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## A Study of Translation Strategies of Islamic Cultural Specific Items In Fiction

(Reference to English Translations from Urdu Short Stories of Intizar Hussain)

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### Abstract:

Translating peculiar religious lexicon is a difficult process especially when it is processed from Eastern religions to the Western languages due to unavailability of the Eastern religious norms in the West. A language is developed in a certain community and it contains the word bank related to the norms of that community, so there is a chance a language lacks some words that are not a regular part of the certain community. These lacking may be observed while translating a far-off culture, especially religious bearings of a distancing source language (SL), no matter how much the target language (TL) is developed. Literature is a rich accumulation of the religious values of an area and so its translation is a big source of construal of such religious values. Basing the stated fact, the current study is about the translation of Islamic Cultural Specific Items (CSIs) that are present in the English fictional translations of Intizār Hussain’s Urdu short stories. The translation is viewed under special translation strategies for CSIs proposed by Lawrence Venuti known as Domestication and Foreignization.

**Keywords:** Eastern Religions, Western Languages, CSI, Intizār Hussain, Lawrence Venuti, Domestication, Foreignization

## **Introduction:**

Translation is a key source to construe not only cultures and communities but also the socio-political scenarios along with the religious perspectives of the world as well. Aside by typical religious documentary, literature is a major source to exhibit the religious scenarios of an area in the form of tales and so. Translating emblematic religious documentary is a difficult process that requires special expertise and understanding of the concerned religion. On the other hand, translating literature is relatively smooth as there are many techniques to uplift the process of literary translation. One of the well-known processes of translation is Domestication and Foreignization first proposed around 1813 in a sermon by a German philosopher *Friedrich Schleiermacher*, later shaped out and presented by Lawrence Venuti. It is a balancing method that seems suitable for translating cultural norms of a distancing SL from TL. Domestication and Foreignization contain a series of techniques to present translated text in a moderate and understandable form. Venuti proposed the translation of cultural specific items (CSIs) of the SL into the TL in such a way that the cultural value of the source text may be preserved along with the optimum readability of the target reader. The source text originated from the Islamic community definitely have Islamic CSIs translating which requires a sound knowledge about these Islamic lexica. The paper is an inscription to measure the readability of translated Islamic CSIs from selected Urdu Short Stories by Intizār Husain into English by random translators. Before going to the study specified in abstract, here is a brief view of Domestication and Foreignization:

### **Domestication**

Domestication is a strategy under which the translated text seems close to the reader of the TL and it distances from the author (or SL). According to Venuti “Domestication (is a process that is) making the foreign author travel abroad to the target-language reader.”<sup>1</sup> The strategy of Domestication further follows the procedures stated as under:

**Omission:** This process omits such word from source text that is not easy to translate or has no equivalent in TL but if it is omitted, the meaning of the source text may not be rendered.

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<sup>1</sup> Venuti, L. *The Translator's Invisibility*, Taylor & Francis E library, 2004, p:108

**Neutralization:**It is a process to assign some TL word to an SL word that is arbitrarily equal in meaning to SL word but actually unequal as per dictionary form.

**Cultural Substitution:** Reference to the difference in cultures of SL and TL, cultural substitution in TL takes place according to the comprehension of SL and not as per lexical or grammatical sentence structure of the SL. In this process connotative meanings are preferred to the denotative meaning. Adding to this, if there is no proper cultural equivalent of SL available in TL, it is suggested to neutralize suchculturalspecific items.

**Borrowing Global Text:** The text from English language used in a literary piece (or in non-literary genres) of any language is considered as “Global Text”. While translating from any other language into English, Global Text is considered to be taken as it is used in English. Even if the use of Global Text is modified in other languages due to difference between languages, in translation it must be according to the global textual standers. Secondly the calque words should also be translated as per global textual standards.

**Foreignization:**

Contrary to Domestication, Foreignization is a strategy under which the translated text seems close to the author (or source text) and it distances from the reader of the TL. Venuti prefers foreignization over the domestication by saying: “The kind of translation I value most is foreignizing, not domesticating, with the understanding that all translation domesticates to a certain extent by assimilating foreign writing to cultural values in the receiving situation.”<sup>2</sup>The strategy of Foreignization further follows the procedures, stated as under:

**Borrowing:** It is a process to translate CSIs of source text by spelling them out(like transliteration). Molina & Albir are of the view that borrowing is“To take a word or expression straight from another language. It can be pure (without any change).”<sup>3</sup>

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<sup>2</sup> <https://www.encyclopedia.com/arts/educational-magazines/venuti-lawrence-1953>

<sup>3</sup> Molina & Albir, Translation Techniques Revisited: A Dynamic and Functionalist Approach, Translators' Journal, vol. 47, No:4, 2002, p. 510).

**Literal Translation:** It is the most common, renowned and weighty way of translation about which Molina & Albir say“Literal translation (is) to translate a word or an expression word (from TL) for word (of SL).”<sup>4</sup>

**Gloss:** It is the ditto depiction of a significant lexical from source text that has no equivalent at all in TL.

Consequently, we can say that Domestication generates the translated text which is closer to the TL reader and to target culture. On the other hand, Foreignization retains the translated text amalgamated to its SL culture. Keeping the strategies of domestication and foreignization in the view, the study of Islamic CSIs existing in the English translations of Intizār Husain’s Urdu Short Stories is presented as under:

**Limitation:**

The data is assembled from selective translated short stories of Intizār Hussain from Urdu to English by random translators. These stories contain a countable number of Islamic CSIs. The data is compiled and analyzed in the perspective of translation strategies domestication and foreignization.

**Data Analysis:**

The data is represented in a sequence. From each short story, first the source text, then its translated text and finally the Islamic CSIs from source text are presented and compared with the translated text under the translation perspectives of Domestication and Foreignization. The status of the translation is given in a concerned column, however inclusive note is given at the end of the textual analysis of all short stories.

**Sample:1**

**Urdu Short Story: KānāDajāl**

**Translated as: The One Eyed Dajal**

Source Text(1)

"Ānḥaḍūrṣalalāhōa‘laihiwasalamdaryāōṇ, pahārōṇ, ṣaihrāōṇṣēguzartēchalēga’ē.

MasjidiAqṣāmainjākārqiyaṁkīya.

ḤaḍratJibrā’īlnēa‘rdkīyakaihyāḥaḍratṣalalāhōa‘laihiwasalam!

Tashrīflēchalī’ē.āpnēpūchākahāṇ?

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<sup>4</sup>Ibid

BōlēkaihyāḤaḍratṣalalāhōa‘laihiwasalam!Zamīnkāsafartamāmhūa.

Yaihmanziliākhirthī. Abā‘lamibālākāsafardarpaishhē.”<sup>5</sup>

Translated Text(1)

"Yes, Huzoor walked past rivers, mountains and cities, and when He finally reached masjid-e-aqsa, He lay down to rest. Then Hazrat- i-Jibreel appeared before him and said: Huzoor, please come with me. Huzoor asked-Where? Jibreel replied: Huzoor, your sojourn on earth has ended. Now you must undertake your final journey to the heavens above.”<sup>6</sup>

Source Text(2)

"dajāl baskisīdinaisēhīā’ēgā. sāhtāshābājāhōgāaurkhudgadhēparsavārhōgā.”<sup>7</sup>

Translated Text(2)

“one day the Dajjal will appear riding a donkey, accompanied by a band.”<sup>8</sup>

**Table:1**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	Āḥḍūrṣalalāhōa‘laihiwasalam	Huzoor	Borrowing cum Omission	Inappropriate
2	Masjid iAqṣā	masjid-e-aqsa	Gloss cum Borrowing	Appropriate
3	ḤaḍratJibrā’īl	Hazrat- i-Jibreel	Gloss cum Borrowing	Appropriate
4	Ā‘lamibālā	Heavens	Literal Translation	Appropriate

<sup>5</sup>IntizārḤusain, KānāDajāl, (Short Story), MajmūāIntizārḤusain, Sangi Mīl Publications, Lahore, 2020, P:548

<sup>6</sup> Alok Bhalla, Vishwamitter Adil, A Chronicle of the Peacocks, Oxford University Press, 2004, P:92-93

<sup>7</sup>IntizārḤusain, KānāDajāl, (Short Story), MajmūāIntizārḤusain, P:551

<sup>8</sup> Alok Bhalla, Vishwamitter Adil, A Chronicle of the Peacocks, P:95-96

5	Dajāl	Dajjal	Gloss	Appropriate
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**Sample:2****Urdū Short Story: MurdāhRākḥ****Translated as: The Dead Ash**Source Text(1)

“i‘zākhānōḥkīzīnattōusiṭarahhu’ī,a‘lamsajē, jhārfānūsaurhandīānrōshanhūīḥ.”<sup>9</sup>

Translated Text(1)

“Mourning chambers are considered suitably embellished only when the alams are adorned, the crystal chandeliers and clay pots illuminated.”<sup>10</sup>

Source Text(2)

"vaqfkīmajlisōḥsētābarukkīrasmathga’ī  
aurbaṛēimāmbāṛēkēṣiḥnmainbanīhu’īvōhbḥatīānāurtandurjōyakamsēgarmhōjāyāka  
rtēthē, abthandēpaṛēraihtē  
aurṣirfāṭhkīshabkōaurā‘shūrahkisaihpaiḥirkōgarmdikhāidaitē.”<sup>11</sup>

Translated Text(2)

The tradition of distributing food during the majlises arranged by the Waqf was abruptly stopped, and the stoves and ovens, which used to be lit from the first of Moharram on the Imambara's veranda, remained cold now, except on the eighth night, and on the ninth day, late afternoon.”<sup>12</sup>

**Table: 2**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	i‘zākhānōḥ	Mourning chambers	Literal Translation	Appropriate
2	a‘lam	Alams	Borrowing	Somehow Appropriate
3	vaqf	Waqf	Borrowing	Appropriate
4	majlisōḥ	Majlises	Borrowing	Inappropriate
5	Tabaruk	distributing food	Neutral	Somehow

<sup>9</sup>IntizārḤusain, MurdāhRākḥ, (Short Story), MajmūāIntizārḤusain, P:519

<sup>10</sup> Moazzam Sheikh, The Stories, Kathā Publishers, New Delhi, 2004, P:102-103

<sup>11</sup>IntizārḤusain, MurdāhRākḥ, (Short Story), MajmūāIntizārḤusain, P:520

<sup>12</sup> Moazzam Sheikh, The Stories, P:104

				Inappropriate
6	imāmbārē	Imambara's	Gloss	Somehow Appropriate
7	ā'shūrah	the ninth day	Neutral	Inappropriate

**Sample: 3**

**Short Story: Phirā'ēgī**

**Translated as: She will come again**

Source Text(1)

“ismartabahphirmuḥaramjabbilkulsarpaihā  
 ga'ētōlōgōṅkōyakāyakpatāhchalākaihNanvaḥalvā'inēbatāshōṅkāṭā'zīāhbnāyāhē.  
 Nanvākēḥarīfōṅkōtōgōyāsānpsūnghgiyāaurba'ḍdushmanōṅnēyaihurādīkaihpicḥlēc  
 hehlamparNanwārāmpurgiyathaurwahāṅsēyaihnutkhāhurākara'ā<sup>13</sup>”.

Translated Text(1)

This time too people licked their wounds and whispered though only when Moharram already breathed behind their shoulders that Nannwa fashioned a taaziya made of the batasha, a white disc-like sugar-candy. It was as if Nannwa's enemies felt a snake crawl up their pants, so some of his opponents spread the rumour that Nannwa went to Rampur on the last chehlam and that was where he stole the design from.”<sup>14</sup>

Source Text(2)

"aiksēaikbarḥāhuātabaruknazarā rahāṭha.  
 najafashrafaurkarbalā'ēmu'lākītaṣvīrōṅkēbarābarsajēhō'ēdhuljināḥkīpurvaqārtasvīr  
 āvaizāṅthī. unsēalagbā'inṣamtkīdīwārpardōtasvīrainkhāṣeṭimāmsēlaṭkīhū'īthīṅ.  
 InmainaiktōḥaḍratA'bāskīshālmaintashbīthīkehvōhghōrēparsawārkanḥēparmas  
 hkīzahlādēaikhathmaina'lamlī'yēaurdūsreḥath  
 sētalvārchalātēuṛēchalējārahēhaiṅ.”<sup>15</sup>

Translated Text(2)

“You can see the finest of the fine benediction fetishes. Next to the portraits of Najaf ul Ashraf and the Lord of Karbala hangs an ornamented, dignified picture of the Zuljinah. Apart from these, there are others with special meanings, such as the

<sup>13</sup>IntizārḤusain, Phirā'ēgī, (Short Story), MajmūāIntizārḤusain, P:67

<sup>14</sup> Moazzam Sheikh, The Stories, P:130-131

<sup>15</sup>IntizārḤusain, Phirā'ēgī, (Short Story), MajmūāIntizārḤusain, P:72

one of Hazrat Abbas carrying a water bag in one hand and swinging a sword in the other, as he sits on the horse with wings, flying.<sup>16</sup>

**Source Text(3)**

mōminōā’ōjōKautharkīṭalabgārīhē  
 chashmāhifaiḍiHusainibniA’lījārīhē<sup>17</sup>

**Translated Text(3)**

“Believers! Come, should you Kausar's heavenly libation fancy  
 Springs grace from Ali's son Husain's fountain of plenty.”<sup>18</sup>

**Table:3**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	muḥaram	Moharram	Glose	Appropriate
2	tā’zīāh	Taaziya	Glose	Appropriate
3	<u>C</u> hehlam	Chehlam	Borrowing	Appropriate
4	Tabaruk	benediction fetishes	Neutral	Appropriate
5	najafashraf	Najaf ul Ashraf	Gloss cum Borrowing	Appropriate
6	karbalā’ēmu’lā	Lord of Karbala	Literal cum Gloss	Inappropriate
7	dhuljināḥ	Zuljinah	Glose	Appropriate
8	Mōminō	Believers	Literal	Appropriate
9	Kauthar	Kausar	Glose	Somehow Inappropriate
10	Ḥusainibn iA’lī	Ali's son Husain	Borrowing cum Glose	Appropriate

**Sample:4**

**Short Story: Zard Kutā**

**Translated as: A Yellow Curr**

**Source Text(1)**

<sup>16</sup> Moazzam Sheikh, The Stories, P:139-140

<sup>17</sup>IntizārḤusain, Phirā’ēgī, (Short Story), MajmūāIntizārḤusain, P:73

<sup>18</sup> Moazzam Sheikh, The Stories, P:142



“SaiyidA ‘līaljazā’ rīapnēzamānaihkēnāmīgrāmīshō‘lāhnafskhaṭībthē...  
lōgunkīkhidmatmaiṇa‘rdpardāzhū’ēkaihkhudārākhiṭābfarmā’īē...  
vōhqbāristānmaiṅga’ēaurminbarparchaṛhkaraiḱbalīghkhuṭbahdīā<sup>19</sup>.”

Translated Text(1)

Saiyid Ali al-Jaza'iri was a fiery orator of great renown in his time. However, there came a time when he renounced his oratory completely and locked his tongue. This spread unrest among people and when this unrest grew, they came to him and respectfully petitioned thus: 'For God's sake, address us. He said, 'All right. Set up my pulpit in the cemetery.' People were surprised at this wish. Anyway, the pulpit was placed in the cemetery. He went there and, ascending the pulpit, he gave an eloquent sermon. <sup>20</sup>

Source Text(2)

“aēabūmuslimbaghdādī! dunīadinhēaurhamismaiṇrōzahdārhaiṇ.” <sup>21</sup>

Translated Text(2)

"O Abu Muslim Baghdadi! The world is day and we must fast in it until sunset." <sup>22</sup>

Source Text(3)

“yāshaikh--ūnhōṇnēlāsharīkchatkēmuqābilapnīapnīchataīṇpātīṇ.” <sup>23</sup>

Translated Text(3)

"O Shaikh! ... Opposite the peerless and partnerless ceiling of the heavens, they have raised ceilings of their own" <sup>24</sup>

Source Text(4)

“maiṇnē --- aikbārphirdu‘ākī... bār ēilāhāārāmdē, ārāmdē, ārāmdē<sup>25</sup>”.

Translated Text(4)

" I ... prayed once again, "Great God! Comfort me, comfort me, comfort me!" <sup>26</sup>

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<sup>19</sup>IntizārḤusain, Zard Kutā, (Short Story), MajmūāIntizārḤusain, P:382-383

<sup>20</sup>Dāūd Rahbar (Translator), The Seventh Door & Other Stories (Compiler: M. Umar Memon), Three Continent Press, 1998 P:166

<sup>21</sup>IntizārḤusain, Zard Kutā, (Short Story), MajmūāIntizārḤusain, P:388

<sup>22</sup>Dāūd Rahbar (Translator), The Seventh Door & Other Stories (Compiler: M. Umar Memon), P:173

<sup>23</sup>IntizārḤusain, Zard Kutā, (Short Story), MajmūāIntizārḤusain, P:390

<sup>24</sup>Dāūd Rahbar (Translator), The Seventh Door & Other Stories (Compiler: M. Umar Memon), P:175

<sup>25</sup>IntizārḤusain, Zard Kutā, (Short Story), MajmūāIntizārḤusain, P:392

**Table:4**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	Saiyid	Saiyid	Glose	Appropriate
2	khaṭīb	orator	Literal Translation	Appropriate
3	Khudārā	For God's sake'	Literal Translation	Appropriate
4	Minbar	pulpit	Literal Translation	Appropriate
5	khuṭbah	Sermon	Literal Translation	Appropriate
6	rōzahdār	we must fast	Neutral	Inappropriate
7	Shaikh	Shaikh	Borrowing	Appropriate
8	lāsharīk	Peerless and partnerless	Literal Translation	Appropriate
9	du‘ā	Prayed	Literal Translation	Appropriate
10	bār ēilāhā	Great God	Neutral	Appropriate

**Sample:5**

**Short Story: Parchā’īn**

**Translated as: The Shadow**

Source Text (1)

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<sup>26</sup>Dāūd Rahbar (Translator), The Seventh Door & Other Stories (Compiler: M. Umar Memon), P:177-178

"aurvōhshakhṣi‘bādatkhānēkēdarvāzēparpōhṅhāurdastakdī,tabhāḍratbāyazīdnēan darsēpūchātūkōnhēaurkiskōpūchtāhē?"<sup>27</sup>

Translated Text (1)

“And that man approached the shrine and began knocking on the door. Whereupon Saint Bayazid cried out from inside, "Who are you and who is it you are looking for?"<sup>28</sup>

Source Text(2)

“qasmAllāhpākkī -- maiṅnēdilhīdilmaiṅQulparḥnīshurū‘kardī<sup>29</sup>".

Translated Text(2)

“By God! ... Right away I began to recite the Qul in my heart.”<sup>30</sup>

Source Text(3)

"jabṣubḥkīnamāzkeba‘dvōhmanājātparḥnīshurū‘kartēthētōānkhaiṅunkīḍubḍubānēa urhōntkānpnēlagtēthēaurraftahraftahvōhsufaiddarḥiānsūō’ṅmaiṅtarhōjātī<sup>31</sup>

Translated Text(3)

“Soon after the dawn prayer, when grandfather finally began to chant hymns, his lips would quiver and his eyes would brim over, leaving his beard all drenched in tears.”<sup>32</sup>

**Table:5**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	i‘bādatkhānē	Shrine	Neutral	Inappropriate
2	ḥaḍrat	Saint	Neutral	Appropriate
3	qasmAllāhpākkī	By God	Neutral	Appropriate
4	Qul	Qul	Glose	Appropriate
5	Namāz	Prayer	Literal Translation	Appropriate
6	Manājāt	chant hymns	Neutral	Somehow Inappropriate

<sup>27</sup>IntizārḤusain, Parchā’īṅ, (Short Story), MajmūāIntizārḤusain, P:398

<sup>28</sup> M. Umar Memon, The Seventh Door & Other Stories, P:142

<sup>29</sup>IntizārḤusain, Parchā’īṅ, (Short Story), MajmūāIntizārḤusain, P:398

<sup>30</sup> M. Umar Memon, The Seventh Door & Other Stories, P:144

<sup>31</sup>IntizārḤusain, Parchā’īṅ, (Short Story), MajmūāIntizārḤusain, P:400-401

<sup>32</sup> M. Umar Memon, The Seventh Door & Other Stories, P:145

7	darhī	Beard	Literal Translation	Appropriate
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**Sample: 6**

**Short Story: Apnīāgkīṭaraf**

**Translated As: Towards his fire**

Source Text(1)

“ḥājīṣāḥbbōltēbōltērukēaurbarkataurmunshīaḥmaddīnkādāmgalēmainānaṭka...  
 phiryaihkaikcollectorbhunbhunātāhūāandardākhlhūa.  
 kiyādaikhākaihpānīfarshpaihbikhrāhuājaisēabhīabhīkisīnēvaḍūkīyāhō. lōṭākhālī,  
 muṣalābichāhūā, ḥaḍratsāḥibghā’ib<sup>33</sup>”.

Translated Text (1)

“The Haji stopped in the middle of his narration; suspense choked both Barkat and the Munshi."What happened then?" they asked impatiently. "What happened? Nothing! The Collector charged right in, but what did he see? Well, he saw lots of water on the floor as if somebody'd just finished making ablutions. The empty water jar stood there too and the prayer \_rug all spread out that's all. As for Hazrat Sahib-well, he'd vanished.”<sup>34</sup>

**Table:6**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	ḥājī	Haji	Borrowing	Appropriate
2	vaḍū	ablutions	Neutral	Somehow Inappropriate
3	lōṭā	water jug	Neutral	Somehow Inappropriate
4	muṣalā	prayer rug	Neutral	Appropriate

**Sample:7**

**Short Story: Hiṣār**

**Translated as: Hisar**

Source Text (1)

bhā’ī !jiālīvazīfahtōjū’āhē. basandhādā’ōsamjhō. ādmīyāpīrikāmilyāpāgal...  
 ākhrītasbīhkēdōdānēbāqīthē, lōṣāḥib! ninānvaiṇdānēparbikharga’ē.

<sup>33</sup>IntizārḤusain, Apnīāgkīṭaraf , (Short Story), MajmūāIntizārḤusain, P:581

<sup>34</sup> M. Umar Memon, The Seventh Door & Other Stories, P:120

basyūnlagākaihunglīōṇmainkhajūrahē.

harbarākēunglīōṇkōjhatka.

tasbīhājā'namazsēparējāgiri<sup>35</sup>".

### Translated Text (1)

“The ritual is a wild gamble – a blind throw of the dice. One can either become wise or go mad... Only the last two beads remained to be counted... But as he was counting the fort-ninth, he was distracted. He felt as if he was holding a centipede. Startled, he jerked his hand. The rosary fell beyond the prayer mat.”<sup>36</sup>

**Table:7**

Sr#	Text Word	Translated Word	Translation Technique	Status
1	vazīfah	Ritual	Neutral	Inappropriate
2	pīrikāmil	Wise	Neutral	Inappropriate
3	tasbīh	Rosary	Literal Translation	Appropriate
4	jā'namaz	prayer mat	Literal Translation	Appropriate

### **Discussions and Suggestions**

Table 1.

- Reference to sr#1, the source text refers to a specific person but the translated text may refer to any person. It's better to use Gloss here.

Table2.

- Reference to sr#1, “a‘lam” is translated as “Alams”, somehow appropriate because the text word refer to a specific flag or banner in Islamic culture. But as the borrowing technique entails no change in the source text word, here “s” is added to make plural of “a‘lam”. If plural case is necessary as per textual requirement, literal translation technique can be used and “flags” or “banners” can be a better choice rather than “Alams”.
- Reference to sr#4, “majlisōṇ” is translated as “Majlises”, showing grammatical deviation in borrowing technique. It may be translated under literal technique, if necessary, as “religious meetings” or so.
- Reference to sr#5, “Tabaruk” is translated as “distributing food”. Although the food mentioned in the text is used to distribute among people but it

<sup>35</sup>IntizārḤusain, Hiṣār (Short Story), MajmūāIntizārḤusain, P:755

<sup>36</sup> Alok Bhalla, Vishwamitter Adil, A Chronicle of the Peacocks, P:159

cannot be associated with just any “food” as it is considered a benediction. So, under the neutral technique, some illustrative word of such meaning should be added with.

- Reference to sr#6, “imāmbārē” is translated as “Imambara's”, again the rule for Gloss is violated. Here the Gloss is most appropriate and justified technique, so the translator needs to change the sentence structure to avoid adding apostrophe sign with the Gloss word, even then “imāmbārē” may be glossed as “of imāmbārā” but it will be a difference of sound only and not of grammatical one.
- Reference to sr#7, “ā’shūrah” is translated as “the ninth day”. Here Gloss is a better choice rather than neutralization.

Table 3.

- Reference to sr#6, “karbalā’ēmu’lā” is translated as “Lord of Karbala”, inappropriate as source text refers to a piece of land and the translated text refers to some person or so. Here “Gloss cum borrowing” can be a better choice.
- Reference to sr#9, “Kauthar” is translated as “Kausar”. It can be better translated as “Kawthar” as per borrowing global text because “Kawthar” is a standard calque for “Kausar”

Table 4.

- Reference to sr#6, “rōzahdār” is translated as “we must fast” that seems inappropriate as it can be simply altered by “Fasting Person” under literal translation.

Table 5.

- Reference to sr#1, “i’bādatkhānē” is translated as “Shrine” that is wrong illustration. It may be translated as “worship chambers” or so under literal cum neutral technique.
- Reference to sr#6, “Manājāt” is translated as “chant hymns” under neutral technique. Here “supplication” can be a better choice under literal translation.

Table 6.

- Reference to sr#2, “vaḍū” is translated as “ablutions”, however “vaḍū” is a standard method of Muslims’ ablutions only. The word “ablutions” may

refer to bath as well, so here Gloss can be a better choice rather than neutral translation.

- Reference to sr#3, “lōtā” is translated as “water jug”. Here “ewer” is a better word instead of “water jug” under literal translation.

Table 7.

- Reference to sr#1, “vazīfah” is translated as “ritual”, here “incantation” can be a better choice under literal translation.
- Reference to sr#2, “pīrikāmil” is translated as “wise”, here “spiritual saint” or some other word(s) with such meaning can be more suitable under neutral technique rather than “wise” because “wise” seems casual as compare to the source text word.

### **Conclusion:**

Translating CSIs is a difficult process which can be better justified under the strategies of Domestication and Foreignization but some of the limitations must be followed while translation. If literal translation can serve the purpose well, it must be opted because it can reveal the meaning of the source text up to the optimum. While neutral translation, word selection must be close to the meanings of the source text and not mere to fill the gap. Borrowing can be a better choice when the source text has the semi equivalent that is lessen in actual meaning of the source text. Calque under borrowing global text technique must be adopted. Last and the most important suggestion is to transliterate the words properly while opting for Gloss.

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