Translating the Islamic Religious Expressions

in *Taha Hussein's Novel 'Al Ayaam'* by *E. H. Paxton*

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Abstract

Translating religious expressions from Arabic into English seems problematic where the cultural backgrounds must be known for the translator to choose the appropriate equivalence and to help bridging the cultural gap between two cultures. As a result, this paper investigates to what extent have Venuti's strategies (domestication and foreignization) been successfully implemented in rendering the religious expressions in *Taha Hussein*'s *The Days* (الأيام *alʾayām*) by *E. H. Paxton* in the translating process. It also asserts the challenges involved in translating the Islamic religious expressions in this novel. Consequently, this paper has randomly chosen, discussed, and compared 10 Islamic expressions of Hussein's novel with their English equivalents. In addition, two Arabic raters were consulted. Venuti's (2004) domestication and foreignization method was used to analyse these examples. The study concludes that the translator uses the two methods in rendering the religious expressions. The foreignization strategy was used more than domestication. Six examples have been foreignized; whereas, four of them were domesticated. The study also reveals that the use of both strategies supplements and supports the translation accuracy. Finally, the different cultural backgrounds, religions, expressions, costumes, traditions have to be the ultimate concerns of the translators in translating the Arabic religious expressions into English language.

Keywords: foreignization, domestication, religious expressions, Islamic-Arabic culture, Taha Hussein

1. Introduction

The translation process must convey the message of the source text into the target text. This message must include the same semantic feature levels of the original one (Baalbaki, 2008). There are many factors affect translation. The different cultures, involved in both texts, are the most important one. Culture means a life style of a community with a particular language, expressions and manifestations (Newmark 1988: 94). Sapir (1949) indicates that community vocabularies are affected by the culture and the environment they live in; whereas, Taylor (1958, p. 1) explains that culture can be described as a complex structure of different attributes related to a specific society. Translating a cultural religious expression is a difficult process that requires experiences and skills. Translators must be aware and have to understand the exact meaning of the religious expression in the source text in order to convey it in the target text. As religions and cultures are related, accordingly transalting a religious text is special sensitive and challenging for translators.

1.1 The Statement of the Problem

Translation is important to communicate between countries and is a tool of communication between societies. This process must convey the message that occurs in the source language to appear in the target language. Target text translation should contain the same sense, mode, and semantic prosperities of the source language text. The relationship between religions and cultures is crucially demanding. Then, translating religious expressions is extremely challenging for translators (Baalbaki, 2008). As a result, this study tackles the religious expressions between Arabic and English. The different religions and cultures between the East and the west may cause the source messages to be misplaced into the target language.

1.2 Research Question

This study investigates to what extent have the terms 'domestication' and 'foreignization' been successfully adopted in translating the religious expressions in *Taha Hussein*'s *The Days* (الأيام *alʾayām*) by *E. H. Paxton* in

the translating process?

1.3 Significance of the Study

The area of translating religious expressions especially in, literary works is considered as one of the most challenging and problematic tasks for translators especially the religious expression. Therefore, this study focuses on the successful strategies that have been employed in translating the religious expressions in a literary text between Arabic into English. This study may also guide us into the best techniques in translating religious texts between different cultures. Involving a religious expression in a literary text combines two different ones where it might be a challenge for translators. In adition, this study may raise translators' understanding of how to deal with such type of texts.

1.4 Translation and Culture

Translation is a process to render the written and the spoken content successfully into another language. Catford (1965:20) defines translation as replacing a text in a language by another. On the other hand, Reiss (2000:160) states that translation is a mean of communication of reproducing the equivalent with the same function as in the source text. Culture and language cannot be separated; therefore, conveying any linguistic message into other languages is actually involving culture as well. Language expressions and life manifestations are related to communities within a particular culture (Newmark 1988: 94). This expresses the inseparable relation between a language and its culture with what both may indicate in life. The cultural aspect includes all materials (ecological, religious, artistic, gestures, habits..etc) related to a society. Cultural expressions can also be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors. Cultures and languages are related and must not be separated in the translation process. Newmark (1988: 96) proposes two methods (i) the transference and (ii) the componential analysis strategy. The first method preserves the cultural aspect generally; whereas, the second one involves the most accurate translation and excludes the cultural part if needed. These two strategies were used in this study for accuracy aspects.

The role of the translator is also crucial to this study in the cultural context, as Nida (1964) states "the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers" (p. 13). This indicates that the cultural context conveys the messages. For example, Nida and Taber (1969/1982) assert that the translation involves cultural content. They indicate "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original". Consequently, Nida (1964: 130) claims that the "differences between cultures may cause more severe complications for the translator than do differences in language structure". In addition, Venuti (1995:305) also mentions that the translation process entails culture and language and the similarities between both. This process must not remove the dissimilarities between both languages and cultures. This clarification involves keeping the differences and the unbridgeable gaps between the two languages and cultures.

Al-Sarrani (2011) states that the translators play a major role in the linguistic skill acquired as to produce a translated text accurately. Translators must be faithful when translating a literary text entailing the cultural aspect. This aspect might be crucial to a translated text. As well, Wylie (2004) points out that the cultural concepts are sometimes more problematic than the syntactic and the semantic aspects for translators. Schwarz (2003, p.14) also believes that these concepts are related to one language rather than another which may lead to gaps between different languages. On the other hand, Sapir (1949) states that environment along with the cultural aspect are majorly featuring a speaker of a language rather than another; whereas, Tylor (1958, p. 1) believes that culture can be described as a network of different believes, customs, knowledge, habits. As this study partially investigates the cultural approaches in the translation studies and as many others such as Gentzler (2001, p.70) who states that the cultural approaches in the translation field are very important to 'shifts' in the translation theories. Especially, those theories that focus on the 'target-oriented theories' rather than 'source-oriented' ones. The Translators' linguistics skills, the text, the cultural aspect are essential to the translation products. Altoma (2005), as well, mentions the different Arabic fiction periods of the 20th century. The difficult period that has no publishers willing to publish a translated text between 1947 to 1967. The second phase starts in 1968 and extends to 1988. During this period, Arabic fiction started to be appreciated, and more Arabic works were translated. These phases include *Taha Hussein* whom was one of the most influential Egyptian writers and intellectuals of the century where this study interested in.

1.5 Translating Qurān

This study investigates the Islamic religious' expressions of Arabic fiction where the Holy Qurān is majorly related. As known, the Holy Qurān is a permanent miracle revealed to Prophet Mohammad (peace and blessings

of Allah be upon him). The Qur'an is the sacred text of Islam and is generally regarded as being outside the realm of translation by theologians in most of the schools of Islamic law (Hussein, 2006; Al-Qatan, 2000). The Qur'an is composed of 114 Suras or chapters, with each Sura containing a number of ayah(s) or verses, and assigned a title, such as Al shura'a (The poet), Annaas (The People), and Yusuf (Joseph). Al-Zubi (1999) investigates the problems that translators of the Holy Qurān may encounter when translating animal names into English. Animals' names in the Holy Qurān are surveyed and listed in appendix together with three well-known translations. Discussions are rated on names that are translated differently on the promise that absolute synonymy is untenable. Sixty-four names, mentioned two hundred and ten times in the Holy Qurān, have been covered in the present study. Definiteness is also highlighted. Ten names have been covered from a definiteness perspective. Translators of the Holy Qurān fail to construe some names; therefore, some renditions have been preferred to others and some others have been suggested. He assumes that the Holy Qurān expressions are completely different and harder than any Arabic text and it is better to be tackled semantically in the translation rather than as it sounds in the original text. Accordingly, this problematic issue may lead to violate the intended original meaning. Decoding words and expressions with the same sense without any distortion is the most challenging issue for translators. Thus, the psychological, mental, ethical senses, and spiritual are hard to be captured in the other languages.

Alzubi (2003) also states that the Holy text must be translated in terms of the linguistic level and the semantic aspect. Qurān can be interpreted differently according to the reader understanding which may lead to misunderstanding sometimes. He has emphasized that translating the intended meaning of the Nobel Qurān into other language especially of different cultures wouldn't be accurate as much as in its original language (Arabic) where it is revealed by. The literal translation might be applied but it is not precisely conveying the deep meaning of words and expressions. This type of translation might lead to misunderstand or a total/partial loss of the source text exact meaning. Hence such difficulties, some translators create of what is called by Islamic English context. They expressed the Islamic nouns in its meanings without distortion, so several vocabularies have been appeared in English.

1.6 Religious Expressions

This study as mentioned earlier focuses on the translation of the Islamic religious expressions in *Taha Hussein's Al Ayaam* and as translating the cultural expressions are so difficult and need sufficient experiences and skills, the most important things that translator must be aware of is to comprehend the precise meaning of the religious expressions of the original text. Keane (1997:49), for example, states that the religious contents are divine texts for human being. As a result, these expressions are problematic since the texts are divine. In this respect, Nida (1994) indicates that religious texts may be viewed in two different aspects: the first discussing the historical background along with beliefs. The second aspect is the believing community. Translators, in this respect, discuss the meaning in an interpretive way that suits the community's practices and beliefs. Larson (1998:180) believes that the religious texts related to a specific culture are crucially problematic to find the best equivalence in another language especially for those communities that practice religions without being conscious to the meaning involved.

As it for Muslims, the Islamic expressions have no exact equivalents in other languages. As Mehawesh and Sadeq (2014) state that Islamic expressions are related to practitioners. These expressions are hard to be translated and not as easy as it looks and because they are linked to their sanctity. They are even harder with they are related to culture. Consequently, the translators must precisely and consciously transfer these Arabic and the Islamic expressions. Vemeer (1986) also believes that Islamic religious texts require professional translators who are aware of the religious expressions along with the Arabic culture. *Al Ayaam* is the Arabic novel which this study focuses on. Chebbo (2006) asserts that translating Arabic religious texts into English are affected by many factors such as the syntactic, semantic, lexical, the linguistic level and the target readers. Carbonell (2004) also suggests that Arabic culture and the corresponding one must be involved in translating an Islamic expression. Nida (1964) generally concludes that the text spirit is also vital to religious text's translation.

1.7 The Novel: Al-Ayaam (The Days)

Al-Ayaam (The Days) originally was serialized in *Hilal*. It was a book of three parts. The first part shows a boy who learned Qurān at early ages by his brother. Then, he went to *Azhar* at age 13. This part was investigated in this study where *Taha* suffers after his brother and sister's death and then became responsible of raising up his little sister. *Azhar* experience was the main theme of the second part of this book. The third part includes the loneliness that he had after his brother went to study abroad in Paris (Pflitsch, 2014).

1.8 The Author: Taha Hussein

Dr. *Taha Hussein* is an Arabic Egyptian well-known intellectual who was born at *Al Minia* in 1889. He started his childhood education of his early age up to 13 years old at *Al-Azhar*. This means that his religious Islamic background is related to that. At *Al-Azhar*, he learns a valuable description of the Egyptian provincial life, customs, and beliefs. For almost 10 years long, he obtained his Arabic knowledge by the guidance of *Shaikh Sayyid Aly al-Mrsafi*. Then, he started his study at the Egyptian University where he was introduced to the modern Western methods of literary criticism. This method has changed his thoughts and ideas of his early ages' knowledge. European professors such as Nallino, Littman, and Santillana had an immense influence on Dr. *Taha Hussein* with gratitude. After graduation in 1914 and during the years of the first Great War, he moved to Sorbonne to pursue his PhD. Five years later, he got back to Egypt and started his new job as a university professor of Ancient History and on its reconstitution he was appointed Professor of Arabic Literature too. Among the most noteworthy of his writings are the following: *Dhikra Abi-l-Ala (Memory of Abu-Vala al Mu'arry*, 1914); *Etude analytique et critique de la Vhilosophie Sociale d'Ibn Khaldun*, 1917); *Hadith Alarbia'a* (*Wednesday Talks*, 1925-6); *Qadat al Fikr* (Leaders of Thought, 1925); *Fi'sh-shi'r al-gahily (*a critical study of pre-Islamic poetry, 1926); *Fi'l-adab al-Gahily* (On Pre-Islamic Literature, 1927) (Sharaf, 1988).

1.9 The Translator: E.H. Paxton

Mr. *Paxton* is a British intellectual who was born in 1906 at the United Kingdom. He graduated from Oxford University in oriental studies (Arabic and Persian). After graduation, he moved to Egypt and started his career there as a secondary school English teacher. Then, he became a lecturer at the University of Cairo. During his stay at Egypt, Arabic literature was the main of his interests to develop. He is well-known for his translation of Taha Hussein celebrated autobiography *Al-Ayaam*. From 1939 to 1967, He joined the BBC and became the first Arabic program producer until his retirement. Then, he was a member of the Royal Society, the editorial board and chairman for their journal Asian Affairs. He was a family devoted man, deeply religious. Finally, he died in 1977 after a year of being sick (Isaac, 1977).

2. Method

This study examines *Taha Hussein's Al Ayaam* and the translator *Paxton* who has translated this novel. The first part of the novel was chosen for this study since it was rich with the religious expressions. These expressions seem very natural to Arabic speakers and to Egyptians in particular. As these expressions, related to their culture and religion, are known to all of them and usually used among them. As theses expressions are related to Arabic and Islamic community were problematic to be translated into different cultures as the western one. The different believes and thought and culture might be the first problem a translator may face who is not from the same backgrounds.

2.1 Instruments and Procedures

This paper has selected *Taha Hussein* for several reasons: (i) his early education at *Al Azhar* involves a religious background; (ii) he was influenced by European professors at the college level in Egypt; (iii) he moved to France to pursue his doctorate degree where he has had huge influenced of the western culture; and finally (iv) a well-known Arabic Egyptian author of the 20th century.

The study discusses the religious expressions in the first part of the novel to show the difficulties might a translator face in translating Arabic Islamic expressions. It reveals the strategies that the translator followed in the process of translation. For this purpose, 10 random examples with references to Arab culture have been chosen from the first part of the novel. These examples were chosen randomly from the first part as it full with these religious expressions. The novel includes as much of these expression all though. Although ten examples are not much but they are considered to be representative for similar studies, the qualitative method used to analyse these examples indicates the immense work that a research might face in investigating such examples.

These examples are discussed and analysed to establish the translation strategies used by the translator, and how those strategies are relate to the theoretical approaches in translation. The Dictionary of Islamic Word and Expression (Saleh, 2011) was used to check the religious expressions' meaning. Then, detailed approaches have been used in processing, collecting, and analyzing the data based on Venuti's (2008) notions of translation ('domestication' and 'foreignization'). These notions involves that translation must be domestically related to their culture (Venuti, 1998, pp. 240-244). These methods entail that translators must have in mind either the writer or the reader (Venuti, 2004, p. 49). He argues that the translation process might be problematic as a result of translators, original writer, or the original text. The different language systems and texts are two different entities and it is hard to have one-to-one correspondence but it must be as similar as the original one (ibid). In

order to evaluate whether the foreignization and domestication methods are ideal for the Islamic religious expressions, two professors at the University of Jordan-Aqaba were consulted and considered as raters. They are native Arabic speakers and both have PhDs in translation and a related field (Linguistics). They pursued their higher studies at the western cultures (United States of America and UK). They lived both cultures and are experts to this field. They have different publications in the translation field between Arabic and English. The ten examples of both texts (the source text and the target texts) were examined by them and their comments were highly appreciated and coded.

3. Discussion and Analysis

As noted above, the religious expressions are important to Muslim culture and have influenced their daily life. The translator should take in mind the cultural religious expressions' backgrounds in order to be able to convey the appropriate equivalence that captures the religious images intended by the original text into the target ones. In this part of the study, the researchers will analyse each example separately. The following table (1) includes all examples discussed in this study. DIN 31635 is used for the transliteration process all though this paper which accurately transcribes Arabic input into its most-resembling equivalent of English.

Table 1. The source text study-examples

No.	ST (Source Text)	Transliteration	TT (Target Text)
1	أنها شريفة من نسل الحسين بن علي	ʾinhā šarīfatun min nasli alḥusaīn bin ʿalī	(She was a sherifa (descendant of the prophet) from the line of Hassan son of Aly).
2	ودعاؤه بالإبريق ليتوضأ	wadʿāʾuhu bāliʾibrīqi lyyataūḍaʾ	A jug of water in order to wash himself before praying
3	الشيخ	aššayḵ	The sheikh
4	الله يا ليل الله	Allah yā layl Allah	(My God! What a night! My God!).
5	وكان يستيقظ اخر الليل ليتلو (ورد السحر)	wakāna yastīqiḏ aḵra allayli liyatlū (wirda assaḥar)	He would get up toward the end of the night in order to recite the collect for the dawn
6	قاتل الله الشره	qātala Allahu ašširih	God save us from gluttony!
7	وكان اهل القرية يحبون التصوف و يقيمون الاذكار	wakāna ahlu alqaryati yuḥibūna attaṣūfa wa yuqīmūna alāḏkāra	The people of the village were very fond of Sufism and used to perform the zikr.
8	أتأمرون الناس بالبر و انتم تتلون الكتاب أفلا تعقلون	ʾataʾmrūna annāsa bilbiri wa antum tatlūna alkatāb ʾafalā taʿqilūn	Do ye enjoin good works on others and yourselves forget to do them? Do ye read the book and then do not understand? "
9	خلقكم اطوارا	ḵalqakum aṭwārā	We have created you in stages'
10	يذهب الى الكتاب محمولا على الكتف	yaḏhabu ilā kuttābi maḥmūlā nʿalā alkatif	When he used to go to school carried on the shoulder

• Example one: أنها شريفة من نسل الحسين بن علي *(She was a sherifa (descendant of the prophet) from the line of Hassan son of Aly).

In this example, the word 'شريفة' *šarīfatun* (sherifa) has no equivalent in the target language. This word (sherifa) found its way to English dictionaries as in 'sheriff' that means in the dictionary as 'the law-enforcement officer of a county or other civil subdivision of a state'. It may have acquired a different connotation from that of 'شريفة' in Arabic. The translator uses a foreignization method to interpret this word. Then, the translator adds an explanation to make sure the reader understands the meaning. Both consultants have indicated that this process of the interpretation and explanation was the best strategy to make sure that the target readers would comprehend the same meaning intended by the source text (ST).

- Example two: ودعاؤه بالإبريق ليتوضأ *wadʿāʾuhu bāliʾibrīqi lyyataūḍaʾ* (A jug of water in order to wash himself before praying).

In Islamic religion the word 'يتوضأ' *yataūḍa* refers to 'washing specific body organs for Allah's sake and to be ready for each prayer and it starts by saying بسم الله *bismi Allah* (by the name of Allah) and finishes by saying أشهد *ašhd ʾann lā ʾilh ʾillā* أنّ لا إله إلّا الله وحده لا شريك له، وأنّ محمّداً عبده ورسوله، اللهمّ اجعلني من التوّابين، واجعلني من المتطهّرين *Allah waḥdh lā šarīk lah, waʾnn maḥmmadan ʿabdh warsūlh, allahmm ajʿlnī man attawwābīn, wajʿlnī man almaṭḥharīn* (I bare witness that there is no god but Allah and that Mouhammad is his messenger, May Allah always repents me from sins and have me with the purveyors). This process involves 'washing hands, rinsing mouth, sniffing water and rinsing the nostrils, washing face, washing arms up to the elbow, wiping head with wet hands, wiping both ears, and finally washing feet' in consequence. The washing process with the exception of wiping head and ears, are done three times, starting with the right hand side first. This whole process is called (ablution) in English. Ablution is different from the washing process indicated, so a more exact and appropriate translation would be necessary.

'A jug of water in order to ablution before praying' but in another example the translator used (ablution) in (the sheikh had completed his religious ablutions). The raters have indicated that the translator, here, tries to domesticate the meaning into a similar word used in the western culture that not necessarily means the same meaning used in the source text. There is a huge semantic difference in regards of this word between the two cultures. Sometimes, it requires a western Muslim in order to understand the word 'ablution' correctly.

- Example three: الشيخ *aššayḳ* (The sheikh).

The word 'الشيخ', in this example, has no equivalent in the target language. Originally, the word means 'an elderly man' that refers to a 'religious scholar'. The translator uses foreignizing technique, and to make sure the reader understands the meaning, he adds an explanation of the word. As the both raters state that this interpretation process was not the best strategy to make sure that the target readers would comprehend the same meaning intended by the source text (ST) at that time. Nowadays, this word is being used by the western culture as it is and it is understood by the western target reads as a consequence of the Middle Eastern hot issues such as wars with the west and Arabic revolutions.

- Example four: الله يا ليل الله *Allah yā layl Allah* (My God! What a night! My God!).

In the fourth example, the translator had to decide between domesticating the text and or foreignizing the Arabic one. Both raters indicate that his translation was completely literal. The domestication method used in translation the word 'Allah' into 'God' may not represent the same 'divine; in both cultures neither religions. Here, this type of translation was not appropriately conveying the same message that the source text has. The cultural related meaning is not captured accurately in the target text. It produces a structure that has no similar meaning of what is intended by the source text. As for Arab and Egyptians, it is used to express 'happiness'. This religious expression, cultural related, is indicating 'happiness' and the way that should be said is with exclamation and high tone to refer to the situation exactly. The foreignization neither the domestication methods were not successfully used by the translator.

- Example five: وكان يستيقظ اخر الليل ليتلو (ورد السحر) *wakāna yastīqiḏ aḳra allayli liyatlū (wirda assaḥar)* (He would get up toward the end of the night in order to recite the collect for the dawn).

This example has the Islamic expression 'ورد' *wird*, which was the most problematic expression for the translator. The Islamic culture refers to this expression 'ورد' *wird* for certain prayers that are reported as a tradition of the Prophet Muhammad that a Muslim says them during the sunset time. The translator used word 'collect' as an equivalent of the Arabic expression 'ورد' *wird*. The consulted professors state that the translator did not appropriately render the exact meaning intended by the source text. The use of foreignization method with a good exaplanation might be helpful in rendering the intended meaning of the source text into the target text as in "he would get up toward the end of the night in order to recite '*wirda assaḥar*'". Then, translator might enhance with the good explanation of this expression for the target readers.

- Example six: قاتل الله الشره *qātala Allahu ašširih* (God save us from gluttony!).

The domestication method is used in this example to convey the meaning. He used the word 'save' which means يحفظ *yaḥfaḏ* 'preserve' instead of the word 'fight' which would be more accurate to the source text equivalent قاتل *qātala*. The word 'God' also may not represent the same equivalents in both cultures neither different religions. This combination of the domestication and the literal methods were not appropriately used by the translators as the two raters' state. Consequently, foreignization might be a better choice for the word 'Allah' in the target text with a good explanation too.

- Example seven: وكان اهل القرية يحبون التصوف ويقيمون الاذكار *wakāna ahlu alqaryati yuḥibūna attaṣūfa wa yuqīmūna alāḏkāra* (The people of the village were very fond of Sufism and used to perform the 'zikr' … (incantation of the chanters)).

The word 'التصوف' *attaṣūf* has its domesticated equivalent in the target language (Sufism) which means in dictionary the ascetic and mystical system of the Sufis; whereas, the word 'الاذكار' *alāḏkāra* has no equivalent in the target language. The translator uses the foreignization method to translate this word as 'zikr'. Then, he explains this word as 'incantation of the chanters'. The raters believe that translator was to some extent able successfully to render the intended meaning but his explanation of the word 'zikr' was a domestication method and not giving the exact meaning of the source text culture and religion as chanters do in the west ones.

- Example eight: أتأمرون الناس بالبر وانتم تتلون الكتاب أفلا تعقلون *ʾata ʾmrūna annāsa bilbiri wa antum tatlūna alkatāb ʾafalā ta ʿqilūn* (Do ye enjoin good works on others and yourselves forget to do them? Do ye read the book and then do not understand?).

In this example, *Taha Hussein* uses a verse from the Qurān for a particular purpose. Arab readers will instantly know this and will understand its pragmatic function, but English target readers would be hard for them to understand such a verse. The raters believe that the translator did his best to convey the meaning but it would be sound better if he has indicated what book is the author involves. The word 'book' means 'كتاب' *alkatāb* but as for Arabic culture, the word 'كتاب' *alkatāb* in this context means the holy book of 'Torah' (The Old Testament). It may sound more effective translation, if the translator uses a foreignization method to express the intended meaning of the source text.

- Example nine: خلقكم اطوارا *ḳalqakum aṭwārā* (We have created you in stages).

In this example, *Taha Hussein also* uses a verse from the Qurān to mention a particular purpose. The translator didn't introduce this religious statement to clarify that it is from the Qurān. The translator had to decide between domesticating the text by choosing the closest available English equivalent, or foreignizing it by borrowing the Arabic word. He tries to render this expression in both methods to clarify the meaning of this verse. Rater state that translator must be more accurate when translating Qurān and should mention that this stamen is from the holy book that involve human being creation. The pronoun 'you' must fully represent the 'humankind' too.

- Example ten: يذهب الى الكتاب محمولا على الكتف *yaḏhabu ilā alkuttābi maḥmūlā n ʿalā alkatif* (When he used to go to school carried on the shoulder).

The word الكتاب *kuttāb* refers to the 'Qurʾanic school' where Hussein is attended at his childhood to recite and memorize the Qurān. There is difference between the ordinary school and *kuttābi*; the translator could have foreignized this word to preserve the intended meaning. Raters believe the English equivalent that the translator used doesn't represent the same equivalence of the Arabic culture and the semantic division as well. This word by word translation was not appropriately capturing the source text intentions.

4. Findings and Conclusion

This study investigates to what extent have Venuti's strategies (domestication and foreignization) been successfully implemented in rendering the religious expressions in *Taha Hussein*'s *The Days* (الأيّام *al ʾayām*) by *E. H. Paxton* in the translating. The study concludes that the translator seems to be following both domestication and foreignization methods. The analysis shows that foreignization strategy was used more than domestication. Six examples have been foreignized; whereas, the other four was more of a domesticated strategy. Jianghua (2006, p. 59) strongly recommends the use of both strategies 'domestication and foreignization' supplements and supports each other rather than a pair in conflict and translators cannot discard either absolutely. The raters state that although, the translator fails sometimes to give the exact intended meaning of the Arabic cultural backgrounds for a few expressions and words but the overall translation is adequate somehow. Domestication and foreignization are suitable for translating the different cultures and may be considering as an ideal options for translators to use. Finally, the different cultural backgrounds, religions, expressions, costumes, traditions and many other differences have to be the main concerns for the translators in translating the Islamic religious expressions to bridging the gap between the two cultures.

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