The Translation of Names of Doomsday In The Glorious Quran Into English
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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 (الغابن), which is mentioned only in one verse. Dictionaries indicate that "Doomsday" is the base of (فام يقيم، قوما، وقیامة، وقیامة). Doomsday alone does not need further interpretation, while many names of the Doomsday mentioned in the Glorious Quran such as (يىم ألفصل، يىم ألمضبء، يىم ألجمغ، يىم ألذيه، يىم ألحسبة) 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.

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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
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 a 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 (الآصفة) 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 fea. 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 (57:1)(the inevitable is imminent). [AL-Saqeer 2010:1; and AL-Muhajir 2010:1).

**Second**: The name (الصاخه) refers to the Doomsday. It is given this name because it (صخ) "deafens" people (صخ) with its powerful terrible noise. viz it beats the ears of people and closes them. The meaning of (صخ) 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 (صخ) strongly beats the hearts and hearings, as in the ayah (At length, when there comes the deafening noise) [33:33] (Ramadan, 1995:282; and Abu-Auda, 1985:366).

**Third**: The name (ألقائعة) refers to the Quran mentions this word instead of (ألقائمة), in order to indicate witness and evidence; (ألقائعة) is derived from (تَّقَع) which means (beat) or (bang). The word (ألقائعة) is used to show the impact of Doomsday, it is named (ألقائعة) because it beats the hearts by its terrible bang. Here the repetition of the word (ألقائعة) is for threatening and causing awe. So the ayah says (ألقائعة، ومألقائعة، وما أدرك ما ألقائعة) (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? [الفارعه 1-3] (AL-Saqeer. 2010 : 1).

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

Fifth: The name (يوم أوعد) refers to (القيامة). The Quran avoids referring to it directly by (النامة). The word (الوعد) 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 (وتفخ في إحصى) (And the trumpet is blown; this is the threatened day) [النازعات: 20] (AL-Muhajir, 2010:1).

Sixth: The name (أليسوم الظليم) refers to (القيامة). The Quran avoids referring to it directly by (النامة). This name refers to the day when people will be standing in front of Allah Almighty after the resurrection. In this
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) [5:54] (AL-Muhajir, 2010: 1).

**Seventh:** The name (يوم الخسرة) is another name of Doomsday which refers to (القيامة). The Quran avoids referring to it by (الخسرة); the word (الخسرة) 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 (وأنذرهم يوم الخسرة أذ قضيأس أمر) (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) [39:39] (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 (الفصل). 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 (ان يوم ألفصل مبقاتهم جميعين) (verily the day of sorting out is the time appointed for all of them) [الدخان:46] (AL-Muhajir، 2010:1).

**Ninth:** The name (يوم الديين) refers to (القيامة). The Quran uses this name in order to refer to the day of accounting and reward. The word (الديين) 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 (هذا نزلهم يوم الديين) (That will be their entertainment on the day of Recompense) [الواقعه: 56] (AL- Muhajir،2010:1).

**Tenth:** The name (الحاقه) refers to (القيامة); the Quran avoids referring to it directly by (القيامة) and uses (الحاقه) 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 (الحاقه) because it is true for all mankind and it includes all the
creatures. So Allah Almighty says (الَاْخَاقَةُ بَمْ أَخَاقَةً وَمَا أَدْرَاكَ مَا 
(الَاْخَاقَةُ) (The sure reality, what is the sure reality? and what will make thee realize what the sure reality is?) [الَاْخَاقَةُ: 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:

(الَاْخَاقَةُ،ما أَخَاقَةً،وَمَا أَدْرَاكَ مَا أَخَاقَةً)

[الَاْخَاقَةُ: 1]

TL Text:

(The day of noise and clamor).
(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 (أَلْتَأْرِعَة) into English by using (The day of noise and clamor). Pikththal 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 (أَلْتَأْرِعَة). 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:

(أَلْتَأْرِعَةَ أَوْلَادُهُم بِعَظِيمٍ، لَيْومٍ عَظِيمٍ)

[أَلطُفْنِيَّ:5]

TL Text:

(On a mighty day).
(Ali 1989: 234)
(Unto an awful day).
(Pikthhal 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 Pikthahl 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 Pikthahl'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 أفظامة أكبـرـى)

[ألناعات : 34]

TL Text:

(Therefore. When there comes the great overwhelming event).
(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 (الطامة الكبرى) into English by using (the great overwhelming event) . Pikthel 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 (الطامة 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 Pikthel 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:**

\[
\text{أَزْفَتُ آَزْفَتُ (ألْزَفَتُ آَزْفَتُ)}
\]

[النجم: 57]

**TL Text:**

(The judgment ever approaching draws nigh). (Ali, 1989 : 204)  
(the threatened hour is nigh). (Pikthel, 1982 : 53)  
(the day of resurrection draws near).
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(AL-Helali, 1996: 722)
(the inevitable is imminent).
(Khalifa, 2003: 605)

Discussion:

Ali renders the Arabic name of Doomsday (الآشفتة) 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 (آشفة).

5- SL Text:

[ألحبلـت، مبألحبلـت، وما أدسان مب ألحبلـت]

(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).
Discussion:

Ali renders the Arabic name of Doomsday (الخاتمة) 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 (الخاتمة) is derived from the word (الحقيقة) or (الحقيقة) (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:

(ونَبِقَ في آلِ الصّور ذلك يَنْعَمُ الوعيـدـ)

[20 : ق ]

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 (يَوْمُ ٱلْوَعْيَد) 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 (يَوْمُ ٱلْوَعْيَد). 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 rendition, but lost AL-Helali's. A back translation of Khalifa phrase (promised day) results in (اليَوْمُ المُوَعُد). 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 (أوَعَد) which is used only in the context of threatening.

7- SL Text:

(آَنَّ یَوْمَ أَفْصَلُ مِيقاتِنَهُمْ ۖ جَمِيعُهُمْ) 
[
الدَخَانِزٍ : ۴۰
]

TL Text:

( verily the day of sorting out is the time appointed for all of them).
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".
Discussion:
Ali renders the Arabic name of Doomsday (ألصبخة) 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 (ألصبخة), 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:**

(وأوــزـهـم يـوـم َالحسـرة إذ قضـيـه الأمــ) (مريم: 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
Khalifa renders it as (the day of remorse). There is a difference between these renderings for the same expression (يوم ال۶ـشة). 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 (ال۶ـشة) are inappropriate. 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** :

(هـذا نزـظم يـيوم ألدـينـ)  
[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 ال۶ـشة) into English by using (the day of requital). AL-Helali renders
it into (the day of Recompense), while Bikthal and Khalifa render the expression (يىم ألميبمـــت) 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 (يىم ألقىامـــة) in many verses from the suras of the Glorious Quran.
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References
ترجمة أسماء يوم القيامة
في القرآن الكريم
إلى الإنجليزية
م.م. سليمان أحمد علي

الملخص
يتناول هذا البحث ترجمة أسماء يوم القيامة في القرآن الكريم إلى اللغة الإنكليزية. أن يوم القيامة هو أسماء أثرى تشويح يوم القيامة، وقد ورد في القرآن الكريم في سبعين آية، بينما لم ترد الصفات الأخرى له إلا في آيات قليلة لا تتعدى آية واحدة في بعض الصفات كالتغابن، وتقول معامثلة أن أسماء المصدر (لقام، يقوم، قوما، قياما، وقياما، وقيام). أن اسم يوم القيامة لوحده لا يحتاج إلى تفسير، وقد وردت أسماء عديدة لyen القيامة منها (يوم ألفصل، يوم القضاء، يوم الجمع، يوم ألدین، يوم الحساب) وغيرها من الأسماء والتي تحتاج إلى تفسير نظراً للمعاني الإضافية التي تتضمنها.

ويعتقد الباحث أن ترجمة نص مثل القرآن الكريم لذي يمتم صفات الخصوصية والقابلية عدم التقليد هي عملية صعبة أن لم تكن مستحيلة. لذلك فقد أدى هذا إلى ظهور العديد من المشكليات الترجمة في عملية ترجمة أسماء يوم القيامة في القرآن الكريم. فقد افترض البحث عدم وجود علاقة متكافئة بين أسماء يوم القيامة في اللغة العربية ونظيراتها في اللغة الإنكليزية وأن الترجمات المختلفة لهذه الأسماء كانت نتيجة للصور البلاطية الرائعة في القرآن الكريم. وإن هذه الدراسة أظهرت وجود العديد من المشكليات الترجمة في عملية ترجمة أسماء يوم القيامة التي وردت في القرآن الكريم.

وإن الهدف من هذا البحث هو إلقاء الضوء على ترجم بعض أسماء يوم القيامة التي وردت في القرآن الكريم واختيار الترجمة المناسبة جداً لاسم يوم القيامة.

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The Translation of Names of Doomsday In The Glorious Quran Into English
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يتم أخذ ألبانات من عدة سور من ألقٍ القرآن الكريم. التي يقوم بترجمتها ألي الإنجليزية أربعة مترجمين ويتم اختيار وتحليل عشرة أسماء لِيوم أقلامتدة والتي وردت في بعض آيات ألقٍ القرآن حيث يتم أجراء مقارنة بين تلك ألمترجمات مع الترجمة على مستوى ألمعنى أكثر من مستوى ألمعنى الأخرى.
ويستنتج البحث أن أسماء يوم أقلامتدة متميز جداً، وتتضمن ألمعنى من التعابير ألبلاغية أثرائة.