Qur'anic temporospatial allusive references in English translations
on the basis of Leppihalme's taxonomy

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The present study aimed at identifying strategies used by the English translators in rendering the allusive references of *The Holy Qur'an*, specifying their distribution, and revealing whether the general inclination of the translators was towards domesticating or foreignizing strategies. To this end, Leppihalme's (1997) taxonomy, as the only model exclusively dealing with allusive references in literary texts, was selected as the model of the study. The data were extracted from 28 English translations of *The Holy Qur'an*. The paper exclusively concentrated on the temporospatial allusive references. Leppihalme's model included the strategies of retention (with or without informative notes), replacement of the source-language name by another name (from either the source- or the target-language), and omission of the name. The findings revealed that all these three strategies were adopted by all translators. The strategy of replacement had the highest frequency (77.10%) while the strategy of omission was adopted only in rendering 1.00% percent of the names. Retention (by 21.90%) was found to be the second most frequent strategy adopted by English translators of Qur'anic allusive names. Additionally, it was found that 77.9% of the strategies inclined towards domestication, while only 22.10% showed tendency towards foreignization strategies.

1. Introduction

Religious texts—typically "literary" texts rooted deeply in a "nation's culture" (Afrouz 2022c: 185)—would be a great challenge for translators "since they are considered as 'sacred' texts" (Afrouz 2022e: 2). As for literary-religious works, "translation has to attend to the language and cultural heritage of such works, for it also has the function of extending that heritage, of lending it another kind of historical depth, of transforming it into a cross-cultural tradition" (Weissbort and Eysteinsson 2006: 3). Quoting from Robinson (2000), Naudé (2010: 285) underscored that "religious translation" is challenging due to (i) "the status of translation (Can or should religious texts be translated?" (ii)

"sacredness (Is a translated religious text still sacred, or is it a mere 'copy' of the sacred text? What is sacrality, in what does it lodge or reside or inhere, and can it be transported across cultural boundaries?)" and (iii) "text (What is a religious text in an oral culture? What are the limits of a religious text in a literate culture? Do liturgical uses of a translated text count?)."

Lucy (2004: 19) quotes Derrida to state that translating "sacred" texts is impossible. To strive to do so, as he maintained, would mean the rejection of "its singularity." In the same line, "[m]any people in ancient religious worlds" deemed sacred texts as untranslatable, because they believed that "the will and order of God" was hidden in the language (Steiner 1957: 136). They thought the language of sacred texts to be "sacred and mystic" and even considered translators of such texts as profanes and sinners (Lucy 2004: 19).

But two significant notes should be reminded here. First, no language can be considered by itself as 'sacred.' In the contexts of sacred texts, the style and form are of paramount significance since, besides presenting aesthetic features, they potentially convey meaning. Therefore, total ignorance of formal features on the side of translators may lead to the loss of meaning. The second significant note addresses the function of religious texts. Why did God send a sacred book to human being? Did He want to address only people of a specific region and guide those who spoke a specific language? The answer does not seem to be positive. Accepting this fact requires us to accept the need for translating such texts and the belief in the possibility of practicing such a task. However, 'possibility' does not mean the occurrence of no challenge. One difficulty faced by translators is lexical gap.

Lexical gap, or "semantic void," as Gambier *et al.* (2004: 11) call it, refers to cultural references produced due to the gaps and differences between the source language (SL) and the target language (TL) cultural systems. Therefore, cultural differences majorly cause lexical gaps. In fact, although "[c]ulture can be expressed via language" (Afrouz 2022b: 2), there are some concepts and terms specifically related to the SL culture. These terms, also called culture-bound terms (CBTs) or culturally-bound expressions, are among the most challenging translation problems (Afrouz and Mollanazar 2016; Afrouz 2020, 2022d, 2023).

The *Holy Qur'an* is laden with CBTs that appear to be unfamiliar and consequently, incomprehensible to non-Muslims or non-Arabs. The CBTs embedded in *The Holy Qur'an*, being highly translation-resistant when attempting to render into English, are usually religious-specific and their semantic associations may vary from one religion to another.

CBTs embrace proper nouns and "Onomastics" (Afrouz 2022a: 1). In fact, one of the challenges that "literary" translators grapple with is proper nouns (PNs), especially those PNs which are steeply rooted in "culture" and bear allusive references (Juzelơnienơa *et al.* 2016: 800; Nyangeri and Wangari 2019:

347). PNs are mainly names of people, "places," "and various periods of time" (McArthur 1992: 813). Onomatology concentrates on the "etymology" of PNs (Crystal 2008: 339), including anthroponyms (names of people) and toponyms (place-names) which "are an important source of hypotheses about the history of language, dialect geography and language families" (Bussmann 1998: 835). Temporospatial names, as is defined in Merriam Webster Online Dictionary,[1] refer to the proper names relating to time and space.

The term "allusion," being derived from the Latin word "allusionis" (i.e., a "playful" or an "indirect" reference), "generally means implicit use of someone else's words" (Mcarthur 1992: 29). Allusions usually "adapt their originals to new ends, the audience making or failing to make the connections" (Mcarthur 1992: 29). According to Leppihalme (1997: 66), proper names and key phrases are two major "sources of allusions." Both "fictional" and "real-life" figures can "be alluded to by name" (Leppihalme 1997: 66). Allusive names may carry meaning which is easily comprehended by the readers of the source text but which may convey nothing to the target-text readers. As Jaleniauskienė and Čičelytė (2009: 41) pointed out, "it is impossible to achieve absolute equivalence because of subtle allusions hidden in proper names or specific aspects in the languages."

Translators "reproduce" source texts in the TL, and translations can have their own "life" in the TL "and possess a somehow independent 'identity'" (Afrouz 2019: 32; 2022f: 1). However, this independence does not mean that translators can simply ignore allusive references in the ST. In fact, what makes translating allusions a challenging task is that comprehending the implied meanings by the target-language readers requires their familiarity with background information (Pirnajmuddin and Afrouz 2007). *The Holy Qur'an* contains a lot of PNs alluded to various characters. The book is translated into English by many translators who have dealt with these elements by employing different procedures. Various strategies have different capacities to convey the allusive references. For instance, the strategy of "transference," proposed by Newmark (1988: 214) for rendering PNs, does not seem to be efficient where allusive references and connotations are important. In *The Holy Qur'an*, we can find some allusive names which have connotations and require particular translation strategies. The present study, aiming at dealing with such issues, attempts to find answers to the following questions:

1. What strategies were used by the English translators in translating the temporospatial allusive references of *The Holy Qur'an*?

2. How did various strategies distribute?

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[1] https://www.merriam-webster.com/dictionary/

3. Was the general inclination of the translators towards domesticating or foreignizing the allusive references?

2. Literature review

Many researchers have conducted studies on proper names to show how translators of various nations grapple with PNs in different text-types. The following is just a few of them mainly selected based on their general text-type. Since sacred-texts are considered as expressive-texts, the research papers merely focusing on literary-texts were opted for.

Employing Leppihalme's (1997) taxonomy, Vahid Dastjerdi and Sahebhonar (2008) studied PN allusions in *the Masnavi* and its two English translations by Redhouse and Nicholson. They found that Nicholson used the procedure of 'retention' for rendering 98.53% of the PNs, while Redhouse used it in 74% of the cases. Their study was limited to personal PNs while it could have covered other types of PNs in *the Masnavi* to reach a more conclusive result.

The aim of Jaleniauskienė and Čičelytė's (2009) article was "to draw attention to strategic choices for the translation of proper names in children's literature." They investigated 4 famous fantasy books rendered from German and English into Lithuanian. Their findings revealed that "localization" was the most frequently employed translation procedure (Jaleniauskienė and Čičelytė's 2009: 31).

The article of Shirinzadeh and Mahadi (2014) aimed at investigating the strategies that Pazargadi used while rendering PNs in the lyrics of the great Persian Poet Hafez. They used Vermes' (2003) taxonomy and came to this conclusion that the translator employed the strategy of transference most frequently.

In their joint article, Sabzalipour and Pishkar (2015) concentrated on the translation strategies employed in rendering PNs extracted from *Harry Potter* and *the Half-Blood Prince* and conclude that "transliteration" has been the most highly used strategy.

Nyangeri and Wangari (2019) in their joint article focused on challenges and techniques of translating PNs in literary texts. They selected "a few translated literary works from English to Kiswahili" and extracted "some of the proper nouns" and their equivalents (Nyangeri and Wangari 2019: 348). Finally, they generally concluded that "This article has argued that proper names are fundamental structural and thematic elements is literary texts that require strategic theoretical approach for their accurate translation" (Nyangeri and Wangari 2019: 362). The main problem with the paper was that the researchers did not exactly mention the corpus and delimitations of their studies.

As was reviewed, no study is conducted up to now focusing on the PNs, as allusive references, of *The Holy Qur'an*. The present paper is an attempt to fill the current research gap.

3. Methodology

The current research is a corpus-based, non-experimental study conducted to investigate the issue of proper names and the strategies for rendering them.

3.1. Corpus

The Holy Qur'an and its 28 English translations by Itani (2012), Al-Hilali and Muhsin Khan (1998), Ali (1988), Khalifa (1981/2007), Sher Ali (1955), Irving (1985), Starkovsky (2005), Pickthall (1930), Yuksel *et al.* (2007), Arberry (1955), Shakir (1980), Muhammad Ali (1917), Abdul Mannan Omar (1990), Ali Unal (2006), Aziz Ahmed (1981), Sale (1734), Saffarzadeh (2001), Abdel Haleem (2005), The Monotheist Group or MG (2012), Nikayin (2000), Abdul Majid Daryabadi (1957), Faridul Haque (1990), Muhammad Asad (1980), Muhammad Sarwar (1982), Royal Aal al-Bayt Institute or RABI (2008), Shabbir Ahmed (2003), and Saheeh International (2021) consisted the corpus of the present study.

3.2. A Model for translating allusive names

Leppihalme's (1997) taxonomy was the only model which exclusively dealt with the issue of 'allusion' in literary texts. The model included three main strategies of "retention" (with or without informative notes), "replacement" of the source-language PN by another PN (from either the source- or the target-language), and "omission" of the PN (Leppihalme 1997: 79).

4. Analyzing the temporospatial allusive references

This section concentrated on the two categories of Qur'anic temporospatial allusive references: (4.1) temporal PNs and (4.2) spatial PNs.

4.1. Temporal PNs

The name 'الْحَاقَّةُ,' denoting a disaster which is sure to occur or an "inevitable fact," refers to "the Day of Judgment or to a calamitous event that would befall disbelievers" (Farid 2003, Vol. 5: 2673). Only Al-Hilal and Khan, Sale, Omar, Sarwar and Muhammad Ali provided notes for the target-text readers; other translators chose equivalents such as 'The (great inevitable/ Inevitable/ Sure/ concrete) Reality,' 'the Sure Occurrence/ incontestable/ true event,' 'The Inevitable/ Indubitable,' and 'The Inevitable Calamity.' As Muhammad Ali (1917: 1108) explained the original term, being derived from "حقّ" (i.e. the truth), signifies "a severe calamity the happening of which is fixed or established," "the hour which

must come to pass," or the hour in which 1) shall be "severe calamities," 2) "things shall be surely known," 3) "deeds shall be requited," or 4) "the truth shall be triumphant" (Muhammad Ali (1917: 1109). As he pointed out, the commentators are of the opinion that "by this hour the resurrection is meant" (Muhammad Ali (1917: 1109). Sale, in a footnote, and Al-Hilal and Khan, Omar, and Sarwar, in a parenthetical note, emphasized that 'الْحَاقَّةُ' allusively refers to "the Day of Judgment" or 'the Resurrection.'

Al-Hilal and Khan transliterated the allusive name 'الْقَارِعَةُ' as 'Al-Qariah' and within the parentheses they initially referred to the denotative meaning (i.e., the striking Hour) and then mentioned the allusive meaning of the name (i.e., the Day of Resurrection). Similarly, Saffarzadeh (2001) transliterated 'الْقَارِعَةُ' as 'Al-Qari`ah' and explained in a footnote that it literally means "grave calamity" and allusively designates "one of the names of the Resurrection Day" (Saffarzadeh 2001: 1411). In the same line, Sale (1734: 456), rendering the term as 'the striking,' pointed out that it is a name or epithet "given to the last day, because it will strike the hearts of all creatures with terror." Furthermore, Muhammad Ali translated 'الْقَارِعَةُ' as 'the rebelling calamity' and provided the target-text readers with informative notes. Other translators, believing that the literal meaning of the PN would suffice, ignored the allusive reference that it could convey.

The term 'سَّاعَةِ,' being derived from "ساع," signifies "an hour, a part of time, a while or a little while; a space; a period; an indefinite time; a watch," but the name 'الساعة' means "the present time, now, just now, this moment; difficulty, distress or affliction; distance; remoteness" (Farid 2003, Vol. 4: 1730). However, as he contended, when the term refers to 'القيامة,' it is employed "in three senses: (a) death of a great and famous person" which "is called [...] 'الساعة الصغرى' i.e. the small resurrection; (b) a national calamity" that occurs to "a whole people on account of their evil deeds. It is called 'الساعة الوسطى' (i.e. the middle Hour); (c) the Day of Judgment called [...] 'الساعة الكبرى' i.e. the great Hour" (Farid 2003, Vol. 4: 1730). Most of the translators rendered 'السَّاعَةِ' as 'the Hour.' Among them, Ali Unal, Sale, Faridul Haque, Abdel-Haleem, Muhammad Asad and Starkovsky modified it with the word 'last' (i.e. the last hour). In Saheeh International translation, instead of the word 'last,' 'final' is used in brackets: 'the [final] Hour.' Yusuf Ali, Al-Hilal and Khan, Aziz Ahmed, the RABI, and Pickthall inserted clarifying notes within parentheses attached to the equivalent 'the Hour'—the first three translators added 'of Judgment'; the latter two added 'of Doom.' Muhammad Sarwar preferred to use Doom' within the main text: 'the Hour of Doom.' On the other hand, Muhammad Ali (1917: 662), simply rendering it as 'the hour,' noted that in *the Holy Qur'an* the name 'السَّاعَةِ' "does not necessarily imply the Day of Judgment, it often implies the time of judgment in this life, the time when the threatened doom overtakes a people." Furthermore, as Sale (1734) pointed out, the term might also designate "the

earthquake" which would take place "a little before the sun rises from the west; one sign of the near approach of the day of judgment" (Sale 1734: 252). However, Muhammad Ali (1917: 662) rejected such an interpretation and asserted that "some consider that a sever shaking of the earth is meant as a sign of the approach of the great judgment, but even in that case it might imply any terrible calamity, such as a great war."

The allusive name 'الْغَاشِيَةِ' signifies "that which envelopes, overwhelms (covers completely and makes imperceptible) or overpowers (overcome by superior force)" and refers to the overwhelming events of "the Resurrection Day" (Qerati 1995, Vol. 10: 461). Presumably following such exegetical texts, Saffarzadeh (2000) rendered the term as 'Ghashiah' and provided a footnote referring to the allusive aspect of the name: "the Resurrection Day" (Saffarzadeh 2000: 1380). Al-Hilal and Khan, Sarwar, and Omar also referred to the allusive reference of the PN in parentheses. The majority of the translators merely used the strategy of replacement and deprived the target readers of the original term's underlying meaning-components. Sale, however, mixed explicit and implicit meanings by selecting 'the overwhelming day of judgment' as the equivalent. Similarly, Muhammad Ali (1917) accompanied the equivalent 'the overwhelming event' with a footnote where he pointed out that the event is undoubtedly "the resurrection" (Muhammad Ali (1917: 1184). On the other hand, Irving's equivalent 'the Pall' (i.e. a sudden numbing dread) seems far from being a flawless equivalent, because it evidently lacks the required meaning components already discussed.

Adopting the strategy of retention, Al-Hilal and Khan, Sale and Saffarzadeh transliterated the PN 'لَيْلَةِ الْقَدْر.' Al-Hilal and Khan, however, added the clarifying note 'Decree' within parentheses. Other translators preferred the strategy of replacement and chose equivalents such as 'the Night of Decree/ Determination/ Destiny/ Majesty,' 'the Night of Destiny and Power,' 'the Night of Power/ Glory,' or 'the grand night.' Yuksel *et al.* and the MG rendered it as 'the Night of Decree'—the former provided a brief footnote. Starkovsky (2005) took one further step and provided a more detailed footnote wherein he referred to the transliteration of the term 'الْقَدْر' and explained that it "is the root of 'to be able to,' 'to establish,' 'to ponder,' 'power,' 'fate,' and many other words." He then referred to the equivalents offered by five translators of *The Holy Qur'an*. The translators could have provided the readership with much informative notes concerning this allusive PN. For example, they could have referred to the fact that the term 'الْقَدْر' means dignity and honor, as well as power, and therefore the PN refers to a so excellent night that no other night in the year could be a match for it. It also alludes to the night when the decrees of all human beings for the following year are established. Moreover, the PN 'لَيْلَةِ الْقَدْر' alludes to the occasion when *the Glorious Qur'an* was sent down to the Holy Prophet of Islam. Almost all Muslims unanimously believe that this night is one of the last ten nights of Ramadan (i.e., the moth

when Muslims fast). Omar was the only translator who referred to this allusive point within parentheses. It seems also worth noting that Shia Muslims believe that 'لَيْلَةِ الْقَدْر' falls between the 21st and the 24th of Ramadan.

4.2. Spatial PNs

The allusive Qur'anic PN 'الأَعْرَاف' refers to "the walls which divide Paradise from Hell" (Penrice 1878: 96). Furthermore, according to Qerati (1995, Vol. 3: 71), the name 'الأَعْرَاف' is derived from 'عُرف' meaning "an elevated place." Most of the translators explicitly referred to such sense by choosing equivalents like 'the Heights,' 'the Elevations,' and 'the most elevated places.' While Ahmad Ali merely transliterated the PN as 'al-A'raf,' Al-Hilal and Khan preferred to accompany the transliterated equivalent with a clarifying note (i.e., a wall with elevated places) within parentheses. Sale (1734) also transliterated the PN and explained in the footnote that it refers to "the wall or partition which" would separate "paradise from hell" (Sale 1734: 111). Nikayin (2000) rendered it as 'the heights' and explained that "some translators have translated it as 'the purgatory'" (Sale 1734: 159). It is noteworthy, however, to mention that in Roman theology, 'the purgatory' signifies the place in which the dead suffer limited chastisement to expiate their wrongdoing. The equivalent selected by Arberry ('the Ramparts' i.e., a wall built around a town for defensive purposes) does not convey the underlying sense-components. Moreover, the equivalent selected by Yuksel *et al.* (i.e. the identification station) is not flawless. Nevertheless, it does not seem to be absolutely wrong since, as Qerati (1995, Vol. 3: 71) pointed out, "الأَعْرَاف" is the lofty barrier between Paradise and Hell where the Righteous stand upon and identify people from their face.

Most of the translators rendered the allusive name 'الْكَوْثَر' by synonymous equivalents like 'abundance' and 'plenty.' Muhammad Ali (1917: 1229), Abdel-Haleem (2005: 440) and Starkovsky (2005: 22) referred to the meaning of the name (i.e., abundance) and highlighted that it is the name of a fountain or river in Paradise—the latter gave further details by mentioning that it "is the symbol of the innumerable gifts of God" which "the faithful will cross it after the Last Judgment on their way to Paradise" (Starkovsky 2005: 22). On the other hand, Saheeh International, Daryabadi and Shakir, adopting the strategy of retention, simply transliterated the name respectively as 'al-Kawthar,' 'Kauthar' and 'Kausar' and deprived their readers of the allusive references of the PN. Although Al-Hilal and Khan, Faridul Haque, and Aziz Ahmed used transliterated equivalent, they provided TT readers with informative notes indicating that the PN denotes 'Infinite excellent qualities / the greatest number of followers' and 'The Fountain of Abundance' and alludes to 'a river in Paradise' or 'the sweet pond on the Day of Resurrection.' In the same line, Sale (1734: 460) transliterated the name and then

provided the readers with a footnote explaining that it means "abundance, especially of good, and thence *the gift of wisdom and prophecy*, the Korân, *the office of intercessor*, etc. Or it may" also signify "*abundance of children, followers*, and the like." It also alludes to "a river in paradise of that name, whence the water is derived into Mohammed's pond, of which the blessed are to drink before their admission into that place" (Sale 1734: 460). Based on a tradition by prophet, the river of 'Kausar,' wherein Allah "promised him abundant good, is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; its banks are of chrysolites, and the vessels to drink thereout of silver; and those who drink of it shall never thirst" (Sale 1734: 460).

According to exegetical texts, 'أُمَّ الْقُرَى' designates "Mecca" (Qerati 1995, Vol. 8: 375); therefore, Sale interpretatively rendered it as 'the metropolis of Mecca.' Abdul Mannan Omar and Saffarzadeh chose the metonymical equivalents 'the people of Metropolis (the Makkans)' and 'people of the Mother of the cities,' respectively. Abdel-Haleem, Yuksel *et al.* and the MG rendered it as 'the capital city,' 'the capital town' and 'the capital town,' respectively. Abdel-Haleem (2005: 311), however, indicated in the footnote that 'أُمَّ الْقُرَى' literally means "the mother of cities" and interpretatively signifies "Mecca." Other translators also opted for the strategy of replacement. Saheeh International, Al-Hilal and Khan, Ahmed, Sarwar, and Haque referred to the allusive meaning of the PN within parentheses (i.e., Mecca).

Baalbaki (1995: 1200) mentions the following set of equivalents for 'هَاوِيَةٌ': "abyss, chasm, gulf, (bottomless) pit." The allusive name 'هَاوِيَةٌ' is derived from 'هوى' signifying "falling or descending; the Hell; the place where groups of people fall into" (Qerati 1995, Vol. 10: 575). Sarwar simply transliterated it as 'hawiyah.' Although Saffarzadeh (2000) also initially transliterated the name, she then elucidated in her footnote that it is "one of the names of the Hell" (Saffarzadeh 2000: 1412). Similarly, Al-Hilal and Khan accompanied their transliterated equivalent (i.e., Hawiyah) with both the denotative meaning (i.e., pit) and the allusive meaning (i.e., Hell) of the PN. Arberry, Irving, Abdel-Haleem, Shakir, Muhammad Ali, Yusuf Ali, Nikayin, Starkovsky and the RABI selected one of the aforementioned equivalents via the strategy of replacement. Sale (1734) added the word 'hell' to the basic sense-component (i.e. the pit of hell) and provided a footnote mentioning that "the original word Hâwiyat is the name of the lowest dungeon of hell, and properly signifies a deep pit or gulf" (Sale 1734: 456). Yuksel *et al.* and the MG chose 'the lowest' as their equivalents—which apparently lacks key sense-components. Even worse, Pickthall's equivalent (i.e. a bereft and Hungry One) seems quite irrelevant and, as far as the researcher knows, no such interpretative equivalent could be found in any exegetical text.

In mosques, the direction of Mecca is indicated by 'الْمِحْرَابِ' (i.e. a wooden or marble niche) and is considered as the heart of the mosque. Al-Hilal and Khan transliterated the PN as 'Al-Mihrab' and

associated their equivalents with a parenthetical note clarifying that it alludes to 'a praying place.' Muhammad Sarwar, Shakir and Muhammad Ali, using the strategy of replacement for rendering the name 'الْمِحْرَابِ,' selected the general term 'place of worship.' Most of the translators, adopting the same strategy, opted for equivalents such as 'the chamber' (i.e., a room used mainly for sleeping), 'the Sanctuary' (i.e., area about a church's altar), 'the shrine' (i.e., a place of worship hallowed by association with a sacred man), or 'the temple enclosure' (i.e., place of worshiping a deity comprised of an edifice).

In rendering the term 'الْبَيْتِ الْعَتِيقِ,' most of the translators rendered it simply as 'the Ancient House' by adopting the strategy of replacement. Sale (1734: 254) mentioned that it refers to the House of K'aba, or as he wrote, "the Caaba." Likewise, Al-Hilal and Khan referred to the allusive meaning of the PN within parentheses (i.e., the Kabah at Makkah). While Yuksel *et al.* and the MG naturalized the Qur'anic PN as 'the ancient Sanctuary, Sarwar preferred to replace the ST name by its interpretative or allusive equivalent 'the Kabah.'

Adopting the strategy of replacement, almost all of the translators rendered the name 'الْبَلَدِ الْأَمِينِ' as 'City of Security,' 'land of peace,' or 'safe town.' Sale (1734: 453), Abdel-Haleem (2005: 427), Nikayin (2000: 696) and Muhammad Ali (1917: 1204) clarified in their footnotes that the name alluded to "Mecca." Furthermore, Al-Hilal and Khan, Omar Saheeh International, and Khalifa referred to the allusive reference within parentheses. However, Sarwar preferred to use 'Mecca' in the main text by rendering the PN as 'inviolable city, Mecca.'

The PN of hell, "Jahannam," and the term 'الْجَحِيم' refer to the place "of punishment for the wicked after death" (McAuliffe 2001: 414). The PN (appeared in Aya 6 of Surah 102) designates "hell, inferno, hellfire; fire" (Wehr 1976: 113; Baalbaki 1995: 412). The name 'inferno,' selected by Itani as an equivalent for the PN, may refer to the dwelling of Satan and the evil forces, or the place in which sinners suffer everlasting chastisement, or the place where the wicked go after death. The name 'الْجَحِيم' is rendered by most of the translators either as 'hell' or 'hellfire' via the strategy of replacement. Irving, however, altered the meaning of the name by translating it as 'Hades' which, in mythology, refers to 'the world of the dead.' Al-Hilal and Khan used 'the blazing Fire' in the main text and referred to the allusive meaning (i.e., Hell) within parentheses. Interestingly, when the name appeared for the first time (in Surah 2, Aya 119), Abdel-Haleem, Abdul Mannan Omar, Shakir, Nikayin Muhammad Ali, and Yusuf Ali used different equivalents such as 'the Blaze,' 'the Blazing Fire,' or 'the flaming fire.' The target-readers encountered with such equivalents might not be able to guess that they would refer to 'Hell.' As far as observing allusive points in translation is concerned, the equivalent 'Hellfire,' opted for by Saheeh International, would seem to be a precise one since it contains both 'Hell' and 'Fire' simultaneously.

"Alhutama" is another name of the hellfire. According to Al-Rāzī (d. 327/938-9, cited in McAuliffe 2001: 415) "Alhutama is one of the gates of Jahannam (cf. Suyūī, Durr, viii, 620)."

Most of the translators resorted to the strategy of retention in rendering the allusive name 'تَسْنِيم.' While Saffarzadeh simply inserted a clarifying term within the main text (i.e. Tassnim Fountain), Sale used a footnote and explained that it "is the name of a fountain in paradise, so called from its being conveyed to the highest apartments" (Sale 1734: 443). However, some translators, including Aziz Ahmed and Daryabadi, believing that it refers to the drink of a specific fountain in Paradise, preferred to select the equivalent 'Water of Tasnim.' In the same line, Ali Unal, who had initially transliterated the name, used a parenthetical note to refer to the allusive meaning of the PN (i.e., the most delightful drink out of the loftiest spring of Paradise). On the other hand, Yuksel *et al.* and the MG, merely used the strategy of omission and totally deleted the name and the allusion together.

The name 'عَرَفَات' signifies "name of a mountain near Mecca, said to be so named because of the recognition which there took place between Adam and Eve, after a separation of 200 years" (Penrice 1878: 96). Saffarzadeh (2001: 67) transliterated the name as '`Arafat' and wrote in a footnote that it alludes to "a place near Makkah City." Most of the translators preferred the strategy of retention. However, the MG adopted the strategy of replacement by choosing the general equivalent 'the elevated place.' Yuksel *et al.* simply presented the denotative meaning: 'the places of identification/recognition.' Such equivalents deprived the target-readers of the underlying meanings.

The term 'بَرْزَخٌ,' according to al-Ghazali (1995, as Quoted in Leaman 2006: 114), refers to "an intermediate realm and subsequently of separate destinations for the virtuous and the wicked is called a barzakh." Only Saffarzadeh and Al-Hilal and Khan transliterated the name 'بَرْزَخٌ.' The rest went for synonymous equivalents such as 'barrier,' 'bar' or 'partition.' Sale and Nikayin, however, preferred to use footnotes. While Nikayin briefly notified that the name signifies "barrier or a bar between their souls and the worldly life" (2000: 370), Sale (1734: 263) provided a detailed footnote explaining that the name signifies "the interval or space between this world and the next, or between death and the resurrection" or "a bar, or invincible obstacle, cutting off all possibility of return into the world, after death."

The word 'الْمَسْجِدِ' in the name 'الْمَسْجِدِ الْحَرَامِ' is rendered by Sale, Yuksel *et al.* and the MG by adopting the strategy of replacement and choosing the naturalized equivalent 'temple.' Conversely, Pickthall preferred the general equivalent 'Place of Worship.' Al-Hilal and Khan and Saheeh International preferred to transliterate the name 'الْمَسْجِدِ الْحَرَامِ.' Most of the translators selected 'the Holy Mosque' or 'the Sacred Mosque.'

The allusive name 'قِبْلَه' refers to "the direction to which Muslims turn in prayers" (Nikayin 2000: 21). Before Mecca (the House of K'aba), Jerusalem was Muslims' first Qibla. After death, Muslims are buried with their heads turned towards the Qibla. While most of the translators (e.g., Daryabadi, Sale, Shakir, Haque, Pickthall, Shabbir Ahmed, Saheeh International, Ahmad Ali, Saffarzadeh, Sher Ali, Yusuf Ali, and Khalifa) simply transliterated the name, Nikayin, Starkovsky and Muhammad Ali provided some notes for target-readers. The equivalent selected by Yuksel *et al.* and the MG (i.e. the focal point that they were on) does not seem to be precise since the noun phrase 'focal point' denotes 'a point of convergence of light.'

Concerning the word 'إِرَمَ,' "[t]he most popular interpretation was that 'arim (sing. arima) were dam-like structures designed to hold back flood waters. ... Citing other Muslim sources, al-Tabarī (d. 310/923) describes the construction of the dams and their destruction after the people of Sheba" (McAuliffe 2001: 60). The name 'إِرَمَ' is transliterated by most of the translators. However, Aziz Ahmed and Sarwar used the term 'city' before presenting the transliteration of the PN. Through this clarification, the TT readers would at least understand that 'إِرَمَ' is a spatial PN. Sale, Starkovsky, Yuksel *et al.* and Muhammad Ali provided footnotes for their readers. While Sale (1734) pointed out that 'إِرَمَ' refers to "the territory or city of the Adites" (Sale 1734: 448), Starkovsky (2005: 50) considered it the same as "Ubar" which is "a quasi-mythological city." However, as Yuksel *et al.* (2007) pointed out, "the rock towers of Iram was discovered 4800 years after the destruction and disappearance of the city of Iram in Umman" (Yuksel *et al.* 2007: 386). Saffarzadeh metonymically render it as 'a people.'

The word 'النَّعِيمِ' in 'جَنَّاتِ النَّعِيمِ' is defined by Penrice (1878: 149) as "happiness, delight, pleasure." Sarwar and Yuksel *et al.* replaced the name by its interpretative or allusive equivalent 'a blissful Paradise' and 'gardens of paradise,' respectively. Most of the translators chose equivalents such as 'Gardens of Delight,' 'gardens of pleasure,' or 'Gardens of Bliss' and rendered it by adopting the strategy of replacement.

In translating the allusive names of 'الصَّفَا' and 'الْمَرْوَةَ,' almost all of the translators preferred to transliterate them. Sale, Arberry, Irving, Shakir, Yusuf Ali and the RABI merely transliterated the names and left the target-readers with no further information. Pickthall, however, inserted an informative note within parentheses: (the mountains) As-Safa and Al-Marwah. Starkovsky (2005: 304) and Nikayin (2000: 23) provided further information in their footnotes and indicated that 'الصَّفَا' and 'الْمَرْوَةَ' were names of "two hills near Mecca." In the same line, Al-Hilal and Khan mentioned the allusive meaning of the PN (i.e., two mountains in Makkah) within the parentheses. Abdel-Haleem (2005: 18) referred to the related allusive event and pointed out that the two hills were adjacent to the House of

K'aba "between which a pilgrim and visitor should walk up and down in commemoration of what Hagar did in search of water for her baby, Ishmael."

Most of the translators resorted to the strategy of replacement in rendering the allusive name 'جَنَّاتُ عَدْنٍ' by equivalents such as 'Gardens of Eden,' 'perpetual Gardens,' 'gardens of eternal abode,' 'Gardens of Eternity,' or 'Gardens of perpetual bliss.' Sale and Nikayin provided footnotes for their readers. Interestingly, while Nikayin (2000: 256) rendered it in the main text as 'Gardens of Eden' and clarified in a footnote that it might also mean Gardens of "perpetual Bliss," Sale (1734: 185) translated it as 'gardens of eternal abode' and referred to "gardens of Eden" in a footnote. The word 'عَدْنٍ' is defined in Arabic-English dictionaries as "a perpetual abode, Eden, or Paradise" (Wehr 1976: 598; Penrice 1878: 95; etc.); therefore, the MG's selected equivalent 'delight' lacks the essential sense-components.

Al-Hilal and Khan, Saheeh International, Saffarzadeh, Sher Ali, Omar, and Unal transliterated the name 'الْمَشْعَرِ الْحَرَامِ' /mash`ar alharam/. The latter two translators also provided parenthetical notes for readers indicting that the PN alludes to 'al-Muzdalifah' or 'Holy Mosque in Muzdalifah.' In the same line, Saffarzadeh (2001) indicated in a footnote that it refers to "a place known as Mozdalefah near Makkah City, where pilgrims have to stop and stay one night on return from Arafat" (Saffarzadeh 2001: 67). Nikayin (2000) rendered it as 'the Holy Edifice' and explained that it is "located at Muzdalifah, between Arafaat and Mina where the Holy Prophet offered up a long prayer" (Nikayin 2000: 31). While Abdel-Haleem selected the general-neutral equivalent 'place' for 'الْمَشْعَرِ,' Sale, Arberry, Irving, Pickthall, Shakir, Muhammad Ali, Yusuf Ali, Starkovsky and the RABI chose equivalents such as 'monument,' 'Memorial' or 'Waymark.' Sale and Abdel-Haleem accompanied their equivalents with informative notes. On the other hand, Yuksel *et al.* and the MG rendered the name literally as 'the restricted place of perception' and 'the symbol which is restricted,' respectively. Such equivalents lack allusive references and seem to be vague for the target-readers.

The distribution of the strategies adopted by translators is revealed in Table 1:

Procedures / Distribution	Retention (Ret)	Omission (O)	Replacement (Rep)
Frequency	146	7	519
Percentage	21.90%	1.00%	77.10%

Table 1. Distribution of Strategies (based on Leppihalme's 1997 taxonomy)

The general inclination of the strategies towards foreignization or domestication is shown in Figure 1:
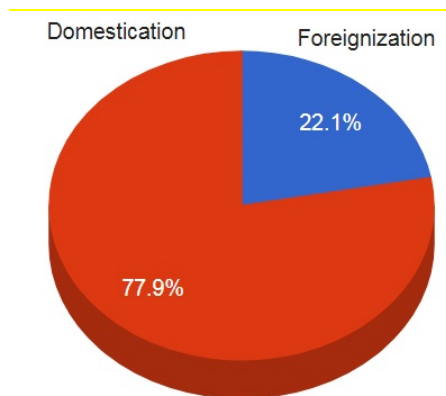
Figure 1. Inclination of the strategies

5. Conclusion

Many researchers have conducted studies on proper names to show how translators of various nations grapple with proper names in different text-types. However, a few of them dealt with the issue of allusive names in literary texts, and almost none of them, as far as the researcher knows, concentrated on allusive names of *the Glorious Qur'an* in its 28 translations. The present study was an attempt to find answers to the following questions:

1. What strategies were used by the English translators in translating the temporospatial allusive references of *The Holy Qur'an*?

2. How did various strategies distribute?

3. Was the general inclination of the translators towards domesticating or foreignizing the allusive references?

The findings revealed that all three strategies of retention, replacement and omission were used by all twentyeight translators in various occasions. None of them consistently employed a single strategy for rendering all Qur'anic allusive names. As regards the second research question, the strategy of replacement had the highest frequency (77.10%) while the strategy of omission was adopted only in rendering three proper names, which means less than one percent (1.00%). The second most frequently used strategy was found to be 'retention' (by 21.90%). Furthermore, it was found that 77.90% of the strategies adopted by English translators of Qur'anic allusive names inclined towards domestication, while only 22.10% showed tendency towards foreignization.

The present study confirmed the results found by Jaleniauskienė and Čičelytė (2009) who identified the strategy of localization (as a form of 'replacement') as the most frequent strategy of translating proper names in literary texts. On the other hand, Vahid Dastjerdi and Sahebhonar's (2008), Shirinzadeh and Mahadi's (2014) and Sabzalipour and Pishkar's (2015) identifying the strategy of

'retention' as the most frequent one was not proved. It is noteworthy, however, to remind that none of these studies were conducted on Qur'anic allusive references, and just concentrated on proper names in literary texts.

This line of study can be continued to contribute to the comprehension of the challenges of translating allusive names in sacred texts and the enhancement of a more inclusive taxonomy of translation strategies for rendering them. Moreover, it is suggested for future researchers that a confirmatory research be undertaken to see if the findings of the current study are verified.

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