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A Lexico- Cognitive Study of the Translation of the Lexemes ‘quwwah’ and ‘da’f’ in the Holy Qur’an

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Abstract

The study aims to identify the different strategies and procedures adopted by the translators of the Holy Qur’an, focusing on the two lexemes: (strength and weakness) - from Arabic to English. To achieve these goals, Venuti’s Theory (1995) is applied as the first theoretical framework. He presents the strategies of (Foreignization) and (Domestication) as an ideology that can be applied in translating religious texts. The study seeks to investigate how the concepts of strength and weakness are portrayed in the context that human minds consciously perceive; this can be done by using the Conceptual Metaphor Theory as the second theoretical framework for each of Lakoff and Johnson 1980. The study shows that quwwah isn’t introduced in its conventional sense, such as physical and authoritarian strength, but comes with the concept of persistence, youth, numerical abundance and divine power. On the other hand, the concept of da’f is not limited to Physical weakness, but it includes other meanings such as ageing, helplessness, oppression, ignorance, and the seduction of human soul. Finally, there are many other lexemes that are verbally consistent but different in meaning in the Qur’anic discourse. The study recommends investigating their meanings and their translations as well.

Keywords: conceptual metaphor, localization, foreignization, translators’ strategies, translators’ ideologies

Introduction

1.1. Background

The major problem that faces the translators of the Qur'an is the difficulty in understanding and rendering some lexical items that are expressed in the Quranic discourse. They try hard to adopt different strategies in order to render the conceptual semantic values of the lexical items in the source text into the target text without causing any kind of distortion. So the study makes use of the Venuti's strategies (1995); domestication and foreignization so as to narrow the semantic gap between the source text and the target text. According to Venuti, domestication refers to the ethnocentric reduction of the foreign text to target language cultural values, bring the author back home, while foreignization is an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.

Translators of the Qur'an have differed in interpreting/rendering the lexical semantic items due to the lexemes polysemous feature. The lexical semantic concepts of Alquwwah and Alda'f "Power and Weakness" are the point of the study in this paper.

These lexical items are being explored within the integrated frame work of Venuti's Theory of Translation (1995) incorporated with Lakoff&Johnson Conceptual Metaphor Theory (1980). Conceptual Metaphor Theory plays a pivotal factor in the translation process because it helps the translator to understand complex concepts in the source text and deliver them smoothly in the target text.

1.2 Statement of the problem

Religious translation has a constructive role in delivering the message of the holy texts. The importance of translating religious texts comes from the fact that they are sacred guides for different nations of different languages and cultures. Translation of the noble Qur'an is problematic because the translator has the role of a mediator in shaping his production which depends on his lexical choices and syntactic equivalents." No translator can avoid certain degree of personal involvement in his work". (Nida, 1964, p.154)

Despite being faithful to the source text, the translators' ideologies influence the translation of the original text which have a direct effect on the translation of the

holy texts. This study aims to investigate the role of translators' ideologies in the translation of the Quranic verses that embody the conceptual semantic themes of *alquwwah* and *alda'f* power and weakness lexemes, using Conceptual Metaphor Theory.

The translators try hard to find a proper ideology to render the semantic value of the target lexemes; *Alquwwah* and *Alda'f* (power and weakness) and through analyzing their translation product, we may find an eclectic ideology to render the divine words of the holy Qur'an .i.e to narrow the semantic gap between the source text and the target text.

2.0 Previous Studies of the Translation of Qur'an:

2..1 Historical Background

There are many attempts to translate the Holy Qur'an, the first was made in the 7th century by Salman Al-Fareisi (prophet Mohamed's companion). The most famous translation of the Qur'an was that of Mirza Abul Fazl in 1910 who took interest in the study of the chronological order of the Qur'an. He was the first Muslim to present a translation of the Qur'an into English along with the original Arabic text. His ideology depends on using Hadieth and very plain English.

In 1939, Mohammed Habib Shaker criticized the translation of the Qur'an in all, he was completely against it and considered it unlawful. However, he gives a literal translation of the Qur'an but his translation is directly plagiarized from Maulana Mohammed Ali. He was criticized for translating plural noun such as people "Alnas" into the pronoun "he" or "men", Habib's ideology considers mankind as one entity.

In 1954, Thomas Ballantyne; the first American English translator of the Qur'an, made an attempt to make the English translation of the Qur'an more readable to the audience; he didn't use old English which was common in most of the translations during that time, his translation is affected by the ideology of deep belief of monotheism of Allah and modernization.

During 1995, Msharafa Hassain Al Azhari introduced a translation of the noble Qur'an. He studied Psalms, Torah, and Gospel in addition to a wide study of comparative religions. He adopted the paraphrasing technique and followed non- partisan and non- sectarian approach in his translation. He also refers to Qur'an pictographic style which was of a great help for non-Muslims to discover the aesthetic style of Qur'an.

The 21st century witnessed the appearance of Mustafa Khatab; the Canadian Egyptian scholar. He managed to provide clear Qur'an series of dictionaries which helped non-Muslims understand the teachings of Islam. To achieve accuracy, he made use of old and modern Tafsir (Qur'an commentaries) and shared his work with several Imams to get their feedback and insight. He tried hard to reflect the aesthetic and the power of the original text with informative footnotes techniques.

3. The Theoretical Framework

This study helps to approximate and to narrow down the lexical semantic gap between the target text and the source text focusing on the lexemes quwwah and da'f "power and weakness" It helps the readers to understand the conceptual image schema of quwwah and da'f in different Quranic contextual values.

So as to achieve this purpose; Conceptual Metaphor Theory by (Lakoff&Johson,1995) is adopted to help the translator understand the abstract complex idea of quwwah&da'f in the source text in simple terms and render the message smoothly in the target text. Moreover, it gives a clear insight to the abstract semantic model of quwwah and da'f lexemes in the source text and provides as a good guide to the translator.

The role of the translators is assisted within the frame of Venutie's strategies; Domestication and Foreignization (1995). Translators adopt domestication strategy in order to minimize the strangeness of the source text for the sake of target language readers while they adopt foreignization strategy to maintain the foreignness and the originality of the source text.

3.1 Language, Ideology and translation:

Religious translation is one of the most crucial problematic type in the translation field because it deals with a highly, sacred and sensitive value of divine texts as a result many different ideologies were reflected on the translation processes (Hatim and Mason, 1990; Venuti, 1995; Eagleton, 1996; Eco,1992 ; Nazzal,2012). Merriam Webster Dictionary defines ideology as "a manner or the content of thinking characteristic of an individual, group, or culture. "To reiterate, ideology is a set of ideas or expectations proposed by the dominant class in the society, or it is a way of thinking and judging other things from personal point of view". It is argued that "ideology invests language in various ways at various levels. In addition, ideology resides in texts". as

“meanings in texts are open to different interpretations.” Fairclough (1999, p.71)

In the field of translation, the translators’ ideologies have affected the translation process and strategies as well. Muslim translators are influenced by the social norms of the Islamic society such as culture and politeness strategies. According to culture, ideology directly influences the translator’s lexical and syntactic selections in his translation. (Dongfeng&Dan,1999,p.91). In 1990 Hatim&Mason stated that behind the systemic linguistic choices we make , there is an inevitably prior classification of reality in the ideological terms.” As a result ideology can influence language on both lexical- semantic level and the grammatical syntactic level, in another word the translator cannot translate the way he likes, but the way he understands” (Ghazala, 1995,p.14).

In addition, Literal Translation is observed to be linked with the translation of the sacred texts (Menacere,2009) as it maintains as much as possible the form and the thematic structure of the source text with a great emphasis on translating the lexeme (word meaning) out of the context. This is because the general deep belief that religious texts are divine words and cannot be modified, tampered or substituted. However, the lexical items in Qur’an are polysemous and hence they are more context-dependent so the translator must be attached to the context and try to make the polysemous words unambiguous within the frame of the contextual clues.

This thesis applies Lawrence Venuti’s Model of translation as a method of narrowing down the semantic gap between the source text (quranic text) and the target text (translated text) i.e it simplifies the complex semantic value in the source text and delivers this value clearly in the target text. In1995 with his book *The Translator’s Invisibilyt:A history of translation*. Venuti introduces two strategies; domestication and foreignization.

Domestication strategy is the process in which a translator makes a text conform to the target culture using different techniques such as addition, omission, magnifying, glossing and transliteration. However, it may lead to a loss of some information from the source text. The other strategy is foreignization which retains information from the source text and deliberately breaks the conventions of the target language using different techniques such as literal, natural and paraphrasing translation. Through these strategies we can examine the ideology of the translators towards translating divine texts.

3.1.1 Conceptual Metaphor Theory:

Conceptual metaphor or a generative metaphor, is a figurative comparison wherein one idea (conceptual target domain) is thought in phrases of another (conceptual source domain). (Lakoff&Johnson, 1980)

Conceptual Metaphor Theory has attracted many researchers to hold much investigation concerning the conceptual metaphor phenomenon in the Holy Quran. Berrada (2002, 2006, and 2007) uses this theory to demonstrate that the Holy Qur'an uses reification metaphors to express many abstract concepts such as faith, life after death, light, darkness and punishment. Shokr (2006) investigated the conceptual metaphor of 'Moral life is a journey' in the Holy Quran. He holds that the invariance hypothesis cannot be applied to the religious model. Eweida (2007) investigated the conceptualization of time in the Holy Quran and has found differences in English and Arabic languages.

Al-Saggaf, Yasin, and Abdullah (2013, 2014) analyzed life, faith, commerce, containers and soul metaphors in the Holy Qur'an and found differences in the English translations by Ali, Pickthall and the Reformist Group. They conclude that the original Arabic Quran and the translations must be distinguished from each other. El-Sharif (2016) stated that the analysis of metaphorical language in Islamic religious discourse is still dependent on CMT, and urges for further study of religious metaphorical conceptualization in order to fully understand the principles and the provisions of Islam.

In their book *Metaphors We Live By* (1980), Lakoff and Johnson draw attention to the hidden iceberg underneath what had been known as tenor and vehicle which represented the "linguistic metaphor" since Aristotle. Lakoff (1992, p. 3) referred to Homage & Reddy who pointed out that "the locus of metaphor is thought, not language". They state that the essence of metaphor is understanding and experiencing a kind of one thing in terms of another. Knowles and Moon (2006, p.2) describe metaphor as "a basic phenomenon that occurs throughout the whole range of language activity. Goatly (1979,p.116) argues that each word might have two meanings: literal meaning (basic meaning) and metaphorical meaning.

Example : After the local elections , his power increased.

In this metaphor, there are two domains: the target domain, which is constituted by the immediate subject matter (power), and the source domain, in which

power is visualized in terms of quantity, vertical and elevation. The lexeme power refers to authority and influence (abstract meaning) and it doesn't mean strong muscles and body building.(concrete meaning).

All in all, Conceptual Metaphor Theory doesn't only help the translator to clarify the complex semantic concepts in the source text but it also gives a clear insight of the cultural dimensions of the source text. For example, the contextuality of Alquwwah & Ald'af "power & weakness "in the Qur'an are presented in different semantic values within different contextual clues. So the translator can manage to adopt the proper ideology and render the message in the target text clearly.

4. Methodology and Procedures

4.1 Introduction:

This section highlights the design of the study. It is a multi-layer analytical study that adopts Venuti's Model (1995), domestication and foreignization strategies for assisting the translation of alquwwah "power" and Alda'f "weakness lexemes from one view and Conceptual Metaphor Theory by Lakoff and Johnson (1980) that detects metaphor in order to investigate the denotation and the connotation of alquwwah and alda'f lexemes in the Holy Quran from the other view.

4.2 The Design of the Study

This study is descriptive, comparative and analytical. The method adopted may allow us to examine the translation of the lexemes alquwwah and da`f in the Holy Qur'an using Venuti's strategies. In addition, the study is based on the Conceptual Metaphor Theory (Lakoff & Johnson, 1980). The procedure for identifying Steen's metaphors (Pragglejaz Group, 2007) is also very helpful in identifying metaphorically used lexical units in the corpus.

Moreover, the study aims to identify the various strategies and procedures that some translators of the Glorious Qur'an use in rendering ideological Islamic-related texts that relate to the lexemes of *alquwwah* and *alda'f* "power and weakness" from Arabic into English, and to explore the problems that they face in rendering such ideological Islamic- related texts. To achieve these purposes, Lawrence Venuti's model(1995) is employed as a second layer theoretical framework for this contemporary study, he introduces foreignization and domestication strategies and the dichotomy between them as an ideology that

can be applied in translating (religious) texts. The study will account for the different procedures and strategies translators of the religious genre adopt.

4.3 Data Analysis:

Each verse is followed by transliteration then the exegeses of Ibn Ashour, Al Tabary and Al Kortoby. The target terms are in bold in the Arabic text as well as the translators' translation. The analysis of the translators' rendition of the target lexemes in bold are analyzed using Venuti's theory and Lakoff's theory. Finally, a suggested translation is provided if necessary for further clarification.

4.A The Conceptual semantic value of alquwwah (power)Lexeme:

Category 1.

Alquwwah as Determination and Persistence.

Example 1:

٦٣- وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ. البقرة (مدنية)

Wa iz akhaznaa meesaaqakum wa rafa'naa fawqakumul Toora khuzoo maaa aatainaakum biquwwatinw wazkuroo maa feehi la'allakum tattaqoon.

Pickthall	. And (remember, O children of Israel) when We made a covenant with you and caused the Mount to tower above you, (saying): Hold fast that which We have given you , and remember that which is therein, that ye may ward off (evil).
Arberry	And when We took compact with you, and raised above you the Mount: Take forcefully what We have given you , and remember what is in it; haply you shall be god fearing.'
Abd El Haleem	Remember when We took your pledge, and made the mountain tower high above you, and said, ' Hold fast to what We have given you and bear its contents in mind, so that you may be conscious of God.'
Ghali	And (remember) as We took compact with you and raised above you the Tur (i.e. the Mount): " Take powerfully what We have brought you and remember what is in it, that possibly

you would be pious (towards Me).

Situational Context :

Allah asks Moses to establish a community that is based on applying the principles and the teachings of Torah. So when Moses went to the children of Israel with the scripture (Torah) he asked them to abide by it and to apply the rules of this book thoroughly but they show their rejection, so Allah asked the angels to shake mount Altour to frighten the children of Israel whom were asked to take the scripture (Torah) with determination and delve into it by applying and studying its rules and provisions. The concrete target domain; Torah is mapped onto the abstract source domain (bequwwah) Power, This structural metaphor conceptualizes the Torah as the main constitution that must be imposed upon the children of Israel. So the studying of Torah and applying its rules is compared to a determined force or authority that should be imposed upon the children of Israel.

Review of the ideological Rendition :

The four translators apply foreignization strategy using literal translation technique; using different synonyms such as fast, forcefully and powerfully which imply severity and cruelty and urge to use violence upon action. So this leads the reader away from the intended meaning of power. They transfer the expressed metaphor into the same metaphor that doesn't give the same pragmatic effect in the TT. The translations of the translators evoke that Moses is assigned to take the scripture against the will of his folk which is not the expressed intended meaning. The four translators share the same ideological background knowledge but using different synonyms.

The suggested translation: "Delve into Torah with a **determination** ."

Category 2.

Quwwah as a Devine& Supernatural Power

Example 6:

Quwwah is conceptualized in terms of divine , supernatural power of Allah.

١٦٥- وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. البقرة (مدنية)

wa law yaral lazeena zalamoo iz yarawnal 'azaaba annal quwwata lillaahi
jamee'anw wa annallaaha shadeedul 'azaab.

Pickthall

Yet of mankind are some who take unto themselves objects of

	that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah , and that Allah is severe in punishment!
Arberry	O if the evildoers might see, when they see the chastisement, that the power altogether belongs to God , and that God is terrible in chastisement,
Abd El Haleem	If only the idolaters could see— as they will see when they face the torment— that all power belongs to God , and that God punishes severely.
Ghali	And if the ones who have done injustice might see, as they see the torment, that the power altogether (belongs) to Allah , and that Allah is strict in torment.

Situational Context :

This verse was sent to the disbelievers (hypercritics) who worship idols and show sincere loyalty to their idols. However, on the day of resurrection the disbelievers will see the severe torturing of Allah and his great ability and fortitude as a reward for their injustice towards Allah and themselves as well.

Review of the ideological Rendition :

Pickthall, Arberry and Ghali apply foreignization strategy using literal translation technique using the same synonym which is power that relates to Allah. The translators give the same pragmatic effect in the TT. Abd.H applies domestication strategy using additional technique by adding the determiner "all" to "power" noun in order to combine "جميعا" altogether with alquwwah. It conveys and stresses that Allah has every type of natural and unnatural power. This structure is emphasized by "Inna" and "lam". The word choice is accurate as power reflects the divine ability of Allah and no one can possess this type of power.

Category 3

4.1.3 Quwwah as a Military Force

Example 7:

Quwwah is conceptualize in terms of armed and well equipped forces.

٦٠- وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ. الانفال (مدنية)

Wa 'A`iddū Lahum Mā Astaṭa'tum Min Qūwatin Wa Min Ribāṭi Al-Khayli Turhibūna Bihi `Adūwa Allāhi Wa `Adūwakum.

Pickthall	Make ready for them all thou canst of (armed) force and of horses tethered , that thereby ye may dismay the enemy of Allah and your enemy
Arberry	Make ready for them whatever force and strings of horses you can , to terrify thereby the enemy of God and your enemy,
Abd El Haleem	Prepare whatever forces you [believe rs] can muster, including warhorses, to frighten off God's enemies and yours,
Ghali	And prepare for them whatever power and whatever garrisoned horses you can , to (spread) awe thereby into (the hearts) of the enemy of Allah and your enemy,

Situational Context :

Allah is urging the believers to be ready and prepare every conceivable power not only the military power but also the physical and the spiritual one to face the disbelievers and to frighten them in the battle field. "quwwah" is polysemic as it stands for all types of physical and materialistic power. This ontological metaphor conceptualize the preparations for war; this abstract target domain is mapped into the concrete source domain military equipment, soldiers, warhorses and so on.

Review of the ideological Rendition :

The four translators apply foreignization strategy using literal translation technique except for Pickthall who used domestication strategy by adding in brackets for clarification. Pickthall refers to the intended power as the armed force only which isn't the actual meaning. Abd .H used the plural form instead of the singular one to be more comprehensive; referring to different types of power, "Min" is preposition that refers to a part of not all of . Pickthall , Arberry and Abd. H use the same equivalent while Ghali uses the lexeme power which refers not only to military power but also to spiritual one.

4. Discussion and Results:

Alquwwah "Power"

Categ. Trans.	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
Pickthall	fast	power	force	Strength might power	strong	Strength Might strong	Might	strength	Might power	strong
Arberry	Fiercely	power	force	Might Strength power	firm	Power Strength Strong All strong	force	strength	power	strength
Abd H.	Fast firmly	All power	force	Strong Power Strength might	firm	Power Strong Strength powerful	force	strength	Strength power	strong
Ghali	Powerfully power	power	power	Power Power- ful	strong	Power Ever powerful	power	power	power	powerful

translators	10 Subcategories	percent
Agreed	3	30%
Disagreed	7	70%

Commonalities:

The translators agree upon translating the lexeme:

1. Quwwah that refers to super natural ability.
2. Quwwah that refers to the numerical & physical power
3. Quwwah that refers to the angelic power.

This provides that the translators have the same ideological representation; they share the same back ground knowledge and remain very faithful to the semantic value of the target lexeme.

Differences:

The translators disagreed upon choosing the same synonym in translating the following:

1. bequwwah "insistence" into different synonyms. It doesn't meet the intended meaning which is determination and insistence according to the exegesis and Tafsir.
2. Quwwah as a military power is translated into force and power.
3. bequwwah "work perfection" into strong and firm.
4. Allah's divine ability into strength, powerful, strong and ever powerful.
5. The military experience into might, force and power.
6. Power of Youth into strength and power.
7. Gins' hidden power into strong, strength and powerful.

From the above tables, The four translators agree on translating the word "quwwah" power in 3 subcategories such as the supernatural power, the physical & numerical power and the angelic power. However, they disagree in the other 7 subcategories such as determination, military power, work perfection, Allah's divine power, military experience, youth and the Gins' hidden power. This shows that quwwah lexeme doesn't have a fixed and stable semantic meaning in the translators' ideological representation. They are also vary in their background knowledge. It is observed that Arberry, Pickthall and Abd .H agree upon translating some categories such as the military and youth power which show that they share a social common ideological representation. Ghali embraces a conservative ideology by being very faithful and honest to the lexical value of quwwah and almost keeps on translating it into the same synonym "power".

Da'f "Weakness"

Categ. Trans.	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11
Pickthall	Weak	weaken	weak suppress oppress devised feeble	weakness	weak	weak	weak	weak	weak feeble	weak	despised weaker
Arberry	feeble	weaken	abased	weakness	weak	weakling	feeble	weak	weak weakling	weak	weak weaker

									oppress		
Abd H.	Feeble	weaken	overpowered oppress victimize helpless	weakness	weak	weak	weak	weak	weak helpless feeble	weak	weak weaker
Ghali	Weak	weaken	Weak	weakness	weak	weakling	weak	weak	weak	weak	weak weaker

Translators	11 subcategories	Percent
Agreed	7	63.6%
Disagreed	4	36.4%

From the table above, The translators agreed on translating the lexeme “ da’f” weakness in 7 subcategories such as frustration , physical & spiritual weakness, illiteracy, lust, authority, aging and the disbelievers’ followers. On the other hand, the translators differ in the other four subcategories such as disability, persecution and devil’s schema and helplessness. This shows that da’f lexeme has its stable and universal existence in the translators’ ideological semantic representation. The translators prove to enjoy linguistic competence as they use different synonyms to express the semantic value of da’f lexeme.

Commonalities:

The translators agree on translating the lexeme da’f into the following:

1. Da’f that means frustration into weaken.
2. Da’f that means lack of spirit and physical weakness into weakness.
3. Da’f that means illiteracy into weak.
4. Da’f that means lust into weak/ weakling.
5. Da’f that refers to the lack of authority into weak.
6. Da’f that refers to old age into weak.
7. Da’f that refers to the disbelievers’ followers into weakers.

Differences:

The translators disagree upon translating da’f “weakness” into the following:

1. da’f that refers to disability into feeble and weak

2. da'f that refers to oppression into different synonyms such as abased, overpowered .
3. da'f that refers to the devil's schema into feeble and weak.
4. da'f that refers to helplessness into feeble , weak , oppressed.

Conclusion

Qur'an introduces the conceptual semantic value of alquwwah "power" lexeme in terms of determination & insistence, physical power, numerical power, experience & military power, authority, high perfection of work, youth, angelic supernatural power, Gin's hidden power and the divine omnipotent power of Allah. While the conceptual semantic value of da'f is conceptualized in terms of physical weakness, general disability , helplessness, frustration, oppression, lack of spirit, lack of authority, illiteracy, feeble-minded, aging, lustfulness, devil's scheme and the disbelievers' followers or supporters.

Moreover, the translators adopt different ideologies to convey the conceptual value of alquwwah & ald'af "power&weakness". Pickthal appears to be affected by the ideology of time; the Anglo- Saxon Britain by using old English in his translation. He enjoys a good English-linguistic-competence but he lacks it in the Arabic Language which can be appeared in his wrong lexical choice such as يستضعفون into devised , المتين into unbreakable. He translates according to his own knowledge without background knowledge of Qur'an exegesis. Arberry also committed mistakes on the grammatical and lexical level despite his neutral lexical choices such as "stronger than we" instead of us. ذرية ضعاف into "seed but weakling "instead of helpless offspring. That reflects his deficiency in the Arabic language as well as his little background knowledge of Qur'an interpretation. Abd El-Haleem is a little bit affected by the western culture by using the lexeme God instead of Allah unlike Ghali,. his deep experience in translation is reflected in his different usage of techniques such as substitution, addition and implicitation. He also proves to have a good background knowledge of the Qur'an interpretation. Ghali enjoys a great deal of linguistic competence in his native tongue (Arabic). He is completely overwhelmed with the Islamic conventions in his translation as he used transliteration, interpretive approach such as "(i.e., say: ma sha " É " Allah La hawla wala quwwata Éilla billah). It is a phrase used by Muslims in their everyday life. He also uses paraphrasing techniques for clarifying the Islamic values. He is unconsciously

influenced by a deep believe in Islam. The four translators are common in adopting literal translation as they share the same ideology of faithfulness and loyalty to the sacred text. As a result the rhetorical aesthetic style of Quran is sometimes lost in the target text.

In addition, the study shows that the lexeme "da'f" weakness has its stable and universal existence in the translators' ideological representation. The translators share the same semantic conceptual value of the lexemic category of "da'f" which can be proved through their word choice. On the contrary, the lexeme "quwwah" doesn't prove to have a fixed and stable semantic meaning in the translators' ideological representation because they are differ with 70% in their word choice. It is noticed that Pickthall, Arberry and Abd .H agree upon translating two categories while Ghali seems to embrace a conservative ideology; he translates quwwah into power as the main semantic consistent concept in his ideological belief.

Furthermore, a kind of syntactic and semantic loss is observed in the translation due to the translators' lack of background knowledge of Qur'an exegesis and Arabic language incompetence which are also reflected on the aesthetic growth of their production on the target text. The wrong choice of the lexical equivalent, syntactic mistakes and a strict believe in literal translation lead to a great loss in the target text. However, a kind of translation gain is found when the translators add the determiner "all" to "powerful", "mighty". This glorying technique helps draw the great image schema of the great divine power of Allah.

In order to narrow down the problem of semantic and syntactic loss, this study introduces an integrated approach, blending between Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and Venuti's Theory (1995). It helps the translator to understand the abstract complex ideas in the source text in simple terms and renders the message smoothly in the target text. It gives a clear insight to the abstract semantic model in the source text as well.

The prominent role of Domestication & Foreignization (Venutie,1995) ; strategies come to provide both linguistic and cultural guiding (Yang,2010,p.1). If the translator finds that the lexical item is communicated in the context in its fundamental meaning (basic meaning), literal translation (foreignization) can be fruitful, and if the lexical item is communicated out of its essential meaning (allegorical meaning), domestication strategy is additionally conceivable.

Moreover, the translator's experience has its pivotal part in his strategic choice. Finally, the study suggests that translators of the noble Qur'an should be aware of the linguistic values of Arabic language in addition to a great background knowledge of the exegesis of Qur'an. After that more lexical items can be semantically discovered such as المتكبر, المتين, العزيز, المهيمن الجبار. (Al motakaber, almateen, alazeez, almohaymin).

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دراسة معجمية – معرفية لترجمة كلمتي القوة و الضعف في القرآن الكريم

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المستخلص:

تهدف الدراسة إلى التعرف على الاستراتيجيات و الإجراءات المختلفة التي ينتهجها مترجمو القرآن الكريم مركزة على اللفظين : (القوة و الضعف) - من اللغة العربية إلى اللغة الإنجليزية. ومن أجل تحقيق هذه الأهداف تم تطبيق نظرية (لورنس فينوتي) 1995 كأول إطار نظري، فلقد قدّم استراتيجيات (التغريب) و (التوطين) كأيدولوجية يمكن تطبيقها في ترجمة النصوص الدينية ، و تسعى الدراسة إلى التحقيق في كيفية تصوير مفهومي القوة و الضعف في إطار المعنى الإيجازي الذي تدركه العقول البشرية ، و يمكن ذلك باستخدام نظرية (استعارة المفاهيم) كإطار نظري ثان لكل من لاكوف وجونسون 1980. و تظهر الدراسة أن القوة لم تأت فقط بالمعنى المتعارف عليه كالقوة البدنية و السلطوية و لكن جاءت أيضا بمفهوم الإصرار، و الشباب ، والكثرة العددية ، و القدرة الخفية للملائكة ، و القوة الإلهية... ، و من ناحية أخرى لم يقتصر مفهوم الضعف على الضعف البدني و السلطوي فقط ، بل تضمن معان أخرى مثل كبر السن ، والعجز ، و الاضطهاد ، و الجهل ، و سهولة إغواء النفس البشرية. و أخيرا فإن هناك العديد من الكلمات المتفقة لفظا و مختلفة معنا في القرآن الكريم توصي الدراسة بدراستها و كيفية ترجمتها أيضا.

الكلمات الدالة: الاستعارة المفاهيمية، التوطين ، التغريب ، استراتيجيات المترجم، ايدولوجية المترجم.