Translation of Culture-Specific Items Related to Eschatology in the Noble Qur'ān

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Abstract :

This paper aims at investigating the strategies used in translating Culture-Specific Items (CSIs) related to Eschatology in the Noble Qur'ān. It also pinpoints the problems arising from employing these strategies and shows how translators could tackle them. Besides, it pays close attention to the accuracy of conveying the exact meaning of the Qur'ānic message and sheds some light on meaning loss that occurs while conveying some CSIs. Furthermore, the paper outlines the reasons for the choices made when creating a text adapted for the English Language. In order to recognize the purposes of the paper, the researcher adopts an eclectic approach that is a combination of text-analysis translation oriented approaches. The paper concludes that translators of eschatological items are unconsciously influenced by their religious, social, and cultural backgrounds. It also finds that most translators tend to use general words instead of employing lexemes that demonstrate the connotative meanings of the eschatological items.

Keywords:

Formative analysis, words with cultural connotations, eschatology, the Holy Qur'an and translation strategies.

ترجمة الألفاظ ذات المدلولات الثقافية المتعلقة بالأخرويات في القرآن الكريم

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الملخص:

يهدف البحث إلى وضع حلولٍ لمشكلة ترجمة الألفاظ ذات المدلولات الثقافية المتعلقة بالأخرويات في القرآن الكريم. وتتلخص أهداف البحث في فحص الاستراتيجيات والطرائق المستخدمة في ترجمة الألفاظ ذات المدلولات الثقافية المتعلقة بالأخرويات في ثلاث ترجمات لمعاني القرآن الكريم إلى اللغة الإنجليزية. ويرمي البحث إلى توضيح المشكلات المعجمية والدلالية التي تطرأ عند نقل الألفاظ ذات المدلولات الثقافية من اللغة العربية إلى اللغة الإنجليزية واقتراح استراتيجيات تمكِّن المترجم من تحقيق التوازن بين الرسالة الأصلية للغة المصدر وثقافة اللغة المنقول إليها دون أيّ من المعاني الضمنية للنص الأصلي.

ويسعى البحث للوقوف على أسباب فقدان بعض المعاني أثناء نقل الألفاظ ذات المدلولات الثقافية، ومحاولة وضع حلّ لها. كما يسعى إلى توضيح العلاقة بين الخلفية الثقافية للمترجم وانعكاس ذلك على نقله للألفاظ المتعلقة بالأخرويات، تمهيدًا لمحاولة تقديم ترجمات أكثر دقة للألفاظ التي يشملها البحث بالتمحيص والتحليل. ومن أجل الوصول إلى هذه الأهداف، يتبني البحث الحاليّ منهجًا انتقائيًا في تحليل النصوص محل الدراسة. وخلص البحث إلى وجود علاقة وثيقة بين الخلفية الدينية، والاجتماعية والثقافية لمترجمي الألفاظ المتعلقة بالأخرويات والترجمة الصادرة عنهم. كما انتهى البحث إلى استخدام العديد من المترجمين لألفاظ عامة واعتبارها بديلًا عن الألفاظ ذات الصلة بالأخرويات.

الكلمات المفتاحية:

التحليل التكويني، الألفاظ ذات المدلولات الثقافية، الأخرويات، القرآن الكريم واستراتيجيات الترجمة.

Introduction

According to the Ethnologue Guide of the world's languages, there are 7117 officially known languages in the world. For their respective nations, each of these languages constitutes one of the most precious social assets in their identity and is a palpable representation of culture, traditions, concepts, and shared ideologies and views among individuals. That is why Bassnett refers to language as "the heart within the body of culture" (13). Besides, when the need for communication and trade among nations emerged, the role of translation has become of paramount importance.

Once translation took the driver's seat in the vehicle of international relations, a central issue came to light and turned the role of translators from being mere linguistic brokers into cultural mediators (Hatim and Mason 223-24). The challenging issue is how to render elements which are deeply rooted in the culture of the SL into other languages. The issue is further exacerbated when translators undertook the task of rendering "terms which deal with the religious aspects of a culture" since they are "the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence" (Larson 180).

Key Words

Formative analysis, words with cultural connotations, eschatology, the Holy Qur'an and translation strategies.

Literature Review

The issue of CSIs is a topic of heated debate amongst scholars, who do their best to put their hands on its essence, problems, and solutions. In this regard, many scholars define culture in relation to translated texts. For instance, Larson notes that "different cultures have different focuses. Some societies are more technical and others less technical." This difference is reflected in the amount of vocabulary which is available to talk about a particular topic (95). Newmark also introduces the term "cultural word" to refer to words the readership is unlikely to understand (A Textbook 96). Moreover, Baker (In other 21) classifies concepts that are totally unknown in the target culture into "abstract" and "concrete" and points out that such concepts "may relate to a religious belief, a social custom, or even a type of food". She calls them "culture-specific items".

The term "cultureme" is used by Nord to refer to CSIs. She gives the following definition for the term: "a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y" (Translating 34). Similarly, Gambier (159) uses the "culture-specific references" to refer to CSIs and maintains that they connote different aspects of life such as education, politics, history, art, institutions, legal systems, units of measurement, place names, foods and drinks, sports and national pastimes, as experienced in different countries and nations of the world. By the same token, Maasoum (2011) employs Newmark's model (1988) to analyze the CSIs in the Persian translation of *Dubliners*. Maasoum (1777) concludes that in most cases translators tend to use "general words" and "borrowing" more than other strategies to cope with the lexical gap. In addition, he argues that using these strategies is effective in many cases and the translator can make his translation more authentic and tangible in this way.

Moreover, in his research entitled *Translation versus Transliteration of Religious Terms in Contemporary Islamic Discourse in Western Communities,* El-Shiekh (2011) argues that "the use of transliterated religious terms rather than translations reflects some kind of an exclusive attitude rather than an inclusive one on part of the language user" (146). He also maintains that the use of transliteration while rendering Islamic terms displays a high estimation of the Islamic concepts at the expense of their counterparts in other religions. Consequently, El-Shiekh recommends the use of "the linguistic features that are characteristic of or associated with tolerant types of Islamic discourse" (146).

By the same token, in her paper entitled *Translation of the Qur'ān from Arabic to Japanese: A Study of Translation Techniques Usage in Translating Cultural References*, El-Damanhoury (2015) provides a closer look at the Japanese translations of the Qur'ānic text, with focus on the translation of the Cultural References (CRs) within it. The aim of her research is to provide a set of translation techniques that can be used in rendering the CRs from Arabic into Japanese. Furthermore, her study aims at testing the applicability of the Retranslation Theory to the Japanese translations of the Qur'ān. She employs the translation techniques proposed by Pedersen (2005) to analyze the CRs and concludes that Pedersen's list of techniques is able to account for the majority of the techniques used, with the need for adding other additional techniques. As for the current paper, it sheds some light on the CSIs related to eschatology in the Noble the Qur'ān and shows how translators manage to convey the connotative and denotative meanings.

Approaches to the Definition of 'Translation'

The essence of 'translation' has long been debated among scholars, who provided a plethora of definitions

according to their conception and understanding of the term. In this way, Shuttleworth and Cowie maintain that "throughout the history of research into translation, the phenomenon has been variously delimited by formal descriptions, echoing the frameworks of the scholars proposing them" (181). Similarly, Mayoral observes that "there are as many definitions as there are authors who have written on the subject" (45). As for Bell (Translation 13), he attributes this diversity of definitions to three recognizable meanings of the term 'translation': translating (the process), a translation (the product), and translation (the abstract concept which encompasses both the process of translating and the product of that process).

The Linguistic Approach to Translation

Generally speaking, the linguistic paradigm views translation as a language act in which a text from one language is replaced by an equivalent text from another. Such a process of substitution is subject to certain regulations that conform to the systems of both languages. In addition, the main focus of the linguistic approach, also known as the structural approach, is the issues of meaning, equivalence, and shifts. The most known figures of this approach are Vinay and Darbelnet (1958), Jakobson (1959), Nida (1964), Catford (1965), and Newmark (1988). It was not long, however, before some scholars discovered that translation is not a pure linguistic act, since it is also related to the way language is used in cultural and social contexts.

The Cultural Approach to Translation

Recently, translation theorists have held a different view of translation as they began to focus on different factors that may affect translation (for example, Hatim and Mason (1990), Lefevere (1992), Venuti (1995), Schäffner (1997), Baker (2010), etc.). To put it another way, they no longer focus on

finding the lexical and grammatical equivalence only, as adopted by the linguistic approach to translation, but they also focus on the translator himself. They explored the factors that may affect the translator's choices and drive him to manipulate or compromise the ST. An example of this shift of focus is found in Lambert and van Gorp's (1985) call for not only studying the relation between authors, texts, readers, and norms in the two differing systems, but also for analyzing relations between the authors' and the translators' intentions, between pragmatics and reception in source and target systems, between the differing literary systems, and even between differing sociological aspects including publishing and distribution (Gentzler 132).

Translation: Procedures

Distinction between Translation Methods, Strategies, and Techniques

First of all, it is important to mention that there is a lack of consensus amongst scholars as to what name to give to the terms (i.e. methods, techniques, and strategies), which are employed during the translation process to achieve proper rendering of the message to be conveyed through translation, as Garcia states "different procedures for the translation are implemented to achieve a partially successful transfer, when these difficulties in translation often become unavoidable" (64). In this regard, Hurtado postulates: "We think that translation methods, strategies and techniques are essentially different categories" (The Teaching of 151). Consequently, in this section the researcher attempts to differentiate between the overlapping terms: *Method*, *Technique*, *and Strategy.*

Translation Method

According to Hurtado (Teaching Translation 32), *translation method* refers to the way a particular translation process is carried out in terms of the translator's objective, i.e., a global option that affects the whole text. Likewise, Newmark states that "translation methods relate to the whole texts" (Approaches 81) and goes on to refer to the following methods:

- *Word-for-word translation*: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.
- *Literal translation*: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.
- *Faithful translation*: It attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- *Semantic translation*: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
- *Adaptation*: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- *Free translation*: It produces the TL text without the style, form, or content of the original.
- *Idiomatic translation*: It reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- *Communicative translation*: It attempts to render the exact contextual meaning of the original in such a way

that both content and language are readily acceptable and comprehensible to the readership (45-47).

Translation Strategy

The second step in the translation process after choosing a method is to decide what to do when problems arise. To put it another way, the translator activates strategies in case he/she encounters a problem during the translation process. That is why Krings defines translation strategy as the "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task" (18). Consequently, strategies are the procedures (conscious or unconscious, verbal or non-verbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind (Molina and Hurtado 508).

Translation Technique

Molina and Hurtado define translation techniques as "procedures to analyze and classify how translation equivalence works" (509). They argue that the technique is the result of a choice made by a translator; its validity will depend on various questions related to the context, the purpose of the translation, audience expectations, etc. Therefore, a technique can only be judged meaningfully when it is evaluated within a particular context. For instance, Nida (Towards 23) uses the term 'techniques of adjustment' to refer to those processes whose aim is to 'produce correct equivalents'.

Translation Procedures as Proposed by Vinay and Darbelnet

In 1958, Vinay and Darbelnet coined the term 'translation procedure' to refer to all processes that come

into play when shifting between two languages. In practice, they employ these procedures on the lexical, morphosyntactic, and semantic levels. Besides, in order to present a comprehensive taxonomy of translation procedures, Vinay and Darbelnet state that these procedures must: a) attempt "to follow the way our mind works consciously or subconsciously when it moves from one language to another and record its progress" and b) study "the mechanisms of translation on the basis of clear and searching examples in order to derive working methods of translation" (10). Based on this conception, they (30-49) identify seven basic procedures of translation. These procedures are divided into two categories, namely Direct Translation and Indirect (Oblique) Translation.

Direct Translation
Borrowing

It is a transfer of a SL term into the TL without translating it. Normally, borrowed terms, as Robins points out, are "assimilated to the phonetic sound classes and to the phonological patterns of the borrowing language" (325). As a matter of fact, many English words are "loaned" into other languages; for example 'software' in the field of technology and 'funk' in culture. English also borrows numerous words from other languages, like 'abattoir' and 'résumé', which are borrowed from French, 'hamburger' and 'kindergarten' borrowed from German, and al-gebra, algorithm, elixir, lemon, and alcohol from Arabic (Jackson 102). Examples of borrowing from English into Arabic include: internet إنترنت, telephone تليفون, radio راديو, television تليفزيون, computer كمبيوتر, bank بنك, video فيديو, cinema سينما, etc. (Abdul-Raof, Arabic 54).

Calque

Calque usually occurs at the phrase or sentence level and consists of imposing the structural, semantic, or stylistic features of SL on TL. To put it another way, Calque is a

special kind of borrowing where SL expression or structure is translated literally. In his commentary on Calque, Fawcett argues that "translators will resort more readily to borrowing than to calque, since the guidelines for using the latter are far less obvious than for the former" (35). Examples of calque that have been absorbed into English include 'standpoint' and 'beer garden' from German 'standpunkt' and 'biergarten'. Examples of Calque from English into Arabic include: the corridors of power أروقة السلطة, the cold war الحرب الباردة, the black market السوق السوداء, the Secretary General الأمين العام, good luck حظ سعيد, and Minister without Portfolio وزير بلا وزارة (Mohammed 85).

Literal Translation

According to Vinay and Darbelnet, literal translation is "the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text" (33). Consequently, it occurs when there is a one-to-one structural and conceptual correspondence. For instance, 'the end justifies the means' may be translated into Arabic as الغاية تبرر الوسيلة (Aissi 140).

Indirect (Oblique) Translation
Transposition

Transposition is a replacement of a SL grammatical unit by a different TL one when restructuring the form. Vinay and Darbelnet (35) draw a distinction between obligatory and optional transposition:

a. An obligatory transposition occurs when there is only one way of rendering the SL structure in the TL. For example, 'mealtimes' is translated into Arabic using transposition as أوقات وجبات الطعام, and 'innumerable' is translated into عدد لا يحصى.

b. An optional transposition occurs when there are two or more ways of rendering the SL structure in the TL. For example, the phrase 'in deep shadow' may be rendered using

transposition into the Arabic prepositional phrase في ظل عميق or into the Arabic verbal phrase غمرته ظلال حالكة. Another example is the clause 'when he arrived' may be rendered into عند وصوله or عندما وصل into (Aissi 144-45).

Modulation

Modulation is a "variation of the form of the message" (Vinay and Darbelnet 36). To put it another way, it consists of choosing other symbols for the same signification, i.e., the same idea expressed differently in the SL and TL. For instance, the Arabic sentence ستصير أبًا may be translated into English as *you are going to have a child* instead of *you are going to be a father*. Moreover, the clause 'it is okay' literally means هذا جيد, but translates better into لا بأس. A third example is 'freeing a slave', which literally means تحرير عبد, but translates better into فك رقبة (Aissi 153-54).

Equivalence (or Situational and Cultural Equivalence)

This occurs when a text is translated by two completely different ways to replicate the same situation of the SL message and thus leading to two equivalent texts. It often applies to translation of idioms, proverbs, and figures of speech. For example, the proverb 'he is a chip off the old block' may be translated into Arabic as الابن سر أبيه and the phrase 'very generous' may be rendered into the figure of speech كثير الرماد. Similarly, the proverb 'to carry coal to New Castle' is translated into Arabic as حمل التمر إلى هجر and the proverb 'tell me who you go with and I will tell you who you are' is translated into إن القرين بالمقارن يقتدي. The idiom 'by hook or by crook' is translated into بطريقة أو بأخرى (Aissi 156-57), as well.

Adaptation

It consists of conveying an identical message depicting an analogous situation in the TL to that in the SL. Vinay and

Darbelnet (39) maintain that Adaptation "can be described as a special kind of equivalence, a situational equivalence". However, in the case of Adaptation, a translator must produce an equivalent situation because the SL concept does not exist in the TL. In this regard, Wilss points out that adaptation usually "amounts to textual compensation for socio-cultural differences between the SL and the TL communities" (99). Titles of books, movies, and characters often fit into this category. For example, the lexeme 'barbecue' may be translated into مأدبة in the Arabic language and 'ducat' into دينار (As-Safi 55). It is worth mentioning that, there is no clear-cut difference between Adaptation and Equivalence, however in many cases Equivalence operates on sentences and expressions that are approximately fixed (proverbs, idioms, etc.), whereas Adaptation operates on SL sentences or paragraphs which express situations that do not exist in the TL.

Translation Shifts

Catford proposed the term 'translation shifts' in 1965 to refer to the smallest linguistic changes, including word order, parts of speech, choice of words, and aspects of grammar (like tense, number, and voice), that occur during the process of translation. Bedsides, Catford, who sees translation as "an operation performed on languages: a process of substituting a text in one languages for a text in another" (1), defines translation shifts as "departures from formal correspondence in the process of going from the SL to the TL" (73). He also proposes two main types of translation shifts: level shifts and category shifts. The former occurs when the SL item at one linguistic level (e.g. grammar) has a TL equivalent at a different level (e.g. lexis), while the latter is divided into four types:

1. *Structure-shifts*, which involve a grammatical change between the structure of the ST and that of the TT;

2. *Class-shifts*, when a SL item is translated with a TL item which belongs to a different grammatical class, i.e. a verb may be translated into a noun;

3. *Unit-shifts*, which involve changes in rank;

4. *Intra-system shifts*, which is used for cases where "SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system" (80). For instance, the SL singular might be replaced with a TL plural.

Eschatology

The term 'eschatology' comes from two Greek terms: *eschatos*, an adjective that means 'farthest' or 'last' and *logos*, a noun that means 'word' or 'study'. Hence, "the term eschatology is the word concerning, or the study of, what is ultimate or last, that is, what is final in the program of God" (Grenz 16). Besides, the main focus of this branch of theology are the concepts related to the afterlife and the ultimate destiny of the universe. That is why Griffith simply defines 'eschatology' as "the study of last things" (11). He further categorizes 'eschatology' into:

Individual Eschatology: It is concerned with each person's future from physical death through the person's eternal state. This category involves issues such as death, the immortality of the soul, and the intermediate state of individuals.

1. *General Eschatology:* It is concerned with the future of all mankind. Therefore, it involves issues such as the resurrection, the judgment, and the creation of the new heaven and earth.

Eschatology is widely referred to in the three religions: Islam, Christianity, and Judaism. In Islam, the fundamental

sources of knowing about the term are the Noble a Qur'ān and the authentic Sunnah. The Qur'ān tells us about some major and minor signs that will occur before the Day of Resurrection, the annihilation of all life, the period between death and resurrection, the incidents of the Day of Resurrection, the reality of heaven and hell, the intercession, the eternal division of the righteous and the wicked, etc.

Data and Analysis

As for the data proposed for analysis, they consist of three English translations of the meaning of the Noble Qur'ān, representing three different cultures. Verses are selected on the basis of relation to eschatology and having problems in their renderings to English language. The researcher compares the three translations to each other and consults more than forty other translations of the meaning of the Noble Qur'ān.

The first translation examined in the paper is done by Muḥammad Marmaduke Pickthall and entitled *The Meaning of the Glorious Qur'ān* (London, 1930). The second translation to be examined is done by Muḥammad 'Asad and entitled *The Message of The Qur'ān* (Gibraltar, 1980). The third translation to be examined is done by Muḥammad Maḥmūd Ġhālī and entitled *Towards Understanding the Ever-Glorious Qur'ān* (Egypt, 2008).

In order to achieve the purpose of the current paper, the researcher adopts an eclectic methodology. As a result, the overall framework for analysis makes use of a combination of Lexico-Semantic and text-analysis translation-oriented approaches that focuses on the process of analyzing and evaluating the accuracy of the translated texts. Besides, since the three translators belong to three different cultures (British, Austrian, and Egyptian) and various religious backgrounds (converted from Christianity, converted from Judaism, and Muslim by origin) and for the sake of detecting the underlying

norms in the translational processes, the researchers employs Toury's (Descriptive 65-69) approach, which suggests that there are two sources to find the underlying norms of any translated text: (1) textual and (2) extratextual norms. As textual norms are found by means of a Source-Target comparison, one working method would be to find and identify individual translators' strategies and then to subsequently attempt a reconstruction of the process by defining the translator's underlying intersubjective ideologies. Another working method would be to look for explicit normative statements in the literature about translation.

Discussion

Sample (1)

Arabic ST: Verse Number (17:85)

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا)

English TTs

Pickthall: "They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little".

'Asad: "AND THEY will ask thee about [the nature of] divine inspiration. Say: "This inspiration [comes] at my Sustainer's behest; and [you cannot understand its nature, O men, since] you have been granted very little of [real] knowledge"".

Ġhālī: "And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little"".

Analysis and Discussion

Given the fact that "one does not translate languages, one translates cultures" (Casagrande, 338), and based on Bassnett's argument that language is "the heart within the

body of culture" (13) and Holmes' emphasis that when discussing translation, one should consider also such factors as language, literary tradition and the socio-cultural situation (qtd. in Dukate 43), the researcher explores dictionaries of the Arabic language about the essence of the Arabic lexical item الرُّوح (lit. "the spirit" in order to figure out the exact meaning of this CSI and to know the reason behind using this specific item instead of the Arabic lexeme النَفْس (lit. "the soul").

Furthermore, the researcher analyzes the three translations under investigation so as to see if the translators manage to convey both the denotative and connotative meanings of the lexical item الرُّوح or not. The process adopted by the researcher comes in line with Toury's (Descriptive 65-69) extratextual method to investigate translations. He proposes to look for explicit, normative statements in the literature about the translated texts.

Frist of all, it is of paramount importance to highlight the significance of selecting certain lexical items and excluding others during the process of translating, since this process does not run randomly. It is governed by a conscious decision and specific criteria. Hence, translators tend to employ language and to select specific lexical items and strategies that best serve to convey what they understand form the ST. In the case of the Noble Qur'ān, Gharib (12-18) argues that the majority of scholars (including: Al-Qurṭubī, Ibn Kathīr, Ibn ʻAṭṭiyyah, Aṭ-ṭabarī, Az-Zamakḥsharī, Az-Zarkashī, Al-'Iṣfahānī, Ibn Taymiyyah, Ibn Al-'Aʻrābī, Ath-Thaʻālibī, and Ibn Al-'Anbārī) hold the view that there are no synonyms in the Qur'ānic verses.

According to this view, every single lexeme in the Noble Qur'ān has precise connotations that make it distinct and different from all other lexemes that may appear to be synonyms. Hence, translators should not resort to lexemes that

might appear to be synonyms to each other as long a direct rendering is possible. In this respect, Newmark maintains that "a synonym is only appropriate where literal translation is not possible and because the word is not important enough for componential analysis" (A Textbook 84).

Looking at the three translations of Pickthall, 'Asad, and Ġhālī, the researcher finds that they render the lexical item الرُّوح into *the Spirit, divine inspiration, and the Spirit*, respectively. Evidently, the lexeme رُوح is an example of CSIs that are related to eschatology. Griffith (11) classifies this item under the category of *Individual Eschatology*. Likewise, Newmark (A Textbook 103) sorts this item under the category of *Concepts*. According to Al-Fayrūzabādī (679), this lexical item refers to the thing that "brings life to bodies". Moreover, *Muʿjam Alfādh Al-Qurʾān Al-Karīm*, published by Academy of The Arabic Language in Cairo, indicates that the lexeme رُوح means "what causes life to selves" (1/517) and is mentioned twenty three times in the Noble Qurʾān with various meanings (517-18). Besides, the lexeme رُوح is a polysemous word (according to the definition of Saeed (Semantics Fourth 70)). For instance, Al-'Iṣfahānī (369) maintains that the lexical item رُوح is used in the Noble Qurʾān to refer to the following meanings:

Table 1.

Meanings of the polysemous word رُوح in the Noble Qurʾān (according to Al-'Iṣfahānī (369))

	Meaning	Verse	Pickthall	'Asad	Ġhālī
1	The Spirit	(وَيَسْأَلُونَكَ عَنِ الرُّوحِ) (17:85)	The Spirit	Divine inspiration	The Spirit
2	The Qur'ān	(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا) (42:52)	a Spirit of Our command	a life-giving message	a Spirit of Our Command
3	Revelation	(يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ) (40:15)	the Spirit	inspiration	the Spirit
4	Gabriel	(قُلْ نَزَّلَهُ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقّ) (16:102)	The holy Spirit	Holy inspiration	The Spirit of Holiness
5	Victory	(وَأَيَّدَهُم بِرُوحٍ مِّنْهُ) (58:22)	with a Spirit from	with inspiration	with a Spirit from

			Him	from Himself	Himself
6	Jesus	(إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ) (4:171)	a spirit from Him	a soul created by Him	a Spirit from Him
7	Mercy	(وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ)	the Spirit of Allah	God's life-giving mercy	relief from Allah
8	Divine power	(وَنَفَخْتُ فِيهِ مِن رُّوحِي) (15:29)	My Spirit	My spirit	My Spirit
9	Relief	(فَرَوْحٌ وَرَيْحَانٌ) (56:89)	Then breath of life	happiness	Then (there will be) relief

Similarly important is to examine the meanings of the lexical item نَفْس, which is closely related to the lexical item رُّوح. According to *Mu'jam Alfā<u>dh</u> Al-Qur'ān Al-Karīm*, the noun نَفْس refers "self, soul, conscience, heart, the Holy Spirit…etc." and is mentioned two hundred ninety five times in the Noble Qur'ān with various meanings and forms (1/1115-18). Al-'Iṣfahānī (501) holds that the lexemes نَفْس and رُّوح have similar meanings. As for Ad-Damġhānī (449-50), he lists ten various meanings for the polysemous word نَفْس. They are as follows:

Table 2

Meanings of the polysemous word نَفْس in the Noble Qur'ān (according to Ad-Damġhānī (449-50))

	Meaning	**Verse**	**Pickthall**	**'Asad**	**Ġhālī**
1	Souls	(اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا) (39:42)	souls	human beings	the selves
2	Heart	(وَمَا أُبَرِّئُ نَفْسِي) (12:53)	myself	myself	my self
3	Person	(وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ) (5:45)	The life	A life	The self
4	One another	(فَاقْتُلُوا أَنْفُسَكُمْ) (2:54)	yourselves	yourselves	yourselves
5	Same lineage	(لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ) (9:128)	yourselves	yourselves	yourselves
6	People of your religion	(فَسَلِّمُوا عَلَى أَنْفُسِكُمْ) (24:61)	one another	one another	one another

7	self	(وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ) (4:66)	your lives	your lives	yourselves
8	Penalty	(وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ) (3:28)	Himself	Him	Himself
9	Mother	(ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا) (24:12)	their own own folk	of one another	of themselves
10	The unseen	(تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ) (5:116)	in my mind	within myself	within my self

Looking at the two tables above, one finds that the Arabic lexical items رُوح and نَفْس are polysemous words that have several meanings in different contexts. Since the focus of the current paper is the eschatological context, only verses number (17:85) and (56:59) in the first table and verse number (39:42) in the second one (in addition to similar verses in the Noble Qur'ān) fall under the scope of the study. Now, the three translators provide two different translations for the lexeme رُوح (i.e. *the Spirit* and *divine inspiration*) and three translations for the lexeme نَفْس (i.e. *soul*, *human being*, and *the self*). These translations show that the three translators distinguish between the lexemes رُوح and نَفْس according to the context.

Since Lexical Semantic is mainly concerned with studying the meaning of words, the researcher examines the meaning of the five words translated above in order to figure out the exact connotations of the lexemes رُوح and نَفْس in relation to the afterlife. Hence, the lexical items *Spirit*, *inspiration*, *soul*, *human being*, and *self* are defined by *Oxford Living Dictionaries Online (LEXICO)*, produced by Oxford University Press, as follows (only related definitions are mentioned):

- **Spirit**

    1. The non-physical part of a person which is the
    seat of emotions and character; the soul.
    'We seek a harmony between body and spirit'.

        1.1. The non-physical part of a person regarded as their
    true self and as capable of surviving physical death or
    separation.

        'A year after he left, his spirit is still present'.

        1.2. The non-physical part of a person manifested as an
    apparition after their death; a ghost.
    *'A priest performed a rite of exorcism and the
    wandering spirit was ousted'.*

        1.3. A supernatural being.
    'Shrines to nature spirits'.

        1.4. (**the Spirit**) The Holy Spirit.
    *'They do not see the cross, and so they do not see the
    kingdom of God and new life in the Spirit'.*

- **Inspiration**

    1. [*mass noun*] The process of being mentally
    stimulated to do or feel something, especially to
    do something creative.

    'Helen had one of her flashes of inspiration'.

        1.1. Divine influence, especially that supposed
    to have led to the writing of the Bible.

        *'In 1782 he published his History of the
    Corruptions of Christianity, in which he
    rejected the Trinity, predestination and the
    divine inspiration of the Bible'.*

- **Soul**
    1. The spiritual or immaterial part of a human being
    or animal, regarded as immortal.

'It ignores all the empirical evidence for animal awareness while resting on an assumption for which there is no evidence: that human beings but no other animals possess immortal souls'.

1.1. A person's moral or emotional nature or sense of identity.

'In the depths of her soul, she knew he would betray her'.

- **Human being**

A man, woman, or child of the species Homo sapiens, distinguished from other animals by superior mental development, power of articulate speech, and upright stance.

'It is no use pointing out the obvious differences between human beings and all other animals'.

- **Self**

1. A person's essential being that distinguishes them from others, especially considered as the object of introspection or reflexive action.

'Our alienation from our true selves'.

The definitions above show that every lexeme has some connotations that make it distinct from the others. Therefore, in order to achieve accuracy in rendering these five lexemes into the Arabic language, the researcher looks them up in *Al-Mawrid Al-Hadeeth: A Modern English-Arabic Dictionary*. The results are as follows:

Table 3

Translations of the lexemes *spirit*, *inspiration, soul, human beings* and *self* by *Al-Mawrid Al-Hadeeth: A Modern English-Arabic Dictionary*

	The lexeme	Translation by *Al-Mawrid Al-Hadeeth*
1	Spirit	(1) الروح (2) ''أ'' شبح. ''ب'' روح شريرة (3) *cap.*: الروح القدس (4) ''أ'' *.pl* مزاج عقليّ أو نفسيّ. ''ب'' حيوية؛ نشاط. ''ج'' شجاعة؛ عزم. (1126)
2	Inspiration	(1) ''أ'' نفخ حياة ؛ نفخ روح (2) وحي [إلهي] (3) إثارة؛ خلق (4) الشهيق: إدخال الهواء إلى الرئتين (5) ''أ'' إلهام؛ إيحاء. ''ب'' وحي؛ أفكار موحاة (6) عامل أو تأثير ملهم. (596)
3	Soul	(1) النفس؛ الذات (2) جوهر (3) ملهم؛ قائد؛ روح محركة (the of~ rebellion) (4) حيوية؛ شجاعة؛ نشاط (5) شخص؛ نفس. (1114)
4	Human being	الكائن البشري: أحد أفراد الجنس البشري. (556)
5	Self	(1) النفس؛ الذات (2) ''أ'' طبيعة المرء (was ~ true Her revealed.) ''ب'' حالة المرء الطبيعية أو الفضلى (looked She .(like her old~. (1047)

By the same token, The *Hans Wehr Dictionary of Modern Written Arabic* translates the lexemes رُوح and نَفْس as presented in the following table:

Table 4

Translations of the lexemes رُوح and نَفْس by The *Hans Wehr Dictionary of Modern Written Arabic*

	The lexeme	Translations by The *Hans Wehr Dictionary*
1	رُوح	breath of life, soul; spirit (in all senses); gun barrel, روح القدس r. al-quds (qudus), also الروح القدس the Holy Ghost; لا روح فيه (rūḥa) spiritless. (365)
2	نَفْس	soul; psyche; spirit, mind; life; animate being, living creature, human being, person, individual (in this sense, masc.); essence, nature; inclination, linking, appetite, desire; personal identity, self (used to paraphrase the reflexive pronoun). (985)

According to Toury's (Descriptive 65-69) approach to find the underlying norms of any translated text, one working method is to look for explicit normative statements in the literature about translation. Therefore, the researcher explores how scholars differentiate between the lexemes رُوح and نَفْس. Ibn 'Abī El-'izz (383) and Ibn Al-Qayym (55) hold that the words *nafs* (lit. "soul") and *rūḥ* (lit. "spirit") are used sometimes to refer to the same identity and other times to denote different identities. Besides, they believe that the word *nafs* (lit. "soul") is often used when it is connected to body, but when it is taken from it, the word *rūḥ* (lit. "spirit") is used instead. Consequently, the word رُوح is often related to the eschatological context.

Deeply speaking, Ibn Man<u>dh</u>ūr mentions that Ibn 'Abās differentiates between two types of *nafs*: a soul related to mind and consciousness, and a soul related to life and existence (3/171). Likewise, Ibn Al-'Anbārī states that some scholars maintain that *Al-Rūḥ* (lit. "the spirit") is "responsible for bringing life to human beings", whereas *Al-nafs* (lit. "the soul") is "responsible for mind and reasoning. Hence, when someone sleeps, Allah takes his soul, not his spirit. The spirit is only taken at the time of death" (2/386). Confirming the same opinion, Az-Zagāg states that "the soul that is taken during sleep is the soul of consciousness and reasoning, not the soul of life. This is because once the soul of life is taken breathing stops" (4/356). Based upon this precise distinction, the lexeme رُوح (lit. "spirit") is used in the afterlife context to refer to the supernatural identity that causes death to human beings once it is taken from bodies. As for the lexeme نَفْس (lit. "soul"), it is sometimes used to refer to the same meaning of the lexeme رُوح (lit. "spirit") and is used other times to refer to the identity that brings consciousness and reasoning, not life, to human beings.

Looking attentively at the three translations of Pickthall, 'Asad, and Ġhālī, the researcher finds that Pickthall and Ġhālī

render the Arabic lexical item الرُّوح, using the strategy of Literal Translation, as proposed by Vinay and Darbelnet (33) into *the Spirit*. Hence, both translators use the English lexical item which represents the direct equivalent of the source lexeme. According to Venuti's (The Translator's 20) classification of the dominant strategies used by translators to render the ST's message, Pickthall and Ġhālī choose the strategy of Foreignisation and avoid including their own interpretation in the TT. Thus, these translators become visible.

As for 'Asad, he translates the Arabic lexical item الرُّوح, using the strategy of Transposition, as proposed by Vinay and Darbelnet (36), into *divine inspiration*. He also employs the strategy of Omission, as defined by Baker (In Other 42), and deletes the definite article اَلْ (lit. "the") at the beginning of the lexeme الرُّوح. Additionally, he makes a Unit-shift, as defined by Catford (86), replacing the noun الرُّوح with the expanded adjectival phrase *divine inspiration*. Before using Transposition, 'Asad adds his note *the nature of* between square brackets. Thus, he uses the strategies of Addition (Bassnett 38), Explicitation (Klaudy, Explicitation 80), and Using Notes (Newmark, Approaches 91).

In the second segment of the verse, 'Asad deletes the phrase *the nature of* and the adjective *divine* used in the first occurrence of the lexeme الرُّوح and replaces the definite article *the* with the deictic place reference *this*, which does not exist in the ST. Thus, he translates the lexical item الرُّوح in its second occurrence into: *This inspiration.* Since 'Asad chooses to intervene in the transfer process feeding his own knowledge into processing the text, this practice is considered a Conscious Ideology, as defined by Munday and Cunico (144). Finally, 'Asad uses the strategy of Domestication, according to Venuti's (The Translator's 20) definition, including his own interpretation in the TT and becomes invisible.

Suggestion

The researcher suggests that the verse may be translated into: *And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and you have only been given a little knowledge".*

Conclusion

The paper concludes that in many cases translators fail to strike a balance between the original message of the ST and the culture of the TT during the process of translating CSIs. Such a failure is attributed in many cases to the gap between the Arabic and English languages. It is also attributed to the eloquence of the Qur'ānic text. Hence, translators seem to ignore certain connotations of the eschatological items in order to convey the general meaning intended by the ST. In order to overcome these problems, the researcher suggests using the strategy of Couplets, as proposed by (Newmark 91). This strategy occurs when a translator combines two different procedures for dealing with a single problem. Therefore, the strategies of Cultural Equivalent and Addition may be used to compensate for the meaning loss that occurs due to the cultural gap between languages.

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