

Hindrances Encountering Undergraduate Jordanian Translation Students in Translating Islamic Terms

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Abstract

This study pinpoints the problems that undergraduate Jordanian Translation students encounter when they translate Islamic terms from Arabic into English. Furthermore, it reveals their ability to find the terms in the Target Language (TL) or coming up with adequate equivalents and detects the strategy they adopt either domestication or foreignization. The study attempts to answer these questions: 1. Are there any effects on the results of undergraduate Translation students in finding sufficient equivalents of Islamic terms in English before and after defining the nature of Islamic terminology? 2. Are there any differences in the performance of undergraduate Translation students due to the nature of Islamic terminology? What are the effects of teaching undergraduate translation students the difference between domestication strategy and foreignization strategy on their results of translating Islamic terms? To achieve the purpose of the study, an achievement test was designed and 80 students divided into two groups: an experimental group studied in accordance with the training program prepared by the researchers, and a control group studied, in accordance with the usual way, took the test. The (t-test) results showed statistically significant differences at the level ($\alpha \leq 0.05$) between the two groups. It was found that the phenomenon of negative performance of Translation students existed in the control group when they translated Islamic terms with new implications extended by the Qur'an and Sunnah, while the students' awareness of foreignization strategy contributed to the enhancement of their performance as the correct answers of the experimental group increased from 126 to 525 answers.

Keywords: Domestication, foreignization, Islamic term, semantics, translation students, test

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1. Introduction

Many Islamic terms exist in Arabic either were introduced by the advent of Islam or were known among the Arabs before the advent of Islam. According to Adardu' (N.d.), the Holy Quran and the Sunnah added new connotations to them. In addition, Arab linguists and scholars of Qur'an exegesis (mufasssirrūn) have been highly concerned with such terms. Thus, they singled out several books analysing the meanings of the terms in order to obtain appropriate understanding and correctly comprehend their meanings. (See Adeeb, 2008; Alasfahani, 2010; Ali, 1979; Muktar, 1982).

Islamic term is a compound term that consists of two words, Al Arū (2009) defines it as individuals' mutual agreement to call something with a particular name or use a particular word from one denotative meaning into another appropriate one. Whereas, Adardu' (N.d.) explains Islamic terms as technical words that belong to the religious domain and were developed by the advent of Islam or already known by Arabs.

Considering the fact that the translation of Islamic terms encounter obstacles related to the connotation of words and scope of denotation from Source Language (SL) to Target Language (TL). As a result, translators have two choices: either the term exists in the TL and they only have to find it, or the term does not exist in the TL and they have to search for the correct and accurate equivalent. Such choices direct translators to use Domestication strategy or Foreignization strategy.

Domestication strategy is a translation approach that aims at bringing back all odd expressions in a text to the translator's own standards and cultural values, considering what is outside their framework, and it is better to be supplemented and configured in order to contribute to the enrichment of this culture. Through this approach, the translator unveils cultural, linguistic and religious differences of the SL to help the reader of TL to read a smooth, transparent and covert style to moderate the foreign nature of the TL (Venuti, 1995; Williams & Chesterman, 2014). Whereas, Foreignization strategy is opposite to Domestication as it separates the translation of the SL from the intolerance to mother language and culture, so that the translated text does not go under the specifications of the TL and remains odd (Venuti, 1995).

In response to such obstacles, the researchers deemed it appropriate to see how undergraduate Translation students translate such terms from Arabic into English in order to identify the degree of success of these students to translate the meanings of such terms. This study explores Islamic terms, the development of their connotations, and the complications of translating such terms.

1.1. Statement of the Problem

It was perceived by the researchers during their careers that undergraduate Jordanian Translation students experience some obstacles when translating Islamic terms of religious texts from Arabic into English, which caused their translation to be incompatible with the professional standards of translation. In order for illuminations to be shed on this problem, the researchers addressed this matter by exposing the errors of the students' religious translation by mentioning failures in the meanings of such terms when they choose to transfer the literal meaning of a term avoiding distortion and misrepresentation. The importance of the study lies in answering the following questions:

1. Are there any effects on the results of undergraduate Translation students in finding sufficient equivalents of Islamic terms in English before and after defining the nature of Islamic terminology?
2. Are there any differences in the performance of undergraduate Translation students due to the nature of Islamic terminology?
3. What are the effects of teaching undergraduate Translation students the difference between Domestication strategy and Foreignization strategy on their results of translating Islamic terms?

1.2. Significance of the Study

The significance of this study is originated from the followings:

- Detecting the methods which Translation students use in order to deal with translating Islamic terms into English.
- Proving the importance of terminology and specialization for each researchable cognitive domain.
- Showing that it is necessary for Translation students to avoid false beliefs when translating Islamic terms in violation of the Holy Qur'an and Sunnah.
- Finding out the need to determine the connotations of terms within their particular contexts then to translate them.
- Explaining the need to follow Foreignization in the translation of Islamic terms since it enables the transference of Qur'anic cultural and religious characteristics.

1.3. Limitations of the Study

The study has two limitations:

1. Limitation of place: The study was conducted in the Department of Languages at the German-Jordanian University in Madaba and Petra University in Amman. In addition, it was executed in the First Term of the academic year 2015-2016.
2. Subjects' limitation: The subjects' gender was not taken into consideration when the study was carried out. Furthermore, only second and fourth year undergraduate Translation students took part in the study.

1.4. Methodology

Inspecting the translation of Islamic terms is an intersection of a variety of disciplines such as semantics, philology, sciences of Qur'an and decomposition of translation. In order to attain the purpose of this study, the study highlights the linguistic and Islamic denotations that an Islamic term is likely to have, discloses the translation of these terms by Jordanian undergraduate Translation students. In addition, two methodological instruments were utilized in the study: analysis and criticism with the purpose of comparing the similarities and differences of students' translations in response to the SL. The applied methodology of this study is in connection with Reiss' (2002) statement "criticism of a translation should not solely depend on the SLT" (p.24).

2. Theoretical Framework

2.1. Islamic Term

Linguists and Qur'an interpreters noticed the incidence of Qur'anic words with meanings that are different from those used by Arabs before Islam. This does not mean that the language of Qur'an differs from the Arabic language, but such words had particular implications

in the Qur'an and Sunnah, and thus, specific terms that have uncommon meaning among Arabs, became prevalent.

Arab ancient linguists were aware of such terms, as Ibn Faris (1999) states, "I transferred words in the language from one position to another with addition I added and legislations I legislated" (p.44). Al Şayūṭi (2002) followed in Ibn Faris's (1999) steps, he indicates, "the word *"jahiliyah"* (pre-Islamic epoch) is a term given to the pre Islamic times and the word *"mounafeq"* (lit. translation: hypocrite) is an Islamic name that was not known during the pre-Islamic times" (pp.1-2). Likewise, Al 'Askāri (2001) mentions that new meanings emerged in Islam and new names that were used during the pre-Islamic times have another meanings such as Quran, *"ṣurā"* verse, *"āya"* (verse).

Islamic terms in Arabic Language is divided into three sections as stated by 'Odeh (1981). First, terms that their connotations have not changed as taken from Arabs as heaven *"jannah"*, hell *"jahīm"*, blazing fire *"saīr"*, God *"Allah"*, angels *"mala'eka"*, pilgrimage *"Hajj"*, and the Lord *"Al Rabb"*. Second, terms that their connotations have changed from what was taken from Arabs, for example, Prophet *"al rassoul"*, prayers *"ṣalah"*, infidelity *"kufīr"*, debauchery *"fusq"*, hypocrisy *"nifaq"*, and prophet *"nabī"*. Third, terms which were given new connotations because of the Quran, Sunnah and jurisdiction, for instance, grace and bliss *"ni'mah wa na'eem"*, wind *"rīḥ and riyah"*, pay and reward *"'ajr wa thawab"*.

The connotations of these terms will only be determined by the Quranic context consistent with Al Razi's (2005) statement "they are knotty problems that have holiness and spirituality shades that require more caution" (p.11).

2.2. Hindrances of Translating Islamic Terms

Catford (1965) defines translation as "the replacement of textual material in one language by equivalent textual material in another language" (p.20). This definition indicates that the vital factor is equivalent textual material, but hindrances of translation are not taken into account. Hindrances of translation are reflected by the fact that language is not a list of words where it is sufficient to replace one word by another. If this is the case, then translation would be easy and translators would be able to translate literally and word by word according to Adardu' (N.d.).

Additionally, if real hindrances of Islamic terms translation are considered, one cannot ignore translating an Islamic term to another language initially reflects the awareness of choosing a lexical item that conveys the SL denotation, which is a systematic not random choice (Ferhat, 2006). Furthermore, Ilyas (1989) adds another hindrance that is not finding a corresponding TL equivalent for the SL item forcing the translator to use a non-corresponding equivalent item. The Islam has created terms that did not exist in other religions such as *"iḥram"* (consecration), *"at-tayyammum"* and *"al-udou' "* (ablution). For example, pilgrimage in Christianity differs from *"hajj"* (lit. pilgrimage) in Islam (Eugene, 1964). Consequently, many linguists made the translation of the Arabic term into English much more difficult than the translation of the English term into Arabic (Aldebyan, 2008).

Another hindrance as stated by Bahameed (2007) is the "lexical gap" that affects the quality of the translation outcome is the cultural differences between the two languages. A

translator of Qur'anic terms might clash with some cultural and religious facts deeply rooted in the SL resulting in resistance of the translation process; this will cause difficulty to the translator to come across an equivalent for the Islamic term in the TL.

2.3. Strategies of Islamic Term Translation, Foreignization and Domestication

Translation strategies have improved over time to help translators conquer numerous linguistic and cultural impediments resulted from the differences between languages and cultures. Yang (2010) refers to "Domestication and Foreignization are two basic translation strategies which provide both linguistic and cultural guidance" (p.1). Some of the researchers argue in support of one strategy, whereas others choose the other. Venuti (1995) is one of the supporters of Foreignization strategy and argues that translators have to maintain the foreign elements of the SL with the purpose of registering the linguistic and cultural difference of the TL. While Nida (1964) stands up for the Domestication strategy and asserts that translators succeed when they minimize the foreignness and strangeness of the SL so the linguistic and cultural expectations of the recipients are met.

According to Venuti (1995), Domestication is "an ethno-centric reduction of the foreign text to target language cultural values. This entails translating in a transparent, fluent, 'invisible' style in order to minimize the foreignness of the [target language]" (p.146). Foreignization, on the other extreme, as stated by Venuti (1995) is "an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (p.20).

In other words, Domestication according to Munday (2001) aims at rendering the strangeness of the source text into the cultural standards and values of the translator, and considering what is outside their framework, i.e. odd, negative and it is better to be supplemented and configured in order to contribute to the enrichment of this culture. Through this strategy, the researcher unveils cultural, linguistic and religious differences of the SL to help the recipient of the TL. As for Foreignization, it is opposite to Domestication as it separates the translation of the SL from the intolerance to mother language and culture, so that the translated text does not go under the specifications of the TL, and remains odd.

Translating Islamic terms from Arabic into English is considered one of the conspicuous translation problems. The inquiry that needs to be investigated is that which translation strategy should be used in translating the Islamic terms.

Translating Islamic terms cannot be separated from their meanings according to Hassan (2009). Mameri (2006) believes that the role of literal translation in the transference of Qur'anic translation preserves the characteristics of Qur'anic words, concepts and relevant notions. It can be noticed that Foreignization strategy is a confirmation of the fact that Qur'anic translation goes beyond the informative function since it transfers the foreignness and alterity of Qur'anic experience into the TL reader without the attempt to adapt its inherent Islamic religion-specific concepts and terms.

Accordingly, Islamic terminology translation should be in correspondence to Foreignization strategy as it is the most favorite one for translating Islamic terms into English, as

it reveals the religious and cultural differences between Arabic Islamic terms and English counterparts. Such terms are culture-specific words, in other words, they are inherent Islamic religion -specific words (Nida, 1964). Moreover, Al Khatib (2001) adds that Foreignisation translation method is preferable because it carries the culture of the source text which is required and significant in the text of Quran. However, the reader of the TL will not be very comfortable in reading the text.

2.4. Componential Analysis of Islamic Terms and their Translation into English

Some Islamic terms of lexical and forensic meanings are discussed below, in addition to their translation into English as they are used in the English version of the Qur'an. For this purpose, dictionaries, books of interpreters and translations of the Qur'an were used.

“Allāh”

Interpreters and linguists disagree on the origin of the word “Allāh”. Some suggested as Ibn Manẓhur (1994) denotes that it was derived from “al-’il’h” by adding the letter “i” and the definite article “al”. In contrast, Al Razi (2005) believes that the word “Allāh” was derived from “’ayl” as the Qur'an differentiates between “Allāh” and “’il’h”, and this word had been mentioned in the poetry of Arabs before the revelation of the Qur'an. Concerning the forensic meaning of the word “Allāh”, Al Razi (2005) states that “some scholars said that His name is “Allāh” because He has the exclusive possession of this name as no other creatures were called likewise” (p.11). Regarding the translation of this word, it is controversial as some translated it “Allah” (See Al Hilali & Khan, 2001; Ali, 1979; Pickthall, 1981) while others as ‘Asad (1980) translates it (God).

In the *Oxford Advanced Learner’s Dictionary of Current English* (1998), the word “Allāh” is defined as “the name of God among Muslims and among Arabs of all faiths” (p.30). On the other hand, the word (God) refers to triangulation or other senses that are contrary to the Islamic concept. In addition, the word “Allāh” is singular and cannot be plural in Arabic, while the word (God) can be dual, plural, and feminine too, and this does not apply to the word (Allah).

In relation to Fawzi (2005), the differences between the two words is the word “Allāh” should be translated in correspondence to Foreignization strategy since it is not equivalent to the word (God).

“Shari’a”

Ibn Manẓhur (1994) defines “Shari’a” as the position across which water can fall down. While idiomatically, he defines it as what “Allāh” legislated and commanded as a part of the religion such as ṣawm (fasting), ṣalat (prayer), hajj, zakat and other acts of charity. This word existed among Arabs before Islam, but it has changed and developed. In this respect, ‘Odeh (1981) declares “ the difference between Pre-Islamic poetry and the Holy Qur'an in the use of Sharia, as it was semantically used in Pre-Islamic poetry, whereas in the Holy Qur'an, it is the issues and rules ordained by Almighty Allah for the subsequent nations” (p.121).

“Shari’a” has different translations, for example, Ali (1979) has translated it as “the right way of religion” (p. 599), another translation is Pickthall’s (1981) translation that is “clear road of Our commandment” (p.241). While Al Hilali and Khan (2001) translate “Shari’a” as “a plain way of Our commandment like the one which We command Our Messages before you i.e. legal

ways and laws of the Islamic Monotheism” (p. 677), another translation according to Asad (1980) is “a way by which the purpose of faith may be fulfilled” (p. 980).

It is noticeable that the first and second translations are literal, as the first one refers to the right way of the Islam as religion, and the second signifies the clear way of our commandment. The two translators used capital letters in some words to insinuate that they are Islamic Shari'a - specific. However, the third and fourth translations were a transference of “*Shari'a*” Sharia definition, so they are closer equivalents. The closest equivalent term is transferring it literally into the TL, then explaining the idiomatic definition of Sharia, as Al Khadrāwi (2004) illustrates *a'shari'ah al-islamiyah*: Islamic law , sharia, law of Islam.

“*Ṣalat*”

“*Ṣalat*” is taken from the verb “*ṣalā*” in reference to semantics, which refers to prayer and demand in the Pre-Islamic poetry (Al'Asha, 2008). As for Ibn Manzhur (1994), “*Ṣalat*” is immanence, while Afif (1968) indicates that it is derived from the word “*al silah*” (relationship) between people and Allah. Idiomatically, it is the second pillar of Islam which includes five “*ṣalawat*” (prayers) imposed on Muslims at appointed specific times.

Translators have provided different translations for the word “*Ṣalat*”, some has translated it prayer (Ali, 1979), worship (Pickthall, 1981), whereas others has preferred “*Ṣalat*” As- *Salāt* (*Iqamāt-as-Ṣalat*) (Al Hilali & Khan, 2001). It is apparent that Domestication strategy was adapted when the English equivalent word for “*Ṣalat*” is (prayer), but prayer in keeping with the definition of *Oxford Advanced Learner's Dictionary of Current English* (1998) is to offer thanks, make requests, etc. to God. Such meanings are closely related to supplication that is one meaning of “*Ṣalat*”, but it does not convey the conditions, terms and times of “*Ṣalat*”. Therefore, it is inappropriate to translate the word “*Ṣalat*” into (prayer) because it conveys another meaning in English than the intended one in Arabic.

With respect to the second translation, it has decided to use the word (worship). In the *Oxford Advanced Learners Dictionary* (1998), worship means, “the practice of showing respect for god or a god, e.g. by praying or singing with others at a service” (p. 1379). The word (worship) has also other meanings, such as virtue, sovereignty, worship, religion and reverence (Al Ba'labaki, 1995). Such a lexical variety of this word causes the rejection of such as word as an equivalent of the word “*Ṣalat*”. Moreover, the third translation (As-“*Ṣalat*”) was a phonetic transcription of the word in Latin letters, which is evidence of untranslatability of the word As-“*Ṣalat*” in English, but both translators were criticized for not explaining the intended meaning of As-“*Ṣalat*” after the phonetic transcription.

It would be acceptable to apply the Foreignization strategy in translating the term As-“*Ṣalat*”. In this regard, Al Khatib (2001, p. 44) implies that “the idiomatic meaning of As - “*Ṣalat*” cannot be equivalent to the English word (prayer). Therefore, the phonetic transcription of “*Ṣalat*” should be mentioned then the explanation of the word in parentheses.”

“*Zakat*”

The word “*Zakat*” semantically indicates increasing and purity (Ibn Faris, 2005), but idiomatically, it is a religious obligation for all Muslims stating financial right at a particular time

given to particular people such as poor people and those employed to administrate the (funds). It is one of the pillars of Islam imposed on rich Muslims (Al 'Aṣfahani, 2010), and it has been variously translated as follows according to Al Khateeb (2001):

pay the alms / pay the legal impost /pay the welfare tax /practice regular charity / give the alms tax /pay the poor-due.

Although such translations seem true, but it does not denote the actual sense of “*Zakat*” that reflects purity and accretion of soul and money. In addition, there is a difference between a tax and “*Zakat*”. Moreover, it is wrong to restrict the disbursement of “*Zakat*” money to the poor.

The semantic analysis of some Islamic terms and their translation imply that translators encounter obstacles when translating Islamic terminology. Correspondingly, they fail to comply with a particular strategy for translating such terms. This hindrance is a signpost for this study that is the ability of undergraduate Translation students at Jordanian universities to translate Islamic terms in compliance with a particular translating strategy.

3. Methodology

3.1. Participants

This study involves 80 undergraduate BA Translation students in the German-Jordanian University and University of Petra, Jordan selected randomly from second and fourth year students in the academic year 2015- 2016. Two groups of 40 participants were formed as an experimental group and control group. The experimental group studied according to a training program set by the researchers, while the control group studied according to the normal methodology. The students aged between 19-24 years. They were 58 females and 22 males but factors such as age and gender were not considered in this study.

3.2. Instrument

A diagnostic test was developed to measure the performance of Translation students when translating Islamic terms. (See Appendix A).

This test consists of 24 sentences; each sentence includes an Islamic term with eight sentences for each part of Islamic terminology. The students were asked to translate all the sentences, and then points were distributed in terms of the number of answers requested from a student. This test was constructed to measure the students' achievement of correct translations for the three parts of Islamic terms.

The selection of the 24 selected Islamic terms of the study was based on a survey of 100 Islamic terms that was distributed to 100 students at the German Jordanian University. The results of the survey were analyzed, and the results were as follows:

Allāh	100%
al rasul	95%
as-ṣalat	93%
as-ṣyām	85%
hajj	83%
'il'h	80%
ifsha' as-salam	78%

riba	76%
zakat	74%
shar'ia	70%
ightisal	65%
fatūr	64%
ḍawaf	62%
da'iyah	60%
kabirah	58%
thikr	56%
'itekaf	55%
ta'dud az-zawjat	54%
zina	53%
rabb	51%
Jihad	50%
farḍ	48%
fiqh	47%
'ayat alkursi	45%

Previous tests constructed by foreign and Arab researchers were referred to in order to develop the test that is evidence of test content credibility. In order to evaluate the test, it was presented to a number of specialists in the field of translation at a number of Jordanian universities for evaluation. Their notes were taken into consideration and required modification was conducted.

The reliability coefficient of the diagnostic test was gauged by testing 12 BA Translation students who were not involved in the study after an interval of ten days. The test was administered once again; the correlation coefficient of the test is 0.845 and it has a statistical significance at the level of 0.01.

After dividing the test into 24 sentences, points were distributed as two points per each sentence with the total of 48 points.

3.4. Statistical Analysis

The statistical analysis used in this study was the (t-test) and the Analysis of Variance (ANOVA). Due to there being one dependent variable (the translation of Islamic terms sentences) and one independent variable consisting of the translation of the Islamic terms after the students had a training program set by the researchers.

This study is considered as a semi-empirical study of a pre-tested and post-tested group. The performance averages and standard deviations of the two groups' members in the achievement tests were calculated. To ascertain the statistical significance of differences, the (t-test) and the Analysis of Variance (ANOVA) were used.

4. Results and Discussions

This study is an attempt to identify the effect of translating Islamic terminology from Arabic into English on the performance of undergraduate Jordanian Translation students in Jordanian universities. Specifically, the study attempted to answer the following questions:

1. Are there any effects on the results of undergraduate Translation students in finding sufficient equivalents of Islamic terms in English before and after defining the nature of Islamic terminology?
2. Are there any differences in the performance of undergraduate Translation students due to the nature of Islamic terminology?
3. What are the effects of teaching undergraduate Translation students the difference between demonstration and Foreignization on their results of translating Islamic terms?

4.1. The results of the first question

To answer the first question, the averages and standard deviations attained from the points of the students in both the control and experimental groups who submitted the pre-test and the post-test were calculated. A statistical analysis of (t- test) was implemented. Table 1 presents the results of the first question, it presents the pre-test averages and standard deviations as well as the (t- test) results.

Table 1. The pre-test averages and standard deviations for both groups and the (t- test) results

Group	Sample Size	Average	Standard Deviation	t- Value	Freedom Level	Significance Level
Control	40	7.25	2.8	3.2	0.28	0.59
Experimental	40	5.1	3.1			

The results of (t-test) in Table 1 show that there are not any statistically significant differences at the level ($\alpha \leq 0.05$). The significance level is 0.59, and t-value is 3.2, which was confirmed by a clear convergence among the averages of learners' performance in both the experimental and control groups. The average of the experimental group in the pre-test is 5.1, while the average of the control group in the pre-test is 7.25.

Table 2 shows the averages and standard deviations of the post-test for both groups and the result of (t- test).

Table 2. The averages and standard deviations of the post-test for both groups and the (t- test) results

Group	Sample Size	Average	Standard Deviation	t- Value	Freedom level	Significance level
Control	40	7.9	2.4	24	8	0.04
Experimental	40	26.8	401			

The analysis of the results of the (t-test) in Table 2 reveals the statistical significant differences at the level ($\alpha \leq 0.05$) attributed to the students' knowledge of how to translate Islamic terms. The significance level is 0.04 and the (t) value is 24 that has a statistical significance at the level ($\alpha \leq 0.05$). This indicates that explaining the method of translating Islamic

terms had a significant effect on improving the experimental group members' performance. This was also endorsed by the clear differences between the averages of students' performance in both the experimental and control groups, which were in the favor of the experimental group with a pre-test average of 5.1 and a higher post-test average of 26.80. While the pre-test average of the control group is 7.25, then it decreased in the post-test to become 7.1.

4.2. The results of the second question

The second question of the study is if there are any differences in the performance of undergraduate Translation students due to the nature of Islamic terminology or not. To answer this question, the sum of the correct answers in both the pre-test and the post-test of the experimental and control groups was extracted, and then the difference between them was calculated. This difference might reflect the difference in the translation of Islamic terminology parts, as explained in the Tables 3 and 4.

Table 3. Students' correct answers in the pre-test of the two groups

Number	Parts of Terms	Control group correct answers	Experimental group correct answers	Total
1	Terms with constant implications as inherited from Arabs	55	36	91
2	Terms with implications that changed from what was inherited from Arabs	60	40	100
3	Terms with new implications extended by the Qur'an, Sunnah and Islamic jurisprudence	30	26	56
4	Total	145	102	247

Table 4. Students' correct answers in the post-test of the two groups

Number	Parts of Terms	Control group correct answers	Experimental group correct answers	Total
1	Terms with constant implications as inherited from Arabs	60	250	310
2	Terms with implications that changed from what was inherited from Arabs	57	222	279

3	Terms with new implications extended by the Qur'an, Sunnah and Islamic jurisprudence	41	64	105
4	Total	158	536	694

The following notes are:

First, the errors in the terms with new implications extended by the Qur'an, Sunnah and Islamic jurisprudence have the most negative impact of all parts on the students' performance. The number of correct answers of the pre-test is 65, while the number of correct answers in the post-test is 105 out of 320 answers. The less negative impact is indicated by the terms with implications that changed from what was inherited from Arabs with 100 correct answers in the pre-test and 279 correct answers in the post-test. Finally, the least negative impact is of the terms with constant implications as inherited from Arabs with 91 correct answers in the pre-test and 310 correct answers in the post-test.

Second, clarifying the strategy of translating Islamic terms has remarkably contributed to enhance the performance of translation students in the terms with constant implications. The difference between the pre-test and post-test is 214 answers in favor of the post-test of the experimental group. Then the terms with changed implications were next with a difference of 183 answers between the pre-test and post-test in favor of the post-test of the experimental group. Finally, the terms with new implications extended by the Qur'an were the last one, with a difference of 38 answers between the pre-test and post-test in favor of the post-test of the experimental group.

4.3. The results of the third question

The third question of the study is what are the effects of teaching undergraduate Translation students the difference between Domestication and Foreignization on their results of translating Islamic terms? To answer this question, the sum of the correct answers in both the pre-test and the post-test of the experimental and control groups was extracted, and then the difference between them was calculated. This difference might reflect the difference in the translation of Islamic terminology parts, as explained in Tables 5 and 6.

Table 5. Answers of Participants in the pre-test of both groups in terms of strategy (Domestication and Foreignization)

Number	Strategy	Control group answers	Experimental group answers	Total
1	Domestication	75	70	145
2	Foreignization	46	56	102
3	Total	121	126	247

Table 6. Answers of Participants in the post-test of both groups in terms of strategy (Domestication and Foreignization)

Number	Strategy	Control group answers	Experimental group answers	Total

1	Domestication	84	74	158
2	Foreignization	85	451	536
3	Total	169	525	694

Tables 5 and 6 show that the control group members translated the Islamic terms correctly as they have 159 correct answers when they implemented the Domestication strategy and they have 131 when they adopted the Foreignization strategy in the pre-test and post-test. This convergence reveals their unawareness of these two strategies. Due to their knowledge of the difference between Domestication and Foreignization, the members of the control group increased their dependence on Foreignization from 56 to 451 correct answers, and they decreased their dependence on Domestication from 74 to 57 answers. This consistency is due to their inability to apply the Foreignization strategy on the terms that they translated in correspondence to the Domestication strategy.

4.1.1. Discussion of the first question results

It is evident that the results of the (t-test) do not represent any statistically significant differences at the level of the significance ($\alpha \leq 0.05$) in the averages of both the experimental and control groups in the pre-test. They also reveal that there are statistically significant differences at the level of the significance ($\alpha \leq 0.05$) in the averages of both the experimental and control groups in the post-test. The significant was in favor of the experimental group members who translated the Islamic term after being aware of these terms in comparison with the members of the control group members who translated the sentences using the traditional way. These differences were reflected through the improvement of students' performance in the post-test. This indicates that their awareness of the way to translate Islamic terms was effective on the improvement of experimental group members' performance.

4.1.2. Discussion of the second question results

It is apparent from the results presented in Tables 3 and 4, the number of correct answers in the pre-test of the experimental group showed the negative impact of the errors of the Islamic terms with new implications extended by the Qur'an and on the students' performance. Moreover, the number of correct answers, which increased in a remarkable way in the post-test of the experimental group, shows the positive impact of the Islamic terms with changed implications than those inherited from Arabs, and finally came the Islamic terms with constant implications.

However, the impact of the means of structural context integration varies in accordance with ambiguity aspects.

4.1.3. Discussion of the third question results

It is obvious from the results presented in Tables 5 and 6, the number of correct answers in the pre-test of the experimental group showed the positive impact that students' learning of Domestication and Foreignization translation strategies contributed to the enhancement of experimental group members' performance in the translation of Islamic terms. In addition, the number of correct answers, which increased in a remarkable way in the post-test of the experimental group, shows the positive impact of their awareness of Islamic terminology translation strategies was effective for improving the experimental group members' performance.

5. Analysis of Errors

This section clarifies the errors committed by the participants when translating the Islamic terms to English; in addition, the reasons of these errors are discussed and the results of their poor translation are mentioned. Furthermore, it denotes the effectiveness of the participants' awareness of the adapted translation strategy on a staid translation product.

The dictionaries used in checking the meanings of the tested Islamic terms are *Oxford Advanced Learner's Dictionary of Current English* (1998) to explain the meanings of English words, and *The Dictionary of Islamic Word and Expressions* (2002) to compare the answers of translation students.

Errors of translation students in Islamic terminology translation can be justified in light of the followings:

First, the absence of Islamic terms in English makes it more difficult to translate them. Thus, the students translated "Zakat" into (charity), which is a term that indicates a voluntary donation, as *Oxford Dictionary* defines it. The difference between the two lexical items lies in the fact that charity is voluntary but "Zakat" is obligatory. Moreover, some translated "Zakat" as (Poor-due) or (give money to the poor) which indicates the money ordained for the poor. However, "Zakat" is not restricted only to the poor, but also to the needy and those employed to administrate the (funds). Others translated it into (tax) which means the obligatory contribution to the state, as *Oxford Dictionary* explains it. Tax differs from "Zakat" in terms of destination, consistency and amounts. As a result, the experimental group students were aware of this absence in the post-test and translated it in correspondence to the Foreignization strategy.

Very few students used the word "Zakat" which is semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions*, which is "Zakaah: alms (zakaah is one of the five pillars of Islam).

In respect of the word "Allāh", it was translated into (God) that might make the non-Muslim addressee understands the word in terms of his/ her own culture and religion as *Oxford Dictionary* mentioned the divergence of the essence of (Allah) among religions. On the other hand, the experimental group students translated this term in the post-test into (Allah), which is semantically compatible with what is mentioned in *The Dictionary of Islamic Word and Expressions* (2002).

Second, the specialty of Islamic terminology in terms of implication and performance, as there are many English terms which are equivalent to Islamic terms, but transferring Islamic terms into them might lessen their implications. For example, the participants translated the word "Ṣalat" into (prayer) without taking into consideration its English meaning. In the *Oxford Advanced Learners Dictionary* (1998), it means, "to offer thanks, make requests, etc. to God" (p. 30), such meanings are closely related to supplication that is one meaning of "Ṣalat". Nonetheless, it does not convey the conditions, terms and times of "Ṣalat". Others translated it into (worship) which refers to devotion in general, as *Oxford Dictionary* defines it as "the feeling or expression of reverence and adoration for a deity". The experimental group members were aware of this specialty in the post-test, so they translated the term in accordance with the Foreignization strategy. Such translations are semantically compatible with the meaning

mentioned in *The Dictionary of Islamic Word and Expressions* that is “Ṣalaah: prayer (the prayer one performs, not just says, like the regular five daily prayers).”

Another term is “Ṣawm” that was translated by the students into (fasting), and this word indicates refraining from food and drink at any time of a day and a year. It is defined in *Oxford Dictionary* as “abstain from all or some kinds of food or drink, especially as a religious observance”. Whilst “Ṣawm” as an Islamic term indicates abstaining from food, drinks during Ramadan from sunrise until sunset. The experimental group members were aware of this semantic difference in the post-test, so that they translated it along with its mentioned meaning in *The Dictionary of Islamic Word and Expressions* as “in Islam, fasting means complete abstention from food, drinks from pre-dawn time (about before sunrise) until sunset.”

Third, Islamic terms are awkward to be expressed in English due to the lack of any senses for such terms in English. For example, the participants translated the word “takaf” into (seclusion) which is a general term that indicates isolation from others due to business or study, and this word was defined in *Oxford Dictionary* as “the state of being private and away from other people”. Others translated it to (staying in the mosque), although “takaf” as an Islamic term is connected to the mosque for devotion in Ramadan. The experimental group members were aware of this specialty, so they translated the term in correspondence to the Foreignization strategy. Such translations are semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions* that is “takaf”: seclusion (retiring into a mosque for devotion).

Another example of such terms is “fṭar” or “faṭūr”. The participants translated these terms to (eat the food), at the same time others translated it into (breakfast) which indicates having food or breakfast in the morning. It is stated in *Oxford Dictionary* as “a meal eaten in the morning, the first of the day”. Other participants translated the word into (broke his fast) which differs from the term “fṭar” as it indicates having food and drinks after sunset in Ramadan. For that reason, the experimental group members and some control group members paid attention to the failure of this term in the pre-test and post-test, and they translated it corresponding to the Foreignization strategy. Their translation are semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions*, which is “Fatuur: breakfast (in Ramadan the meal one takes after sunset).”

Fourth: The discrepancy between English equivalents and Islamic terms, as an Islamic term, for instance, might indicate the good, while the English equivalent might refer to the malevolence. For instance, the term “ta’dud az-zawjat” which was translated by some students into (bigamy), while others translated it into (polygamy). Such two English equivalents have negative connotations because they express the crime of having several wives. *Oxford Dictionary* defines such a term as “the crime of marrying while one has a wife or husband still living, from whom no valid divorce has been effected”. Whereas “ta’dud az-zawjat” as an Islamic term is permissible. The experimental group members were aware of this discrepancy in the post-test, and they translated it in congruence with the Foreignization strategy. Such translations are semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions*, which is “ta’addud az-zawjat: the practice of giving more than one wife at the same time in Islam”.

Another example is the word “*da’iyah*”; it was translated by the students into (propagation) which means “the breeding of specimens of a plant or animal by natural processes from the parent stock” according to its meaning in *Oxford Dictionary*. Additionally, other students translated it into (preacher) meaning “a person who preaches, especially a minister of religion” as it is described in *Oxford Dictionary*. However, “*da’iyah*” as an Islamic term refers to a person who the “*d’awa*” (inviting others to Islam). Hence, the experimental group students were aware of such discrepancy in the post-test as they translated it in correspondence to the Foreignization strategy. Their translations are semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions* which is “*d’awah*”: Islamic propagation”.

Fifth, the discrepancy of culture specialties between Islamic terms and their English equivalents. For example, the term “*jihad*” which was translated by some students into (war), it is defined in *Oxford Dictionary* as “a state of armed conflict between different nations or states or different groups within a nation or state”. Others translated it into (Islamic Colonization) that is explained in *Oxford Dictionary* as “the action or process of settling among and establishing control over the indigenous people of an area”. However, “*jihad*” as an Islamic term is for spreading Islam without coercion, murder and indecent assault or for restoring an occupied territory (‘Amīm Al ‘Hsan, 1986). The experimental group members considered such discrepancy in the post-test, and they translated it according to the Foreignization strategy. Such translations are semantically compatible with the meaning mentioned in *The Dictionary of Islamic Word and Expressions* which is “exerting a great effort, but it has come to mean exerting a great effort in the cause of Allah, more specifically in the form of fighting”.

The word “*hajj*” is another example; it was translated into (pilgrimage) that does not indicate the Islamic cultural and religious meaning. Al Ba’labeki (2005) explains its meaning as an explorer or traveler to the church, or an English migrant to America. However, “*hajj*” in Islam is concerned with going to Mecca, so the experimental group members were aware of this cultural discrepancy in the posttest and translated it into: “Hajj: pilgrimage to Makkah”, and such translation is semantically compatible with *The Dictionary of Islamic Word and Expressions*.

Sixth, as Islamic terms being limited to one-word terms in addition to the absence of compound words, several terms require more than one word to get to their meanings. For instance, the students translated the term “*tawāf*” into (circumambulation) which is a word that indicates turning around something else. When others translated it into (pilgrimage) which indicates the meaning of hajj, but “*tawāf*” as an Islamic term is worshipping Allah by turning around the Ka’bah seven times which is a rite of hajj. Thus, the students of the experimental group were aware of this matter in the post-test, so they translated the term in accordance with the Foreignization strategy as “Tawāf: circumambulation (going around the kaabah)”, which is semantically compatible with what mentioned in *The Dictionary of Islamic Word and Expressions*.

A similar term is “*ifsha’ as-salam*” that some students translated it into (greeting) which is a polite word for salutation. Others translated it into (show peace) which differs from the meaning of the term “*ifsha’ as-salam*” as the word (salaam) has significant implications in Islam because it is one of the names of Allah. Accordingly, the experimental group members and some

control group members were aware of this semantic difference in the pre-test and post-test, so they translated the term “*ifsha’ as-salam*”: greeting by saying as- “*salaamu ‘alaykum*”, which is a translation that is semantically compatible with what described in *The Dictionary of Islamic Word and Expressions*.

Seventh, illusive equivalents of some of Islamic terms with outwardly synonymous and inwardly different English equivalents, such as the term is “*ribá*”. Many students thought that “*ribá*” is related to loans taken from banks, so they thought that the English equivalent is (interests). This reveals that the term (benefits) is illusively equivalent to the term “*ribá*” as it is extra money, food or water agreed by contractors. Consequently, the experimental group members were aware of such illusive equivalence in the post-test and translated the term to “*ribá*”: usury (taking interest on money or food or drink, which is forbidden in Islam)”, which is semantically compatible with what mentioned in *The Dictionary of Islamic Word and Expressions*.

6. Conclusion

The present study was an attempt to find answers to the questions of the study. These questions were put forward to shed light on the hindrances that undergraduate Jordanian Translation students encounter when they translate Islamic terms from Arabic to English. In the course of this study, the questions of the study were answered.

The first question, are there any effects on the results of undergraduate Translation students in finding sufficient equivalents of Islamic terms in English before and after defining the nature of Islamic terminology? It was found that Translation students in both the experimental and control groups were unable to find adequate equivalents for the Islamic terms before being aware of the nature of Islamic terminology. Whereas, the experimental group members were able to find adequate equivalents for the Islamic terms in the post-test after being aware of the nature of Islamic terminology. The clear differences between the averages of students’ performance of both the experimental and control groups were in favor of the experimental group. This shows the effect of Islamic terms as well as the effect of such terms’ awareness on students’ performance.

In connection with the second question, are there any differences in the performance of undergraduate Translation students due to the nature of Islamic terminology? It was concluded that the terms with new implications extended by the Qur’an, Sunnah and Jurisprudence (Fiqh) were first in the increase of the errors committed by the members of the two groups. The terms with constant implications as inherited by Arabs were in the second place of wrong answers by the participants. Finally, the terms with implications changed from what inherited from Arabs were ranked the least as this appeared in the number of wrong answers in the two groups’ test.

As for the third question, what are the effects of teaching undergraduate Translation students the difference between Domestication and Foreignization on their results of translating Islamic terms? It appeared that the high number of errors in the translation of Islamic terms was due to the use of Domestication strategy; also, it seemed that the low number of errors in the translation of Islamic terms was due to the use of Foreignization strategy.

It can be assumed that the unfamiliarity with both the meanings of Islamic terms and the indecorous translation techniques and strategies were the main reasons for the poor translation of the undergraduate Translation students. Familiarizing Translation students with the meanings of Islamic terms should be necessary, and this can be done by offering extra courses that deal with cultural situations and Arabic language contexts.

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Appendix A The Diagnostic Test

اختبار تحصيل			
	الرقم الجامعي:		اسم الطالب:
	التخصص:		الكلية:
	العلامة:		الجنس:

ترجم / ترجمي الجمل الآتية في الفراغ المناسب:

الترجمة	الجملة	الكلمة	الرقم
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	إن الله عليم بكل شيء	الله	1
	الصوم يطهر النفس	الصوم	2
	إن الصلاة ركن من أركان الإسلام	الصلاة	3
	سافر محمد إلى السعودية ليؤدي فريضة الحج	الحج	4
	فرض الإسلام الزكاة على الأغنياء	الزكاة	5
	قال الرسول: إنما الأعمال بالنيات	الرسول	6
	الجهاد يختلف عن الإرهاب	الجهاد	7
	يا رب اغفر لي	رب	8
	الشريعة تدعو إلى نبذ العنف	الشريعة	9
	هناك العديد من كتب الفقه	الفقه	10
	أباح الإسلام تعدد الزوجات	تعدد الزوجات	11
	الاعتكاف له أجر عظيم	الاعتكاف	12
	الطواف ركن من أركان الحج	الطواف	13
	الزنا أمر ترفضه كل الأديان	الزنا	14
	اغتسل الرجل صباحاً	اغتسل	15
	إفشاء السلام واجب	إفشاء السلام	16
	الربا محرم في الإسلام	الربا	17
	لا إله إلا الله	إله	18
	يجب أن يحترم الداعية	الداعية	19
	تناول الرجل الفطور عند أذان المغرب.	الفطور	20
	قتل النفس كبيرة	كبيرة	21
	قرأ محمد آية الكرسي	آية الكرسي	22
	قرأ محمد ذكر الصباح	ذكر	23
	الصلاة فرض.	فرض	24