

The Translation of Names of Doomsday In The Glorious Quran Into English

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تاريخ القبول: 2011/4/6

تاريخ التقديم: 2010/10/25

Abstract

This paper investigates the translation of the names of doomsday in the glorious Quran into English .(يوم القيامة) is the common and main name of doomsday ,and it is mentioned in the Glorious Quran in seventy verses. whereas other properties are not mentioned except in a few verses like (التغابن) ,which is mentioned only in one verse. Dictionaries indicate that "Doomsday" is the base of (قام يقوم، قوما، وقياما، وقيامه) .Doomsday alone doe not need further interpretation ,while many names of the Doomsday mentioned in the Glorious Quran such as (يوم

يوم الفصل، يوم القضاء، يوم الجمع، يوم الدين، يوم الحساب) do need interpretation due to the connotations they imply.

It is believed that the translation of such a text like the Glorious Quran which has all these private and inimitable features is a very difficult process if not impossible .So there are many cultural problems that arise in the process of translating the names of Doomsday in the Glorious Quran. Also It is assumed that there is no one -to- one correspondence between Arabic names of the doomsday and their English counterparts. Different translations of these names result from the wondrous rhetorical devices in the glorious Quran.

The paper aims to shed light on the translations of some of the names of doomsday which are mentioned in the glorious Quran ,and choosing the most proper translation to the name of Doomsday.

The Data are taken from many suras of the Glorious Quran translated into English by four translators ,and we choose and analyses ten of names of Doomsday which are mentioned the Quranic verses. a comparison is made between these renderings. Concentration here is on the level of meaning rather than other levels of language .

The study concludes that the names of the Doomsday are very significant.and they involve many wondrous rhetorical expressions.

1- Introduction :

It is a matter of fact that the Glorious Quran has a unique style of writing that differs from any other Arabic style .It is characterized by such a kind of harmony between the form and the content in a way that is inimitable.To add.there is no formal correspondence between Arabic items and their equivalents in English. so there are many cultural problems that arise in the process of translating the names of Doomsday in the Glorious Quran.

We are all necessarily interested in meaning.We wonder about the meaning of a new word.sometimes we are not sure about the message we should get from something we read or hear. and we are concerned about getting our own messages across to others .and the existence of words is usually taken for granted by the speakers of a language.To speak and understand a language means knowing the words of that language .

Al-Kattabi (2004:77) points out that "All linguists agree that the Quranic text cannot be put under any title of the ordinary text type; it is not a literary text or a scientific text. rather it is a carefully built structure of unique style both

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in eloquence and lexis in an inimitable way, that is to say, the Glorious Quran verses which are unique in terms of style, structure, rhetoric and what is important levels of meaning". He adds " However, the Quranic text is real challenge to the translators who try their best to convey as much as they can from the original text resorting occasionally to parenthesis or footnotes so as to produce the same effect of the message on the one hand and to produce such a kind of similarity of form between the original text and the translated one on the other".

Though many of the Glorious Quran translations have been done they are no more than attempts to present as nearly as possible alternative renditions of the original. However, the result is not a Glorious Quran in English for Quran has sacred adhesion to the Arabic language since it is the language that Allah chooses to reveal the Quran to the heart of the Prophet Mohammad (peace be upon him).

This research will shed light on semantics in general, because it is closely related to the process of translation and, because the names of Doomsday have different semantic relations which are in some way puzzling. According to Harford et al (2007:1) semantics is "the study of meaning in language, it seems that meaning is so vague, insubstantial, and elusive that it is impossible to come to any clear, concrete, or tangible conclusions about it". However, Riemer (2010:2) defines semantics as "the branch of linguistics which along with pragmatics has responsibility for this task; semantics is one of the richest and most fascinating part of linguistics".

In this research reference will be made to some notions in semantics such as (connotation and denotation). All words have a denotation and connotation; Denotation refers to the most basic or specific meaning of a word, in contrast, connotation is an idea that is suggested by or associated

with a word. For example, the word "scum" is just the name of layer that forms on the surface of a body of water, but the word has connotations of impurity, badness, and ugliness.

Kreidler (2002 : 299) defines denotation as "the objective relationship between a linguistic form and its referent". And he defines connotations as "the personal associations produced by words". Tuzlak (2010:1) points out that denotation is "the specific, exact and concrete meaning of a word. This is meaning you would find in a dictionary, and he defines connotation as "the attitude, feelings and emotions aroused by a word". Riemer (2010 : 41) defines denotation as "the set of all referents, and sense, or the abstract general meaning of a word which can be translated from one language into another paraphrased, or defined in a dictionary". He adds that connotation is "names of those aspects of meaning which do not affect a word's sense reference or denotation but which have to do with secondary factors such as its emotional force its level of formality its character as euphemism".

In this paper Light will be shed on the semantic relations of the names of Doomsday which are mentioned in the Glorious Quran. Ten of these names will be chosen, and they will be discussed semantically :

First: The name (الآزفة) refers to the Doomsday. The Quran avoids referring to it by (القيامة) in order to intensify its effect, because of its prestige though fixing the meaning involved in the word (الآزفة). This word has a psychological effect on the receiver and causes him fear. The meaning of (الآزفة) indicates promptness as well as quick impact. It is named (الآزفة) because of the imminence of its impact, and the

nearness of its happening, as in the ayah Allah Almighty says (أُرْزِقَتِ الْإِزْفَةُ) (the inevitable is imminent). [AL-Saqeer: 57; AL-Muhajir, 2010: 1; and AL-Muhajir, 2010: 1).

Second: The name (الصاخه) refers to the Doomsday. It is given this name, because it (تصيح) "deafens" people (صخا) with its powerful terrible noise, viz it beats the ears of people and closes them. The meaning of (صحه، يصحه) is "beat the ear and close it". (الصاخه) refers to the highest of sounds, and means the second blow by the prompt impact, so it (تصيح) strongly beats the hearts and hearings, as in the ayah (أذا جاءت أصاخه) (At length, when there comes the deafening noise) [عيس: 33] (Ramadan, 1995 :282 ; and Abu-Auda, 1985 :366) .

Third : The name (أقارعه) refers to (القيامة) , the Quran mentions this word instead of (القيامه), in order to indicate witness and evidence ; (أقارعه) is derived from (قرع) which means (beat) or (bang). The word (أقارعه) is used to show the impact of Doomsday, it is named (أقارعه) because it beats the hearts by its terrible bang . Here the repetition of the word (أقارعه) is for threatening and causing awe . So the ayah says (أقارعه، ما أقارعه، وما أدراك ما أقارعه) (the striking hour i.e the day of resurrection , what is the

striking hour ? and what will make you know what the striking hour is ?) [أقارعه 3-1] (AL-Saqeer ,2010 : 1) .

Fourth : The name (أطامة الكبرى) refers to (القيامة) ; the Quran avoids referring to it directly by (القيامة) in order to indicate overflowing by its disasters.(أطامة) refers to generality,comprehensive ,and intensity ,Allah Almighty says (فإذا جاءت أطامة الكبرى) (But when there comes the greatest catastrophe "i.e.the day of resurrection ") [أَلنازعات:34] (Ramadan.1995 : 283) .

Fifth : The name (يوم الأوعيد) refers to (القيامة) .The Quran avoids referring to it directly by (القيامة).The word (الأوعيد) refers to (threat),it also refers to the Lords threatening his unbeliever slaves by the torment .It is a fact that (threat) is to tell about the punishment ,but the promise is to tell about the reward.So for this name of (Doomsday) there are promise and threat , promise for those who will enter the paradise ,and threat for those who will enter the hellfire .Allah Almighty says (وفتح في) (And the trumpet is blown ,this is the threatened day) [ق: 20] (AL- Muhajir ,2010:1) .

Sixth : The name (أيسوم العظيم) refers to (القيامة) .The Quran avoids referring to it directly by (القيامة) .This name refers to the day when people will be standing in front of Allah Almighty after the resurrection .In this

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day, there is much fear and terribleness. It is a narrow, embarrassing, and difficult situation, where believers go to paradise, and unbelievers who deny the day of recompense go to the hellfire. So Allah Almighty says (Do they not think that they will be resurrected (for reckoning), on a great day) (الأليظن أولئك أنهم مبعوثون، ليوم عظيم) [AL-Muhajir, 2010: 1].

Seventh: The name (يوم الحسرة) is another name of Doomsday which refers to (القيامة). The Quran avoids referring to it by (القيامة); the word (الحسرة) refers to regret, pangs of grief, and sorrow. It is named as such because the hearts will suffer remorse, sorrow, and grief, because of disobeying of the Lord, Allah Almighty says (وأذركم يوم الحسرة) (And warn them (O Mohammad) of the day of grief and regrets, when the case has been decided, while now they are in a state of carelessness, and they believe not) [Al-Muhajir, 2010 : 1].

Eighth: The name (يوم الفصل) is another name of Doomsday which refers to (القيامة). The Quran avoids referring to it directly by (القيامة). The word (الفصل) means dividing, splitting, and distinguishing between different

things.as Allah Almighty distinguishes between his slaves , Ibn AL-kayim said that " mankind are as plants ,the angel of the death is the harvester of them , the grave is the grinder , which means the place of dividing those slaves , paradise and hellfire are their stores , paradise is the store of believers , and hellfire is the store of unbelievers " , Allah Almighty says (أَنْ يَوْمَ الْفُصْلِ مِيقَاتِهِمْ أَجْمَعِينَ) (verily the day of sorting out is the time appointed for all of them) [46: الدخان] (AL-Muhajir, 2010 :1) .

Ninth : The name (يَوْمَ الدِّينِ) refers to (الْقِيَامَةِ) .The Quran uses this name in order to refer to the day of accounting and reward .the word (الدِّينِ) means the accounting and reward.On Doomsday the Lord divides his slaves ; the believers go to paradise and the unbelievers to the hellfire .So the Glorious ayah says (هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ) (That will be their entertainment on the day of Recompense) [56 : الواقعة] (AL- Muhajir,2010 : 1) .

Tenth : The name (الْحَاقَّةِ) refers to (الْقِيَامَةِ) ; the Quran avoids referring to it directly by (الْقِيَامَةِ) and uses (الْحَاقَّةِ) in order to refer to reward and recompense.It is the reality in which we must believe because all of the Doomsday judgments will happen .It is also named (الْحَاقَّةِ) because it is true for all mankind and it includes all the

الْحَاقَّةُ، مَا الْحَاقَّةُ، وَمَا أَدْرَاكَ مَا (creatures .So Allah Almighty says ((أَلْحَاقَةُ) (The sure reality ،what is the sure reality ? ، and what will make thee realize what the sure reality is ?) [أَلْحَاقَةُ:1] (AL-Muhajir : 1) .

2- Data Analysis and Discussion:

We have chosen ten verses from many suras of the Glorious Quran translated into English by four translators .Comparisons will be made between these renderings .

1- SL Text :

(أَلْقَارِعَةُ، مَا أَلْقَارِعَةُ، وَمَا أَدْرَاكَ مَا أَلْقَارِعَةُ)

[أَلْقَارِعَةُ: 1]

TL Text:

(The day of noise and clamor) .

(Ali.1989 : 242)

(The calamity) .

(Pikthal .1982 : 101)

(The striking hour "i.e.the day of resurrection").

(AL- Helali .1996 : 847)

(The shocker).

(Khalifa .2003 : 755)

Discussion:

Ali renders the Arabic name of Doomsday (أقارعة) into English by using (The day of noise and clamor). Pikthal renders it using (The calamity). AL-Helali renders it by using (The striking hour) and Khalifa by (The shocker). There is a difference among these renderings for the same expression (أقارعة). This causes a problem in the process of translation. It is believed that AL-Helali's (1996 : 847) rendering (The striking hour " i.e.the day of resurrection ") is the closest to the SL text ,as it depicts the event more clearly .The use of paraphrasing seems inevitable ,otherwise the text would remain obscure for the target reader .Hence ,AL-Helali's rendition sounds clearer ,and more natural than the other renditions .

2- SL Text:

(الأيظن أولئك أنهم مبعوثون ،ليوم عظيم)

[المطففين:5]

TL Text :

(On a mighty day) .

(Ali .1989 : 234)

(Unto an awful day) .

(Pikthal .1982 : 83)

(On a great day) .

(AL- Helali .1996 : 281)

(On a tremendous day) .

(Khalifa .2003 : 589)

Discussion:

Ali renders the name of Doomsday in Arabic (اليوم العظيم) into English by using (a mighty day), whereas Pikthal renders it by (an awful day). AL-Helali renders it by using (a great day). Khalifa renders it as (a tremendous day). The difference between these renderings causes a problem for the reader. It is believed that Pikthal's (1982 : 83) rendering (an awful day) is the closest to the SL text since it conjures the image of terror of awe that clearly portrayed in the day of resurrection. On that day people will appear drunk out of fear. The element of frightening, a characteristic feature of that day, is embodied in this rendering and lost in the others.

3- SL Text:

(فإذا جاءت أطامة الكبرى)

[النازعات : 34]

TL Text:

(Therefore. When there comes the great overwhelming event).

(Ali, 1989 : 232)

(But when the great disaster cometh).

(Bikthal, 1982 : 79)

(But when there comes the greatest catastrophe "i.e. the day of resurrection).

(AL-Helali, 1996 : 814)

(Then, when the great blow comes).

(Khalifa, 2003 : 707)

Discussion :

Ali renders the name of Doomsday (أطامة الكبرى) into English by using (the great overwhelming event). Pikthal renders it as (great disaster), AL-Helali renders it in different way by using (the greatest catastrophe), Khalifa renders it as (the great blow). The difference between these renderings is very clear, so this causes a problem in the process of translation, because all of them rendered the same expression (أطامة الكبرى) in different ways. It is believed that Ali's (1989 : 232) rendering (the great overwhelming event) is the closest rendering to the SL Text. It is more literal than the others as Ali resorts to the dictionary meaning of the word (طامة). So, he is more faithful to the source text. AL-Helali and Pikthal adopted a communicative approach and tried to produce an effect closely related to that produced in the original. These renderings can be used interchangeably in most contexts, Khalifa's rendering (the great blow) seems less relevant. Since the word (blow) is associated with the trumpet, this sense is not conveyed by the SL Text.

4- SL Text:

(أزفت الأزفة)

[النجم: 57]

TL Text :

(The judgment ever approaching draws nigh) .

(Ali ,1989 : 204)

(the threatened hour is nigh) .

(Pikthal ,1982 : 53)

(the day of resurrection draws near) .

(AL-Helali ,1996 : 722)
(the inevitable is imminent) .
(Khalifa ,2003 : 605)

Discussion :

Ali renders the Arabic name of Doomsday (الآزفة) into English by using (the judgment).Pikthal renders it as (the threatened hour) ,AL-Helali renders it differently by using (the day of resurrection) .and Khalifa renders it into (the inevitable is imminent) .The difference between these renderings is very clear ,which can cause a problem for the reader .It is believed that Khalifa's (2003 : 605) rendering (the inevitable is imminent) is the closest to the SL Text ,as the word inevitable stands for the day of resurrection which is sure to come .Yet.all failed to reflect the lexical embellishment which is achieved through the morphological relatedness between the verb (ازفت) and the noun (آزفة) .

5- SL Text:

(الْحَاقَّةُ، مَا لِحَاقَّةِ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ)

[الْحَاقَّةُ : 1]

TL Text :

(The sure reality) .
(Ali ,1989 : 222)
(The reality) .
(Pikthal ,1982 : 69)
(The inevitable "The day of resurrection ") .
(AL-Helali ,1996 : 780)
(The incontestable event) .

(Khalifa .2003 : 667)

Discussion :

Ali renders the Arabic name of Doomsday (الْحَاقَّة) into English using (the sure reality) .Pikthal renders it as (the reality) .AL-Helali renders it by using (the inevitable) ,and Khalifa renders it as (The incontestable event) .These renderings are different .which causes a problem for the reader .It is believed that Ali's (1989 : 222) rendering(the sure reality) the closest to the SL text .for the word (حَاقَّة) is derived from the word (حَق) or (حَقِيقَة) (truth) or (reality) .The day of resurrection will surely come when all falsehood will vanish and the absolute truth will be laid and established.

6- SL Text:

(ونفخ في الصور ذلك يوم الوعيد)

[ق : 20]

TL Text:

(And the trumpet shall be blown ;that will be the day of warning had been given)

(Ali.1989 : 199)

(And the trumpet is blown .this is the threatened day) .

(Pikthal .1982 : 50)

(And the trumpet will be blown . that will be the day of resurrection).

(AL- Helali .1996 : 703)

(The horn blown ; this is the promised day).

(Khalifa .2003 : 588)

Discussion :

Ali renders the SL text (يوم الأوعيد) into English by using (The day of warning). Pikthal renders it as (The threatened day), while AL-Helali renders it using (The day of resurrection), and Khalifa renders it into (The promised day). There is a difference between these renderings for the same expression (يوم الأوعيد). This causes a problem for the reader. It is believed that Pikthal's (1982 : 50) rendering (The threatened day) is the closest one to SL text. The term (وعد) in Arabic conveys the indirect meaning of threatening. This shade of meaning is preserved in Pikthal's rendering, but lost AL-Helali's. A back translation of Khalifa phrase (promised day) results in (اليوم الموعود). The terms (الموعود) and (الوعد) although related, they are distinct. The former is derived from (وعد) which carries 'reward' or 'punishment', while the latter is derived from the quadrilateral verb (أوعد) which is used only in the context of threatening.

7- SL Text:

(أَن يَوْمَ أَفْضَلُ مِيقَاتِهِمْ أَجْمَعِينَ)

[الدخان : 40]

TL Text:

(verily the day of sorting out is the time appointed for all of them).

(Ali .1989 : 190)

(assuredly the day of decision is the term of all of them).

(Pikthal .1982 : 44)

(verily .the day of judgment "when Allah judge between the creatures " is the time appointed for all of them) .

(AL-Helali .1996 : 674)

(The day decision a waits them all) .

(Khalifa .2003 : 557)

Discussion :

Ali renders the Arabic name of Doomsday (يوم الفصل) into English by using (the day of sorting out) .AL-Helali renders by using (the day of judgment).Pikthal and Khalifa render the expression (يوم الفصل) by the same way by using (the day of decision) , but they differ clearly from Ali and AL-Helali because they render the same expression differently .the difference between these renderings is very clear .so this causes a problem for the reader .It is believed that Ali s' (1989 : 190) rendering (the day of sorting out) is the closest to the SL text .The term (الفصل) literally means ' separation ' .In that day .the good and bad .the true and false.the believers and unbelievers will be separated .This is the basic way of sorting out .According to Oxford Dictionary "to sort out " means " to separate things of one sort from things of other sorts " .

8- SL Text :

(فأذا جاءت الصاخة)

[عبس : 33]

TL Text :

(At length , when there comes the deafening noise) .

(Ali ,1989 : 233)

(But when the shout cometh) .

(Pikthal ,1982 : 80)

(Then ,when there comes As .Sakha "the second blowing of trumpet on the day of resurrection ") .

(AL-Helali ,1996 : 816)

(Then ,when the blow comes to pass) .

(Khalifa ,2003 : 711)

Discussion :

Ali renders the Arabic name of Doomsday (الصاخة) into English by using (the deafening noise) .Pikthal renders it as (the shout) ,AL-Helali renders it in different way into (As .Sakha) , and Khalifa renders it as (the blow) .The difference between these renderings is very clear ,which causes a problem for the reader , because all of them rendered the same expression (الصاخة) ,but in different ways .It is believed that Ali's (1989 : 233) rendering (the deafening noise) is the closest to SL text ,as it is more compatible with the events that proclaim the approach of the day of resurrection .That day will be

ushered in with the blowing of the trumpet .The sound is so great that every living will be shocked upon hearing the blow of trumpet .

9- SL Text:

(وأنذرهم يوم الحسرة إذ قضي الأمر)

(مریم: 39)

TL Text :

(But warn them of the day of disasters .when the matter will be determined for (be hold) they negligent and they do not believe).

(Ali.1989 :111)

(And warn them of the day of anguish .when the case hath been decided .Now they are in a state of carelessness .and they believe not).

(Bikthal .1982 : 19)

(And warn them (O Mohammad) of the day of grief and regrets .when the case has been decided .while now they are in a state of carelessness .and they believe not).

(AL- Helali .1996 : 406)

(Warn them about the day of remorse .when judgment will be issued .they are totally obvious ;they do not believe).

(Khalifa .2003 : 280)

Discussion :

Ali renders the Arabic name of Doomsday (يوم الحسرة) into English by using (the day of disasters) .Bikthal renders it as (the day of anguish),AL-Helali renders it into (the day of grief and regrets). and

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Khalifa renders it as (the day of remorse). There is a difference between these renderings for the same expression (يوم الحسرة). It is believed that Khalifa's (2003 : 280) rendering (the day of remorse) is the closest to the SL text. The terms (disasters) and (anguish) as equivalent to (الحيرة) are in appropriate. Since they do not convey the basic meaning of (regret for wrong doing). The terms 'grief' and 'regret' are both included under "remorse". So, Khalifa's rendering is more economical than AL-Helali's and consequently, more preferred.

10- SL Text :

(هذا نزلهم يوم الدين)

[الواقعة : 56]

TL Text :

(such will be their entertainment on the day of Requital)
(Ali 1989 : 208)

(This will be their welcome on the day of judgment) .

(Bikthal .1982 : 56)

(That will be their entertainment on the day of Recompense) .

(AL-Helali .1996 : 733)

(Such is their share on the day of judgment) .

(Khalifa .2003 : 622)

Discussion :

Ali renders the Arabic name of Doomsday (يوم الدين) into English by using (the day of requital) ,AL-Helali renders

it into (the day of Recompense) ,while Bikhthal and Khalifa render the expression (يوم الدين) in the same way by using (the day of judgment),but they differ from Ali and AL-Helali .It is believed that AL-Helali's (1996 : 733) rendering (the day of recompense) is the closest to the SL text ,for it reveals the basic reason of resurrection .Every person will be brought to the divine court to receive the final decision which includes either punishment or reward .Allah will reward those who do good for what they did ,and punish those who do bad for what they did.The sinners will be given their punishment and the believers their reward .Hence ,the basic meaning of 'recompense ' applies .

3- Conclusions :

The names of Doomsday which are mentioned in the Glorious Quran are very significant ,and they involve many rhetorical expressions which may be puzzling .This causes problems in the process of translating them from Arabic into English .When translators render them into English , these names may lose their strong and significant ,linguistic and psychological effect on the people .This is applied to the Glorious Quran as a whole ,as when it is rendered from Arabic into any language ; it may lose significant effect and become an ordinary text .But when it is in Arabic ,it is a wondrous book in which the variety of the names of the Doomsday are expressed in different words and all of these words refer to the same expression (يوم القيامة) in many verses from the suras of the Glorious Quran .

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ترجمة أسماء يوم أقيامه

في القرآن الكريم

إلى الإنكليزية

م.م. سليمان أحمد علي*

الملخص

يتناول هذا البحث ترجمة أسماء يوم أقيامه في القرآن الكريم إلى اللغة الإنكليزية. أن يوم أقيامة هو الاسم الرئيسي الشائع ليوم أقيامه، وقد ورد في القرآن الكريم في سبعين آية، بينما لم ترد أوصاف الأخرى له إلا في آيات قليلة لا تتعدى آية واحدة في بعض الأوصاف كالتغابن، وتقول معاجم اللغة أن أقيامة مصدر (لقام، يقوم، قوما، وقياماً، وقيامه). أن أسم يوم أقيامة لوحده لا يحتاج إلى تفسير، وقد وردت أسماء عديدة ليوم أقيامه منها (يوم الفصل، يوم القضاء، يوم الجمع، يوم الدين، يوم الحساب) وغيرها من الأسماء والتي تحتاج إلى تفسير نظراً للمعاني الإضافية التي تتضمنها.

ويعتقد الباحث أن ترجمة نص مثل القرآن الكريم الذي يمتلك صفات الخصوصية و قابلية عدم التقليد هي عملية صعبة أن لم تكن مستحيلة. لذلك فقد أدى هذا إلى ظهور العديد من المشكلات الثقافية في عملية ترجمة أسماء يوم أقيامه في القرآن الكريم. فقد افترض البحث عدم وجود علاقة متكافئة بين أسماء يوم أقيامه في اللغة العربية ونظيراتها في اللغة الإنكليزية وان الترجمات المختلفة لهذه الأسماء كانت نتيجة للصور البلاغية الرائعة في القرآن الكريم. وان هذه الدراسة أظهرت وجود العديد من المشكلات الثقافية في عملية ترجمة أسماء يوم أقيامه التي وردت في القرآن الكريم.

وان الهدف من هذا البحث هو ألقاء الضوء على تراجم بعض أسماء يوم أقيامه التي وردت في القرآن الكريم واختيار الترجمة المناسبة جداً لأسم يوم أقيامة.

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The Translation of Names of Doomsday In The Glorious Quran Into
English

Asst. Lecturer: Sulaiman A. Ali

يتم أخذ ألبينات من عدة سور من القرآن الكريم. التي يقوم بترجمتها ألي الإنكليزية أربعة مترجمين ويتم اختيار وتحليل عشرة أسماء ليوم ألقيامة والتي وردت في بعض أليآيات القرآنيه حيث يتم أجراء مقارنه بين تلك ألترجمات مع ألتركيز على مستوى المعنى أكثر من مستويات أللغة الأخرى. ويستنتج ألبحث أن أسماء يوم ألقيامة متميزة جدا، وتتضمن ألعديد من التعابير ألبلاغية أرائعة.