

Utilizing Foreignization and Domestication Strategies in Religious Translation and Their Impact on Meaning Interpretation of the Translated Texts: *With Special Reference to Surah Al-Waqi'ah in English translation*

Mohammad Imran Khan

Department of English Language and Literature, College of Languages and Humanities, Qassim University, Saudi Arabia
email: mi.khan@qu.edu.sa

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Abstract

This paper explores the use of foreignization and domestication strategies in English translation of religious texts more specifically the Surah Al-Waqi'ah in the Quran as the subject in the analysis. Based on translation theory and hermeneutics, the study examines the effect of strategic choices on the clarity of the theological message, cultural point of connection and the interpretation of the reader. Based on comparative text analysis between three major English versions Yusuf Ali, Saheeh International, and Pickthall, the study maintains that foreignization and domestication are mutually determining factors to preservation of doctrine and local flavour, and accessibility and emotional resonance respectively. The results outline the moral as well as interpretive conflicts of the religious translation and propose multi-contextual approach based on the necessity to compromise between adherence to holy meaning and attentiveness to multimedia audiences. Conclusions are presented concerning implications to translators, teachers and scholars and conceived in the role of the translator being a linguistic interpreter but also a theological one.

1. INTRODUCTION

1.1. Background and Rationale

Translation is not a simple linguistic practice, it is a cultural, theological, and interpretive one, especially in cases where sacred texts are being translated. In religious translation, there should be a delicate balance between the need to preserve the sanctity of the original text and rendering it comprehensible by a reader that is of different lingual and cultural background. One of the most widely-read approaches in translation studies is concepts of foreignization and domestication by Lawrence Venuti (1995) which can be deemed as two opposite strategies in which a given source text will be able to preserve cultural and linguistic attributes of its origin without altering them under the influence of respective target-language and target-audience norms or principles (domestication as opposed to foreignization).

1.2. Translation Challenges in Religious Texts

The consequences of these strategies in the religious exists far-reaching implications in translation of religion. Islam is the Quran seen as the literal word of God and thus gives special problems to the translators. Its language that cannot be imitated (i'jaz), theology of precision and rhythmic structure is to be handled with care. A case study of the impact of the translation strategies in endeavour of the

meaning interpretation in the transferring line with its colourful eschatological image and the division of human souls is Surah al-Waqiah (Chapter 56).

1.3. Research Aim and Scope

In this paper, some of the foreignization/domestication ideas employed in the translation of Surah Al-Waqi'ah with the English language are addressed and how the mindfulness strategies influence the motive to interpret theology, feelings attached and Islamization. The evaluation will aim at finding this by assessing the implications of interpretation of the tactical decisions in the Yusuf Ali translation, which has been translated three times, into the English language, with Saheeh International and Pickthall translations being the most popular. It puts the discussion into bigger theoretical concepts e.g. ethics of translation that is discussed by Venutti, theory of equivalence that is discussed by Nida and theory of hermeneutics of understanding which was discussed by Gadamer.

1.4. Significance of the Study

This study is significant because it is interdisciplinary in that it cuts across research studies on translation, religious hermeneutics, and cultural theory. It also contributes to the concepts of the ongoing debates about faithfulness, availability, religious translating ethics, and it delivers a fruitful notion regarding effective issues with reference to tasks of the translator, teaching, or studying and research of theology. Conclusively, the paper advanced the aspect of context-oriented approach that would enhance appropriate regulations between language and society even as it considers the theological meaning of the religious literature.

2. LITERATURE REVIEW

2.1. Translation as Interpretation: Strategic Foundations

Something, which is not impartial shifting of words but a doomed movement. The contentious nature is even felt in the religious scenarios where the translators are torn between the sacred meaning and the role, they can play in getting this into the new hands. The popular model, which is made by Lawrence Venuti (1995), classifies the foreignization and domestication of the literature or text into a retention of cultural linguistic originality of language of origin and an adherence to the norms of the target language and culture. Such strategies are not simply stylistic, but they are rather ideological and those concerns are cultural visibility, involvement of the reader, and ethical responsibility.

These thought processes of Venuti extend the argumentative position assured by Schleiermacher (1813/2012) regarding the notion that translators must either transport a reader to the author or an author to a reader. This becomes a theological question in translation of religious works, should the translator preserve the divine cadence and cultural specificity of the sacred text, or should they prioritize clarity and emotional resonance for the target audience?

2.2. Religious Translation: The Prudence and the Pragmatic Way

Religious text has a special form of difficulty because religious texts have a weight of doctrinaire, are ritualistic, and emotionalized. Eugene Nida (1964) came up with model of dynamic equivalence which focuses on the reaction of the recipient or the receptor and focuses on target language naturalness. Some critics like Nord (2005) and Pym (2010) however warn against dynamic equivalence because of the possibility of resulting in dilution of doctrines being translated in culturally familiar but vaguely so. Similar to that, formal equivalence is closer to foreignization and maintains the structure and terms of the source-text.

In the translation of Islam even the stakes are bigger. The Quran is believed to be the literal word of God (*kalām Allāh*), called to be inimitable (*i'jaz*) in its Arabic form. Insofar as this matter is concerned, translators frequently include disclaimers of the fact that they translates meanings but not authoritative rendition (Abdel Haleem, 2005). The theological alert has been a common reason that persuades most

translators to choose the utilitarian route of foreignizing texts, the Arabic language terms and text structures and providing them with written explanation footnotes (Ali, 2004; Nasr et al., 2015).

2.3.Hermeneutics and Visibility of the Translators

The Gadamerian hermeneutic theory by Hans-Georg Gadamer (1975) highlights that a fusion of horizons between the text and the reader is important in understanding it. This mediation depends on the strategic decisions of the translator in the process of religious translation. Foreignizing opens the horizon of the source culture to the readers and asking them values such as an interpretive work and openness. Domestication opens the text into the horizon of the reader which simplifies the way the text is understood yet can lead to misrepresentation of meaning.

According to Venuti (1995), domestication can be said to render the translator invisible whereas foreignization anticipates the translator to be ethical. This visibility in religious translation is theological, as the poetic rhythm and Arabic words retention of a translator come as an indication of respect to the sacred, whereas putting metaphors and doctrinal terminology in simpler language is made by the choice of a translator who wants the reader to understand as well.

2.4.Quranic Translation Studies and Strategic Tensions

The issues of translation of the Quran have been examined by various scholars e.g. Mona Baker (2006), Ali Al-Harrasi (2001), and Muhammad Abdel Haleem (2005). Baker also focuses on the ethical aspects of the translation and concludes that decisions are also based on ideological beliefs and influence the relations of power. Al-Harrasi cautions against unidimensionality of language words that translators should neither avoid metaphors nor cultural pronouns in the Quran. Abdel Haleem opposes ambiguity and ambiguity and tends to be rather domesticated to increase understanding.

Translation, according to Kidwai (2011), can be criticised that emphasizes fluency as a factor instead of fidelity, and he portrays that such translations distort the Quranic worldview. Khan and Al-Hilali (2014) note that it is necessary to be precise in doctrines and keep the Arabic terms used and the structure of theological concepts. In The Study Quran, Nasr et al. (2015) use a scholarly foreignised methodology, which involves both a translation and a wide range of commentary so as not to lose the interpretive richness.

2.5.Surah Al- Waqi'ah: A Strategic Battleground

Surah Al-Waqi'ah (Chapter 56) presents an excellent point of study of strategies used in translation. Its eschatological nature, metaphysical imagery and classification of human souls are interpretive challenges. The Surah splits people into three categories namely: *al-sābiqūn* السَّابِقُونَ (the foremost), *aṣḥāb al-yamīn* أَصْحَابُ الْمَيْمَنَةِ (people of right), and *aṣḥāb al-shimāl* أَصْحَابُ الشِّمَالِ (people of the left). These terms are highly theologizing with references to spiritual hierarchies and spiritual destinies.

Foreignization is made in a way that every time these Arabic words are introduced, they are most likely accompanied by footnotes that tell the implication (Ali, 2004; Pickthall, 1930). They domesticate them and make them *best*, *righteous*, and *wicked*, respectively (Saheeh International, 1997). But in their reading, these synonyms permit, they may be biased to baffle the Quranic cosmology and doom correctness.

The indistinctness of interpretation that is also not cultural but theological may fall into an illustration with the meaning of *ḥūr* 'īn to mean maidens, women that have *lovely or nice eyes* or innocent creatures. Foreignised translations retain the word and make an exegetical inquiry open. Dominated versions regulate interpretive closure, which can play a supportive part in gender or culture supposition.

2.6.Comparative Translation Patterns

Surah Al-Waqi'ah's relative studies disclose evident strategic precedents:

Translator	Strategy	Lexical Retention	Theological Gloss	Poetic Rhythm	Cultural References
Yusuf Ali	Foreignized	High	Frequent	Preserved	Retained
Saheeh International	Domesticated	Low	Minimal	Simplified	Adapted
Pickthall	Hybrid	Moderate	Occasional	Balanced	Mixed

These trends confirm that the presence of theological richness and cultural specificity in foreignization and clarity and interest in the reader in domestication are preserved. A hybrid strategy may provide a way out of the dilemma between Pickthall and Yusuf Ali or Saheeh International, but does not have the interpretive richness of the former or its availability.

2.7. Gaps in Existing Research

Most of the studies that have focused on translations have listed the lineages of translations, but only a few have explored how this has led to meaning interpretation, particularly within a theological and emotional context. The majority of the studies emphasise linguistic equivalence without emphasising the role of the choice of strategy in unfolding the doctrinal understanding, spiritual appeals, and response of the readers (Baker, 2006; Pym, 2010).

This paper will fill such a gap by examining the impacts of foreignization and domestication strategies on Surah Al-Waqi'ah on interpretive results. It is a fusion of hermeneutic theory and analysis of text to uncover the ethical implication, the theological implication and the cultural implication of the translation decisions made.

3. METHODOLOGY

3.1. Research Design

The article makes use of the qualitative comparative textual analysis that will consider the influence of the elements of foreignization and domestication in the relocating of meanings in the religious translation. It is devoted to the English translations (selected) of Surah Al-Waqi'ah, one of the chapters of the Quran that is full of eschatological imagery and theological nuance. The study itself is interpretive, taking its roots in the ideas of hermeneutic theory and translation studies and intends to identify the manner in which strategic decisions inculcate the beliefs of doctrine and perception by the reader.

The analysis is not interested in considering the accuracy of translations in a prescriptive manner, but it is the question of how the various translation strategies aid in mediating meaning. It refers to the idea of foreignization and domestication employed by Venuti (1995), the theory of equivalence presented by Nida (1964), and the hermeneutics of understanding suggested by Gadamer (1975) to provide the analysis of the interpretive effects of translation decisions.

3.2. Corpus Selection

The corpus: The corpus contains three popular English versions of the Quran:

- Yusuf Ali (2004): A translation poetically written in the Middle Eastern language, while keeping Arabic words, is called a foreignised translation.

- Saheeh International (1997): It has been translated by a domestic group with the objective of making it very clear and understandable to present-day readers.
- Pickthall (1930): A compromise system between fidelity and fluency.

These were those translations that were popular, as well as their ideological versatility, and their representativeness in the subject of foreignization-domestication dichotomy. The translations are evaluated according to the translation of the most important verses in Surah Al-Waqi'ah in terms of lexical and syntactic decisions, metaphorical images, and theological terminology.

3.3. Analytical Framework

The resulting analysis is based on a multi-layered hermeneutic model:

1. Lexical Analysis: Studies the translation of some of the main Arabic words (e.g., *al-waqi'ah*, *sābiqūn*, *hūr 'īn*, *zaqqum*) into English. Concern is given to whether terms are retained, translated and converted using culturally adapted equivalents.
2. Syntactic and Stylistic Analysis: The analysis of the sentence structure, rhythm and the poetical devices. This involves the evaluation of the oral tune of the Quran that is maintained or distorted in the translation.
3. Theological and Doctrinal Study: Focuses on the contributions of translation options to theological readings, particularly of eschatology, divine justice, and spiritual hierarchy.
4. Cultural and Emotional Resonance: Reflects on the way translations affect readers with spiritual and emotional effects, and is a matter with reference to familiarity or unfamiliarity with a culture.

The verses are discussed in their original Arabic and the three versions in the English language. Footnotes, commentary, and translator prefaces are also discussed in order to extract the intentions of the translators as well as their ideological standpoints.

3.4. Validity and Reliability

The study validates its results based in part on extant literature in the field of the study of Quranic translations (e.g., Abdel Haleem, 2005; Kidwai, 2011; Khan, 2014). Frequent contributions made to translations permit the comparison of depth and reduce bias. The aspect of reliability is ensured when the analytical framework is consistently applied in all verses and translations.

Although qualitative research experiments are not sought to provide any generalizability in the statistical meaning of the word, their results can be extended to universal discourses in religious translation, namely those that deal with sacred literature entailing a great deal of theological capital.

3.5. Ethical Considerations

Since the subject of the study was a holy book, the Quran, the research follows the principles of ethics regarding religious research work. Translations are done with reverence, and discussion refers to no act of doctrine. It is not about judging and criticizing religious beliefs, but rather, we want to know how translation strategies translate meaning. The verses of Arabic are quoted with respect, and everything is interpreted within the academic information.

4. RESULTS

The review of comparable findings

4.1. Overview of Comparative Findings

Having examined Surah Al-Waqi'ah using three English translations, i.e., Yusuf Ali (foreignised), Saheeh International (domesticated), and Pickthall (hybrid), one can note that there are specific trends

in how the translation strategies are used to define the way the meaning is read. The findings are structured as being based on four thematic levels:

1. The Lexical Retention vs. Substitution
2. Theological Accuracy vs. Interpretive Extrapolation
3. Stylistic Fidelity vs Readability
4. Cultural Alacrity vs. Emotional Biosis

Every theme is discussed in verses and an explanatory comment.

4.1.1. The Lexical Retention vs. Substitution

Debate rests upon the idea that acquiring a language is skin-deep rather than meat-deep. The Lexical Retention vs. Substitution debate is based on the premise that one picks a language with a finger and that it is superficial.

The most vivid difference is in the manner in which the translators deal with the key Arabic terms:

- Verse 1: *Idhā waqa‘ati al-wāqi‘ah* اَلْوَاقِعَةُ وَقَعَتْ اِذَا
 - Yusuf Ali: “When the Event inevitable cometh to pass”
 - Saheeh International: “When the Occurrence occurs”
 - Pickthall: “When the event befalleth”

Yusuf Ali still preserves the poetic seriousness of al-wāqi‘ah by writing Event with the capital E and inevitable that starts to reverberate Quranic eschatology. Saheeh International makes the phrase more streamlined by making it less metaphysical. The *befalleth* of Pickthall retains archaic grandeur in it, without theological particularity.

- Verse 10: *Wa al-sābiqūn al-sābiqūn* اَلسَّابِقُونَ وَالسَّابِقُونَ
 - Yusuf Ali: “And those Foremost (in Faith) will be Foremost (in the Hereafter)”
 - Saheeh International: “And the forerunners, the forerunners”.
 - Pickthall: “And the foremost in the race, the foremost in the race”.

Yusuf Ali also gives some interpretive gloss on faith (in Faith), and on the Hereafter (in the Hereafter), which is used to guide theological interpretations. Saheeh International and Pickthall include repetition, but they have a different tone. Saheeh is contemporary and impartial; Pickthall is serious and rhythmic.

4.1.2. Theological Accuracy vs. Interpretive Extrapolation

According to the strategy, there often are interpretive changes in theological terminology:

- Verse 35: *Innā ansha‘nāhunna inshā‘an* اِنْشَاءً اَنْشَاْنَاهُنَّ اِنَّا
 - Yusuf Ali: “We have created (their Companions) of special creation”
 - Saheeh International: “Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation”
 - Pickthall: “Lo! We have created them a (new) creation”

In parentheses, Yusuf Ali explains *hūr inin* not as maidens but as a form of domesticated gloss in a foreignised system. Saheeh International understands the verse to mean women of the Paradise, which is an infrastructure translation. Pickthall is ambiguous and can be interpreted in many ways.

• **Verse 51: *Thumma innakum ayyuhā al-ḡāllūn al-mukadhdhibūn***

أَلْمُكَذِّبُونَ الضَّالُّونَ أَيُّهَا إِنْكُمْ نَمَّ

- Yusuf Ali: “Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!”
- Saheeh International: “Then indeed you, O those astray [who are] deniers,”
- Pickthall: “Then lo! ye, the erring, the deniers”

Yusuf Ali’s “deny (Truth)” adds interpretive emphasis. Saheeh International and Pickthall retain the original condemnation but differ in tone—Saheeh is clinical, Pickthall is evocative.

4.1.3. Stylistic Fidelity vs. Readability

The Quran’s rhythm and repetition are central to its oral tradition. Foreignised translations attempt to preserve this cadence:

• **Verse 8–10: Classification of souls**

- Yusuf Ali: “Then (there will be) the Companions of the Right Hand; What will be the Companions of the Right Hand! And the Companions of the Left Hand, what will be the Companions of the Left Hand! And those Foremost (in Faith) will be Foremost (in the Hereafter)”
- Saheeh International: “And the companions of the right—what are the companions of the right? And the companions of the left—what are the companions of the left? And the forerunners, the forerunners”
- Pickthall: “(First) those on the right hand; what of those on the right hand? And those on the left hand; what of those on the left hand? And the foremost in the race, the foremost in the race”

Yusuf Ali’s use of parentheses and exclamatory tone enhances emotional resonance. Saheeh International opts for clarity and rhetorical questioning. Pickthall retains the Quranic structure but uses archaic phrasing.

4.1.4. Cultural Resonance vs. Emotional Accessibility

Translation choices affect how readers emotionally and spiritually engage with the text:

• **Verse 28: *Fī sidrin makhḍūd***

مَخْضُودٍ سِدْرٍ فِي

- Yusuf Ali: “(They will be) among Lote-trees without thorns”
- Saheeh International: “[They will be] among lote trees with thorns removed”
- Pickthall: “Among thornless lote-trees”

All three retain *sidr* as “lote trees,” a foreignised botanical reference. Yusuf Ali, Saheeh, and Pickthall preserve simplicity, aiding accessibility.

4.2. Summary of Strategic Patterns

Strategy	Yusuf Ali	Saheeh International	Pickthall
Lexical Retention	High	Low	Moderate
Theological Gloss	Frequent	Minimal	Occasional
Poetic Rhythm	Preserved	Simplified	Balanced
Cultural References	Retained	Adapted	Mixed
Emotional Tone	Reverent	Neutral	Solemn

The trends prove the point according to which foreignization preserves the theological density and cultural specifics, and domestication adds more clarity and curiosity to the readers. The hybrid type of Pickthall offers more of a middle ground, albeit less interpretive, compared with Yusuf Ali or as accessible as Saheeh International.

5. DISCUSSION

The process of deconstructing strategies at the semantic level is the one that is outcome of strategic learning and organisations. The comparative analysis of Surah Al-Waqi'ah reveals that there are no such things as the strategies of translation that are inactive players in the process of influence the interpretations. The process of foreignization, like that of the translations by Yusuf Ali, preserves the sacred otherness of the Quranic text by preserving the Arabic language, poetic rhythms, and even theological obscurity. Clarity and accessibility are accorded significance in the form of domestication evident in the Saheeh International, therefore making metaphors easier and generalization words employed in place of cultural specific phrases generalized ones. The hybrid approach that Pickthall takes simply attempts to compromise between them, and a conflict between loyalty and fluency remains to be resolved.

These are major choices that define the relation with the text for the readers. Foreignised translations generate awe and mystery, and they encourage thinking and research. The domesticated ones are less faithful to their dogma but will be more immediate and emotionally available, hence the text will be more relatable. The hermeneutical consequences are gigantic: pecking orders in theology can be pecked, eschatological pictures can be made gentle, and spiritual areola can be transformed.

5.1.Theology Implications of the Strategy Choice

Religions are theological in their nature in terms of translation. The translations of all the lexical, syntactic and metaphorical translations are replete with doctrinal. The usage of *al-sābiqūn* (the chief among them), in Surah AL-Waqi'ah, is an example of an elite group of people who have special ticket to heavenly reward. The pecking order is maintained in gloss Foremost (in Faith) by Yusuf Ali but the forerunners by Saheeh international causes confusion in terms of spirituality hierarchy. These are changes that affect the understanding, and also the formation of beliefs.

Similarly, *hūr ʾīn* is pronounced as *hūr ʾīn*, the indications theological orientations. Maintaining the Arabic word name facilitates the fact that it is ambiguous and gives way to exegesis. It may be translated to mean maidens or pure things, which is a type of imposing interpretive closure that might turn out to be gendered or culture-based. They are not merely linguistic thematic decisions that define the knowledge of doctrines and spiritual fantasy.

5.2.Cultural and Emotional Resonance

There is also cultural and emotional resonance that occurs via translation strategies. Cultural identifiers such as *zaqqum* (tree of hell), *sidr* (lote tree), and *ghislīn* (filthy drink) are also the contents of the composite translation, and this was a protection of the symbolic landscape in the Quran. They have been substituted with bitter tree, thornless tree, or foul drink, tamed versions, which are far more readable at the cost of cultural particularity.

Awe, fear, and reverence are some of the feelings caused by foreignised translation which are higher diction and rhythmic pace on emotional level. The tamed ones are more outspoken and direct and assist to give emotional gratification in exchange of spiritual earnestness. This strategy of the translator thus avoids being an emotional editing in a manner that affects the effects of sacred writing on the readers and their feelings.

5.3. Visibility and Ideologically Positioning of Translators

The reason why Venuti (1995) is of the opinion that domestication renders the translator invisible as an individual and foreignization predetermines the ethical stance of a translator is because of the nature of the two factors. This is an ideological as well as theological visibility in religious translation. Both Yusuf Ali and Saheeh International demonstrate exegetical adherences by their footnotes and glosses of interpretative or exegetical bases, respectively, and their respective exemplary styles correspond to a deferential submissiveness to the language and transparency of respective sub-executive doctrines.

Much less ideologically pronounced, Pickthall, however, manages to express cultural positioning via archaic word choices and the choice of Arabic words to retain. These selections are indicative of the theological orientations and culture presumptions along with the target audience of the translator. Translating, therefore, is not a neuter activity but an ideologically mediating activity.

5.4. Hermeneutic Implications

Hermeneutics, as it was described by Gadamer (1975), focuses on the horizons' fusion between a text and a reader. This mediation in religious translation occurs through a strategy. Foreignization takes into its horizon the readers into the source culture, making it a demanding process with a demand for interpretive open movements. The context of domesticating the text introduces the text into the horizon of the reader, caught in the process of understanding, and thus distortion of the meaning.

This interaction of hermeneutic style is very imperative in Surah Al-Waqi'ah where it is eschatological and spiritual classification, requiring theological accuracy. Depending on the approach of the translator, the reader will be introduced to the Quran as a mystical book or a humanitarian text. These two methods are valid although their connotations are to be considered with a critical eye.

5.5. The used religious translation has certain ethical dimensions

Ethical responsibilities are associated with the translation of religions. Translators have to juggle between coda fidelity to the divine revelation and there have to be considerations in regard to the reader comprehension. Foreignization takes into consideration the writings of a source text, it is considered sacred and installed in its cultural and theological context. Domestication does not ignore the needs of the reader, such as cognitive and emotional one, making them engaged and attain spiritual development.

The issue, however, is that ethical tensions will occur when the domestication causes the doctrine distortion or the loss of culture. Tensions between translators require one to tread these challenges with humility, openness and academic objectivity. It is not the intent to select one strategy as opposed to another but to follow a context-sensitive practice that does not close out either the text or its audience regarding its sacredness.

5.6. Implications of the Translation Practice and Scholarship

The practical implications of this study to translators, educator and scholars are as follows:

- Teachers are supposed to employ different translations, which will not only promote critical activity but, theological literacy in the students.
- This is because the researchers should consider an intersection of doctrinal formation, reader response and translation strategy, which opens the study in the field of religious translation.

Surah Al-Waqiah is a miniature of more significant matters of religious translation. It is so intricate a matter that it must be treated so delicately so as to consider not only being faithful to language but also having accuracy in the interpretation. Any verbal translation in the future should incline towards a strategy of hybridity between foreignization and domestication in such a manner that operates in the same manner as ensuring the retention of the meaning, as well as widening access.

6. CONCLUSION

The paper has been written on the insidious influence of foreignization and domestication on the translation of religious texts, particularly Surah al-Waqi'ah, looking at the representatives of the English language. It has been evidenced through the application of the comparative method as a textual behavior that translation is not a subjective difference of meaning but a form of active interpretation that is informed by theological, cultural, and emotional aspects.

Foreignization, like the one infused by Yusuf Ali's translation, has inhaled the divine velvety into the Quran the preservation the Arabic terms, the poetic structure, along the uncertainty of doctrines. This strategy invites the readers to the frontier of the culture of origin, developing devotion and intellectual engagement. As far as Saheeh International is concerned, there is domestication in which much of the attention is paid to the distribution of the text, whereby the clarity dictates the target-response, to the linguistic and cultural norms. Although its level of understanding is better, it runs the risk of demeaning theological sensibility and cultural peculiarities. The kind of hybrid strategy portrayed in the case study of Pickthall is one of the pointers to the possibility of strategic equilibrium, although ideological placement and decision of interpretation.

Religious translation is a morally and hermeneutically complex phenomenon revealed through the given findings. There are incompatibilities of demands on the side of the translators: religiosity (commitment to God), reader consciousness, and responsibility of the dogma. It is the issue of foreignization or domestication, not only technical but also theological, traditions, taxation, not only the concept of the so-called foreign and vernacular, but also the structures of human equality or ideation, non-emotional and emotional, respectively. This is the state of the Eschatological intensity and symbolism Surah Al-Waqi'ah provides through picturing the risks one may run in attempts to incarnate sacred texts.

The paper has contributed to the research that has been conducted in the field of translationology since it questions the interpretative consequences of the strategy of choosing in religion. It encourages greater transparency when it comes to the practice of translation, greater awareness of the hermeneutic theory, and greater situation of the broadcast, on the sanctity of the source and the heterogeneity of the audience. Future studies can build on this question by exploring other Surahs, religious traditions, and reader recipient research to deepen insights into the role played by translation-mediated sacred worlds.

After all, the translator of religious texts cannot be any other thing but a linguistic technician who also happens to be a mediator of the culture, a theological interpreter, and an emotional inquire. They determine not only what is understood by the readers but also their mode of belief, feeling and relation to the divine.

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