

## Strategies in the translation of Arabic Da'wah texts: A case study of "Don't be Sad"

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### Abstract

*This work examines the translation strategies used in Arabic da'wah texts. It focuses on cultural issues in translation, mainly emphasising the problem of cultural losses arising in the translation of Arabic da'wah texts. The aim of this study is to examine the translation strategies that may lead to cultural losses in the meaning, and to underline the important role of the translator as the 'expert' (Vermeer, 2000, p. 222) in solving this problem.*

*The data for this project has been taken from the Arabic book *lātaḥzan* written by A'id al-Qarni and the English version translated by Faisal Shafeeq which is entitled 'Don't Be Sad'. The study consists of four chapters. The first introduces the topic and the scope of this study. The second chapter provides some background on theoretical issues related to the translation of religious texts; cultural issues in translation; meaning loss, and translation strategies. It also discusses relevant aspects of functionalist approaches to translation, including Skopos theory, and outlines the key concepts. The third chapter presents and analyses the data that has been collected in this study. The fourth chapter includes the results obtained in this study and the conclusion.*

**Key Words:** Skopos theory; translation strategies; translation loss; cultural references; da'wah.

### 1. The scope of the study

#### 1.1 Introduction

Translating cultural references or culturally bound concepts is one of the most challenging tasks in the process of translation. The challenge is usually in transferring ideas that were originally written in a culture that, completely or partly, differs from the culture of the target text. In most cases, the translators will have to make various decisions when rendering these cultural references.

Arabic Islamic texts, more specifically da'wah texts, are commonly translated into different languages. The Arabic term 'da'wah' is used to refer to texts that are written to raise the awareness of Muslims and non-Muslims about Islam. These texts usually contain many cultural references that need to be rendered carefully. The challenge is more complicated in these texts because the translator will have to bear in mind references to cultural notions as well as maintaining the effect that the author intended to convey to his or her audience. In most cases, translation loss in the target text can be noticed, which forces translators to make various creative decisions. Dickins et al. (2002, p. 243) states that translation loss is inevitable with any text. The loss may manifest itself with regard to words that refer to certain ideas, events, people, or incidents in the culture of the source text.

This study will investigate the translation strategies adopted by translators when translating da'wah texts. This topic has been chosen as the focus of this study after finding a gap in the literature on studies carried out in the area of the translation of religious texts. Most previous studies have dealt with translations of the Qur'an, Hadith, and traditional Islamic books, but translations of contemporary da'wah texts have not been thoroughly examined by researchers, despite the large number of translations of da'wah texts published every year.

An attempt will be made to answer two main questions about translation strategies in translating cultural references: Firstly: What are the strategies that translators use when translating da'wah texts? And secondly: What kind of translation losses occur in these translations? The data for this project has been taken from the book *lātaḥzan*, written in Arabic by A'id al-Qarni. The English version of this collection was translated by Faisal ibn Muhammad Shafeeq and is entitled 'Don't Be Sad'. This book has been selected to be part of the corpus of this study because it is a da'wah publication that is rich in Arabic cultural references-which meant that the translator had to adopt various procedures and strategies in order to translate it successfully.

The study begins with a review of the literature dealing with the translation of cultural concepts, and examines the data from the perspective of functionalist approaches (Skopos theory). The translation strategies suggested by Dickins et al. (2002) will also be briefly presented and explained. Due to the limitations of time and space in this study, the strategies that are the most useful for the text type of the case study will be included; strategies that may not be applicable to the case study will be excluded and one example only will be discussed. Then the research methodology will be explained, followed by the discussion of examples from the corpus and the findings of the study.

## **1.2 Research methodology and theoretical framework**

This study focuses on cultural issues in translation, mainly emphasising the problem of cultural losses arising in the translation of Arabic da'wah texts. The aim of this study is to examine the translation strategies that may lead to cultural losses in the meaning, and to underline the important role of the translator as an 'expert' (Vermeer, 2000, p. 222) in solving this problem.

A functionalist approach, mainly Skopos theory, has been selected to be referred to in the discussion in this study due to the fact that translating cultural references in religious texts is very challenging, and Skopos theory focuses on the functions of texts, which is a high priority in such texts. Also, Skopos theory does not restrict the strategies or the procedures that the translator uses; it gives the translator complete freedom to choose the best procedure for every translation choice.

## **2. Theoretical setting**

### **2.1. Introduction**

This chapter examines previous studies carried out that are related to the scope of this study. It also provides some background to theoretical issues related to the translation of religious texts; cultural issues in translation; meaning loss, and translation strategies. It also discusses relevant aspects of functionalist approaches to translation, including Skopos theory, and outlines key concepts.

### **2.2. Da'wah and sacred texts**

The translation of da'wah texts has not been researched in any detail in the translation studies literature. This type of text is broadly related to the translation of sacred texts, which has been discussed a great deal by translation scholars over many centuries, and numerous issues discussed in this literature are relevant to the translation of da'wah texts. It might be reasonable here to present a brief literature review on this text type, since many da'wah texts contain several references to sacred texts. Long summarising is the nature of translations of religious texts, which could be applied to all book-based religions. This is suggested in the work of Prabhavananda & Isherwood (1944, p. 155), as they state that "part of the exceptional nature of holy texts lies in their function as behaviour models for individuals, communities or whole cultures. As a result, their interpretation and by extension their translation is of serious consequence" (cited in Long, 2005, p. 7).

Cultural issues and challenges in translating sacred texts have been addressed by many scholars in the field of translation studies. Abdul-Raouf (2005) recognises the problem of translation, and has tackled the concept of linguistic and cultural "untranslatability" (Catford, 1965, p. 93) when rendering the meaning of the Qur'an. He (p. 162) stresses the issue that the Qur'an is set in an Arab context of culture that differs totally from the culture of target languages outside the Arab peninsula. Abdul-Raouf clearly states that "the context of culture, the natural habitat of words, needs to be preserved in order to achieve a successful ethnographic translation" (Abdul-Raouf, 2005, p. 163). This implies that culture and language are two integrated parts which cannot be separated in translation in order to capture the full meaning of religious texts.

### **2.3. Culture, language, and translation loss**

The relationship between culture and language has been debated among scholars from the discipline of translation studies for a long time. Veermer (2000, p. 22) clearly states that "language is part of a culture" and Nord (2007, p. 23) claims that "language is an intrinsic part of a culture." Conversely, other scholars, including Newmark, do not consider "language as a component or feature of culture" (Newmark, 1988, p. 95). This implies that by distinguishing language from culture, translation is possible, although cultural references may create problems in the translation process; therefore, translators should use a suitable strategy in order to translate successfully.

Belloc (1931) suggests that “there are, probably speaking, no such things as identical equivalents” in translation (Cited in Nida, 2003, p. 159). Nida (2003, p. 159) agrees with Belloc’s claim and admits that there is no such thing as “exact translations”. He bases his translation approaches (formal and dynamic equivalence) on this principle. Nida (2003, p. 106) discusses the cultural problems that are encountered by the translator when translating texts between two different languages and cultures. He emphasises the importance of considering the cultural differences between the culture of the source text and the target text. Nida (2003, p. 161) clearly states that cultural differences “cause many more severe complications for the translator” than linguistic differences. This implies that translating cultural references is problematic for the translator, and requires using an appropriate strategy and procedure to solve such problems. The concept of translation loss has been discussed by many translation scholars in the field of translation studies. Dickins et al. (2002, p. 243) define translation loss as “any feature of incomplete replication of the ST in the TT”. They also emphasise that it is neither omission nor addition in the target text. In fact, they (Dickins et al., p. 243) claim that it “is inevitable on most levels of textual variables, and likely on all.” By claiming that, they argue that translation loss occurs in any translation act for any given languages.

#### **2.4. Translation strategies**

Dickens et al. (2002) have presented several useful translation strategies that may be appropriate when translating culturally bound texts. They (2002, p. 29) emphasise the fact that translation is not merely the rendering of the meaning between “two languages, but a transfer from one culture to another.” Dickins et al. (2002, p. 29) mention four degrees of cultural transposition, which are “the main types and degrees of departure from literal translation that one may resort to in the process of transferring the content of an ST from one culture to another”. These are exoticism and calque, cultural borrowing, communicative translation, and cultural transplantation. Exoticism and calque are extremely oriented towards the source culture, while cultural borrowing is less oriented than exoticism and calque. On the other hand, cultural transplantation is extremely oriented towards the culture of the target text, and communicative translation is less oriented than cultural transplantation.

Regarding translation loss, Dickins et al. have mentioned several translational solutions to dealing with this concern. One of the solutions is translation by omission (Dickins et al., 2002, p. 23), which simply means omitting something that occurs in the source text. This method is very common in translating da’wah texts, and this will be illustrated by using examples from the data in the following chapter. Furthermore, translation by addition is another helpful method in dealing with translation loss. As the name suggests, it simply means adding something to the target text that did not occur in the source text (Dickins et al., 2002, p. 24). This method is also very common in translating Arabic da’wah texts, and several examples will be discussed in the following chapter. In addition, particularizing translation and generalizing translation are two translation strategies that may be useful when translating between two languages that are culturally remote. Dickins et al. have explained particularizing translation and mention that it is “translating by a hyponym”, which indicates that the target word or the equivalent has a narrower or a more specific meaning than the original word in the source text (Dickins et al., 2002, p. 56). Generalizing translation is also explained by Dickins et al. as a “translation by a hyperonym” which suggests that the target word or the equivalent has a more general or wider sense than the original word in the source text (2002, p. 56). These two translation strategies are also very common in translating between Arabic and English due to the remoteness between their cultures.

#### **2.5. Functionalist approaches to translation**

The functionalist approach was first introduced in 1971 by Reiss (2000, p. IX). Nord (2007, p 1) defines the term ‘functionalist’ approach as “focusing on the function or functions of texts and translations.” This means that the functionalist approach is mainly interested in the function of texts in the translation process and this is considered a priority when producing the target text. Reiss (1977; 1989) considers whole texts as the level which should be considered when translating, rather than a sentence or a word (cited in Munday, 2012, p. 111). For her (ibid), equivalence must be sought at the level of the text. Reiss (2000, p. 16) regards the source text as the reference for evaluating a translation, while Vermeer (2000, p. 192) (who introduced Skopos theory in 1978) focuses on the purpose of the translation, the audience, and the commissioner of the translation who provides the translation brief. Nord (2005, p. 31) considers translation to be a particular variety of a translational action, which is based on the source text. This implies that the purpose of the translation is important, but the source text must be referred to while judging a translation, or when considering translation strategies and losses.

### 2.5.1. Skopos theory

Nord (2007, p 1) states that Skopos theory played a major role in the development of the functionalist approach. Nord (2007, p 8) states that some translation scholars working in translation training institutions and colleges started to favour functionalist approaches over equivalence based approaches after realising that equivalence is not a priority in many translation acts.

Skopos theory considers translation as an act; therefore, like every act, it has a purpose or aim. Also, every action leads to a result, and every translation leads to a target text. Skopos theory specifies the aim or the purpose of translation with the client who commissions the translation, and a precise specification for the translator is essential (Vermeer, 2000, p. 191).

The word *Skopos* is a technical term that originally meant the purpose or aim of a translation (ibid, 2000, p. 191). In this theory, the translator is the one who decides the function or the role of a source text since he or she is the “expert” in this situation. It is he or she who should be referred to when dealing with the translations. This is explained when Vermeer clearly states that the target text is bound to the target culture in just the same way as the source text is bound to the source culture (2000, p. 193). Intertextual coherence must exist between the target text, which is “the *translatum*”, and the source text. This means that the function of the target text should be similar to the function of the source text.

## 3. Analysis of the data

### 3.1. Introduction

This chapter presents and analyses the data that has been collected from the case study, *lātaḥzan*, and from the translated version of the book, which is entitled “Don’t be sad”. The research methodology followed in this study is explained in the next section.

### 3.2. Research methodology

This study focuses on cultural translation, mainly investigating the strategies used in the translation of Arabic *da’wah* texts. The aim of this study is to examine the translation strategies that may lead to cultural losses in the meaning, and to underline the important role of the translator as ‘expert’ (Vermeer, 2000, p. 222). Several translation strategies are listed and presented in this chapter, with some examples of each. The translation strategies in this study are taken from the work of Dickins et al. (2002). It is worth mentioning that there is no clear-cut distinction between the classifications of the strategies included in this study. This overlap between the strategies resembles the cases that occur in most of the other social sciences. Consequently, some examples feature more than one strategy. However, an attempt has been made to select the examples that will not confuse the reader and that are as clear as possible. The data collected for this study excludes the translation of quotes from the Qur’an and Hadith, as the issues involved in their translation are not the focus of this study. Due to limitations of time and space, the data has been taken from the first 180 pages of the book *lātaḥzan*, and the study focuses on the most common translation strategies found in the data. Specific linguistic features have been collected as part of the data, such as: names, nicknames, and added and omitted words in the book. After comparing the Arabic text and its English translation, key points will be discussed and analysed. The next section covers the translation strategies used in the data.

### 3.3. Translation strategies in the case study

This section presents the translation strategies used in translating the book.

#### 3.3.1. Transliteration

One of the most prominent strategies used in the case study is transliteration. Dickins et al. have referred to this strategy as *cultural borrowing* (2002, p. 32). The strategy uses the foreign word’s pronunciation and decodes it in the target language. In the target text, this strategy is noticed in the translation of some of the Islamic technical terms, names, and references. Islamic technical terms are those terms that refer to Islamic concepts and ideas that would lose their full meaning if translated literally.

##### 3.3.1.1. Transliteration of names

The translator has used transliteration in translating names in the data. The first example is the translation of الله which has been translated as Allah. The translator has avoided using the English equivalent ‘God’. The term ‘Allah’ is used in English to refer exclusively to the God of Islam.

This meaning would not be conveyed to the target reader if the translator used the English equivalent ‘God’ since this word is generally associated with ‘any god’ and not necessarily the God of Islam. Another word that has been transliterated is آدم which has been translated as Adam. Despite the fact that this is a transliteration of the Arabic name آدم, the English name already exists in English culture and it has biblical associations. These associations may differ from those mentioned in the Qur’an and in Islamic culture. This suggests that even with using transliteration, there may be certain associations that cannot be transferred from the source language to the target language. Furthermore, there are associations with the equivalent word that do not exist with the source language word.

### 3.3.1.2. Transliteration of Islamic technical terms

In the data, it is noticed that the translator has used transliteration to translate some common Islamic terms that are used a lot in Islamic culture. The translator has transliterated some of the Islamic technical terms that are commonly found in the English language literature dealing with Islam nowadays. Other Islamic terms that are unlikely to be familiar to the target reader have involved using other translation strategies, as shown in the next sections. One reason for this is that the book is not a scholarly paper that talks about Islamic law; the reader should read the book easily without having to stop on every line to understand the meaning of all the Islamic terms.

The next example is an Islamic term that is transliterated in the data. It goes without saying that the word السنة refers to the sayings, actions, and agreements of the Prophet Muhammad. However, the literal meaning of this word in Arabic ranges from the method to the nature of something. In the case study, this term has been transliterated as the Sunnah. The transliteration of this example conveys one meaning only, which is the definition of the term mentioned in the English version (i.e. the practice and collected sayings of Prophet Muhammad, which together with the Qur’an, form the basis of Islamic law). This means that when the word سنة is transliterated, the literal meaning of the word is lost in translation.

### 3.3.2. Translation by addition

Another common translation strategy found in the case study is translation by addition. Many verbs, names, and nicknames in the data are translated by adding words that are not mentioned in the source text. This strategy is most useful when translating heavy cultural references, as suggested by Dickins et al. (2002, p. 24).

The next example has been translated by adding words that are not mentioned in the source text but are understood from the context. The author mentions, in his book, several ways to overcome boredom including the imperative verb صلّ which has been translated as “say a prayer”. In the source text, the writer has not used the verb “say”; alternatively, he has used the imperative verb “pray”. The translator has added the word “say” in order to make the target text more idiomatic in the target language.

#### 3.3.2.1. Translating names and nicknames by addition

Translation by addition is used to translate several names and nicknames in the book. The translator has combined translating by addition with transliteration in several examples, such as ابن تيمية which is translated as “Imam Ibn Taymiyah”. In this example, the author is quoting a saying from Ibn Taymiyah. The translator has transliterated the Arabic name and added the word Imam. The translator added this word to give the target reader an idea about the person that the writer is quoting. The translator has added the word Imam in order to explain to the target reader the importance of that person in Islamic history. Therefore, the target reader can understand why the author has referred to him in the book.

Translation by addition has been combined with another translation strategy (translation by omission) in many examples. When the writer is narrating the stories of several prophets, he has used expressions and names like كليم المعصوم في الغار and الرحمن in a context culturally known in Islamic stories. These two expressions have been translated as Prophet Moses and Prophet Muhammad respectively. The literal meanings of these two names are “the person who The Most Merciful talked to” and “the person who was protected in the Cave”. By using this strategy, the translator is stating the names of the prophets explicitly, rather than referring to them with other expressions that are well known in Islamic culture, in order to make the meaning clear to the target reader and avoid any confusion. The translator has taken into account that the target reader may not have sufficient knowledge of Islamic history and therefore, he decided to mention the names directly and omit the nicknames.

### 3.3.3. Literal translation

Literal translation is also one of the most obvious translation strategies used in this case study. It has been used in translating many nouns and noun phrases, as well as verbs and verb phrases. In many cases, literal translation has been used without major losses in the meaning. In other cases, the loss in meaning is noticeable.

#### 3.3.3.1. Literal translation without major losses in the meaning

Many noun phrases have been translated literally in the book without major losses to the meaning. For example, *الكلم الطيب* is translated as “all good words” which is a direct literal translation of the Arabic phrase *الكلم الطيب*. This Arabic phrase is registered very highly and is only used in certain types of texts. The translation has a very similar meaning in Arabic and English. However, the Arabic expression *الكلم الطيب* is stylistically accepted in Arabic and considered rhetorical, whereas “all good words” can be considered standard English that may be used in everyday language.

#### 3.3.3.2. Literal translation with noticeable losses in meaning

Literal translation is used in some cases in the data with noticeable losses in the meaning. The word *الصنم* has been translated as “a statue” which can clearly be said to be a literal translation; however, this does not mean that the two words are identical. The word *صنم* in Arabic usually has negative connotations associated with statues allocated for the worship of gods other than Allah. As for statue in English, this negative connotation is not linked with the word- the thing that indicates a loss of part of the meaning in the process of translation. An equivalent word in Arabic to “a statue” would be *صنم* *تمثال* *صنم* *تمثال*.

### 3.3.4. Translation by omission

Another important strategy that has been used in the case study is translation by omission. The translator of the case study has mentioned in his foreword that he has omitted 75% of the poems in the Arabic version. One reason for this is that poetry in Arabic plays an important role in communication. Culturally, poems are traditionally one means of communication and used for sending messages between Arabs. Also, poems are very much appreciated and considered to be powerful when the message is expected to have an effect on the reader or the hearer. However, this is not the case in English culture where poetry is just like any other form of literature (e.g. prose, plays, novels, etc.). This is a difficult challenge for the translator that stems from the differences between cultures. The nature of the message conveyed in da'wah texts, the aim of the translation, and the target reader are all reasons for omitting unnecessary poems in the target text. Translation by omission is used in many other cases apart from poetry in the case study. In Arabic, redundancy and repetition are very common features of the language in most types of texts. It is considered a stylistic feature that makes the text more rhetorical, effective, and solid. However, this is not the case in English. For example, the writer says *إليه يصعد الكلم الطيب, والدعاء الخالص, والتهافت الصادق, والدمع البريء, والتفجع الواله.* This sentence is translated as “To Allah ascends all good words, the sincere supplications, the tears of the innocent, and the invocations of the afflicted.” The translator has omitted *التهافت الصادق* since the meaning is repeated in *الدعاء الخالص* which is translated as “the sincere supplication”. This is what Dickins and Watson (1999, p. 541) call “semantic repetition in Arabic”. This repetition can be translated by omitting the repeated part in order to make the target text more fluently.

### 3.3.5. Translation by definition

Another strategy that is extremely useful in this case study is translation by definition. This strategy is used when translating concepts that need to be explained to the target reader. For example, the Islamic term *التوكل* is repeated over and over in the source text. It is translated as “total dependence upon Allah”. The author is referring to an Islamic concept that is well known in the culture of the source text. However, the translator has defined this concept for the target text reader in order to render the meaning successfully. An explanation for the translator's choice would be that the concept of *التوكل* is not found in the culture of the target language therefore, a reasonable choice is to define and explain the concept to the target reader and make the target text smooth without marking the foreignness of the term by transliterating it. This decision can be justified by considering the purpose of the text and the target reader.

### 3.3.6. Cultural transplantation

The last translation strategy used in this case study is cultural transplantation. In cultural transplantation, the translator attempts to replace the cultural expression of the source text by finding an expression that already exists in the target language culture. For example, *تلفت يمناً ويسرة* is translated as “look around you”.

The translator has replaced the image of looking to the right and to the left with an expression that sounds more idiomatic in the English language.

### **3.3.7. Generalization**

Generalizing is a translation strategy that is used in translating some of the words in the data. It is noticed that this strategy has been used when translating culturally bound words that do not have a synonym or a near synonym in the target language. For instance, the sentence *أكثر الناس لا يفتحون أعينهم لمباهج الحياة، وإنما يفتحونها للدرهم والدينار* requires consideration. It literally means “Most people do not open their eyes to the things that make them feel happy, but they open them to Dirham and Dinar.” The expression *الدرهم والدينار* has cultural connotations in old Arab currencies- the thing that needs further explanation or an equivalent for the English-speaking reader in order to maintain the function. The translator has translated it as “Most people do not open their eyes to the beauty of life, but open them only to gold or silver.” Using “gold and silver” as substitutes for *الدرهم والدينار* causes a loss in meaning, thus translating such words can be considered a very challenging task. The translator has used the more general words “Dirham and Dinar” since they can be considered a specific type of gold and silver. In this example, the meaning is generalised in order to make the target text more familiar according to the target reader’s culture. However, this does not mean that there is no loss in meaning. It is known that gold and silver are valuable in most cultures in the world, thus translating old Arab currencies into gold and silver causes a loss in the meaning.

### **3.3.8. Particularizing**

Particularizing is a strategy that has been used in several examples in the data. It is very useful when translating culturally bound words and expressions that do not have a synonym in the target language. For example, the author is describing the good deeds of the people who obey Allah, and he uses the word *المحسن* to point to them. This word is translated as “the obedient servant”. The translator has not translated the word literally (benefactor). When this word is translated as “the obedient servant”, part of the meaning of *المحسن* is missing. The word ‘obedient servant’ does not necessarily suggest that the person is doing a good deed without having to do it. This implies that the translator has used more specific words that convey part of the source text word in order to render this word. One reason for that is that the translator has favoured the naturalness of the target text over being as close as possible to the source text.

## **4. Discussion of the findings**

### **4.1. Introduction**

The work carried out in this study has explored the strategies used in the translation of Arabic da’wah texts. It has investigated the strategies used, with an emphasis on the cultural differences between the source language and the target language in the process of translation. Losses in meaning have been highlighted throughout the study, and reasons of the losses have been discussed. This chapter presents the outcomes of the study and a conclusion is included at the end of the chapter which summarises the work undertaken in this paper.

### **4.2. Results**

Returning to the questions posed at the beginning of the study, it is now possible to state the main results obtained from this study in the next section. Results concerning the first question are listed first followed by the results of the second question.

#### **4.2.1. Translation strategies**

On the question of “what are the strategies that translators use when translating da’wah texts?” this study has found the following answers: Regarding the translation strategies used, eight strategies have been noticed in the data. Three strategies form those most frequently used by the translator in the case study. The most common strategies are literal translation, translation by omission, and transliteration. Literal translation has been used frequently in the data, since using it does not distort the meaning of the source text. This is because most of the cases translated literally are not culturally bound to the source culture. Therefore, using literal translation is an appropriate option. As for translation by omission, it is used a lot in the data in cases where omitting parts of the source text does not affect the message of the text. Indeed, omitting redundant parts from the source text makes the target text clearer for the target reader. Transliteration is used frequently in the data since there are many names, nicknames, and Islamic terms that need to be transferred as they are in the target language. Transliteration is an option in cases where it is important to preserve the full meaning of a word in the target language.

Translation by addition, translation by definition, and cultural transplantation are also common strategies in the data, but they are not as common as the previous strategies. In many cases shown in chapter three, the translator has added some words to the target text that do not exist in the source text. In other cases, the translator has defined the source word in the target text. These choices can be justified if we consider that the cultural background of the target text reader differs from the cultural background of the source text reader. As a result, the translator has to explain or clarify the meaning to the target reader. Generalization and particularizing are the least frequently used strategies in the data. The absence of a synonym or near synonym in the target language has restricted the choices of the translator and has led them to choose a more general word or a more specific word in the target text. However, the words have a similar function in the target text, and so the general meaning of the text is retained.

The results of this case study show that the translator has not restricted himself to using certain strategies. All of the eight strategies have been used frequently throughout the book. This suggests that one of the most important factors that affect the choice of a suitable translation strategy is the function of the text. The translator should choose the best strategy that produces a text with a similar function, or that has a similar effect on the target reader. This is shown in the use of different strategies while translating the same book. Some connotations associated with the original word might be lost or gained in the translation process, but this does not affect the message or the aim of the text.

#### **4.2.1.1. Translating names and nicknames**

A number of different strategies have been employed when dealing with names and nicknames in the data. A possible reason is that many of the people mentioned in the book are unlikely to be familiar to the target reader, and the author has included their stories and quotes in the book to create a certain impact on the target reader. Another reason is that the author has referred to some people with nicknames that are probably unknown to the target reader. In such cases, the translator is obliged, in this text type, to maintain the effect that the author intends while using a name that the target reader can relate to and easily understand.

#### **4.2.1.2. Translating Islamic terms**

The most interesting finding is that the translator of the book has not used this strategy in translating all Islamic terms. He has used transliteration in translating the most common terms that are likely to be known to the target reader. As for the terms that are probably unknown to the target reader, the translator has used other translational strategies such as translating by definition.

### **4.2.2. Translation loss**

The second question in this study is “what kind of translation losses occur in these translations?” The study discovered the following:

#### **4.2.2.1. Loss in meaning in literal translation**

It is somewhat surprising that when the translator has used the same strategy, such as literal translation, which is heavily used in the case study, it is noticed that in many cases some words and expressions have been translated successfully and the meaning is clear and complete in the target language; while further analysis reveals that even in literal translation, a loss in meaning is noticed in the target language. To illustrate, the degree of loss varies across the different examples discussed in this study. Most of the losses are found with culturally bound words and expressions. Also, in some translations, a loss is noticed due to some gains that do not exist in the meaning of the examples in the source language.

#### **4.2.2.2. Loss in meaning in the transliteration of Islamic terms**

The degree of translation loss varied with the significant use of transliteration as a strategy for translating Islamic terms. In many cases the loss is very noticeable, and in other cases the loss is limited. This can be explained by two points. The first point is that the text type made it possible for the translator to use transliteration when the transliterated terms are likely to be familiar to the target reader. In many cases, the complete meaning of the source text expression is conveyed in the target text without major losses in meaning. The second point is that in other cases there is a noticeable loss in the denotative meaning, which cannot be conveyed in the target language by transliteration. This is because transliteration is employed to serve the aim of the text, which is to persuade the target reader.

#### 4.2.2.3. Additions and omissions in the target text

Losses in the target text can easily be identified since there are significant differences between the source text and the target text in terms of omissions and additions. The translator has used the strategies of translating by addition and translation by omission in different places in the case study; clearly, the translator has deleted and added several lines in the text, and not only a few words. This difference between the source text and the target text can easily be detected by looking at the significant omissions and additions in the target text. For example, almost 75% of the poems mentioned in the source text have not been translated in the target text. In addition, he has rearranged several ideas in order to make them clearer to the target reader.

#### 4.3. Conclusion

To sum up, an attempt has been made to answer the two questions that were posed at the beginning of this study: Firstly: What are the strategies that translators use when translating da'wah texts? And secondly: What kind of translation losses occur in these translations? The answers reveal that several translation strategies have been employed in the translation of the data taken from the da'wah book *lātaḥzan*. The study has shown that one of the most important factors that affect the translator's decision in da'wah texts is the function or the aim of the text. In order to maintain the same or a similar effect, the translator has employed several translation strategies. Eight frequently used strategies have been detected in the data, and they are: transliteration; literal translation; translation by addition; translation by omission; translation by definition; cultural transplantation; generalization, and particularizing. In addition, several strategies have been combined when translating names.

One of the most difficult challenges that faces a translator during the process of translation is culturally bound words and expressions- the thing that highlights the cultural differences between the source language and the target language. Translating these culturally bound expressions usually causes a loss in the meaning of the target language equivalent. The findings of this study are consistent with the claims of Nida who explains that "translators are not only multilingual, but also multicultural" (Nida, 2003, p. x). It may be the case therefore that these variations in translation strategies require further research and study in the same topic area.

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