary book across the translations.

On the other side of the world, the Christians have taken the advantage of translating the Bible into the other languages, seizing the opportunity to employ all methods which render the content of their holy books into other communities. So, Muslims had lost the opportunity of competing the Christianity religion in publicizing their holy book over the world.

The emergence of new translation theories in the second half of the twentieth century have demonstrated new trends in the space of the religious translation. In this regard, translation theorists in the twentieth century such as Nida, Vinay and Darbelent and Lawrence Venuti have suggested theories, strategies and techniques. Whoever, Arab Muslim scholars have been interested in improving the translations of the meanings of the Holy Qur'an. A new trend has been appeared encouraging to make the new translations are different of the classic translations belong to Mohammed Murmaidak and Abdallah Yousif in the Thirties of the twentieth century. This time, the translations should be produced according to the domestication and foreignization strategies and its techniques. Surely, they should not be a blind imitation to the European and American strategies. Furthermore, they supposed to be matching with the principles that dedicate the idea of (remove to improve or add to improve).

The study is suggesting a new developed strategy of domestication and foreignization, which is interested in translating the meanings of the Holy Qur'an. Indeed, it flies with two wings:

- The first perspective is the emphasizing Qur'anic Foreignization which preserving on the divine content revealed of Allah Almighty. Not least, it strengthens the Arabic language and updates it into a developed language, as well as to the Emergence of the Arabic culture.
- The second perspective is the Arabic domestication, which is inviting the translators to render the divine content of the Holy Qur'an according into the culture of Makkah and Al-Madinah, not according into the culture of the target language.

Accordingly, the study analyzes different types of the Qur'anic discourse, including (names of Husna Allah), Name of Allah Al-Mighty, Onomatopoeia, vocatives, names of Surahs, names of prophets, heavenly books names and heavenly names of religions etc.

Research Questions

1. Is there a need of an independent theory specialized in translating the meanings of the Holy Qur'an, separated about the foreign theories of translating the religious and literary texts?
2. Do the concepts of domestication and foreignization serve as a basis towards a theory interested in translating the meanings of the Holy Qur'an?
3. What are the prospects and chances to succeed in singling out the translation of the Holy Qur'an from the translation of the Torah, the Bible and deeply meaningful literary books?
4. How close are modern translators and scholars to set up a strategy or theory of Arabic domestication and Quranic foreignization in translating the meanings of the Holy Qur'an?
5. Are the translators at the gates of a new stage that enables them to translate the meanings of the Holy Qur'an?

Research Hypothesis

The application of Arabic domestication and Qur'anic foreignization techniques in translating the meanings of the Holy Qur'an removes a lot of ambiguity and misunderstanding in the translations of the meanings of the Holy Qur'an and consolidating the Arabic language and national culture worldly. Furthermore, it refers to the interest of Muslim scholars in the issue of techniques, with the presence of a basis belongs to previous scholars about domestication and foreignization represented by Venuti's strategy, Vinay and Darblenet and Nida facilitates the task of emergence the Qur'anic translation strategy or independent translation of the meanings of the Holy Qur'an

Literature Review

It has become very important for the Arab Muslim researchers to shed more light on the content of Domestication and Foreignization strategy. Further, focusing on its techniques in religious and literary translation. Thus, work on extracting an Arab theory of translating the meanings of the Glorious Qur'an based on domestication and foreignization techniques.

First, the study defines each of two techniques: Domestication is the translation of the original text and rendering it to the recipient in the target language smoothly and transparently. So, the reader does not feel the presence of a translated text, the translator is invisible, and the reader finds himself as if he is reading an original text. According to Lawrence Venuti, "Domestication is a translation strategy that entails 'ethnocentric reduction of foreign text to target language cultural values, bringing the author back home. The translator be invisible. Transparency results in a concealment of the cultural and social condition'". (Venuti, 1995, p.

61). Second, as for Foreignization, it preserves on the equivalences of the source language as they are when presented in the target language. In this case, the role of the translator is visible and it is difficult for the recipient to understand the translated text. For Schleiermacher “The genuine translator is a writer” “translator leaves the author in peace, as much as possible, and moves the reader towards him” (Schleiermacher, 1888) .

European translators and theorists employed Domestication and Foreignization since the seventeenth century AD, and they initially employed the two techniques in literary translation and then in religious translation. Especially, translation from Latin into English, German, French and other European languages.

Historically, those periods of times witnessed the emergence of Domestication strategy, especially in the seventeenth and eighteenth centuries. Later, the emergence of Foreignization in the late eighteenth and early nineteenth centuries. As a result, many of English pioneers emerged as advocates of Domestication, such as John Dryden, John Denham, and Tytler.

In this sense, Tytler expressed about domestication “I would therefore describe a good translation to be that in which the merit of original work is so completely transfused to another language, as to be as distinctly apprehended, and as so strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work”. (Tytler, , 1987, p. 15)

As it appears from this quotation that the translation movement at the seventeenth century was interested in the transparency and smoothness in the target language. So, the translators were interested in employing domestication techniques and rendering the translation into the target language regardless of any consideration to the source language.

Subsequently, John Nott and George Lamb appeared as advocates of Foreignization. Further, the most important highlight was George Campbell's success in employing the Domestication technique in translating the Bible as a domesticated translation in England and the United States. Interestingly, the translation of George Campbell was common, where number of translated editions of the Bible reached 15 editions between 1788 and 1834.

At the European level, the role of the two German thinkers and translators, Wolfgang Goethe and Friedrich Schleiermacher was great and effective in adopting the Foreignization technique. In this sense, they adopted the strategy of Foreignization and defended about it. Besides, they considered it a useful technique for preserving on the national identity. However, they advocated it as a technique participates in curbing the ethno-centric violence coming through languages from which it was translated. Goethe says in this regard “There are two maxims in translation: one requires that the author of a foreign nation be brought across to us in such a

way that we can look on him as ours; the other requires that we should go across to what is foreign and adapt ourselves to its conditions, its use of language, its peculiarities. The advantages of both are sufficiently known to the educated people through perfect examples. Our friends, who looked for the middle way in this, too, tried to reconcile both, but as a man of feeling and taste he preferred the first maxim when in doubt.” (Lefever, 1977, p. 39)

What important in this topic for Arab Muslims is religious translation in general and the translation of the meanings of the Holy Qur’an in particular. In our absence times, the western world preceded the Arab Muslims in employing Domestication technique in translating the Bible. Therefore, this technique has contributed greatly to the quick reach and spread of Christianity around the world. In other words, all that had happened through the prevalence of translated versions of the Bible during the missionary campaigns they carry out around the world.

Regarding the Glorious Quran and the translation of its meanings, there is a need for a modern strategy of translations that adopt Domestication and Foreignization techniques and maintain the following:

- 1- Preserving the divine content revealed by Allah Almighty, and preventing attempts to distort and alter the divine content, whether intentional or unintentional.
- 2- Preserving the Arab culture and making the foreign recipient understand the Holy Qur’an through the places and environment of the Qur’anic revelation and its cultures in Mekah and Medinah. Respecting the divine discourse, the translation has not tended to the culture of the target language.
- 3- Preserving the Arabic language and making it one of the greatest languages in the world. Actually, that comes through adopting Foreignization techniques with its various branches such as copying, borrowing and literal translation in translating the meanings of the Holy Qur’an.
- 4- Preserving the Arab identity through the prevalence of the Arab culture represented by the language of the Glorious Qur’an and the environment of Makah and Madinah, the places which had witnessed the revelation of the Glorious Qur’an into the prophet Mohammed peace be upon him.

What currently available on the Arab-Islamic scene is promising attempts aiming to translate the meanings of the Glorious Quran within the strategies of Domestication and Foreignization. However, all studies in this field will support the project of modern translation of the meanings of the Glorious Qur’an. As a matter of fact, the Islamic experience and knowledge are very modest in comparison with the Christianity experience in this field. In other words, the Islamic prohibition of translating the meanings of the Glorious Qur’an by the Islamic scholars over the

history of Islam had marginalized the Qur'anic translation. Interestingly, in 1932, when Marmedak Pickthall succeeded in convincing Al-Azhar in Cairo to approve his edition of the translated Qur'an, a new age of Qur'anic translation had been started. However, this start had adopted the traditional techniques in translating the meanings of the Holy Qur'an which were employed by previous translations into the Latin and other European languages.

With return to the past in the Abbasid era, in the third Hijri century, as Al- Jahiz wrote his criticism and advices to the translators in his book, Al-Haywan, some indications appear to our concern in the subject of translation. However, Al-Jahiz, who is considered one of the first Arab theorists in the field of translation, illustrated the problems which were facing the translators. For instance, Al-Jahiz advised that the translators of the religious books or scientific books should be of the same type of their subject. Further, they should be deeply educated in their subject of translation. (الجاحظ, 1956, صفحة 77)

Currently, the most important one of these attempts is the religious communication theory of Dr. Abdul Hamid Zahid and Noureddine Belghati from Morocco. They say "Any suggested Qur'anic translation theory should focus: First, on the axiom of qur'anic miraculus. second focus on the qur'anic language which is cultural bound. Third, the sacred text revealed from Allah to human beings to guide them and enlighten their path. Fourth, consider the specificities of Quran translation and focus more on the religion meaning and programmatic context of the Quranic text and features that are unique to its language". (Zahid et al, pp. 28-29) Accordingly, they consider Venuti and Wolfgang Goethe the base for the Arabic Islamic theory of translating the meanings of the holy Qur'an.

Our modest attempt comes in line with the Arabic attempts to separate the translation of the meanings of the Holy Qur'an from the European-American religious theories. As a matter of fact, those theories aim to translate the entire global religious heritage within the perspectives of Nida, Vinay, Darbelnet, or Lawrence Venuti. Actually, that can't be applied on the Qur'an which is different about the heavenly books in many phases.

In this regard, there are several fundamental reasons encourage us to separate from the aforementioned theories. Further, it allows to formulate a new theory based on Domestication and Foreignization. Thus, its objectives preserve the meanings of the Glorious Qur'an from distortion. In this context, we have formulated a theoretical proposal, it is extracted from the above theories and in a path achieves our objectives as it justified in following reasons:

1- The Quranic context is different from the context of the Torah and the Bible, which are characterized by being narrative contexts. While the Quranic context is characterized by being

a mixture of poetry and prose. Indeed, it is not considered a narrative context except in some surahs and verses such as Surah Yusuf.

2- The existence of the Quranic miracle that distinguishes the Holy Quran, making it difficult to be translated within the European text of the available theories.

3- The sublimity of the divine eloquence of the Glorious Qur'an, with which the Arabic Eloquence failed to reach the minimum limits of Allah Almighty's holy discourse through past ages.

Through these opinions, our view came different and distinct in terms of the thoughts and modernity. Yet, it has come to announce a new creative strategy. Its main objective is translating the meanings of the Glorious Qur'an within special techniques derived from European American theories. Interestingly, simulating the Arab culture represented in the environment of Mekkah and Al-Medinah and carrying new and promising titles, reach a translation that guarantees the spirit and text of the divine Qur'anic discourse.

The suggested theory of the researchers will be a wall of resistance against any attempt to interpret the meanings of the Holy Qur'an, whether it was issued from the Arab trends or foreign trends.

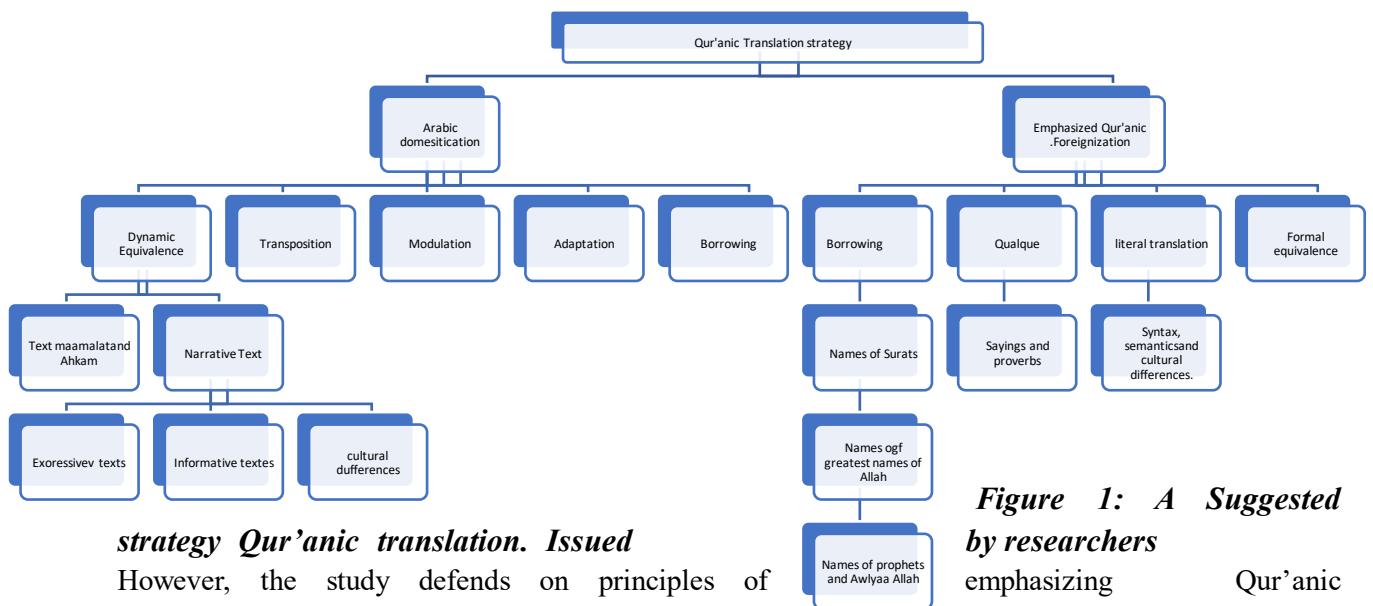


Figure 1: A Suggested by researchers

strategy Qur'anic translation. Issued

However, the study defends on principles of foreignization and Arabic domestication which are included in the study's suggested theory. So, the study is a shield in front of any attempt of adopting the techniques of Nida and Vinay without change or amend. Furthermore, it stands against any supporting opinions issued from some Arab Muslim writers in this sense. Furthermore, the study attempts to protects the divine discourse of the Holy Qur'an.

For instance, some Arab Muslims writers have adopted the smoothness in translating the divine equivalences in the Holy Qur'an into the other languages. In fact, their reason is to make the recipient in the target language closer of understanding the meanings of the Holy Qur'an. They don't care of losing the phonetic and semantic features which the Qur'anic words bear it. Bozanad follows this trend and suggests:

"zekat - Taqwa - imam - Allah. There is no doubt that they are honest and faithful Qur'anic translations, but they - on their own - are faithful towards the text and not towards the reader. What is the benefit of an honest and faithful translation that the reader does not understand, does not understand its meanings, does not move a hair, does not move a finger, and does not create an impact on it? Rather, Intentions may increase ambiguity and concepts confusion" (Buznad, 2020)

The new strategy in this research emphasizes in some points on making the recipients in the target languages suffer to understand the Qur'anic words. As Arab readers of the Glorious Qur'an in Arabic for the first time, we find difficulty in comprehending a lot of the divine Qur'anic discourse. It is an issue of producing a translation of the Glorious Qur'an preserves on its divine discourse phonetically and semantically. Assist. Prof. Ahmed Abdulkareem posits.

Methodology

The study stands in front a big volume of information about the Holy Qur'an as a divine text revealed from Allah Almighty into the prophet Mohammed Peace be upon him. Indeed, it is essential to find a methodology covers all the Qur'anic heritage. Therefore, the narration and the description as well as to the analysis of the Qur'anic content and its translations through the history encourages us to gather, describe and analyze the information.

Emphasis, in this study, the descriptive analytical methodology will be applied. However, it describes the history of English and Latin translations of the Holy Qur'an from Arabic languages. Thus, analyzing many examples of translated Qur'anic Ayats relate to many contemporary English translators. As a matter of fact, many important results will be produced from this analysis as well as to many suggestions to develop and improve the techniques and strategies of Qur'anic translation.

Research Approach

Generally, the study has reviewed notes and writings about the Glorious Qur'an and its translations from Arabic language in to the English and other languages. Really, the process was very long and has need time to elicit on inputs and outcomes support the subject of domestication and foreignization strategies. In this regard, the selected population of the authors and translators was varied. For instance, the study has included authors from the Abbassid age such as Al-Jahiz, Arabic contemporary theorists and scholars such as Abdulahamid Zahid and Hassan Gazalah, English and German scholars and theorists from the seventeenth and eighteenth century such as Dryden, Tyteler, Wolf gang Goethe and Fredrick Shlamicher, Arabic exegetes from the different ages such as Al-Tabri, Ibn Kathir. Ibn Ashoor and Al-Zammakhshry, and many English translators have translated the Glorious Qur'an from Arabic language into English language.

Data collection method and tools

Data Analysis

Accordingly, the study analyzes selected concepts and sayings, taking from the holy Qur'an text. Initially, these Quranic Examples should be explained according to the Arabic exegetes, who has interpreted them in the past. later on, the comparison between the different versions of translation according to the Arabic domestication and the Emphasized Foreignization. the study will analyze many translations of translators have been translated the Holy Qur'an into the English language. Finally, the opinion of the study will be present in each example, it may support their translation or not.

Limitations of the study

The researcher is aware of following the multi types of limitation to be applied in this study. First, the objective limitation was followed in this study. The researcher has focused on the intended subject of the study. There is no transcending to the limitation of the domestication and foreignization, the researcher focused on the two concepts through definition, historical review and analysis. Second, the temporal limitation has varied in this study to cover the subject from different ages across the ancient, medium and the modern ages. The study has included information from the First, medium and current Islamic ages, and also has included foreigner writers and translators from different ages. Thirdly, the spatial limitation is very available in this study. The opinions, suggestions, theories are moving through the world. The first step is Makkah and Madinah in Arab peninsula to reach Europe America and all parts of the world. The idea is global and can't be limited to specific area.

Analysis and Discussion

In general, the analysis of such as glorious Qur'anic texts needs more examples of Ayats and clauses of Ayats or even a word or an initial letter. Whereas, the study adopts the analytical descriptive methodology, so the analysis will take historical, narrative and technical consideration for each example. As for the first ayah: *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, Dr Fidy explain "all translators have somehow different rendering to this extremely significant ayah since every sura, except "al-Tawba", begins with it. Actually, it is intrinsic in Muslims' life because we use to say it on so many occasions, not only in reciting the Glorious Qur'an. It is considered to be a part of Surat al-Fatiha and not only a preface as it is the case with other suras". (Al-Mawla, 2014, p. 13)

In this regard, the study addresses many factors to reach the precise analysis and that requires the following:

- 1- Many Arab exegetes of the Glorious Qur'an, such as Ibn Kathir's (Tafseer Al Qur'an Al'adhim, 1993), Al-Zamakhshari's (AlKashaf), and Ibn Aashoor's (Al-Tahreer and Al Tanweer) as well as to Al-Tibri (Jamia Al-Bayan) (Altabri).
- 2- Three important translators translated the glorious Qur'an from Arabic language into English language during the twentieth and the beginning of the twenty-one centuries. They are mentioned here according to the date of their translations:

- A- Mohammud Murmaidak Pickthall, an English translator translated the first approved translation by Azhar in 1932.
- B- John Arthur Arberry, an English translator translated the Glorious Qur'an in 1955,
- C- and Shyekh Hassan Quribullah, Sudani translator translated the glorious Qur'an in 2001 under the name the Meaning of the Glorious Qur'an.
- 3- Theories, Strategies and techniques has been theorized in the field of domestication and foreignization, the most important of them Dryden, Tyteler, Goethe, Schleicher from England and Germany in the seventieth and eighteenth centuries, and Nida, Vinay, Venuti in the twentieth century.
- 4- the study's opinion which will be available in the end of each analysis to the selected Qur'anic texts.

The Elements of Domestication and Foreignization

Precisely, the study follows what has been suggested as future solutions to the issue of modernization and improvement of the Qur'anic translation. In this sense, the suggested strategy of Arabic domestication and Emphasized Qur'anic foreignization in this study will be the most important element in this analysis. Arabic Domestication Adopts (Borrowing, Calque, literal translation, formal translation) and Emphasized Qur'anic foreignization adopts (Adoption, Transposition, Modulation, Dynamic equivalence of Nida, Free translation). Accordingly, they are the measure which estimates the value of each translation of the three selected translators.

Branches of the Qur'anic Discourse

These are Qur'anic branches accept to be covered by the suggested Qur'anic strategy. The study is going to analyze some of them.

- 1-Names of Allah the Al-mighty
- 2- Onomatopoeia examples of the holy Qur'an, which can be used in foreignization or domestication.
- 3- Names of Abada'at.
- 4-Qur'anic Proverbial in domestication or foreignization.
- 5-Attributes \ names of God ---Glorious names of God.
- 6-Heavenly books' names such As Angel, Tao rah and Zaboor.
- 7-Names of Qur'anic Surahs.
- 8-Names of heavenly religious Nasraniyah, Ahl Alkittab, Yohood. AlHanifayah etc...
- 9-Islamic and qur'anic concepts.
- 10-Names of prophets.
- 11-Prophet Mohammed's names in Qur'an.
- 12-Encapsulators.
- 13-Strange and classical Islamic terms.
- 14-Qur'anic Nicknames.

- 15-Names of cities and geographical places.
- 16-Qur'anic initial letters.
- 17- Translation of Qur'anic Technical Terms.
- 18-The problematic words in the Qur'an.
- 19- Translating vocatives

1-Names of cities and geographical places

Generally, the glorious Qur'an narrates about events and stories relates to the ancient periods, and revelation period in Makkah and Al-Madinah. In addition, it has many states of prediction and informing about the occurrence of future events. Accordingly, during those Qur'anic reoccurring have been mentioning situations of informing several names of tribes, villages, towns, cities, geographical areas and provinces. Thus, these names have taken the Arabic nature and nomination and have been printed in the Arabic culture as Arabic Qur'anic terms. While the study in this sense works to enhance the Arabic culture and the language, so this employment protects the Arabic culture and language from ethnocentric violence coming from other culture and languages. In this regard, most words which have Arabic roots should follow the Qur'anic strategy, Arabic domestication technique. However, the translators render the Qur'anic discourse which conveys Arabic roots into the target languages without any change. Therefore, words such as Quraish, Al-Kabbah, Makkah, Madinah, Yathrib, Bakkah, Al-Balad Al-Ameen, Misr, Ardh Al-Muqadas, and Babil should be transliterated and domesticated according to the Arabic culture into the target languages. As a result, recipients in the target languages will read, listen and pronounce these words in its original phonetic and semantic features.

Example

(يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ) (المنافقون 8)

The cause of revelation of this Ayat was that in Bani Imustalq battle, two privates of Al-Ansar¹ and Al-Muhajireen² have been quarreled on drinking water from a well. Thus, each one of them invites his tribe's people to assist him against the other. As a result, their screams have been heard by the Prophet, Mohammed peace be upon him. The prophet forwarded to them and warning them of the return to the Jahiliya³. Al-Tabri states that Abdullah Bin Ubi, head of Al-Ansar tried to provoke his people against Al-Muhajireen by saying "when we return to Al- Madinah the dearests are going to expel the most humiliated). He has meant that he is the dearest and the prophet, Mohammed peace be upon him is the most humiliated. (Altabri, p. 102)

Arthur John Arberry (Translation1)

They say, 'If we return to the City, the mightier ones of it will expel the more abased'; yet glory belongs unto God, and unto His Messenger and the believers, but the hypocrites do not know it.

Arberry in his translation has ignored the symbolism of Al-Madinah, and denoted to it as a usual city. In this sense, he has committed a regretful fault towards his readers of the translated Glorious Qur'an. Indeed, he

¹ Muslim people from Al-Madinah, who supporting and welcoming the prophet Mohammed peace be upon him coming as an immigrant from Makkah.

² Muslim people who emigrated from Makkah into Al-Madinah, escaping of Quraish disbelievers.

³ The period which preceded the start of the Islamic prophethood.

rendered the name an Islamic city has witnessed the most glorious journey of prophet of Islam, Mohammed peace be upon him, into the target language without of any reference to its original name; mentioned in the glorious Qur'an. As a result, he employed the literal translation technique of Vinay and Darbelnet, he domesticates the Ayat into the English language. In fact, it was supposed of him to borrow the original name of Al-Madinah from the Qur'anic discourse.

Hasan Qaribullah(Translation2)

They say: 'If we return to the City, the strong will expel the humiliated' But the might belongs to Allah, and His Messenger and the believers, but the hypocrites do not know.

Hassan Qaribullah also has committed the same mistake of Arberry, when he rendered the word, Al-madinah, into the word, city, in the target language. Indeed, this translation may surprise us, Qaribullah is a Muslim scholar and translator, how did he ignore the symbolism and the historical role of Al-Madinah in the journey of Mohammed Peace be upon him! On the contrary, he employed the literal translation technique of Vinay and Darbelnet. As a result, his translation missed the phonetic and semantic features.

Mohammed M Pickthall (Translation3)

They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.

Pickthall was aware of the importance of rendering such as terms into the target language, so he borrowed the Al-Madinah, and avoided any other technique of translation may decrease of its symbolic, historic and Islamic importance.

The study concludes, that the Arabic domestication of the Qur'anic translation strategy should be present when the translator tackles such as Qur'anic words. The direct translation of Vinay and Darbelnet is the best tool to translate the geographical location, names of tribes, cities, villages, and names of prophets, names of heavenly religions. Accordingly, all those Qur'anic words should be translated by the Arabic domestication techniques which is forming the left wing of the suggested Qur'anic strategy.

2-Names of Allah the Almighty

As a key selected example to be analyzed according to the Arabic domestication and Qur'anic foreignization, the study doesn't try to repeat what others have said in this Great name of Allah Al-Mighty. By the phonetical and semantic features, the word Allah Al-Mighty should be very adjusted and matched with the Arabic tongue which represents the Allah's word. However, it is not suitable to adopt new words from the target language to be as an equivalent to the great Qur'anic word Allah. In this regard, many modern translators have replaced the word Allah and bring words such as lord and God. In this study, considering to the word, Allah, as a divine word. while any other equivalent in the target language, not borrow the word Allah, has been rendered by translators is human word.

The first example

(إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ) آل عمران 5

Al-Tarby explains this Ayat by saying that Allah Almighty knows all things in the earth and heaven, and adds, Oh Mohammed, how it is hidden on Allah what the people of Najran's Christians claims and argue you in Allah's ayahs about Jesus Ibn Marriam. (Altabri)

Translators who have translated the Ayat:

Arberry (Translator 1)

From God nothing whatever is hidden in heaven and earth.

Arberry domesticated this Ayat and the Word of Allah- Almighty has been rendered into the English language, regardless of the important features to the word, Allah, in the Qur'anic discourse. In fact, he didn't care for the phonetic feature or syntactic structure. However, he rendered into the English language employing a common English equivalence in the English culture, it is God. Therefore, he domesticated the word, Allah, into the English culture ignoring the Arabic domestication as the study suggests in its suggested strategy.

Pickthall (Translation2)

Lo! nothing in the earth or in the heavens is hidden from Allah

Pickthall was aware to the importance of the great Qur'anic word, Allah, so he foreignized the word into the English language. Indeed, He rendered the phonetic features and syntactic structure from the Arabic language into the English language. In this regard, he followed the borrowing technique of Vinay and Darbelnet, he borrowed the word from the Arabic language into the English. Emphasis in this study, he understood the importance of such as divine words in the Qur,anic discourse, which is very difficult to render them into other equivalences.

Hassan Qaribullah (Translation 3)

Nothing on earth or in heaven is hidden from Allah

Hassan Qaribullah also was aware of the importance of the divine word, Allah. Due to his Islamic background, Qaribullah was supposed to foreignize the word, Allah, into the English language with keeping the same phonetic and syntactic features. He has borrowed the word, Allah, from the Arabic language into the English language, so he followed the direct strategy, direct technique of Vinay and Darbelnet

The study considers two of the three translations, Pickthall and Qaribullah, were matched with the Suggested strategy of domestication and foreignization; they have followed the emphasized Qur'anic foreignization. While the third translator, Arberry, his translation was not matched with the suggested strategy.

3-Encapsulates (generic words): Repeatedly, Allah almighty in the Glorious Qur'an addresses the mankind with generic words (Encapsulates). Indeed, a lot of these generic words were unknown for Arabic tongue, and that leads us to consider them difficult words to be translated into the target languages. As Hassan Gazallah defines it "generic words whose reference is a straight forward indication that the Message of Islam is for all mankind, and not restricted to the Arabs only," (Hassan Said Gazalah, 2014, p. 44). Actually, the glorious Qur'an has number of Encapsulates. If these words have been rendered into the other languages with same phonetic and semantic features, it would preserve on the divine meaning of the glorious Qur'an. So, most of the generic words should be foreignized into the target language, words such as Jannah, Fardoos, Naeem etc.... and

names of Nar, Jahannam, Ladha, Al-Hitamah, Saqr, Saer, Jaheem and Al-Hawiah should be foreignized into the other languages.

Example 1

(وَالسَّابِقُونَ السَّابِقُونَ * أُولَئِكَ الْمُقَرَّبُونَ * فِي جَنَّاتِ النَّعِيمِ) الواقعة 10

Ibn Ashoor in his interpretation of Qur'an, Al-Tahrir and Tanweer, defines the out strippers as the people who has believed in Islam and Allah. At the same time, they may be the believers who has followed Mosa and Jusus and most people who has believed the prophets and messengers before the prophethood of Mohammed peace be upon him. All those believers will be near Allah Almighty in his Janats Al-Naeem. (Ibn Ashoor, 1984, p. 285) Naeem and Janat in the Glorious Qur'an inform about spiritual and material meanings. So, these Generic words are adjusted by Allah Almighty in the Qur'anic discourse to denote of different meanings and feelings in the eternal life.

Arthur John Arberry (Translation 1)

And the Outstrippers: Outstrippers those are they brought nigh on the throne in the Garden of the delight.

Arberry translated these Ayats according to Nida functional equivalence. He has domesticated the Ayats into the English language with well understood words in the English language. Indeed, he didn't care to the divine discourse of the Glorious Qur'an, and he equalized between the bible and the Glorious Qur'an. So, he failed in applying the suggested Qur'anic strategy. Thus, he rendered the Qur'anic generic words in the last Ayat of this quotation into English equivalences. Garden and Delight are words denote into many semantic features in our life, while generic words such as "Janat and Naeem" have divine features are not existed on the earth.

Hasan Qaribullah (Translation 2)

And the Outstrippers, the Outstrippers those are they brought near (to their Lord) in the Gardens of Delight.

Exactly, Hassan Qaribullah has done the same translation of Arberry, he has domesticated the Ayats into the English language. Indeed, he didn't care for any other techniques of translation. His literal translation deprived the target language's receptors of benefiting of spiritual meanings which Allah Almighty denotes to it in those Generic words. In this regard, he rendered the Generic words, Janat Al-Naeem, into worldly familiar words in our life. In fact, these generic words are adjusted by Allah Almighty in the Qur'anic discourse to denote to different meanings.

Mohammed M Pickthall (Translation 3)

And the foremost in the race, the foremost in the race. Those are they who will be brought nigh In gardens of delight;

Pickthall rendered these Ayats with its included generic words into the target language employing the literal translation technique of Vinay. By this technique, he domesticated Qur'anic generic words into the English language. There is no consideration of him to the real Qur'anic discourse in these Ayats, which should be dealt with in different technique of translation. His translation has avoided employing the techniques which may serve the foreignization and Arabic domestication.

Generally, the study concludes from the three translations, that translators were not aware of the suggested Qur'anic strategy. They have adopted the usual and the easiest technique to render Qur'anic generic words into

the target language. At least, it was supposed of them to foreignize the generic words in these Ayats (Janat Al-Naeem) into the English language. In spite of there are three decades to four decades among the publishing of the three translators, they preserved on the same techniques of translation. As it clear for the study that there is no motive or indication to change of their style in translation. Finally, the translations should employ the borrowing technique. So, words such as Janat Al-Naeem should be the same in the target language.

Example2

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَا * هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكذِّبُونَ) الطور: 13 - 14.

Al-Zamakhshary interprets these Ayats by supposing that the people who were lying, doing the falsehood works and wading with the liars will be pushing violently into the Nar by its savers. The savers will hold their necks and squeeze their foot with their head fronts and pushing them on their faces into the Nar. (الزمخشري, 1978)

Arthur John Arberry (Translation1)

the day when they shall be pitched into the fire of Gehenna: 'This is the fire that you cried lies to!

Obviously, Arberry adopts the Qur'anic generic name, Gehenna. So, he has employed the direct translation technique of Vinay and Darbelnet. In this sense, he borrowed the Arabic Qur'anic word, Gahenna, from the Arabic language into the English language. While, he rendered the Qur'anic Word, Nar, into the English equivalence, Fire. In this sense, he was correct, because the word , Nar, denotes to the general meaning of the Fire. so, it is not a generic Qur'anic word, Encapsulate. But when the word, Nar, comes alone in the Qur'anic discourse as a generic word, it should be foreignized into the source language.

Hasan Qaribullah (Translation2)

On that Day when they shall be pitched into the Fire of Gehenna (Hell), (it will be said to them): 'This is the Fire which you belied!

Qaribullah also employes the same technique of Arberry. In this regard, he employes the direct translation technique of Vinay and Darbelnet. Thus, he has borrowed the Generic Qur'anic word, Gehenna. While he renders the word, Nar, into the English language with an English familiar word, Fire. Accordingly, he foreignized the generic word, Gehannem, into the English language. Therefore, he was close of the suggested Qur'anic strategy.

Mohammed M Pickthall (Translation 3)

The day when they are thrust with a (disdainful) thrust, into the fire of hell, (And it is said unto them): This is the Fire which ye were wont to deny.

Pickthall domesticated the whole Ayats, and didn't consider for the generic Qur'anic words, such as Gehenam. He employed the Modulation technique of Vinay and Darbelnet. As a result, he domesticated the Ayats into the English language with new semantic and phonetic features.

In conclusion, Arberry and Qaribullah have foreignized the main generic word, Gehannam, while Pickthall domesticated the Ayats employing modulation technique of Vinay and Darblenet. So. the suggested Qur'anic foreignized strategy was followed from many translators of the glorious Qur'an before it has been suggested by the study.

Onomatopoeia

The term, onomatopoeia is compounded of two Greek words, the first is “onom” means “name” and the second is “poeio” means “making” (Ullman, 1994, p. 83). It is ‘the formation of a word by imitating a sound associated with the object or action designated’ (Drabble, M., 2006, p. 743).

Interestingly, the importance of onomatopoeia in the Glorious Qur’an comes to add aesthetic, technical, semantic and phonetic factors into the divine Qur’anic discourse. As Amar Namah Nighemsh from Thi’ Qar university says that the Onomatopoeia has been appeared in many sounds in the Glorious Qur’an. They have come as verbs and nouns in the Makkayah surahs, especially, in the doubled fourth verbs and names of doomsday. These sounds or word have come in style of metaphor, extracting the long speeches which describe those atrocities into private phonetic words. (Naghamysh, 2013)

As the oldest and the current scholars agree that there is a relation between the sound and meaning is arbitrary, roar of water, and from the glorious خريير الماء and they believe that the origin of languages is the sound, e.g.,

In this Regard, Assistant Prof. Ahmad .Qur’an Al-Tariq is the sound of knocking of the stars in space Abdulkarim posits “Voice is not just the literal act of speaking; it is presented as a means of challenging societal norms, addressing in justices and advocating for marginalized communities”. (Shaban et al, 2025, pp. 17-18).

Therefore, the onomatopoeia in the process of translation needs more deep analysis to reach acceptable results.

In this sense, Dr. Samia Muhsen Al-Jabari says onomatopoeia expressions are very significant; they increase the communicative effect of the message. They are not non-functional elements that can be dispensed in translation. Without them the meaning and the literary excellence are affected. Therefore, translating onomatopoeias is very challenging particularly in the idiosyncratic discourse of the holy Qur’an. (Al-Jabri, 2020)

Example

وَالسَّمَاءِ وَالطَّارِقِ 1 وَمَا أَدْرَاكَ مَا الطَّارِقُ 2 النجم الثاقب (3) سورة الطارق

Ibn Ashoor explains this Ayats by saying that Al-Tariq is the Benching star, he resembles the appearance of the star at night with a knocking traveler who knocks a house’s door at night. Questioning by glorifying the affair. (Ibn Ashoor, 1984)

AL-Zamakhshari explains the Ayats by saying that the benching star, whose light penetrates the darkness of the sky, the knocking star, it is similar to the knocking on the door at night. (الزمخشري, 1978, p. 734)

These two opinions of the two Arabic exegetes refers to a deep Qur’anic discourse in these Ayats, so the translator should be aware of this kind of qur’anic discourse. It includes in its details and words phonetic features add glorifying sorts to the meanings to make the qur’anic discourse well understood and well fertilized in spiritual meanings. In this sense, as a supporting attempt to clarify the correct Qur’anic discourse, Nasa Agency has registered the sound of stars’ move in the outer space. The surprising and approving fact, the sound was not like the sound of our life, it is a sound of heaven and resemble the knocking (Tariqing). That surely will support the opinions which emphasize on the phonetic features in translation.

Arthur John Arberry (Translation 1)

By heaven and the night-star! And what shall teach thee what is the night-star? The piercing star!

Obviously, Arberry has deprived the recipient in the target language of the divine sound for the word, Al-Tariq, when he rendered it into the target language as a normal word. As Nasa Agency has registered the sound of stars' move in the outer space, the listeners have discovered the heavenly distinguished sound, which is resembling the knocking (Tariqing). Therefore, this sound has been employed in the Glorious Quran to express about the Knocking (Tariqing) of stars through employing the word, Tariq. Arberry wasn't aware to the feature of onomatopoeia. Instead, he has employed the literal translation technique of Vinay and Darbelnet.

Hasan Qaribullah (Translation 2)

*By the sky, and by the **nightly comer!** What could let you know what the **nightly comer** is! (It is) the piercing star.*

It is literal translation by Qaribullah. In spite of his translation was done in the first year of the second Millennium (2001), he also was absent about the effect of phonetic features in the Qur'anic discourse. Therefore, he domesticated the Ayats into the target language. While, it was supposed of him either foreignize the Ayats or follow the Arabic domestication in the context of the Ayats, especially the Ward, Al-Tariq. Accordingly, his translation deprived the recipients in the target language to benefit of the phonetic features which the Qur'anic discourse conveys it in its sounds and meanings.

Mohammed M Pickthall (Translation 3)

*By the heaven and the **Morning Star** Ah, what will tell thee what the **Morning Star** is! The piercing Star!*

Mohammed Pickthall also failed to reach the correct understanding for the glorious Qur'an, and translated the Ayats and the intended segments into the target language as a literal translation. This translation has removed all spiritual meanings and feelings from the intended discourse revealed from Allah Al-Mighty. There is no mentioning to the sound of Tariqing. Instead, there was English words don't reflect the minimum standards of the divine sound and meanings.

Finally, it is a essential to follow the Qur'anic emphasizing foreignization, to apply what the onomatopoeia include of sound and meaning in all letters and voices. Accordingly, the Word, Al-Tariq, in these Ayats should be borrowed into the other language.

Findings and Results

After completing all parts of the study, we have obtained on important findings strengthen the suggested Qur'anic translation strategy, they are:

1. The Qur'anic discourse as a divine discourse, differs from other heavenly books such as Bible and Torah, so the foreign techniques and theories, which are applicable with Bible and Torah are not mandatory to be followed in translating the meanings of the Holy Qur'an.
2. The Foreignization and the domestication as a technique have been employed in translating the literary works and religion books such as Bible in Christianity, it can be employed in translating the holy Qur'an, if it has amended towards the divine qur'anic discourse and the Arabic culture in the time of revelation.
3. The domestication doesn't mean the culture of the target language, but it should be embodied in the culture of Makkah and Al-Madinah, which the Holy Qur'an had descended into the prophet Muhammad *peace be upon him* inside its districts at that time.

4. The Qur'anic foreignization should be emphasized, and conveyed the linguistic, semantic and phonetic features into the recipients of the target language.
5. The foreigners who want to learn and understand the Holy Qur'an correctly, have two paths to that: First, learning the Arabic language in order to read and understand the Holy Qur'an in its mother tongue. Second, it is the duty of the Arab Islamic scholars to create a new theory or strategy, specialized only in translating the Qur'anic discourse, and it is more suitable from the existed theories.
6. The Qur'anic Translation strategy in its two wings strengthens the Arabic language against the other languages, and protects the Qur'anic discourse from distortion and ambiguity, which were occurring on it in the previous translation in the past.
7. The emphasized Qur'anic foreignization employs the techniques of borrowing, calque, literal translation of Vinay and Darblenet, and formal equivalence of Nida. While, the Arabic domestication employs the dynamic equivalence of Nida, transposition, modulation and adaptation and borrowing of Vinay and Darblenet.
8. All Latin and English translations of the Holy Qur'an, which have been done before the translation of Muhammad Pickthal in 1933, were considering the Holy Qur'an as a literary book, as well as to their attempts of distorting the content of the Holy Qur'an deliberately or unintentionally.
9. The Analysis of the Qur'anic discourse of the three translators doesn't appear great attention in the techniques of the Qur'anic strategy, just in limited situations.
10. The Qur'anic discourse accepts each of the Emphasized Qur'anic foreignization technique and the Arabic domestication technique.

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